

Bishop Zavala of Chile

Game of Thrones

Why Provinces Matter

May 26, 2013

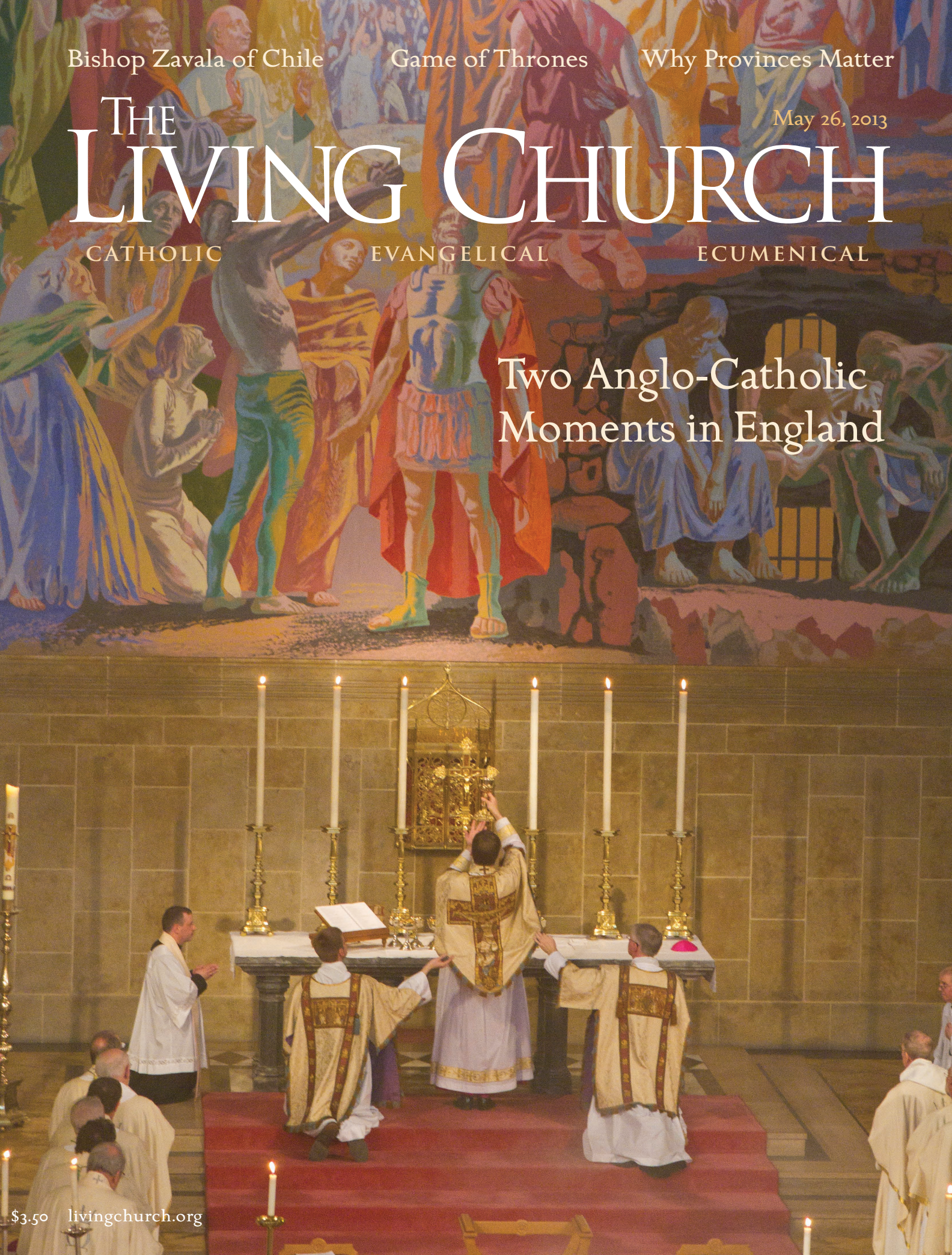
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ON THE COVER

“*The Regina Cæli* was sung with an exuberance normally reserved in the U.K. for the football field rather than the sanctuary” (see “Two Anglo-Catholic Moments in England,” p. 16).

Elevating the chalice at Forward in Faith’s Mass, Tyler Hill/Forward in Faith UK photo



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We are grateful to the dioceses of Rochester and Northern Indiana [p. 25] and St. David’s Church in Wayne, Pennsylvania [p. 27], whose generous support helped make this issue possible.

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The Southern Cone

Bishop Zavala on Pastoral Care

The Most Rev. Héctor Zavala is Bishop of Chile and Presiding Bishop of the Southern Cone: Iglesia Anglicana del Cono Sur de América (the Anglican Church of the Southern Cone of America). Elected in November 2010, he is the province's first Latin American primate, as well as Chile's first Hispanic bishop. Sue Careless interviewed him in April at the Eastern Assembly of the Anglican Network in Canada (ANiC), where he was the keynote speaker. This is a condensed version of the interview. For the fuller version, visit livingchurch.org.

Your province covers the lower half of the continent of South America. Is it growing numerically?

Yes. We have about 25,000 members in a continent of 110 million people. The Province of the Southern Cone is made up of six nations and seven dioceses: Chile (with about 100 parishes), Northern Argentina (200), Argentina [from Buenos Aires south] (30), Peru (60), Bolivia (10), Paraguay (50), and Uruguay (20). This November we will meet to decide on whether to form two provinces.

Why did your province at first not ratify the election of a Canadian, Michael Pollesel, as Bishop of Uruguay but did later on? What changed?

Uruguay elected Michael Pollesel, who used to be the general secretary of the Anglican Church of Canada (ACC). And the House of Bishops of the Southern Cone did not ratify his election, nor did the executive committee of the province. The final word belongs to the province. What was told to the world was that Michael Pollesel was

not ratified because he was a liberal from Canada. That was not true. The process was not good. Michael was unknown in the diocese on the day of the election when he addressed the synod right before the vote. And he was the only candidate. We said to Uruguay, "You have to take more time." But after six months the situation changed. Michael went to Uruguay and people met him. Then priests and lay people told us, "Michael is very good, very biblical. He has gifts for the diocese. We would be happy if you could ratify him." And we did because they provided new arguments.

Did you interview him before ratifying his election?

Yes, the House of Bishops did and I had a private interview with him.

In 2003, after the Episcopal Church consecrated the first openly gay bishop within the Anglican Communion, the Province of the Southern Cone severed its relationship with the Episcopal Church. It also broke communion with the Anglican Church of Canada after one of its dioceses in 2002 authorized a rite for blessing same-sex unions. Are you still in broken communion with these two provinces?

Yes. In 2010 when an earthquake struck in Chile, I received many, many phone calls from [the Episcopal Church Center in] New York offering us money. But I said no; not out of arrogance but because we had broken communion with TEC and it would not be right to accept their money.

Did you ask permission of the local Anglican Church of Canada bishop to visit here?

No, because I am coming to another, different Anglican church.



Sue Careless photo

Bishop Zavala

In 2003, the Province of the Southern Cone offered Episcopal oversight to conservative Anglicans who had left the Episcopal Church and the Anglican Church of Canada but who wanted to realign with another province. Does this make you a primate of the Anglican Church in North America along with its elected primate, Bob Duncan?

No. That is over. We provided temporary supervision. When ACNA was founded in Texas in 2008 the very next day I had breakfast with Bishop John Guernsey and said, "My churches in the States will now be under your supervision. Let me know what I should do to pass them to you." Others like [Bishops] Frank Lyons of Bolivia and Greg Venables may have taken a bit more time but the Southern Cone decided to pass the [North American] churches to the new ACNA primate.

Yet you have access to the Arch-

bishop of Canterbury and Duncan does not. You were invited to Welby's enthronement but Duncan was not. You can speak on behalf of ACNA in those places where ACNA is not invited.

Yes, of course. The protecting body for ACNA now is GAFCON [the Global Anglican Future Conference]. There are two bodies. The Global South is just for southern provinces in Africa, South America, and Asia. But GAFCON is more a doctrinal group than a geographical one. ANiC and ACNA cannot belong to the Global South but they can be part of GAFCON. Theologically we are together. GAFCON was an event [in Jerusalem in 2008], and the group that it created is called the Fellowship of Confessing Anglicans (FCA). Now it is more than just the

Southern Cone supporting and speaking on ACNA's behalf when necessary. It is primates from Africa and Asia as well. ACNA is recognized by the majority of Anglicans and primates in the world.

Would you like to see the position of the Archbishop of Canterbury opened up to any bishop in the Anglican Communion?

That is not possible because of his many responsibilities within England.

Can you tell me something of your own faith journey?

I was raised in a nominal [Roman] Catholic family, was baptized as an infant and took First Communion. We attended church at Christmas, not regularly. I attended a [Roman] Catholic school. The very first time that I heard that Jesus died for me

on the cross was when I was invited by a high school friend to attend an Anglican church. I was 17. I heard the gospel very clearly. The very first time I held a Bible in my hands was in the Anglican church. They gave me one. I was later confirmed by an Anglican bishop.

What advice would you give to a new pastor?

Preach the Word of God in the best way. People are important. Go to their houses. Spend time with them. Have a cup of coffee or a meal with them. What are their concerns? Then third comes administration. Some priests are in the office from 9 until 5 but have no personal contact with their people. Many lay people are working during the day, so to hear them, spend some evenings with them.

Sue Careless

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Praying to Padre Nuestro

Four years after adopting a strategic vision for reaching Latinos and Hispanics, the Episcopal Church has more congregational resources and more settings where Episcopalians praise God in Spanish.

That's according to the Rev. Canon Anthony Guillén, the church's Los Angeles-based missionary for Latino/Hispanic ministries. Though the church has not reached all of its goals because of limited funding, he says, it has laid important groundwork for building on recent progress.

Since 2009, the Episcopal Church has established 23 new Latino congregations in states where Latino populations have grown fastest in recent years. That falls short of the 44 envisioned in the 2009 plan, but efforts were limited to what was possible with \$300,000 appropriated from General Convention to implement the strategic plan, he said.

Latino congregations tend to have many bilingual members who prefer to worship in Spanish, Guillén says. They cater largely to second-, third-, and fourth-generation immigrants, who were routinely overlooked in earlier outreach efforts, he says.

"There's been a big move from the old model of standalone Latino ministries," Guillén says. "We're not planting new congregations that are strictly Spanish-speaking. Rather, we are doing mostly what I would call revitalizing smaller congregations, where the numbers have dwindled down and community profiles have changed demographically."

