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July 21, 2013

The Living Church

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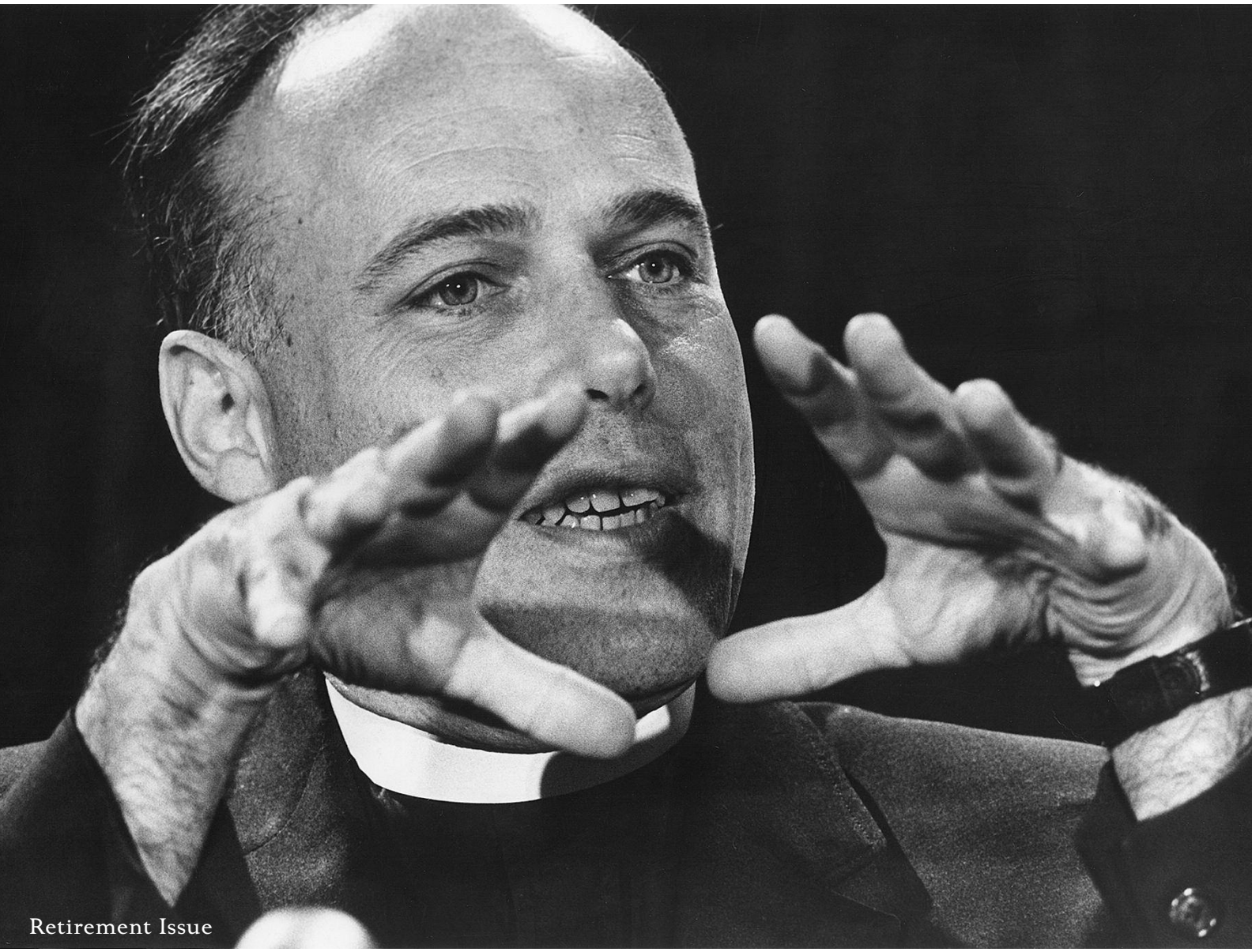

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Malcolm Boyd at 90

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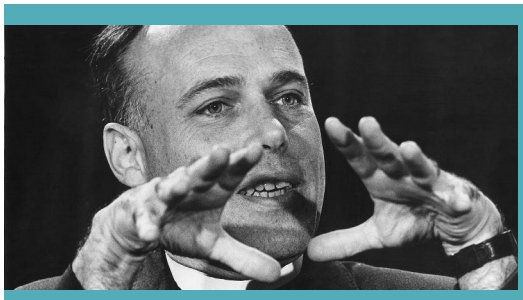

ON THE COVER

Malcolm Boyd in 1965

"A building is not the answer anymore. This is not a real-estate problem. It's a faith problem" (see "Malcolm Boyd at 90," p. 8).

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The Living Church

THIS ISSUE | July 21, 2013

Living Church Partners

We are grateful to the dioceses of Fond du Lac [p. 25] and Central Florida [p. 27] whose generous support helped make this issue possible.

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Leaders Praise Court's Twin Rulings

The presiding officers of the Episcopal Church have praised the U.S. Supreme Court's two rulings regarding same-sex marriage. The court found that supporters of Proposition 8 in California had no standing to appeal the case, and it declared that Section 3 of the federal Defense of Marriage Act is unconstitutional.

"The unmistakable movement toward civil marriage equality in the states over the past decade reflects the will of the people in those states to grant equal rights and dignity under the law to all married couples and families, and today's decision will appropriately allow those families to be recognized under federal law as well," Presiding Bishop Katharine Jefferts Schori said. "At the same time, the Court's withholding of judgment on the ultimate constitutional question of whether a state may ban same-sex marriage reflects the fact that this conversation will continue to evolve in coming years."

She added: "I am deeply aware that faithful Americans find themselves on all sides of these issues, including those who have not yet clearly discerned an effective or appropriate response. It is possible to disagree *and* work together for the good of the larger community. That is the bedrock of our democratic political system."

The Rev. Gay Jennings, president of the House of Deputies, hailed the rulings as moving the nation "closer to the justice God calls us to seek."

"We are moving ever closer to civil laws that recognize the God-given dignity and equality of our lesbian, gay, bisexual and transgender sisters and brothers," Jennings said. "Today's rulings will allow more people of all faiths to see what we in the Episcopal Church have seen for decades: Same-sex couples and their families are evidence of the goodness of God's creation."