In a number of dioceses, long-established congregations have recently created Latino/Hispanic ministries, meaning they offer at least one service in Spanish. The Diocese of Southwest Florida, for instance, has at least five such ministries, up

from just one or two before 2009. The Diocese of Nevada had just one such ministry before 2009; now it has six.

Other goals remain unmet. The strategic vision called for a new program to train clergy and laity to increase Latino/Hispanic participation to 15 percent in 100 congregations. That has not happened because of

"There's been a big move from the old model of standalone Latino ministries."

—Anthony Guillén



limited funds, Guillén says.

Meanwhile, the church has created resources to help local congregations. For instance, the church spent \$80,000 on *Latino/Hispanic Ministry: Transforming the Church in Nevada*, a documentary showing how congregations have engaged people of Hispanic backgrounds and how their efforts have borne fruit. Nearly 1,000 copies of the video were distributed at General Convention 2012, and it is commonly used in seminary classes, Guillén says.

Other efforts have made the Episcopal Church more accessible to Spanish speakers, he adds. The denomination's website is now bilingual, for instance, as are podcasts distributed through Episcopal Web Radio.

"The way we've done ministry in the past hasn't really worked," Guillén says. "But if we focus on second-, third-, and fourth-generation Latino/Hispanics ... we will be more effective in reaching Latinos and in growth."

G. Jeffrey MacDonald
 TLC Correspondent

¡Sí, Se Puede!

“Shield the Fields: Farmworker Equality,” a week-long tour that culminated April 13 at St. Luke’s Church in Brockport, New York, is part of the year-round work of Rural & Migrant Ministry in Poughkeepsie.

Farmworkers and advocates alike wore orange ponchos emblazoned with *Farmworkers Deserve Equal Rights*. They carried signs and flags, talking to passersby about New York’s current labor law. The mostly Hispanic farmworkers talked about their experience as migrant workers in this country and their hope for a better future. They sounded the traditional rallying cry of United Farm Workers: “¡Sí, se puede (Yes, it is possible or Yes, you can)!”

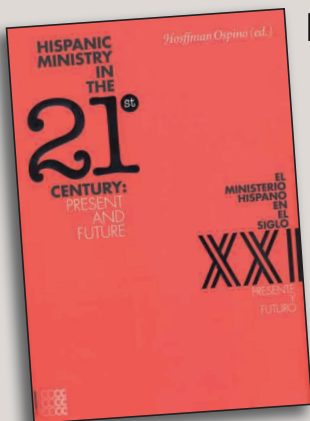
Organizing this tour is central to Rural & Migrant Ministry, which was founded in 1981 by the Diocese of New York and four Protestant denominations. Ten years ago, the Diocese of Rochester signed onto RMM’s founding covenant. The diocese recently strengthened its commitment to the ministry through the involvement of its bishop, the Rt. Rev. Prince G. Singh.

RMM has an office in the former rectory of Grace Church, Lyons, now the Liturgia Rural Workers Education Center. Farmworkers meet each week to discuss topics of their choosing.

“I think it is unusual for us in the church to see ourselves as partners in transformation, working across geographical, cultural and socio-economic boundaries, as well as with secular groups, to bring about a more just world,” said the Rev. Richard Witt, RMM’s executive director since 1981.

“Time and time again I have heard members of the dioceses say that their own faith has been broadened and strengthened as they have en-

(Continued on next page)



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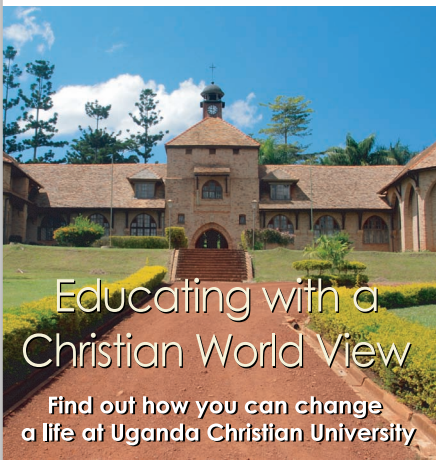


Farmworkers rally for equal rights in Albany, New York.

RMM Database photo



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¡Sí, Se Puede!

(Continued from previous page)

gaged in the prophetic ministry of RMM. They have felt a sense of inspiration working with those who are different.”

RMM uses a variety of programs in its partnership with disenfranchised workers and people. RMM’s Youth Arts Group, based in and around Poughkeepsie, gives high-school students a forum through spoken-word poetry and street theater. RMM works as well with the Justice for Farmworkers Music Group and helps provide classes in English as a second language.

Witt said: “We have teenagers working alongside those in their 80s to create hope; suburban and urban folks concerned about the production of their food traveling great dis-

tances to spend time getting to know farmworkers; folks of great affluence sharing a meal and a vigil in front of the State House with workers who live crammed into a trailer; college students engaged in a summer internship led by retired ministers; folks who came on the Mayflower praying alongside those who came over the border fence.

“Ultimately Rural & Migrant Ministry is about a group of people deciding that their liberation and God’s presence are best experienced by working together for the creation of a world that honors and celebrates the dignity of all people and acknowledges that we are all God’s children.”

Grayson Morley

Jean Vianney and Postmodernism

Concerned to reinvigorate mission congregations that have no resident priest, the Diocese of the Central Gulf Coast hopes a “new postmodern religious society” can help lay leaders meet the challenges at hand.

Earlier this year, the Rt. Rev. Philip M. Duncan II authorized the formation of the Canons Regular of St. Jean-Marie Vianney. Five individuals have joined the pioneering society so far, all from St. Paul’s Chapel in Magnolia Springs, Alabama.

Members focus dually on personal spiritual growth and strengthening leadership in mission congregations in southern Alabama and the Florida panhandle.

The society’s rule is postmodern in that it does not require celibacy, is not limited to either men or women, and is open to clergy and laity alike, according to the Rev. Dennis Day, a founding member of the order and associate at St. Paul’s. Each canon makes a three-year vow to pray the morning and evening office daily, attempt to celebrate the Eucharist weekly, have a plan for spiritual growth, and work with mission congregations.

“It’s designed to encourage clergy and laity to pay more attention to their spiritual life,” Day said.

That depth, he said, gives them deeper roots for ministries such as celebrating liturgies (either as deacons or priests) in mission congregations. They also train laypeople in mission churches to play new roles as lay eucharistic ministers, lay readers, and ministers to the sick.

“The church has made a big mistake in undervaluing the diaconate,” Day said. “In the early Church, the deacons did all the legwork. They were the people the Church de-

(Continued on page 23)

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A Medieval Pottersville

By Daniel W. Muth

HBO's epic sword and sorcery series *Game of Thrones* returned for its third season March 31, and my local cable provider replayed the first two seasons in celebration of this event. In watching the series over a week's time — and after making the requisite adjustment to HBO's "We're *premium* cable so we can show naughty body parts to our heart's content" routine — I noted a significant parallel to a previous film fantasy: I was watching a medieval version of Pottersville, the dystopian hamlet from Frank Capra's *It's a Wonderful Life*.

In Capra's movie, decent, self-sacrificing George Bailey, having wished that he'd never been born, is granted a vision of his world without him. In it, his home town of Bedford Falls, renamed Pottersville (for the film's miserly *bête noir*), has been transformed into a harsh, raucous land of bars which men frequent not for conviviality but merely to drink themselves into a stupor, where widows are suspicious and rude, single women are either trollops or spinsters, and relations between the sexes are limited to "Dime a Dance" halls and, well, whatever's going on upstairs.

Throughout *Game of Thrones* we are treated to pretty much the same thing. The only marriages on display are purely political matters honored in the breach if at all (one exception is

a middle-aged couple who are separated for pretty much the entire first season and permanently thereafter by death). The males are generally of two types: brawling, lecherous brutes or ambitious (generally equally) lecherous schemers. The women are all harlots, with the difference being that the underclass are paid for their services and the high born are technically married to those they lie with (though of course adultery remains a blood sport).

It's a dark, dank, brutal, depressing but nevertheless engrossing world. Of course, Hollywood being Hollywood, some of the louts, wastrels, and vixens are fairly well-drawn and come across as appealing characters. Some you root for against your better judgment. Some you hope the scriptwriters will keep around just so you can someday see them get their miserable comeuppances.

But that's not what I find intriguing about the series. Given the setting and circumstances, Capra's Pottersville scenes are utterly preposterous. The loss of one man — even if that man *is* played by Jimmy Stewart — will not result in decent, likeable folks magically turning into the nasty pieces of work Capra serves up. *Game of Thrones*, despite its setting in a land of dragons, magic, and walking dead (very little of which have shown up in the series thus far), is far more realistic. It pres-

ents a world not from which George Bailey has been excised but from which Christ has.

The deeper parallel is HBO's previous long-ago-and-far-away blockbuster, *Rome*. Swap out the armor and heraldry for sandals and togas, toss in a few historical characters and a couple of Zelig-like soldiers to rub shoulders with them, and *Game of Thrones* would be pretty much an exact replica. And that's significant because the great thing about *Rome* was its marvelously accurate depiction of a truly pagan world with its grinding fatalism, vacuous decadence, and the cheap, throw-away quality it affixed to human life.

I have not read any of George R.R. Martin's novels on which *Game of Thrones* is based and so can offer no assessment of whether it was the author's point, but cinema has its own integrity, and the value of the HBO series is in its presenting us with a medieval world into which no Christ has entered. Had the still-pagan Roman Empire simply wasted away, its circuses overcome by northern tribes (as pretty much happened) without the transformation wrought by Christianity, the subsequent ages might very well have looked something like *Game of Thrones*.

In it, honorable men are recognized as such but are little imitated — and of course, not much is to be gained by doing so. Family loyalty occupies a high place but, given the lack of a transcendent moral order into which such things can find their niche, it is fairly randomly chosen. And in any case, ambition, personal hatred, or just plain lust can sever the tie at any time. With only polite convention to maintain it, no form of honor or loyalty can make any supreme claim. Societal inertia carries any virtue only so far.

In *Game of Thrones* we're shown a



world of medieval technology, accoutrement, and honorifics, but without chivalry (some lame pretense is made here and there, but it plays no part even in the life of the nobility, and the tale is told solely through their eyes) because there is no Christ to inspire it and no Church to encourage it. The denizens of the land claim a belief, of whatever sort, in “the gods,” who are never specified, whose mythology is never told, and of whom worship seems virtually nonexistent.

The latter is the one significant breach with real-world paganism, which always involved true belief and often extravagant liturgics. There is also (as there was with *Rome*) a most implausible dearth of numinous awe for the natural world. One may have to pledge one's son in marriage to the daughter of the castle-holder controlling a vital river crossing in order to get one's army across, but of the necessity of offering a she-goat or woodcock to the river god himself in order to be granted safe passage there is nary a trace.

This is a significant oversight and makes the world a more modern one that the filmmakers should be comfortable with. Nevertheless, we are presented a generally accurate (for Hollywood) portrayal of what theologian David Bentley Hart calls the “glorious sadness” of ancient paganism in which life was short, or at least wildly precarious, and relatively meaningless while it lasted, and death both all too common and all too horrid to contemplate. Pleasures were to be grasped in whatever form they may be readily at hand, and whether they involved cruelty or kindness was a matter of relative taste. Joy may flit briefly by, but only

in such a manner and measure as to enhance the agony of its loss and the poignancy of its ephemerality.

We, in fact, live — and have lived — in a world significantly shorn of such things. Christ *has* come, hence the actual medieval world was very different from its portrayal in *Game of Thrones*. We do not fear death — or indeed life — as our pagan forbears did. We in the West have inhabited a world steeped in divine transcendence, with the clear moral order and attendant theological virtues of faith, hope, and love as the concomitant of God's self-revelation and Christ's sacrifice. Atheism in our day is seldom if ever properly Nietzschean — it's more a form of cafeteria Christianity, the selections of which simply do not include God or Christ. The generally pathetic efforts to revive paganism are far too hopeful and, well, Christian, to be of any real account. (Not that the occult is benign: 1 Peter calls Satan a “ravening and roaring lion” against whose attacks we must vigilantly guard.)

Why should Christians watch *Game of Thrones*? There's no necessity, and some will find the gratuitous sex and violence dangerous and damaging. It's not for all. By God's grace the world remains Christ-haunted; faith, hope, and love, when they are not subsumed into wastes of superstition, optimism, and sentimentality, still signify. And yet we live in another dark and superstitious time in which virtue increasingly lingers as a vestigial effluvium, while transcendence is ignored or positively rejected. Seeing the hopelessness and savagery of what this age threatens to become may serve to shake us from our torpor. ■

Daniel Muth is secretary of the Living Church Foundation's board of directors.

Superb Academic Trajectory

Review by Daniel A. Westberg

Alasdair MacIntyre has had a long, winding, expansive and very fruitful career, and has been a major influence in philosophy, theology, and ethics. This was barely hinted at in his contributions to *New Essays in Philosophical Theology* (1955), reflecting the school of logical positivism, already out of steam in the mid-1970s when I used the book as a text in seminary.

Even earlier (in 1953) came *Marxism: An Interpretation*, after which MacIntyre entered a non-Christian phase, subsequently soured on communism, and in the 1980s and '90s developed a major return to Aristotle's moral philosophy and virtue ethics, followed by attraction to Thomas Aquinas and conversion to Roman Catholicism.

Readers of THE LIVING CHURCH will,

the power of Christian tradition.

The subtitle of *Virtue and Politics* should remind us, however, that the concerns about capitalism and Western society which first drew MacIntyre to Marxism (and which inspired Marx himself) have never ceased to concern him. Even if the Leninist-Stalinist vision of the state and economy has been completely discredited, there remain problems with an unbridled capitalism interpreted through the lens of individualism.

One of the best essays is by the Italian scholar Sante Maletta on "MacIntyre and the Subversion of Natural Law." Liberalism as a political philosophy, providing judicial limitation of political power and defending individual liberties, is a positive thing; but when transposed into an economic and moral theory, modern Western liberalism promotes the individual as the source of moral value, along with the idea that "the realm of facts is deprived of any axiological dimension." This results in a political system determined by elites, and a largely apathetic electorate. This kind of political liberalism is inconsistent, Maletta points out, with its own core mission: the defense of individual liberties.

Modern society requires a view of practical reasoning which is not merely the satisfaction of individual preferences (as in market economics) but based on a vision of what is truly good. This is the role of the precepts of natural law: to provide a foundation for participation in the common good.

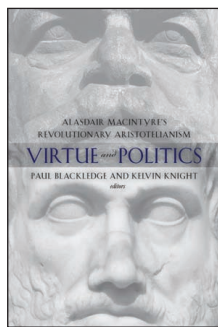
Several contributors (e.g., Anton Leist and Alex Callinicos) question whether MacIntyre's critique of Enlightenment rationalism and commitment to a postmodern society of communities and practices is workable, and whether he jeopardizes the positive legacy of democracy and universal rights.

MacIntyre wrote the final and probably most valuable essay in response to the collected essays, especially those of Leist, Kelvin Knight, and Maletta. Here he clarifies certain positions and highlights for us those themes that are weightiest for him: the crisis of capitalism, and modern individualism, while acknowledging the fundamental value of the Enlightenment attack on arbitrary power and religious superstition.

MacIntyre states that economic theory diminishes the importance of work by neglecting its spiritual and social aspects. An Aristotelian view points to the *telos* of work, namely, providing genuine goods for society, and the satisfaction the worker ought to have in making her own contribution. Add to this the Christian (Benedictine) view that work overlaps with prayer, and we have a needed correction of the view which reduces work to the ability to participate in a consumer society.

MacIntyre's insights transcend party politics, and all readers will benefit from continuing reflections on their applicability to contemporary Western society.

The Rev. Daniel A. Westberg is professor of ethics and moral theology at Nashotah House Theological Seminary.



Virtue and Politics

Alasdair MacIntyre's
Revolutionary Aristotelianism

Edited by **Paul Blackledge**
and **Kelvin Knight**.

University of Notre Dame Press.

Pp. xiv + 365. \$40. paper

like me, rejoice to see a brilliant mind realize the limitations of a deracinated rationalism, see the bankruptcy of communism, and find truth in tradition, especially that of Aristotle, Aquinas, and Catholicism. It is a superb academic trajectory, an indictment of modernity and a witness to

Market Transformation

Review by Richard Kew

Faith, Hope and the Global Economy, the most recent offering by Richard Higginson, is a business-related book that does not shoehorn comfortably into a genre, yet for Christians in the business world and those who minister among them it will be of immense value. The volume informs, stimulates, and then leaves the reader asking questions, perceiving opportunities, and wanting more.

Higginson is an Anglican priest and colleague at Ridley Hall, where he teaches ethics in the Cambridge Theological Federation, is Ridley's director of studies, and leads the seminary's Faith in Business ministry. What Higginson has to say about the interface of the world of business and the vision and values of the kingdom of God is highly pertinent for today's Church.

Higginson works on a large canvass. He draws upon a quarter century spent in observation and involvement in the business scene across the North Atlantic, but has been increasingly in Asia, the Pacific, and the Global South, informing business people generally, as well as enabling them in their Christian discipleship. His teaching reaches beyond Cambridge as far as business schools in the People's Republic of China.

When Higginson travels he takes

every opportunity to look not just at mainstream business but also at intriguing new developments and creative start-ups. This means he often finds himself in unexpected places learning about grassroots enterprises that sail along below the radar of the mainstream media.

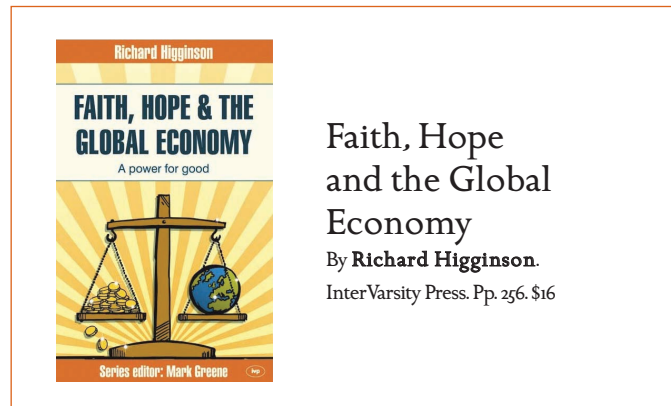
Higginson is committed to the notion that the Christian faith has huge potential as a power for good in today's ever-changing global economic and commercial environment. There are, he asserts, significant grounds for hope, and we should not allow ourselves to be overwhelmed by the gloom of recent years.

This book is neither a breathless travelogue of interesting initiatives nor a trite rehashing of Higginson's lectures, but instead is a reasonably successful attempt to understand the challenges of business alongside an intelligent reading of Scripture. Commercial situations are not merely explained in light of business theory, but also within a biblical perspective. The book often models ways to use God's written Word within the business context.

Faith, Hope and the Global Economy demonstrates Higginson's conviction that a healthy Christian conduct of business is best worked out within the context of a theology of the kingdom that focuses upon the

Incarnation and redemptive work of Christ. A biblical faith acted upon in the commercial realm, he asserts, is able to stimulate enterprise, reduce poverty, promote integrity, ensure sustainability, and foster Christian discipleship. Each chapter is written so that it can stand on its own and be mined for ideas, but when read in succession the chapters make a cumulative case.

Faith, Hope and the Global Economy is neither trivial nor shallow. It is the sort of book that will edify the preacher-teacher working among



Faith, Hope and the Global Economy

By **Richard Higginson**.

InterVarsity Press. Pp. 256. \$16

business people, as well as those in the commercial world eager to bring their work and business practices into tune with the values and ideals of the kingdom of God.

The Rev. Canon Richard Kew is development director at Ridley Hall, Cambridge.

A Pacifist and a Martyr

Review by Justus Doenecke

The Modern Spiritual Masters series from Orbis Books is genuinely ecumenical in scope. The volumes cover a wide spectrum, ranging from Thomas Merton to the Dalai Lama, Dietrich Bonhoeffer to Leo Tolstoy. Among these are two books centering on the activist Jesuit Daniel Berrigan and on Etty Hillesum, a young Dutch Jew who died in Auschwitz at age 29.

Berrigan is best known for his protests against the Vietnam War and the arms race. Because he burned draft records in Catonsville, Maryland, in 1968, he was imprisoned for two years. His subsequent participation in antiwar and antinuclear protests led to further arrests and sentences.

Editor John Dear, a peace activist and Gandhi scholar, is a Jesuit priest once nominated by Archbishop Desmond Tutu for the Nobel Peace Prize. Dear places Berrigan's work in the context of a spiritual legacy stretching from the Book of Acts and the letters of Paul to the poetry of St. Francis and the sermons of Martin Luther King, Jr., and Archbishop Oscar Romero of El Salvador, executed in

1980 by a rightist death squad. "What the media and the masses missed," writes Dear, "was the spiritual commitment underlying his witness" (p. 24). Dear's volume includes poems, scriptural commentary, and excerpts from his books.