Grace Church photo

The Rev. France Ann Hills presides at the Eucharist at Grace Church, Great Barrington, Massachusetts.

Thank God for Beer (Brewers)

Merging two long-established congregations into one can pose myriad challenges, but celebrating the Eucharist at a brewery helps.

That insight comes from the experience of six-month-old Grace Church in Great Barrington, Massachusetts. The church, which sings God's praises in rented space at Barrington Brewery's reception hall, aims in part to quench the spiritual thirst of people from two recently closed congregations: 250-year-old St. James in Great Barrington and 155-year-old St. George's in Lee.

What makes the arrangement bear fruit is not the proximity to hops, but that neither community remains attached to its old building. Both sold their buildings within the past three years as declining numbers and deteriorating structures made it necessary to pursue something entirely new and different.

"Sometimes when churches merge, there's a big church that says, 'This little church can come be with us.' That's where you get that stuff about one being an underdog or a second-class congregation," said the Rev. France Ann Hills, rector of Grace Church.

"Those questions about 'Your church is bigger than my church' or 'We're using their this or our that' — none of that is a question for us," she said.

On an average Sunday, Grace Church draws about 100 people — 80 or so from St. James, 20 from St. George's — to a service that takes shape as Tupperware containers, storing everything from chalices to table coverings, are unpacked. What's remarkable is how steady attendance numbers have remained since parishioners began worshiping together a couple of years ago. Consolidated churches often struggle to keep all their former members coming.

In addition to the advantage of utilizing neutral space, Grace Church has benefited from a vibrant outreach ministry that has kept members focused on service during their transitions. A two-acre community garden powers a range of projects, from teaching children about grow-

ing food to producing fresh produce for a local camp and a soup kitchen.

"The spirit of that garden has truly kept us focused on life, on caring about people beyond ourselves and building relationships with people in the community," Hills said. "It's been literally going out and seeing what God is up to there and trying to join God's mission in the world."

Though Hills plans to retire at year's end, she's sure the congregation will continue to thrive. Both predecessor congregations gained funds by selling their properties, she said. Some in the congregation hope to buy a property for a church home someday. Others, though, see no reason why the current arrangement, with all its advantages, could not continue indefinitely.

G. Jeffrey MacDonald
TLC Correspondent

Hong Kong: Yes to Anglican Covenant

Hong Kong Sheng Kung Hui, the Hong Kong Anglican Church, has adopted the Anglican Communion Covenant.

The Rev. Peter Koon, the province's general secretary, wrote to the Rev. Canon Kenneth Kearon, secretary general of the Anglican Communion, informing him of the decision by HKSKH's sixth General Synod, which met June 2-5.

Hong Kong is the seventh province to adopt the Covenant, preceded by La Iglesia Anglicana de Mexico, the Church of the Province of Myanmar, the Church in the Province of the West Indies, the Church of the Province of South East Asia (with a preamble), the Anglican Church of Papua New Guinea, and La Iglesia Anglicana del Cono Sur de America.

The Church of Ireland has subscribed to the Covenant, and the Anglican Church of Southern Africa has adopted it subject to ratification at its next Provincial Synod. The Scottish Episcopal Church's General Synod defeated a resolution to agree in principle to adopt the Covenant in June 2012.

The Covenant failed to reach a vote by the Church of England's General Synod. The Episcopal Church declined to adopt or reject it during General Convention in 2012.

Adapted from ACNS

Illness Shortens Bishop's Tenure

The Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania, has announced his intent to retire because of health struggles.

Baxter, who has recently returned from a three-month sabbatical, told members of the diocese that, although his recent health issues are much improved, "it has also become clear to me that my health challenges will not allow me to serve you with the sustained energy and consistency required for the future of this work."

Baxter said he has struggled with migraine headaches, vertigo, and fatigue. By the time his successor is ordained, Baxter will have served as bishop for eight years. Most bishops in the Episcopal Church serve an average of 10 years before retirement.


Baxter

Baxter said that selecting a new bishop normally takes about 18 months and pledged to serve until his successor is in place.

A third-generation minister, Baxter was ordained as bishop on Oct. 21, 2006.

The Diocese of Central Pennsylvania comprises 66 parishes and institutions in the 25 central counties of the Commonwealth and covers the area between the Diocese of Pennsylvania, headquartered in Philadelphia, and the Diocese of Pittsburgh.

Adapted from ENS

New Bishops for ACNA

The Anglican Church in North America's College of Bishops has approved several new dioceses and elected bishops to lead them. The bishops met at Nashotah House Theological Seminary June 20-21 and the ACNA's Provincial Council met June 18-19.


Ruch

The new bodies bear these names: the Diocese of Churches for the Sake of Others, the Diocese of the Southwest, the Diocese of the Upper Midwest, the Missionary Diocese of All Saints', the Missionary Diocese of CANA East, the Missionary Diocese of CANA West, and the Missionary Diocese of the Trinity.

The college elected the Rev. Stewart Ruch III, rector of Church of the Resurrection, Wheaton, Illinois, as bishop of the new Diocese of the Upper Midwest and the Rev. Peter Manto, rector of Trinity Reformed Episcopal Church, Mason, Ohio, as suffragan bishop of the Reformed Episcopal Church's Diocese of the Central States. The bishops confirmed the Rev. David Bryan, rector of Christ Church, Murrells Inlet, South Carolina, as a nominee for Bishop in PEARUSA to serve the Southeast Regional Network.

Rains Devastate Ugandan District

The Rt. Rev. Jackson Thembo Nzerebende has asked for prayers and support to help 7,000 people displaced after unusually heavy rain overflowed the rivers in Kasese District.

After heavy rains throughout April and May, flooding has swept through Nyamwamba Valley. According to the International Federation of the Red Cross and Red Crescent Societies, more than 25,000 people have been affected, eight people have died, and at least five are missing. There is also

mass destruction of houses, infrastructure, facilities, power lines, and sewage treatment units.

By May the Diocese of South Rwenzori was hosting more than 1,000 internally displaced persons in one of its primary schools, and over half of these are children under 12 years old. When it stopped raining the river waters reduced and some families whose houses were not destroyed were able to return to their homes, but 7,000 remain displaced.