Berrigan's personal accounts are written from such places as Hanoi; El Salvador; Selma, Alabama; Cuernavaca, Mexico; and a Washington, D.C., jail. He traces his early calling to the priesthood, his conversion to absolute pacifism, and a political radicalization triggered by the Vietnam War and the civil rights movement. Berrigan continually attacks the "me-too church," one that focuses so much on an impeccable personal and sexual life that it remains impervious to "teachings that, willy-nilly, justify the guns, simultaneously discharged as they often are, in the frenzy of mutual murder" (p. 122). Writing in part to challenge the ardently pro-war stance of New York's Cardinal Francis Spellman, Berrigan asks if a church that condones murderous air raids on the children of Vietnam deserves the name Christian. It is becoming increasingly impossible, he proclaimed in 1970, for Christians to obey the law

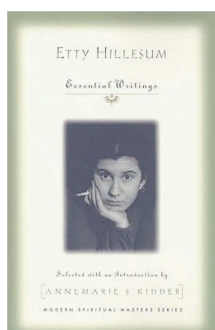
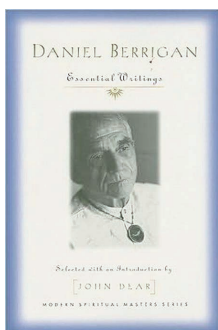
and remain true to Christ.

"I lose heart so easily," he wrote from Danbury Federal Prison in 1971, adding that any action of war resistance would bring little change worth mentioning. He ended up realizing that "One is not commanded to be on the winning side, but to be in the right place—until the Lord returns" (p. 166).

Particularly fascinating is Berrigan's biblical exegesis. He denied that such books as Judges, Samuel, Kings, and Maccabees are worthy reading, being steeped in "mayhem, slaughter, betrayal, intrigue, and bravado." The wars urged by such rulers bear an ominous similarity to contemporary struggles in Afghanistan, Iraq, Lebanon, and Darfur. Their deity is "enthroned in a cloud of moral ambiguity, implicated in wickedness trumpeted as virtue" (pp. 230-31).

Berrigan finds such a religion challenged by a host of Hebrew prophets, his favorites being Jeremiah, Ezekiel, and David. Yet not until Jesus does he find a person who not only destroys "the pathology of power" (p. 235) but who beats "death at its own game" (p. 276). Because of this action, we are called to undergo death rather than inflict it.

Annemarie S. Kidder, a Presbyterian pastor and scholar, edits the writings of Etty Hillesum, who wrote diary meditations in 1941-42, when she assisted a German-Jewish psychiatrist exiled in Amsterdam; worked for the Jewish Council, an organization coopted by the Nazis to deport Jews out of Holland; and served with a transit camp for Jews in Westerbork. Rather than avoiding deportation while she still had the chance, she chose to face her doom by re-



Daniel Berrigan

Essential Writings

Edited by **John Dear**. Orbis. Pp. 285. \$20

Etty Hillesum

Essential Writings

Edited by **Annemarie S. Kidder**.

Orbis. Pp. 157. \$18

Devotionals with Gutiérrez

maintaining alongside her parents and brother. Her confrontation with the Holocaust puts her in the ranks of Edith Stein, Simone Weil, and Anne Frank. Although Hillesum is far less known, she does not lack significance, particularly as her inner journey reveals profound depth.

Hillesum drew little from her Jewish tradition but found solace in a variety of teachers, especially the Bohemian poet Rainer Marie Rilke, but also Jesus, Jung, Dostoevsky, and Hegel. In her introduction, Kidder stresses Hillesum's mysticism, her affirmation that "the life of the spirit is more real than the life of the body, the interior more real than the exterior" (p. 21).

The diaries reveal activity and inertness, impotence and empowerment, ecstasy and depression. Several themes predominate: increasing familiarity with the "landscape of the soul," something attainable through prayer; devotion to the single life (though not to celibacy); the redemptive effect of pain and suffering; facing death with "perfect equanimity" in the realization that "life and death are a meaningful whole" (p. 132). Quite remarkably, Hillesum stresses forgiveness. She tells herself not to seek vengeance on German mothers, "for they, too, sorrow at this very moment for their slain and murdered sons" (p. 110).

From these volumes we realize that "spirituality" need not be ethereal or otherworldly. Inner faith is best cultivated when one confronts the passions, savage and brutal, of one's own time.

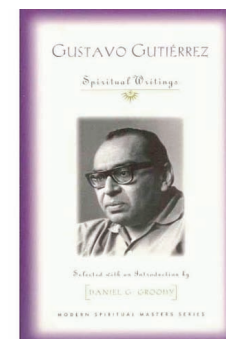
Justus D. Doenecke is professor emeritus of history at New College of Florida, Sarasota.

Gustavo Gutiérrez, now holding an endowed chair at the University of Notre Dame, is universally recognized as the father of Liberation Theology, but he has also distinguished himself for his writings in the area of spirituality. Daniel Groody, also of Notre Dame, who has lived in Latin America and is notable for his own writings on immigration, has done a singular service in collecting and presenting Gutiérrez's spiritual writings, most of them selections from his early books, especially *We Drink from Our Own Wells*.

Padre Gustavo, now a Dominican and influenced by the Dominican order's spirit with its motto *contemplata aliis trader*, has always seen spirituality as being at the heart of theology, which should begin in contemplation. Calling on other Latin American authors, and others like Karl Barth and Dietrich Bonhoeffer, his book explores classical and contemporary themes, among them: the silence of God, life in community, the poor as a crucified people (El-lacuría), the irruption of the poor, the risk of an individualistic spirituality, the beatitudes, the dark night of injustice, and solidarity with the poor. Well educated theologically, his approach to Scripture is always careful and nuanced, but brings to light much that might be missed. For example, he quotes Barth: "God always favors the poor and [is] against the rich."

I found the book both ecclesial and eucharistic, and particularly rich as a resource for preaching. Gutiérrez reflects that our following Jesus is never a private matter but always lived out communally, that our hope in the Lord is fed at the Eucharist, that solidarity with the poor is not limited to direct service but means working to elimi-

nate the root causes of poverty and has its price. He asks how we find the words to talk about God "in the midst of the starvation of millions, the humiliation of races regarded as inferior, discrimination against women, especially women who are poor, systematic social injustice, a persistent high rate of infant mortality, those who



Gustavo Gutiérrez
Spiritual Writings
Selected with an introduction
by **Daniel G. Groody**.
Orbis. Pp. 224. \$20

simply 'disappear' or are deprived of their freedom, the sufferings of peoples who are struggling for their right to live, the exiles and the refugees, terrorism of every kind, and corpse-filled common graves of Ayacucho."

His chapter on becoming a disciple and his meditation on the miracle of the loaves are particularly challenging. At the end of the book, he presents brief vignettes of extraordinary Latin American witnesses, some of whom gave their lives (the meaning of the Greek *marturein*): Bartolomé de Las Casas, Dom Hélder Câmara, Sister María Agustina and Father Vincenta Hondarza, both of whom were killed for their work with the poor, and Oscar Romero. Groody's introductions at the beginning of the book and briefly before each chapter enrich this challenging presentation of a man whose theological influence has profound spiritual roots.

Thomas P. Rausch, SJ
Loyola Marymount University
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CATHOLIC VOICES

Two Anglo-Catholic Moments in England

By Zachary Guiliano

Two celebrations in mid-April marked contemporary Anglo-Catholic life in the Church of England: a “Solemn Pontifical Mass with the Commissioning of Dr. Colin Podmore as Director of Forward in Faith,” held at St. Alban’s, Holborn, April 15, and a “Votive Mass of the Holy Spirit” at Church of the Annunciation, Marble Arch, April 18, for the launch of the group Anglican Catholic Future. To an outside observer unschooled in the subtleties and shades of Anglo-Catholic expression, the two meetings might have seemed much the same.

They both met in historic bastions of London Anglo-Catholicism. Both used nomenclature rarely seen elsewhere (e.g. Pontifical, Votive). The celebrating bishops, in both cases, described the Mass as a “foretaste”

of the eschatological gathering of God’s people. Many a genuflection and sign of the cross were made in the course of both. The *Regina Caeli* was sung with an exuberance normally reserved in the U.K. for the football field rather than the sanctuary. And, of course, a tasteful wine reception with conversation followed each Mass, where the term *Catholic* was bandied about like it was going out of fashion. But the devil, as well as the divine, is often in the details, and a number of differences were evident.

Forward in Faith

If those planning the Solemn Pontifical Mass hoped for an awe-inspiring show of unity, they were surely successful. The crowd of more than 400 filled St. Alban’s to capacity. Rarely have I attended a Mass with such joyous and overwhelming singing. Although some wor-

Left: The Rt. Rev. Stephen Conway, Bishop of Ely, sprinkles congregants with holy water at the Anglican Catholic Future Mass. (Toby York photo)

Below: The Rt. Rev. Jonathan Baker, Bishop of Fulham, greets Colin Podmore after commissioning him as Director of Forward in Faith. (Tyler Hill photo)

shippers noted that the service observed an admirable restraint (as one told me, “it could have been *more Roman*”), the presence of nearly 70 concelebrants in matching chasubles assured that *Pontifical* carried more than one resonance: Vatican City is normally the theater for such sights. More significantly, of this number, 11 were bishops. Still, the symbolism was not lost, given the purpose of the meeting: a commissioning.

Rather than coming across as a cowed theological minority, as some might imagine Forward in Faith (FiF) to be, those present seemed quite ready to meet the future with confidence. Although there was no preoccupation with the issue of women’s ordination, no apologetic tone was struck either. In the words of the Rt. Rev. Jonathan Baker, Bishop of Fulham and chairman of Forward in Faith: “It is a tragedy, and an astonishing one at that” that those opposing women’s ordination should be considered “disloyal, a fifth column perhaps,” when FiF understands itself as “deeply committed to the widest, most inclusive vision of unity and catholicity.”

Bishop Baker and Dr. Podmore, in their respective sermon and comments, emphasized a generosity of spirit and a commitment to the Church of England which is, whether fairly or unfairly, rarely associated with FiF by those outside its membership rolls. As the bishop said, FiF members cannot “give anyone the excuse to suggest ... we are simply another churchy pressure group.” There was a statement of commitment to “the most positive programme of our life” which was not defined simply by certain issues but expressed instead in the questions put to Podmore in his commissioning. These questions focused on his commitment to upholding and proclaiming the catholic faith, praying and working for the unity of the Church, supporting, advising, and defending the members of FiF in their ministry, working with other Catholic groups, and promoting “unity, peace and love in the Church and in the world.”

Anglican Catholic Future

The launch event of Anglican Catholic Future (ACF) could only seem a modest affair or even a fairly “low” liturgical celebration in comparison to FiF’s more elaborate proceedings. True, the space and attendance were smaller, perhaps around 300, and enthusiasm was a little less evident, but it was by no means absent. The Rt. Rev. Stephen Conway, Bishop of Ely, was the lone celebrant. But the event was accompanied by a letter of support signed by 20 other bishops and a similar letter from the Archbishop of Canterbury, which garnered impromptu comments and applause at its reading. The congregation was a good mix of clergy and lay people.

All in all, it was a remarkable beginning for a group that still seems to be defining its role and purpose.

It would perhaps be unfair to judge the group’s launch and goals against Forward in Faith’s. But the group invites such comparisons, if only by the presence of ordained women at the altar, as well as its oft-stated intent to articulate the Catholic identity of the Church of England rather than focus on divisive issues. Anglican Catholic Future is both strident on certain issues and strategically silent on others. The group’s website (www.anglicancatholicfuture.org) says that “the Catholic tradition in Anglicanism has become fragmented and nerveless,” a state which has made “many” feel the need to “rediscover our Catholic roots and values.” A clear claim is thus made about recent Catholic efforts and history, regardless of protestations otherwise. When I showed the statement to a member of the



Catholic Group in General Synod who was not previously aware of ACF, he cringed. The positioning is apparent to readers, however implicit it may be.

But ACF has laudable goals, beyond the simple formation of a Catholic group that supports women in the episcopate. It seeks the renewal of Catholic expression, with a focus on theology, spirituality, vocation, and social justice, among other things. The group also hopes to have various events of pilgrimage or reflection on vocation for Catholic-minded Anglicans. It explicitly looks back to the Oxford Movement as a model and is thus preparing teaching pamphlets, “tracts” even, which focus on aspects of Catholic teaching and practice or on basic questions of Christian confession. Although these tracts remain in draft form, they are fairly impressive in terms of general, succinct teaching as well as design.

All of this stands in line with the sermon by the Rev. Peter Groves, vicar of St. Mary Magdalen’s, Oxford, a

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Toby York photo

Communion at the ACF Mass.

Two Anglo-Catholic Moments in England

(Continued from previous page) sermon which positioned the launch and Catholic identity of the group rather specifically and neatly, while avoiding certain topics and jargon. There was a clear valuation of the Church's theological tradition, and of the Anglo-Catholic past, although the emphasis was upon Catholic identity as a sign of humility. The individual requires the Church for prayer, wor-

ship, and reflection due to human weakness, and the Catholic, according to Groves, acknowledges that Christians do not have all the answers, whether individually or as a group, but only as the Spirit guides us into all truth.

While Father Groves would almost certainly loathe the term, and disavowed "theological liberalism" in his sermon (to some small chuckles in the audience), it is hard not to recognize *liberal Catholicism* here in its classic form. How such liberalism is expressed will perhaps be the key. Is it open to the future, to discovery and questioning? Or will it turn into a lack of discernment and public expression of teaching? The danger for ACF is its resemblance to similar attempts from the past. Everyone I spoke to said, more or less in joy or dismay, that they saw the movement as "Affirming Catholicism under another name." The mere presence and continued emphasis on teaching and theology might belie such an association, while the avoidance of certain controversial issues would strengthen it. Only time will tell.

What to make of both events and movements? Oddly, they both took place in London the same week, and seemed to draw on distinct groups of clergy. Little overlap was in evidence.

Such facts might be taken as signs of division. I remember vividly a series of articles by Damian Thompson of *The Telegraph* in the last several years, trumpeting the dissolution of the Catholic Movement in the Church of England, which he believed to be sapped of strength by the establishment of the Ordinariate and to be falling into fissiparous, weak-willed contention, with neither liberal nor traditionalist Anglo-Catholics able to win over the other. Such differences remain, but we can frame the point with more Christian hope.

FiF has a stance which still seems fundamentally

defensive: preserving Catholic faith and practice in a surprisingly hostile environment. ACF, on the other hand, is positioned more openly: the discovery of Catholic faith and practice, the arrival at a place we have not yet found. Yet the differences are liable to overstatement, and there were many similarities in evidence. Both outline a number of goals entirely congruous with each other, aimed at renewal and restatement of a universal faith, open to the witness of the Christian past, and centered on the expression of the Catholic faith in and as the Church of England has received it. There is a sense, I believe, among Anglo-Catholics in the Church of England that they are reaching a real turning point or settlement, with a need to renew or refocus efforts toward the broader life of the Church of England and its identity in Christ's "one, holy, catholic, and apostolic Church."

We will do best to hold such groups to their more positive statements and commitments. ACF must move beyond non-competition to cooperation. The presence of FiF's new director at ACF's event may be a sign of such realization. We shall see. FiF needs to hold to its commitment of "speaking the truth in love" and engaging generously with the Church, rather than turning to a more insular mission. Again, FiF gave more than one sign of that in the commissioning of Podmore, which was incredibly heartening to this Anglican. For both groups, of course, it would be all too easy for good intentions to dissolve into backbiting and ill will between each other and other organizing groups in the Church of England. It would be all too easy to disown the other, as well as those less persuaded towards Catholic expressions of Christian faith.

But I am hopeful. As Father Groves preached: "Hope is the Christian attitude towards the future." Hope and not despair; hope, which is not optimism. Moments like these can seem small and insignificant when compared to the great events of our time. But they can also be signs of a renewal right around the corner, with a significance that may yet surpass the great tragedies and triumphs that surround and putatively overshadow them. For now, we can only hope, pray, and await such renewal. We can work quietly toward its realization in small ways. *In returning and rest shall we be saved; in quietness and confidence shall be our strength* (Isa. 30:15). ■

Zachary Guiliano is a doctoral candidate in medieval history at the University of Cambridge. He is co-editor with Charles Stang of The Open Body: Essays in Anglican Ecclesiology (Peter Lang, 2012) and a parishioner at Little St. Mary's, Cambridge.



Sic et non

Why Provinces Matter

By Jesse Zink

These pages have of late been filled with debate about the departure of the Diocese of South Carolina from the Episcopal Church. The questions are complex. Can a diocese disaffiliate from the larger church? If so, what governs that departure? To an observer with a non-expert knowledge of the canons, it has been quickly confusing.

What is clear is that there are now two dioceses: one led by Mark

Lawrence — no longer regarded as a bishop by the Episcopal Church — known as the Protestant Episcopal Church in the Diocese of South Carolina, and a rump Episcopal diocese in the process of reorganization. Lawrence's diocese has said it may in time affiliate with a different Anglican entity. For now, it has declared itself an extra-provincial diocese in the Anglican Communion and has justified this decision on theological, canonical, and ecclesiological grounds.

On the surface, the argument ap-

pears to have merit. Anglicans claim in the Chicago-Lambeth Quadrilateral that the core of the faith is found in Scripture, the dominical sacraments, the creeds, and the historic episcopate. Each of these elements is present in a diocese. This seems to be the basis for the hope of some Episcopal bishops that individual dioceses might be permitted to sign onto the Anglican Covenant even if the Episcopal Church as a whole did not. No less an authority than Rowan

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Sic et non Why Provinces Matter

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Williams appeared willing to countenance the idea.

Yet a Lawrence-led diocese cannot remain an independent ecclesial entity indefinitely, for reasons that are central to what it means to be Anglican. For what happens when Mark Lawrence is no longer able to be bishop? How will he be replaced?

Surely a core justification for the creation of provinces in the Anglican Communion is that they allow the episcopacy to be perpetuated. It takes three bishops to ordain a new bishop. One function of provinces is that each has established internal processes that govern when three bishops are able to do this. That four dioceses are required for a province to be formed seems confirmation of this fact: a vacancy in any one see could not be filled without recourse to an external authority. This is part of what it means to say that provinces of the Communion are autonomous.

On that day when, for whatever reason, Lawrence is no longer able to serve as bishop of his independent diocese, his faithful will have no protocol to replace him. An ad-hoc arrangement is, of course, possible: the diocese has plenty of support from Anglicans in other provinces, not to mention Anglicans not in full communion with Canterbury. But such an arrangement would demonstrate that remaining an independent Anglican diocese is not a sustainable course.

Extra-provincial dioceses as are currently recognized in the Anglican Communion — Bermuda, two in Sri Lanka, and a handful of others — mostly fall under the jurisdiction of the Archbishop of Canterbury. This group of dioceses, which is the closest parallel to South Carolina's current arrangement, enjoys primatial oversight in part, no doubt, to ensure that the episcopacy is perpetuated. Extra-



provincial status is often seen as temporary. In the 1970s, the Diocese of Sudan was removed from the province in the Middle East and became an extra-provincial diocese under Canterbury, but this was a step on the way to the diocese being divided into four and the creation of the Episcopal Church of Sudan in 1976. Sometimes the “temporary” period has stretched into a generation or more, as in the case of the two dioceses in Sri Lanka, which wait for a united church to emerge on the island.

The South Carolina diocese's history is instructive in this regard as well. The diocese was organized in 1785, before the creation of the Episcopal Church. This sequence is the ground for the right claimed by the diocese to withdraw its membership at any time, a right it exercised late last year. But little mention has been made of the history of South Carolina's episcopate. The diocese's first bishop, Robert Smith, was not consecrated until 1795. In the early 19th century, there were lengthy periods when the see was left vacant. This approach to the episcopacy calls into question the early diocese's status as a true part of the church, at least as measured by the later standard of the Quadrilateral, the standard upheld by Lawrence. Moreover, three Episcopal bishops consecrated Smith, at a General Convention: yet another indication of the fundamental significance of wider, formal links that sustain the church. Rather than proving the case for withdrawal, the history of the episcopate in South Carolina demonstrates that claiming to be a free-floating ecclesial entity is impossible to sustain in Anglican polity, precisely because of the nature of episcopacy, a charism at the heart of what it means to be Anglican.

Hierarchy in the church is a bedeviling issue. The Episcopal Church itself has not provided persuasive reasons why hierarchy is necessary on a provincial level but unnecessary on a Communion-wide level. Surely for a church that defines its existence in terms of the one, holy, catholic, and apostolic Church, hierarchy cannot stop at the water's edge?