Archbishop Fearon Honored

The Most Rev. Josiah Fearon, Anglican Bishop of Kaduna in the Church of Nigeria (Anglican Communion), received the Cross of St. Augustine at Lambeth Palace June 20.

Archbishop Justin Welby said he gave the award to Archbishop Fearon "in recognition of his outstanding ministry in promoting Christian-Muslim dialogue in Nigeria and across the world."

Archbishop Fearon, who has a doctorate in Islamic Studies, has devoted his ministry to promoting interfaith relations. He also served on the Lambeth Commission that wrote *The Windsor Report* (2004).

Anglican Wins Ratzinger Prize

Biblical scholar Richard A. Burridge, dean of King's College London and a priest in the Church of England, is the first non-Roman Catholic to receive the Ratzinger Prize.

"Richard Burridge today is definitely an eminent figure in the field of Biblical studies and not only of the English language," said Cardinal Camillo Ruini, president of the Ratzinger Foundation's academic committee. "In particular, he has made a great contribution in that decisive area of the historical and theological recognition of the gospels' inseparable connection to Jesus of Nazareth."

Christian Schaller, professor of

(Continued on page 24)

Malcolm Boyd at 90

By Gary G. Yerkey

The Rev. Malcolm Boyd makes his way slowly up to the pulpit of St. John's Cathedral in Los Angeles, where he delivers a sermon — a series of short personal stories from his 90-year life. In this sermon he does not criticize the church, even though he has made a name for himself over the years by doing just that.

Back at the Cathedral Center of St. Paul, headquarters of the Diocese of Los Angeles, Boyd says that much of Christianity has become "churchianity."

"A building is not the answer anymore," he says, adding that the church spends too much time simply "guarding the family jewels." He says that people by and large are seekers, not guardians, and therefore organized religion is not attracting them the way it used to. "This is not a real-estate problem. It's a faith problem."

Boyd, who has served as writer-in-residence for the diocese since 1996, with an office at the Cathedral Center, became a "celebrity priest" to his surprise in 1965 with the publication of a slim but edgy book of prayers called *Are You Running With Me, Jesus?* It became a runaway bestseller with an estimated one million copies in print worldwide. He says a review in THE LIVING CHURCH captured the book's essence.

"Raw, naked, in the best sense 'vulgar,'" the review said, "these prayers knit together what men call the 'sacred' and the 'secular' in a marvelous way. There are prayers for sexual freedom, a litany for racial unity, prayers for war and peace, the campus, the city."

The New York Times called it a "very moving book," saying that the prayers — "sometimes slangy, always eloquent" — dealt with subjects ranging from civil rights to unwanted pregnancy and poverty. He has since written 30 books.

Born on June 8, 1923, Boyd spent his early childhood years in New York City as the only child of a wealthy investment banker and his wife, Beatrice, a top fashion model. The economic crash of 1929 devastated the family fortune, and his parents divorced shortly thereafter. His mother moved with him to Colorado Springs, and later to Denver, where the Rev. Paul Roberts, dean of St. John's Cathedral, became a mentor and eventually led him to become a priest.

Boyd said in his sermon at St. John's, Los Angeles, that he went through an atheist phase while beginning his studies at the University of Arizona. "I thought I was one," he said.

After university, he moved to California and was immediately thrown into the world of entertainment, producing shows for radio and television and becoming president of the Television Producers Association of Hollywood.

He soon found the glitz and glamour of Hollywood to be unsatisfying. In 1951, at the age of 28, he decided after much soul-searching to enroll in the Church Divinity School of the Pacific in Berkeley. He graduated three years later and was ordained to the priesthood in 1955.

In 1959, after two years of postgraduate work at Union Theological Seminary in New York, where he wrote his first book, *Crisis in Communication*, as well as a few months at the Taizé Community in France, he was called to become Episcopal chaplain at Colorado State University. While there he rankled diocesan leadership by moving his ministry into an off-campus student beer joint and a coffeehouse known as The Golden Grape, which prompted Bishop Joseph Minnis to criticize "priests going into taverns and drinking and counting it as ministry." In response, he resigned his post as chaplain, saying that he found himself "in fundamental disagreement with the bishop concerning the nature of Christian evangelism."

It was an experience that he had in 1961, however, that would trigger a lifelong "passion for justice," as he has put it, that has been expressed consistently since then through nonviolent civil disobedience and other means.

That year, as a 38-year-old Episcopal priest, he was asked to join two dozen or so other Episcopal priests, black and white, on a "Prayer Pilgrimage Freedom Ride" from New Orleans to Detroit to protest racial segregation. "The experience, with its strong sense of community and purpose," he later recalled, "defined the course of my life for the next decade. I emerged a changed and different person."

Boyd spent the next few years in the South working on voter registration and racial reconciliation as a field director for the Episcopal Society for Cultural and Racial Unity. He carried a picket sign with the Rev. Henri A. Stines outside the Lovett School in Atlanta to protest its policy of racial segregation; marched with Marlon Brando to protest racially biased real-estate practices in Los Angeles; fasted for a week to protest nuclear testing, militarism, and war; joined black students in Virginia to picket a segregated movie theater; and celebrated a peace Mass at the Pentagon, which led — not unexpectedly — to his arrest.

He served as Episcopal chaplain at Wayne State University in Detroit, and in 1965 *Are You Running With Me, Jesus?* was published to overwhelming acclaim, making him the "celebrity priest" he never aspired too be. Suddenly, he was in demand as a public performer reading from the book, accompanied by jazz musicians such as Oscar Brown, Jr., Vince Guaraldi, and Charlie Byrd. He appeared with the comedian Dick Gregory for a month-long stint at the famed San Francisco nightclub the *hungry i*. All the while, he continued to speak out against what he saw as the flaws of the Episcopal Church, including its "maddening genuflection to racism."

Today, Boyd recalls his involvement in the civil rights movement clearly and with emotion, especially as he remembers his friendship with Jonathan Daniels, the Episcopal seminarian and civil-rights activist who was shot to death by a white deputy sheriff in Hayneville, Alabama, on August 20, 1965, while working with the Student Nonviolent Coordinating Committee.