As in Scripture, so also in ecclesiology: the pernicious hermeneutic of self-justification remains a constant temptation. This is regrettable. Ecclesiology is not a minor administrative matter that can be casually tossed aside. It is part of the core good news Christians have to proclaim. In a globalizing world that is dominated by discord and fracture, the Church makes the counter-cultural claim that in baptism we come to belong to the body of Christ. No other entity is shaped by a common willingness to die daily with Christ and be raised with him who is the author of true and abundant life. We believe we belong, and that this is good news. Anglicans work out the implications of this radical claim in the constellation of parishes, dioceses, provinces, networks, and institutions that comprise our global Communion.

The dispute in South Carolina could provide an opportunity — yet unrealized — to think seriously about the ecclesiological and theological convictions underlying Anglican churches. On that note, we might welcome the recent call in these pages for a retreat on the topic, organized by seminary deans. Prayerfully and reverently, one hopes, Anglicans may yet learn together to honor our theological convictions in our ecclesiological structures. ■

The Rev. Jesse Zink, a doctoral student in African Christianity at Cambridge University, is a priest in the Diocese of Western Massachusetts and author of Grace at the Garbage Dump: Making Sense of Mission in the Twenty-First Century (Wipf & Stock, 2012).



Sic et non

Don't Cheat the Prophet

By William G. Witt

The beginning of G.K. Chesterton's *Napoleon of Notting Hill* refers to a game called "Cheat the Prophet." In this game, the players listen attentively to wise predictions about the future. "They then go out and do something else."

In the current mess that is the Anglican Communion, none of us knows what the future holds, although some things can be predicted with some accuracy. For example, it was predicted in 2003 that if the Episcopal Church were to elect as bishop a man living in a same-sex relationship that the unity of the Anglican Communion would be threatened. And that has certainly happened. Probably no one predicted the way that it has happened, as a kind of slow-motion schism.

Zink's essay presumes a future based on an uncertain prediction: that the Diocese of South Carolina's declaration of itself as an "extra-provincial diocese in the Anglican Communion" is likely an attempt at a permanent solution. None of the difficulties he proposes seems to be insuperable. I can name at least three retired bishops who live in the diocese now who could participate in the ordination of a new bishop. I would imagine that numerous Global South bishops would stand in line for the chance to participate in forming a new province.

The one obstacle that would likely not be overcome is that extra-provincial provinces "mostly fall under the jurisdiction of the Archbishop of Canterbury." There is no more likelihood of Justin Welby recognizing the Diocese of South Carolina as a legitimate partner in the Anglican Communion than there was of Archbishop Robert Duncan having been invited to his enthronement. But this is simply to recognize that there has been a *de facto* schism existing in the Anglican Communion since the failure of Archbishop Rowan Williams to follow through on implementing the recommendation of the Anglican Primates' Dar es Salaam Communiqué of 2007, and the subsequent refusal of bishops representing the majority of the Anglican Communion to attend Lambeth 2008.

Still, there is no reason to presume that South Carolina's declaration of itself as an extra-provincial diocese is more than an *ad hoc* solution to an immediate crisis. To speculate about the permanence of this situation or about which Anglican entity South Carolina might align itself with is equally a case of playing "Cheat the Prophet."

The issue that is little addressed in such discussions is the theological nature of episcopacy. What does it mean to be a bishop? Standard Church histories make clear that the office of

bishop is about continuity, specifically continuity between the apostolic Church and the catholic Church of the second century. To be a bishop is to recognize and submit oneself to the canonical authority of the Old and New Testaments as the faithful witness of prophets and apostles to the triune God revealed in the history of Israel, the saving work of Jesus Christ, and the Church as summarized in the Rule of Faith.

Whether bishops of the Episcopal Church have acted in continuity with this apostolic Church in proceeding to approve of same-sex unions is precisely the issue that is splitting the Anglican Communion. There are, of course, issues of universality involved as well. A bishop is a bishop not just for a local diocese but for the whole Church. In the long run, an extra-provincial diocese accountable only to itself is problematic. But then again, a national church that refuses to be accountable to an international communion has brought the Anglican Communion to its current crisis, even as a bishop who does not understand his chief role to keep intact the apostolic witness has rather missed the point of being a bishop. ■

William G. Witt is assistant professor of systematic theology at Trinity School for Ministry in Ambridge, Pennsylvania.

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Beyond Provincialism

By Colin Podmore

Reflecting on reactions to the consecration of Gene Robinson, Presiding Bishop Frank Griswold commented: “Possibly naively, we thought it was a local event.” But for catholic Christians, the consecration of a bishop can never be of purely local concern. The bishop is, to quote *The Virginia Report* (1997), “one who represents the part to the whole and the whole to the part, the particularity of each diocese to the whole Communion and the Communion to each diocese” (6.10). And, according to the English report *Episcopal Ministry* (1990): “In [the bishop’s] sharing in the collegiality of bishops the local church is bound together with other local churches” (para. 351). To be able to exercise this relational ministry, a bishop must be acceptable to, and recognized by, the bishops of the wider Church.

This is why Canon 4 of the Council of Nicaea required that at least three bishops of the province (the immediate manifestation of the Church beyond the local diocese) join in ordaining a bishop, the others having consented in writing and the metropolitan having confirmed the election. Hence the 1930 Lambeth Conference’s stipulation that “the minimum number of Dioceses suitable to form a Province is four” (res. 52): as the relevant Conference committee pointed out, “on the vacancy of a See there will be in the Province the number of Bishops necessary for the consecration of a new Bishop.” Lambeth 1920 had already observed: “It is undesirable that Dioceses should remain indefinitely in isolation, or attached only to a distant Province” (res. 43).

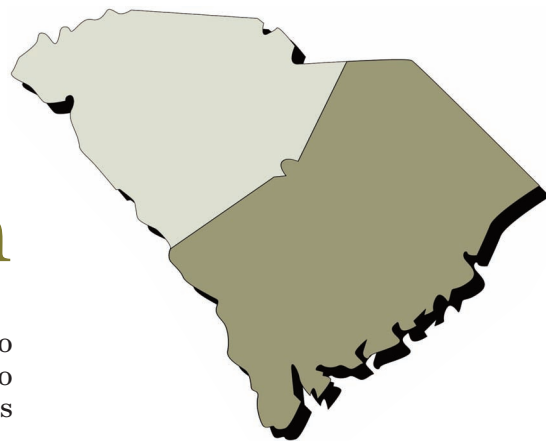
Jesse Zink is therefore quite right: the Diocese of South Carolina cannot properly remain independent

indefinitely. To be faithful not just to Anglican but more importantly to catholic ecclesiology, its bishops should belong to a province.

Once litigation in the secular courts is concluded, this could be achieved in several ways. There could be reconciliation with the Episcopal Church’s national leadership — we should always pray for reconciliation leading to the visible unity of the Church, however remote human sinfulness may make that prospect seem. Or the diocese could join the Anglican Church in North America or (less ideally) a more distant Anglican province.

Alternatively, it could follow the Sudan model, to which Zink points, and become a province by dividing into four dioceses. Half of one U.S. state, with fewer than 80 congregations and 30,000 baptized members, might be thought rather small to form a separate province. However, in 1998 the geographically and numerically much smaller Diocese of Hong Kong and Macao was divided into three dioceses (with only 38 congregations between them) and a “missionary area.” This enabled it to become a freestanding province of the Anglican Communion instead of joining the Church of the Province of South East Asia, which was formed in 1996 by the more conservative extra-provincial dioceses with which it had previously been associated.

Hong Kong and Macao had already blazed the trail of diocesan autonomy back in 1971, when the inaugural Anglican Consultative Council meeting agreed that it could ordain women priests. The resolution (moved and seconded by the Episcopal Church’s clergy and lay representatives) was passed by 24 votes to 22 with several abstentions. The ordinations went ahead despite the opposition of the other South-East Asian dioceses



with which Hong Kong and Macao was associated and the entreaties of its metropolitan, Archbishop Michael Ramsey, who had voted with the minority. After the meeting Ramsey repeatedly sought, by letter and in person, to persuade Bishop Gilbert Baker to hold back, arguing that the vote was too narrow to serve as a basis for action and that the 1968 Lambeth Conference had wanted no action taken before all the Communion’s churches had reported on their discussion of the issue (only eight out of 22 churches and groups of dioceses had done so).

If a small liberal diocese can manifest diocesan autonomy by resisting the counsel of its metropolitan and striking out on a different path from the more conservative dioceses with which it is associated, and can ultimately be divided in three in order to become a province of its own, rather than joining a neighbouring Anglican province, surely a larger conservative diocese could do the same? Whether this course is to be commended is another matter.

But as Zink’s stimulating article suggests, the most important question facing the Anglican Communion is not whether dioceses can exist other than temporarily without being subject to provincial or other metropolitan jurisdiction (in catholic and Anglican ecclesiology they cannot), but whether provinces should not in turn defer to the councils of the wider Church. ■

Colin Podmore, formerly Clerk to the General Synod of the Church of England, is now the Director of Forward in Faith (UK) and a member of the Living Church Foundation.

Jean Vianney and Postmodernism

(Continued from page 9)

ended on. But we've gotten away from that."

Energizing mission congregations has become an evermore pressing need on the Gulf Coast, Day said, as congregations have left the Episcopal Church and fostered a shortage of resources for mission congregations, which depend on the diocese for support. Mission congregations tend to lack respect and can sometimes get discouraged, he said, if it seems they will never become parishes with rectors or if other congregations do not care about them.

St. Paul's Chapel has a heart for mission churches, Day said, because it used to be one. Now it has also birthed a religious society, named for a 19th-century French saint known for his dedication to spiritual and congregational life, specifically to meet their needs.

"Mission churches are ... beginning to have the life pressed out of them," Day said. What they often need is "training for a vestry to re-think their role in life and take a more active role in the life of the parish. It's an experiment. God only knows where it's going to go."

*G. Jeffrey MacDonald
TLC Correspondent*

New Jersey Elects 12th Bishop

The Diocese of New Jersey has elected the Rev. Canon William H. Stokes as its 12th bishop. Stokes, born in Manhasset, New York, has served as rector of St. Paul's Church in Delray Beach, Florida, since 1999.

Elected on the fifth ballot May 4, Stokes was one of nine nominees in the election. Three priests, all serving within the diocese, were nominated by petition.



Bishops Mark S. Hanson, Anders Wejryd, and Katharine Jefferts Schori with their joint statement, "Sustaining hope in the face of climate change."