A few weeks earlier, he and Daniels had talked late into the night following a performance at Brown Chapel in Selma, Alabama, of a play Boyd had written, and they had promised to stay in touch.

Boyd remembers the 26-year-old as buoyant, determined, and idealistic but also as vitally human — the most alive person he ever knew, and not the plaster saint that some have made him out to be. Boyd joined other activists, including Stokely Carmichael, James Forman, and the Rev. John B. Morris at Daniels's funeral in Keene, New Hampshire, a few days later.

(Continued on next page)

Malcolm Boyd at 90

(Continued from previous page)

There, he said, Carmichael shared some notes he had made about the fallen seminarian. "Jon was not a religious man. He lived a religious life," Carmichael wrote. "Jon did not get his strength from rituals. He got his strength from people. From whence cometh my strength? My strength cometh not from the hills. My strength cometh from men like Jon."

Boyd said that, even today, he cannot explain a poem he wrote after Daniels's murder, called "To a Prophet Dying Young."

"It wasn't easy knowing you, or even hearing you," it reads in part. "I felt, in fact, that you were often strong-willed, uncharitable and impolite. I saw you pouring out your life. I resented that, too, as I safely clutched my own. … At times I thought I hated you, because what you said and did cut so painfully against my mask, my security, my being. … But I do, with all my heart, wish you peace with deep restlessness, a cock crowing at dawn to announce battle, and love to heal the necessary wounds."

Boyd (second from right) with other clergy outside a devastated church.

Boyd says that he knew and worked with the Rev. Martin Luther King, Jr., and saw him for the last time in February 1968 at a nonviolent protest against the Vietnam war in Washington, D.C., where Boyd served as assistant to a black priest at the Episcopal Church of the Atonement.

He spent a year at Yale University as a guest scholar at the invitation of R.W.B. Lewis, who wrote in 1969 that Boyd's presence on campus was both "stimulating and unsettling."

"Malcolm, in talk, goes to the human core of the matter," the Pulitzer Prize-winning author wrote, "and touches people where they ought to be living, but aren't. … It is a question [for Boyd] of bringing the church much more closely to bear upon immediate life. … And this involves new forms and idioms of prayer, new rituals of worship, new assumptions of priestly responsibility, new areas — sometimes, literally, new places — in which to exercise the religious energy."

Boyd was selected in 1971 to appear alongside Duke Ellington, Walter Cronkite, Margaret Mead, and others on the cover of *LOOK* magazine as one of ten Americans who offered "their personal key to Peace of Mind." Six years later, he removed a long-worn mask and came out as gay — one of the first Episcopal priests to do so. His life-partnership with gay-rights advocate and author Mark Thompson was blessed by the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, in 2004. They live in the Silver Lake district north of downtown Los Angeles.

He has served recently as a priest at several Episcopal churches, including St. Augustine-by-the Sea in Santa Monica, and for several years he has written a blog on religion for *The Huffington Post*. He has served three terms as president of the PEN Los Angeles Center, an affiliate of the London-based writers association.

"It has not been an ordinary life," Boyd told THE LIVING CHURCH. "I've been very fortunate with the way things have turned out." A major film documentary on his life and work, produced by the award-winning filmmaker Andrew Thomas, is due out later this year.

He says his "basic ministry" today involves offering spiritual direction to a dozen or so religious leaders and others who value his counsel. But he is also quick to offer his views on everything from President Obama ("His election as the first black president was huge, but he hasn't and won't be able to solve some of the most compelling problems") to the condition of women worldwide ("It's scandalous") to the legacy of George W. Bush ("He betrayed us") to the modern-day Church, which, he says, is replete with "cynicism and self-doubt."

Boyd says that, with the Church unable to attract people the way it used to, "religion is moving into a more personal phase."

"It's a smorgasbord," Boyd says. "People can select what they want. … You can't just do church the way you did in 1958."

The Very Rev. Gary Hall, dean of Washington National Cathedral, admires Boyd and has worked with him over the years. He agrees with Boyd's critique, saying that people younger than 40 may be "spiritually serious" but are not particularly interested in what he calls "the culture of Sunday morning." He says the Church needs to meet them "where they are."

"We can't do it the way our parents' generation did," Hall says.

For his part, Boyd said that the reality "we're in right now" is one of "enormous pain and deprivation," which includes the failure of long-trusted public institutions like the Church.

Yet, in the end, he says he's hopeful, noting that the current state of world affairs could engender "a fresh approach to failure," and this could open the way in the process to some "new revelations and insights."

"The awareness of problems and the seeking for solutions," he says, "is a positive and not a negative." ■

Gary G. Yerkey is the author of Still Time to Live: A Biography of Jack Belden *(2011).*

Undeniable Death

By Philip Turner

It's been almost 40 years since Dr. Ernest Becker published his Pulitzer Prize-winning study, *The Denial of Death*. Unlike Becker, three recent books do not attribute the denial of death to more or less universal psychological mechanisms. They lay death's denial at the feet of sociological and technological developments characteristic of the modern world. Nevertheless, they agree with Becker on one basic point: American society lives in denial that we all die. Further, all three agree that churches have colluded with — perhaps have even been captured by — this pervasive habit of avoidance. All three authors have had scrapes with death, which drove them from denial. In response, each has issued a call to churches to reclaim their ministry to the dying.

These volumes are not autobiographical like poet Christian Wiman's account of his long and painful illness. In *My Bright Abyss* Wiman recounts both his suffering and the reawakening of his Christian faith. The memoir may prove a modern spiritual masterpiece and is not to be missed, but neither is the work of Allen Verhey, Anthony Thiselton, Fred Craddock, and Dale and Joy Goldsmith.

Craddock and the Goldsmiths state the problem plainly: churches have "outsourced" care of the dying. In doing so they "were conceding that another community with another narrative about life could provide the primary care for the dying." What is that other narrative, and how does it compare with the traditions of the Church? Craddock and the Goldsmiths make the contrast in this way: "Instead of seeing life as a gift that places us in the role of stewards, responsible for the care of what we have been granted, we slip into assumptions about ownership. We think we are our own when in fact life is a gift." Verhey pursues this thought by pointing out how devotion to individual autonomy shifts our focus from dying well to exercising our freedoms in the face of death.

Verhey locates the origin of this alternative narrative in what he calls "the Baconian project" — the admirable attempt (from which we have all benefitted) to bend nature to human purpose through the advance of knowledge and technique. Craddock and the Goldsmiths point out that our confidence in scientific advance has produced such high expectations for cure that we simply shove death aside. Thiselton notes that our inheritance from that project is "an evidence-based culture" that finds little room for the promises of religious belief. As a result, all agree that we are left not with Christian care of the dying but with what Verhey calls "the medicalization of death." We now die in hospitals, prisoners of technology and technique, often cut off from family and friends and subject to fruitless treatments that appear, even to medical professionals, as no more than "licensed torture," in the words of one nurse.

What ways do these authors chart for reclaiming the Church's witness and ministry in caring for the dying? Thiselton seeks to shift attention away from our concern for autonomy, ownership, and personal immortality and toward trust in God's

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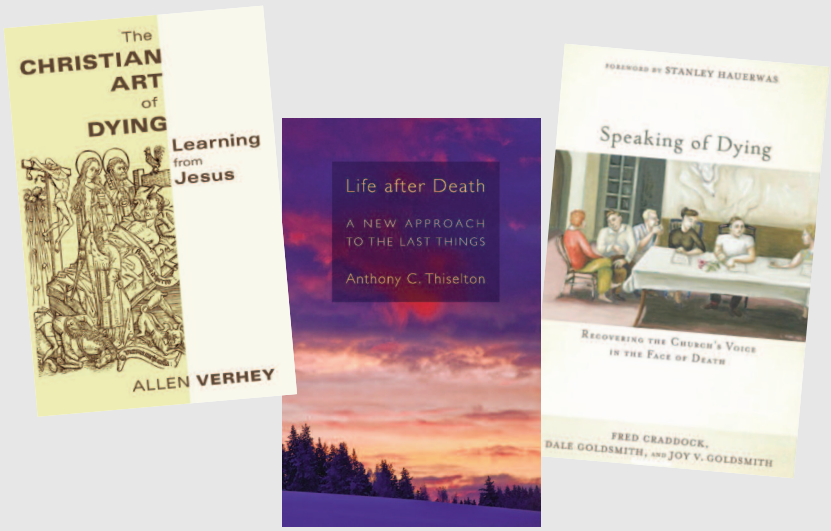

The Christian Art of Dying
Learning from Jesus
By **Allen Verhey**. Eerdmans. Pp. 423. $30

Life After Death
A New Approach to the Last Things
By **Anthony C. Thiselton**. Eerdmans. Pp. 269. $24

Speaking of Dying
Recovering the Church's Voice in the Face of Death
By **Fred Craddock**, **Dale Goldsmith**, and **Joy V. Goldsmith**. Brazos. Pp. 240. $19.99

(Continued from previous page)

promise of resurrection and new creation. Only as the Christian narrative of death, resurrection, and second advent in Christ becomes the real story of churches can they reclaim their ministry to the dying and their evangelical witness to society.

These theological basics are lost to the very people called to be their witness. Thiselton has done the Church a great service by providing a thorough, clear, and faithful account of these neglected beliefs — that the power of death has been conquered through Christ's death and resurrection — which provide a powerful alternative to the narrative of the autonomous individual.

Craddock and the Goldsmiths also provide an alternative to the "individualism that has the arrogance to believe it can control its own destiny." They do not address dying and death in terms of the things that lie on the other side of death, but rather in terms of Jesus' death. They want a theology of death rather than one of death and resurrection; and, in their eyes, the story of Jesus' living and dying provides just that.

Among other things, it teaches us that Jesus' way of dying is our way of dying — that, in both living and dying, Jesus commits his life to God, his Father, and to those whom he loved and for whom he died. In death as in life, Jesus loved God with all his heart and his neighbor as himself. Here we have the paradigm of a good death, revealing that dying is not the basic problem. The basic problem is in both living and dying in a way that conforms our lives to the image of God as we have it in Christ Jesus. Because God is present in the death of his Son, we are assured that God knows what it means for us to die. And because Christians have died and risen with Christ in baptism, they know that neither death nor life can separate them from God's love. They know that God has spoken the truth to them in Christ's life and death, and so they are free to accept the truth about themselves as well as to speak truly to others. They can lament, they can forgive, they can offer hope to others, they can express their needs, and they can meet the needs of others. All these things Jesus did in his last hours. These are the words that provide the vocabulary with which Christians ought to speak of dying, in place of the vocabulary of autonomy, technology, and technique.

Of the three volumes, Verhey's provides the most satisfying and complete guide for reclaiming the Church's ministry to the dying. Like Craddock and the Goldsmiths, he also takes Jesus as the model for dying well: "his faith, his faithfulness, his hope and his patient love, his humility and his courage are all on display in his dying, and surely these are paradigmatic for Christian's dying." Jesus' death displays the virtues that define a good death: faith, hope, love that is patient, humility, serenity, and courage.

> Verhey draws a stark contrast between this way of dying and that of the Baconian project.

The most arresting thing about Verhey's invitation is the call it contains for churches to become communities in which virtues are cultivated and passed on — virtues that allow people both to die well and care well for the dying. In highlighting these virtues, he begins with a 15th-century text, *Ars Moriendi*, or *The Art of Dying*. This text does not present death as a medical event but as an enterprise in living that involves a range of spiritual and moral powers. Dying is something that one is to prepare for and meet in a way that imitates the way in which Christ met his death. Verhey has a number of quarrels with this ancient guide to the art of dying, but he uses it to develop a more contemporary and theologically adequate account.

Here Verhey draws a stark contrast between this way of dying and that of the Baconian project. In the *Ars Moriendi* there is a role for the dying. They have work to do. In the Baconian project one becomes a patient and gives up responsibility. In the art of dying there are decisions to make and these are not confined to medical treatment. There are choices about addressing the past and meeting the future. These choices reveal one's identity, one's basic beliefs and commitments.

There is much more in these volumes — the place of the sacraments of the Church, the role of caregivers, the practical things involved in a good death. These volumes treat a subject of fundamental evangelical and pastoral importance, and they do so with insight and considerable moral and spiritual strength. It appears that American society now has a different story to tell about death. These authors are convinced that the Church has begun to tell the story America tells rather than her own. They call for the Church to speak that language once more and restore practices faithful to our way of believing. This work will not be accomplished either quickly or easily, but these three volumes make clear the necessity and importance of the task, and they show the way ahead.