Gary G. Yerkey photo

United by Climate Change

The Episcopal Church, the Evangelical Lutheran Church in America, and the Church of Sweden have agreed to broaden their longstanding historical ties, pledging at a conference May 1-2 to cooperate more closely in seeking to limit climate change.

A joint statement issued at the conclusion of the conference, held at St. John's Church, Lafayette Square, said the three churches would work

together to "build the moral and political will that prompts action from our elected leaders."

"As international churches with congregations in many nations, we can and will use our global networks to promote a political framework to limit climate change, while in a unified voice we speak to the world about the urgency of committed climate work," said the state-

(Continued on next page)

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(Continued from previous page)

ment, signed by Presiding Bishop Katherine Jefferts Schori, Presiding Bishop Mark S. Hanson, and Archbishop Anders Wejryd of the Church of Sweden.

During a break in the conference the church leaders spent several hours lobbying members of Congress on Capitol Hill on the challenges of climate change.

Jefferts Schori said in her remarks at the opening of the conference May 1, which brought together scientists, environmentalists, academicians and church leaders, that the scientific evidence of climate change resulting from human behavior "is quite literally undeniable."

People of faith "know another response than futility, particularly in the face of Easter resurrection," which means rejecting "the ancient demons of individualism, materialism, and selfishness — what today

we often call consumerism," she added.

"There is still enough health in us to remember that we are claimed by one who reminds us that we do not live by bread alone," Jefferts Schori said. "We are made whole in loving God and neighbor and not ourselves alone. ... There is indeed abundant hope that the body of God's creation might also rise — renewed, redeemed, and made whole. May we be made Christ's passion, God's hands, and Spirit's breath to make it so."

Archbishop Wejryd said during a break in the conference that the historically close ties between the Episcopal Church and the Church of Sweden, which have existed since America's colonial period, are today based on a set of shared values that include an openness to all people.

Jefferts Schori, whose great-grandparents emigrated from Sweden to the United States in the late 19th century, visited Sweden in 2011

to meet with Wejryd and other church officials.

Gary G. Yerkey

New York Seeks a Suffragan

The Diocese of New York will accept candidate applications until June 14 for a bishop suffragan to be elected Dec. 7. The diocese has released a 13-page profile and launched a dedicated website for the search.

Candidates may submit their own names, or they may be proposed by others. The period for proposing candidates' names ends at 5 p.m. on June 3. Candidates may submit their application packages at any time; the final deadline for packages is 5 p.m. on June 14.

From the pool of applicants, the diocese's Committee to Elect a Bishop will choose a slate of nominees and accept nominees by petition.

Saint Mary's Messenger

Vol. 113, No. 1 Greenwich, New York Feast of the Annunciation 2012
Timeless Queen of Heaven for Time-Starved Suburban America by Mother Miriam

The time-tested principle in contemporary studies in business, management and economics, that people will only change when they are in a situation of excruciating pain, can be equally applied to the cultural stress in contemporary American life in the suburbs. If we accept the premise that the pain of excessive income and loss of accustomed lifestyle is the result of flawed principles, then we can explore where to change. To think about this in theological terms, we might say that the consequences of false human assumptions are causing innumerable deaths of pain in both capital and the innocent alike. I would propose further that part of those flawed principles are based upon a mechanistic, Enlightenment-based concept of the individual, an atomistic man from society and all of creation. We are doing little to touch the cultural shell in the primary building block of our society — the family.

How can looking at the Ever-blessed Virgin Mary in Scripture and Tradition help faithful Catholics respond to this situation? The foundations of her singular role in the mystery of the Incarnation needs to be explored.

"The question is not whether we 'go back to the Middle Ages' or remain in denial in the delusion of modernity but whether a more synthetic use of our deeply of enough wisdom to reach our current knowledge of the Creation. Marian spirituality makes a crucial contribution by making available much of the spiritual richness that modernity has discarded."

Taking Mary's words from St. Luke's account of the Annunciation, "I am the handmaid of the Lord, let it be to me according to your word" [Luke 1:38] the Church Fathers have always seen the role of Mary as both necessary and inseparable from the Incarnation of Jesus Christ our Redeemer. Whether the historicity of the infant annunciation is questioned or not, the fact of this human faith is supported by Mary's existence, and we are shown God's wisdom through the Gospel stories concerning her in at least the following four ways:

- Her consent to God's proposition of her personal "handmaid" was absolutely required for the miracle of the Incarnation and her being the God-bearer, both physically and in bearing mother.
- She became the model disciple through following Jesus faithfully through all the trials.
- She is a model of prayer in her patient keeping "all these things in her heart" [Luke 2:51, 52]
- She embodied into a symbol of the Church and of consecrated virginity within the Church.

After a soul's awakening and conversion to Christian life comes the challenging stage of purification. Benedict Grosche in his classic *Spirit of Prayer* was wise to emphasize several important and joyful steps in the long journey of the spiritual life. An apt simile for the Annunciation would be to identify with the cessation of the "let it be to me" as the Holy Spirit kindled the brightest and best of heart into exile. The weaknesses and the pleasures [see Luke 1:38] left in heart had no option but to search out survival. The natural response was to call upon "higher power," and the supernatural response was grace. When we accept the pain and difficulties of a current situation as well as return to the Lord, then the words of St. Teresa's prophecy to Mary at the presentation of Jesus in the Temple hold meaning for us, also.

"The first [word] is that the 'word' that will give her soul significance not only that Mary herself will have to come to terms with her form as a sign of consecration, but that the way in which she bears witness to her Son is temporary.



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PEOPLE & PLACES

Deaths

The Rev. **Grafton R. McFadden**, a commander in the U.S. Navy before becoming a priest, died Dec. 27 in Jacksonville, FL. He was 84.

Born in Coronado, CA, he was a graduate of the U.S. Naval Academy, the U.S. Navy's Postgraduate School and Virginia Theological Seminary. He was ordained deacon in 1977 and priest in 1978. He served as assistant at St. Timothy's Church, Catonsville, MD, 1980-82, and associate rector, St. Mary's Church, Baltimore, 1982-84. He then served in Florida for the rest of his vocation: associate rector, Good Samaritan Church, Orange Park, 1986-87; associate for pastoral care, Church of the Good Shepherd, Jacksonville, 1988-90; rector, St. Anne's Church, Keystone Heights, 1989-92; and rector, St. Mark's Church, Starke, 1991-93.

McFadden's duty stations in the Navy included destroyers and minesweepers. He was executive officer of USS Hanna and became commanding officer from 1958 to 1960. He served on other ships and at duty stations in California, La Spezia, Italy, and Washington, D.C.

He is survived by Elesa McFadden, his wife of 61 years; a son, Rodney Grafton McFadden, of Virginia; daughters Christine McFadden Crosby, Anne Elivia McFadden, and Diane McFadden Allen, all of Virginia; ten grandchildren; and one great-grandchild.

Richard Seidel, historiographer and archivist for the Diocese of Chicago and Chicago Public Schools, died March 25. He was 75.

Born in Toms River, NJ, Seidel was a graduate of Rutgers University and Seabury-Western Theological Seminary. He was a parishioner at the Church of St. Elizabeth and St. Teresa de Avila, and was honored in a memorial service at St. James Cathedral. He was the diocese's historiographer and archivist from 1990 until his death. "Richard has been indefatigable in rescuing archival collections and significant artifacts from closed congregations and diocesan institutions," said the Rt. Rev. Jeffrey Lee, Bishop of Chicago, during the diocese's convention in 2011.

The Chicago *Sun-Times* quoted historian Ellen Skerrett as crediting Seidel with "saving the history of the Chicago Public Schools, school by school." The paper said Seidel's work "helped create world-class [University of Illinois at Chicago] collec-

tions on pioneering social worker Jane Adams of Hull House."

"He lived in a Briar Place apartment filled with books, and his two cats, Smokey and Tiger," the *Sun-Times* said. He is survived by his brother, Barry Seidel.

The Rev. **Adele Goodwyn Arant Stockham**, a deacon with a ministry among the homeless and working poor of Birmingham, AL, died April 20. She was 81.

Born in Birmingham, she was a graduate of Chatham Hall and attended Bryn Mawr College. She was ordained deacon in 2002.

She served at Christ Church, Fairfield, and then at Grace Church, Woodlawn, where she developed her ministry among the poor. She was affiliated with St. Mary's on the Highland, the Fire House Shelter and Education For Ministry, and Trinity Common at the University of Alabama-Birmingham. She served on the board of Bridge Ministries of Birmingham, Birmingham Hospitality Network, Birmingham Contemplative Outreach and BARD Housing.

She was a member of the Cadmean Circle, the Colonial Dames, the Junior League of Birmingham and the Red Mountain Garden Club, and she was active with the Alabama Symphony Orchestra.

She was preceded in death by her parents and her sister, Letitia Christian Arant. She is survived by her sister, Fairlie Maginnes of Chevy Chase, MD; a daughter, Adele Culp; sons Douglas and Richard Stockham; and grandchildren Richard Culp, Douglas Stockham, Nate Stockham, Angeline Gauntt, Lane Fuller, William Koch, and Robinson Koch.

The Rev. **Carlton Leland Udell**, a longtime leader in hospital ministry, died Dec. 29. He was 82.

Born in Brooklyn, Udell was a graduate of Hobart College, Union Theological Seminary and General Theological Seminary. He was ordained deacon in 1960 and priest in 1961. He was assistant rector at Church of the Resurrection, New York City, 1960-66. He then became chaplain at St. Luke's-Roosevelt Hospital and a supervisor in clinical pastoral education. In 1971 he became director of clinical pastoral education at Fletcher Allen Hospital, Burlington, VT. After retiring from that program in 1995 he continued to teach at the hospital. Fletcher Allen Health Care will initiate the Rev. Lee Udell Symposium this year in his honor.

He is survived by his wife of almost 53 years, Susanne Udell; a son, Nathaniel Udell, of Chelsea, MA; a daughter, Lili Fiore, of Essex Junction, VT; and three grandchildren.



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In the full mystery of Christ, we are ever with him, even in him, for it is our humanity which he assumed. Thus, his rising is our own, a truth depicted in those great icons of the harrowing of hell. *Christus Victor* goes to the deep, breaks the gate, and pulls our parents from the depths as Christ did once pull a frightened Peter from the violent sea. Christ goes out from the grave with beloved humanity tucked under his plumage. We are safe in his rising, and the small “we” that we once were falls away. Divested, we wear the one in whom we are hid. We are alive in him and live through him.