The Very Rev. Philip W. Turner III, former dean of Berkeley Divinity School at Yale, is vice president of the Anglican Communion Institute.

Seventy Exemplars

Clement of Rome, Eusebius of Caesarea, Athanasius of Alexandria, Romanus the Melodist, Anselm of Canterbury

Review by Peter Widdicombe

This is a winsome collection of 70 portraits of central figures in early Church and Medieval Christian history given by Benedict XVI in his weekly public audiences in the last several years. It deals with figures of the Greek, Latin, and Syriac traditions, those both well-known and obscure, male and female. The book is divided into four parts and arranged broadly chronologically.

The first part, "Heirs of the Apostles," runs from Clement, Bishop of Rome in the last years of the first century, to Eusebius of Caesarea, the first ecclesiastical historian, in the fourth century; the second part, "Great Teachers of the Ancient Church," runs from Athanasius of Alexandria, defender of the Creed of Nicea of 325, to the lesser known Romanus the Melodist, biblical interpreter, liturgist, and poet of the early sixth century; the third, "Monks and Missionaries," runs from Gregory the Great of the second half of the sixth century to Symeon the New Theologian, the tenth-century Eastern writer; and the fourth, "Mystic, Mendicants, and Scholastics," runs from Anselm of Canterbury, who in the 11th century coined the phrase "faith seeking understanding," to Julian of Norwich, the English mystic of divine love, who died about 1430.

Most of the figures are given an entry of three to four pages, although a few are given more, pride of place going to Augustine with five entries. For each, Benedict gives a sketch of the person's life, principal writings and deeds, and importance in the history of the Church. As one would expect from such an accomplished and scholarly theologian, the portraits are up-to-date and sure-footed. They are simply and beautifully written. As befits the nature of his audience, perhaps, the Benedict was concerned to draw out the significance of each figure as a model for the spiritual life and many of the entries end with an application for us today.

Indeed, it was basic to the pope's approach throughout his academic and ecclesiastical career to see the Christian thought and practice of the past as a living tradition which nourishes the Church of the present. What Ignatius of Antioch wrote in the early second century, Ephrem the Syrian in the fourth, and Marguerite D'Oignt, exemplar of Carthusian spirituality, in the mid-13th century, in the hands of Benedict had an immediate bearing on how we are to live as faithful Christians.

Among the many themes dealt with in the entries, several recur. The relationship between faith and reason is frequently discussed, as are the importance of Scripture and its proper interpretation, the teaching authority of the Church, the presence of the Spirit, prayer, the love of God, and the love of the neighbour. Benedict XVI frequently underscored the determinative influence these thinkers had on the formation of the West's cultural, social, and political values and institutions. With reference to the issue of faith and reason, he characterized 12th-century monastic theology and scholastic theology respectively as "theology of the heart" and "theology of reason." But he was careful to demonstrate that the theologians of the heart, such as Bernard, did not eschew the use of the mind, just as Bernard's opponent Abelard, for all his pushing of the doctrinal envelope in the exercise of reason, did not eschew the authority of the Church. Both approaches are necessary, according to Benedict; but a balance must be maintained between "the architectural principles given to us by revelation," which have priority, and "the principles of interpretation suggested by philosophy," especially in matters not defined by the magis-

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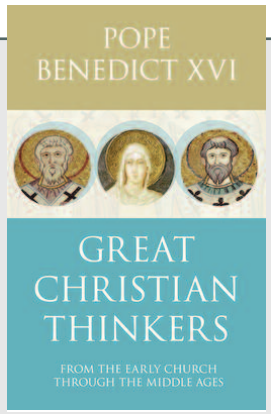

Great Christian Thinkers
From the Early Church through the Middle Ages
By **Pope Benedict XVI**.
Augsburg Fortress. Pp. 328. $16.99



BOOKS

John Chrysostom, Eusebius of Vercelli, Augustine of Hippo

(Continued from previous page)

terium, the magisterium remaining "the ineluctable reference point" (p. 219).

In the end we can see that Abelard, as well as Bernard, "upheld the most important value in theological controversy: to preserve the Church's faith and to make the truth in charity triumph" (p. 219). Benedict saw the late Medieval Scottish philosopher and theologian Duns Scotus, often charged with having originated the bane of voluntarism, as a profoundly faithful churchman, devoted to the saving passion of Christ and to defending the Immaculate Conception. Rather than championing the freedom of the will at the expense of the intellect, which leads to both personal and social destruction, Scotus taught us that freedom is "increased and perfected" when "the human being is open to God, making the most of the disposition to listen to God's voice: when we listen to divine revelation, to the Word of God in order to accept it, a message reaches us that fills our whole life with light and hope, and we are truly free" (p. 305). In this life, the essential thing is "to believe that God is close to us and loves us in Jesus Christ, and therefore to cultivate a deep love for him and his Church. We on earth are witnesses of this love." Benedict concluded the entry with this prayer: "May Mary Most Holy help us to receive this infinite love of God, which we will enjoy eternally to the full in heaven, when our soul is at last united for God in the communion of the Saints" (p. 305).

The social and political transformation of late antiquity wrought by Christianity was brought about by such fourth-century figures as Chrysostom and Eusebius of Vercelli. Chrysostom, the great biblical preacher, developed the social doctrine of the Church. Undergirded by the idea of the primacy of the individual person and equal rights for the slave and the poor, women as well as men, the "old idea of the Greek polis gave way to the new idea of a city inspired by the Christian faith" (p. 68). Eusebius, in turn, "built true citizenship and true solidarity among the citizens of Vercelli" on the basis of his pastoral dynamism and concern for the well-being of his city, a concern expressed in the midst of the city by the monastic-like community he founded there. It was a community that exemplified heavenly citizenship (p. 77). Benedict ends this portrait with a typically moving tribute to this important but now little known early Christian. Eusebius's "whole life" seemed to say that authentic values do not come "from the emperors of the past or of today but from Jesus Christ, the perfect man, equal to the Father in divinity, yet a human like us" (p. 77).

Many of these themes are taken up in the five entries on Augustine. Benedict wrote his doctoral thesis on Augustine, and his love for the Bishop of Hippo and his conviction of the towering importance of this figure for Christianity and Western society alike are abundantly clear. Focusing on Augustine's account of his conversion in the *Confessions*, Benedict presents Augustine as a model for us — not as a man who died 1,600 years ago but "a man of today: a friend, a contemporary who speaks to me, who speaks to us with his fresh and timely faith" (p. 108). Augustine insisted that faith and reason must go together; he felt the closeness of God to human beings "with extraordinary intensity" (p. 109). In his great work *The Trinity* he sought "to understand this mystery of God who is unique, the one Creator of the world, of all of us, and yet this one God is precisely Trinitarian, a circle of love" (p. 111). Reflecting his confidence in the ability of divine grace to bring humankind to its proper end in God, Benedict concludes that the Bishop of Hippo taught us that "humanity needs to know and above all to live this fundamental reality: God is love, and the encounter with God is the only response to the restlessness of the human heart, a heart inhabited by hope, still perhaps obscure and unconscious in many of our contemporaries but which already today opens us Christians to the future" (p. 118).

God is love, and the encounter with God is the only response to the restlessness of the human heart, a heart inhabited by hope.

Benedict's encyclical on hope, *Spe Salvi*, he here noted, was "largely indebted to Augustine and his encounter with God" (p. 118).

This then is an engaging book, useful to the beginner in the faith, the preacher, and the scholar too. I came away a little disappointed, however. The title is accurate and that is a pity — the book is more about the *thinkers* than it is about their *thought*. Benedict tended to give only summary descriptions of their doctrinal reflections as such. To take one obvious example, he failed to link Augustine's humility, which is emphasized, to the humility of God, although Augustine himself in the *Confessions* identifies the divine humility in becoming incarnate as the crucial thing to be observed in conversion.

Another example: Benedict said nothing about what Augustine's distinctive contribution was to the development of the doctrine of the Trinity and why it is important for the Church and the life of the individual Christian. Perhaps Benedict felt discussions of doctrine would not have been of interest to a popular audience or that it would have been too difficult for them, but given how limpid and accessible the talks are as they stand, surely he would have been capable of presenting the richness of their doctrinal thought too in a way that would have moved both mind and heart. It seems a missed opportunity. Still, the portraits contained in the book demonstrate the enduring continuity and wealth of the Christian tradition. In the grand and expansive vision of Benedict XVI, it is shown to be a strongly flowing stream from which the Church may, indeed must, continue to drink deeply to its great benefit.

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Living with Difference

Adapted from the commencement address at Nashotah House, May 16.

By Colin Podmore

When I look at the breadth of those gathered here today, I am impressed. Where else could I find such a range of American Anglicans worshipping together? Back in England we have looked with amazement and dismay at a once great church tearing itself apart. We enjoy ties of friendship and affection with people who have found themselves on both sides of the divides within the Episcopal Church and between it and those faithful Anglicans that it has not succeeded in retaining within its fellowship. Many of us want to remain in good fellowship with all parties to the divorces. The news we received was of litigation and acrimony.

Yet here at Nashotah I found seminarians and priests of the Episcopal Church, the Anglican Church, and indeed other jurisdictions living and worshipping together, and doing so, as far as I could tell, with joy, mutual forbearance and a healthy dose of common sense. And I found female seminarians and seminarians who were unable to endorse women's ordination living graciously together. Much is said today about the need for "inclusion." Here, it seemed to me, was real inclusion and, I imagine, really costly inclusion. In this, as in much else, you are a model that the Episcopal Church and the Anglican Communion would do well to imitate.

Your example inspires me to tell you something of our efforts in England to live with our differences over the ordination of women to the priesthood. The measure (as we call church statutes) enables the laity in a parish to pass legally binding resolutions saying that only men can be the parish priest or exercise priestly ministry in the parish. The revision committee had inserted a "sunset clause" putting a time limit of 20 years on those safeguards.

The turning point came when the Synod removed the time limit. That marked the beginning of a concern to retain comprehensiveness and assure traditional Catholics and conservative evangelicals — especially young ordinands — of a permanent place in our church. It was crucial to our living together: those who feel under notice to quit are not going to engage positively and joyfully with those who intend to evict them. It was probably also crucial in ensuring that the measure passed. After final approval, attention was focused on working out a way of living together that would limit the number who would leave and provide more fully for those who would stay. A start was made by the House of Bishops, meeting in Manchester with the rest of the bishops, in January 1993. When a statement was finally agreed unanimously, many of the bishops were in tears and began singing a hymn. It was one of those moments when there is an almost Pentecostal experience of the Spirit bestowing his gift of unity. The statement offered a wonderful exposition of the Anglican way:

> We believe that the Anglican ethos and tradition, which has been developed under God through our experience and history, gives us particular resources for living through our present disagreements and uncertainties, and doing so together. … Although we have different interpretations, views and practices, we maintain a shared commitment to belong together and to serve God together… It is no shame to agree both to differ and to live, sometimes fearfully, together in the service of God. Rather, it is a way of responding to God's leading into truth, in ways which are not yet clearly perceived by any of us.[1]

In June 1993 the House went on to approve a document, "Bonds of Peace," with a draft of what became the Episcopal Ministry Act of Synod 1993. (An Act of Synod has no legal force but is morally binding.)[2] One important element of the bishops' agreement wasn't mentioned in the Act of Synod. The measure allowed diocesan bishops in office when it came into force to prevent women from being ordained as priests or ministering as such in their dioceses. As many as eight dioceses (including London) — one fifth of the total — could have had no women priests at all, in some cases for many years. In the event, those bishops all agreed to permit women to be ordained and to serve as priests. As "Bonds of Peace" put it:

> It will be a sign of the continuing communion of bishops and a mark of collegiality when a diocesan bishop, who does not himself accept the ordination of women to the priesthood, … does not prevent a woman being ordained and licensed by another bishop to minister as priest in his diocese.