Living in the Risen Lord not only opens the human heart but breaks it, revealing the seat of new and turbulent emotion and thought, a forceful and grateful adaptation to an unanticipated adventure. The Spirit of truth comes speaking not his own word, but whatever he hears. What does he hear? He hears things that are to come, but his presage is rooted also in the past, for “he will take what is mine [Christ’s] and declare it to you” (John 16:15). What then belongs to Christ? “All that the Father has is mine”? All that the Father has is given to the Son; all that the Son has and is the Spirit takes and declares to us. Thus we are pressed to say something extraordinary. God the Father, who is truly in the Son, is given to human persons through the Spirit who pours out all that the Son is. We have, as St. Paul says, “obtained access” because “the love of God has been poured into our hearts through the Holy Spirit that has been given to us” (Rom. 5:1-5).

All reflection about Christian life and Christian prayer, therefore, is necessarily caught up in the mystery of the Holy Trinity: Father, Son, and Holy Spirit, three persons in the unity of one substance. “All things which are of the Father and likewise of the Son: all the gifts which are given by the Son in the Spirit are true

gifts of the Father” (Athanasius, Ep. 1 *ad Serapionem*; *Liturgia Horarum*, vol. iii, p. 514). We are not, as yet, wholly fit for all that the Father would give through the Son in the Spirit, but there is no escaping the truth that what is given *is God*.

The Spirit bears witness to the Son, the Son who taught and healed and suffered and died and rose again. The Spirit bears witness to the Son who mends our lives, who works his “justification” by the renewing and reordering of our hopes, passions, and dreams. In this sense, we feel the Spirit’s witness to the Logos, the ordering Word. The Spirit blows and burns and sounds, but witnesses to the silent Word that was in the beginning.

Noting the Spirit’s work in us, we are awakened to the Spirit’s witness in the world, the Spirit spying the presence of Logos everywhere. Thus all things are becoming new, a new and deep reordering in the cosmos itself. In the world we see the Logos as Wisdom “on the heights, beside the way, at the crossroads ... beside the gate ... at the entrance of the portal” (Prov. 8:1-2). The Logos establishes and assigns limits, celebrates and delights in the whole inhabited world and whole human race (Prov. 8:22-31). Faith sees this: the Father is the font; the Son, ordering Word; the Spirit, suffusing presence — all grasped in the one moment as the one true God.

Look It Up

Read Rom. 5:1-5. “Has been poured” touches the present.

Think About It

The God in you is God, a mystery you cannot, ultimately, “think about.”

Choosing the God of the Cosmos

As for all the gods of the heathen, they are but idols. The heathen, however, are persons who house the *imago dei*. We do well, therefore, to recall that the turbulent conflict of the one true God with the gods of the nations is ordered to the blessing of all, every family, language, people, and nation. When the foreigner turns and prays toward the altar of God, we cannot but voice a beseeching plea: "Hear in heaven your dwelling place, and do according to all that the foreigner calls to you" (1 Kings 8:43) There is no God like the true God and the true God is true as the hidden ground of all being. "All being," which is why the whole earth stands in awe of him. The heavens rejoice, the earth is glad, the sea sounds, the trees of the wood rejoice (Ps. 96). This morning's immediate manifestation is the glistening vesture of the bare trees in solid ice, cracking limbs, power outage; the world asking for the cancellation of projects and meetings, a slow contemplative beauty indifferent to human convenience. The One God is the God of peoples and the common cosmos.

And yet the showing forth of God in Christ may sometimes unfold as a moment of decision. "How long will you limp with two different opinions?" the prophet Elijah asks (1 Kings 18:21). Thus the great contest ensues and proves with a vanquishing fire that "the Lord indeed is God" (1 Kings 18:39). Grace perfects nature by a holy annihilation about which the discerning theologian may have questions. But thus the story stands. Although a kind of victory, it is only temporary vindication, for Elijah departs the scene, running for his life. The opening question is what haunts the text: "How long will you limp with two different opinions?" Do we hear Jesus saying, "Come follow me"? If we fear fire, then perhaps a cautionary and informed note will help. The

Holy Spirit is fire, but the burning rays of this burning light awaken the true self that God has made. This awakening is not without cost, for the old Adam dies in union with the death of Christ. The person raised with Christ is a new song in a new creation.

The blazing light of God, the fire of the Spirit, breaks forth as divine gift. It comes "neither by human commission nor from human authorities" (Gal. 1:1). To be sure, God uses history and human agency and sacraments, the vertical unfolding of Church, but too easily we forget that both Church and Creation bear witness to a Creator, exhibit glory, prompt wonder and gratitude. The Spirit of God is not a private possession, and certainly is never a payment due. The Spirit is grace and peace, freedom from our sins and from this present evil age (Gal. 1:4). Adding anything to "pure gift" perverts the gospel. It becomes then a job for pay. Keep the rules; advance a few spaces; go to heaven.

There is something difficult about an undeserved gift, something as inexplicably good as love and forgiveness and life. People came to Jesus on behalf of a man whom they believed was worthy. And yet the man said only, "I am not worthy! I am not worthy!" In the belly of paradox, he wins by losing. Thus his life burns with "such faith" (Luke 7:6-9).

Look It Up

Read Psalm 96. All the whole earth singing. Listen!

Think About It

After the consuming fire, it is only God's will worked in the freedom of your own pure heart. The purgation takes a while, however. Be patient with blazing and refining. There is joy even in this.



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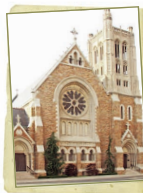
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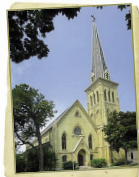
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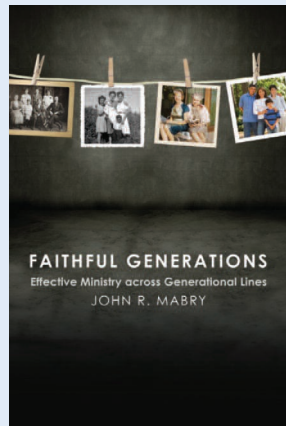
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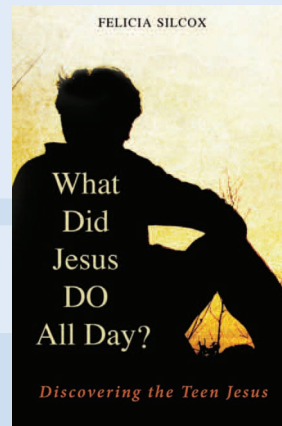
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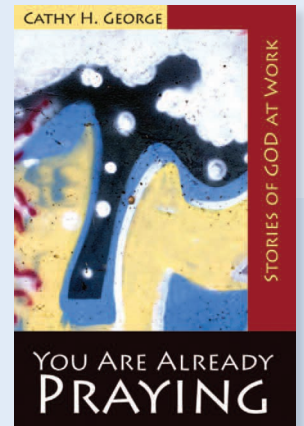
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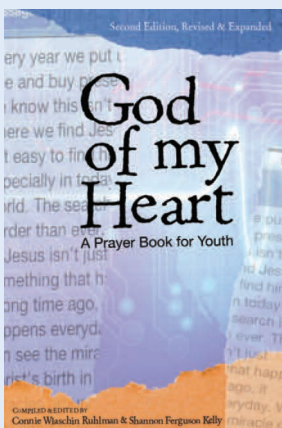
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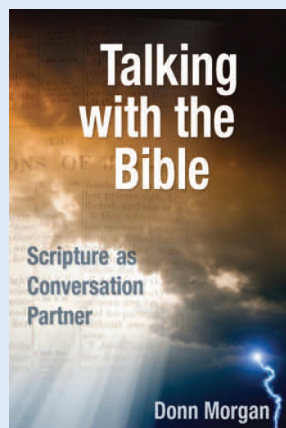
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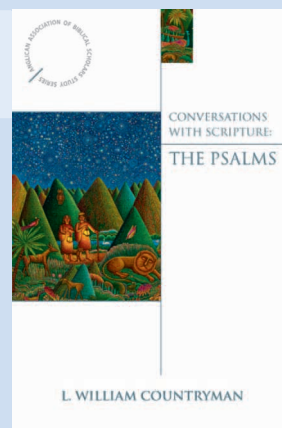
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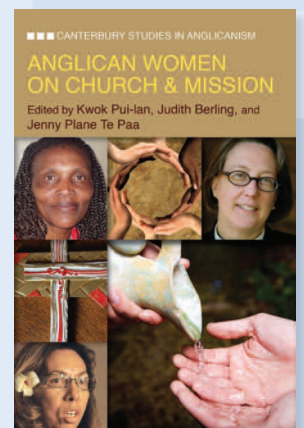
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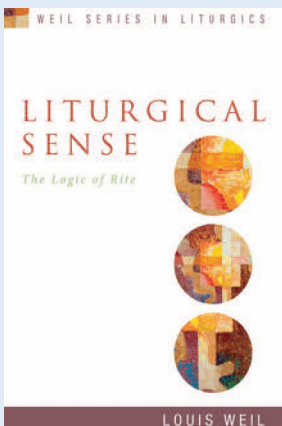
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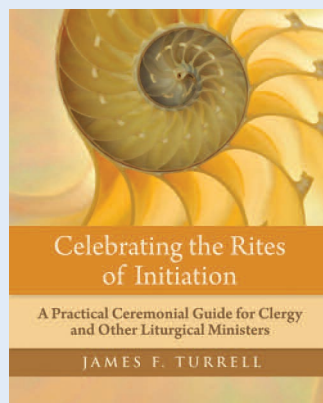
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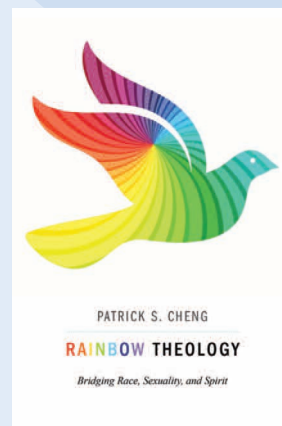
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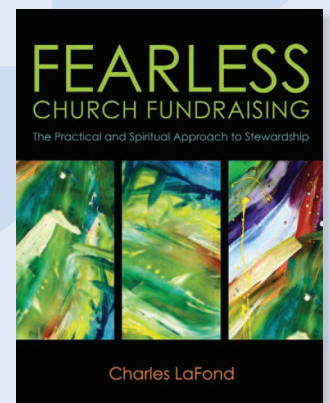
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