There was a quid pro quo. "Bonds of Peace" went on:

> Similarly, it will be a mark of continuing communion when a diocesan bishop in favour of the ordination of women to the priesthood invites a bishop who does not accept it to minister to priests and congregations in his diocese who themselves do not accept it.[3]

The arrangements for that were set out in the Act of Synod. Those who now call for it to be rescinded and its provisions withdrawn omit to mention that it was one side of a bargain — a compromise, which meant that women priests were introduced in every diocese from the outset. There was no "postcode lottery"; there were no "no-go dioceses." Living together, rather than just co-existing in an armed standoff, required costly compromise. What is now often forgotten is that it was costly for both sides. Perhaps, when we are thinking of living together in a divided church, we should all reflect first and foremost on what we are prepared to give up, to sacrifice, to concede, in order to stay in fellowship. Too commonly we all major on what we require and not on what we are prepared to give.

The Act of Synod, which is still in force, stipulates that "the integrity of differing beliefs and positions concerning the ordination of women to the priesthood should be mutually recognised and respected." Furthermore, there is to be no discrimination against candidates for ordination or senior appointment on the grounds of their views about this issue. Finally, recognizing that the pastoral relationship and indeed the relationship of communion between clergy who cannot accept the ministry of women priests, and

Too commonly we all major on what we require and not on what we are prepared to give.

bishops who ordain them, was bound to be impaired, the Act of Synod made provision for appropriate episcopal ministry for those opposed — either by existing bishops or through new Provincial Episcopal Visitors, who would also act as ombudsmen and spokesmen.

The Act of Synod was pragmatic and pastoral, but it rests on a vital ecclesiological premise. The Church of England claims to ordain to a ministry that is universally valid. If that is so, then the ancient canonical maxim applies: *quod omnes … tangit, ab omnibus comprobetur* — that which affects all must be approved by all. To change unilaterally something that we claim to share with the whole Church challenges the self-understanding, expressed in the Preface to our Declaration of Assent, whereby we are merely part of the one holy catholic and apostolic Church. The justification for making such a change anyway, set out in the Act of Synod, was not that we rejoice in our independence of and separation from the rest of the Western Church. Rather, it was that the change we effected would be subject to an "open process" of "discernment in the wider Church of the rightness or otherwise of the Church of England's decision." It would remain provisional until such time as it was affirmed or indeed rejected (that's the force of the word *open*) not just by a consensus within the Church of England but by the Church Catholic. You might see

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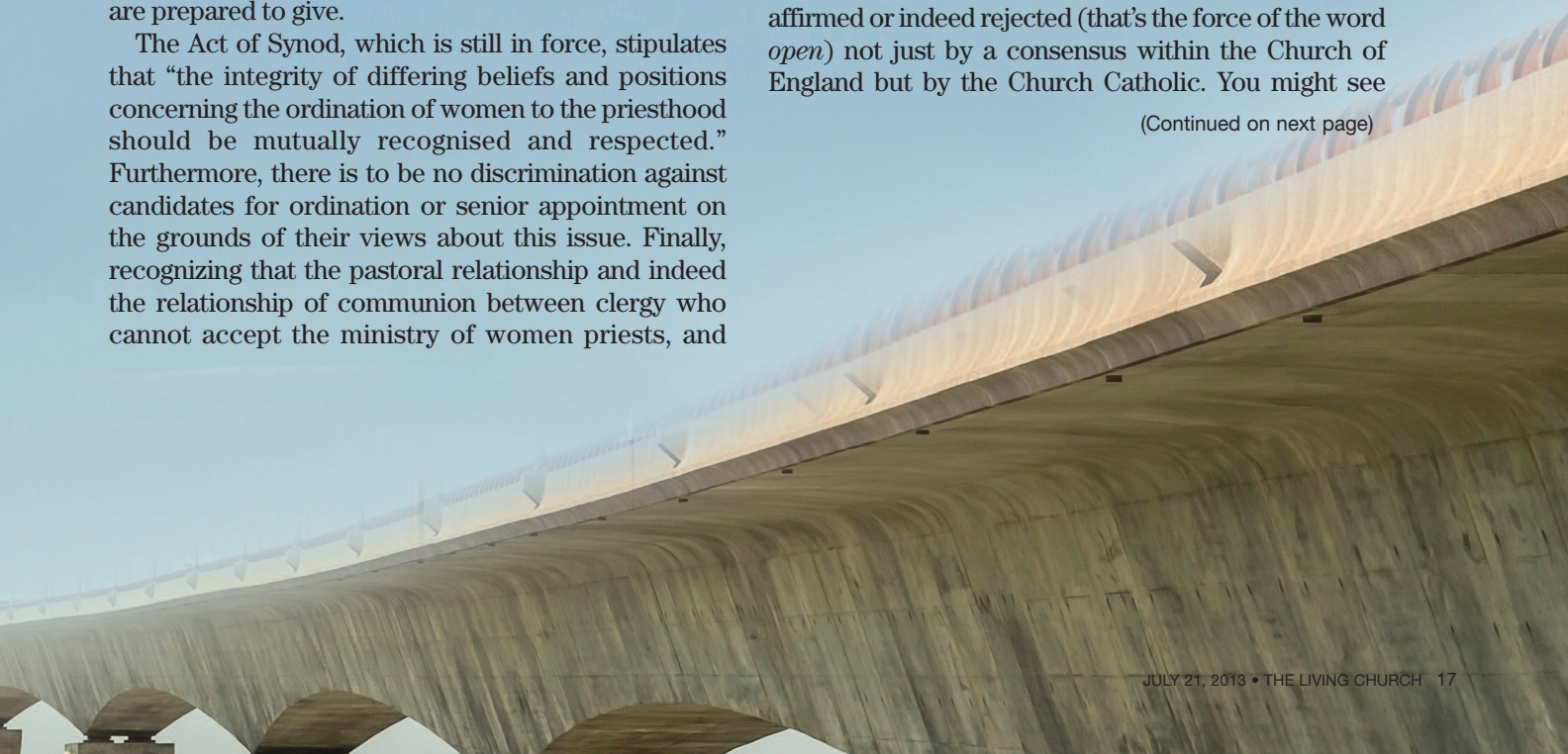


Living with Difference

(Continued from previous page)

that as a rather unusual instance of English humility.

The Act of Synod says that its purpose is "to make provision for the continuing diversity of opinion in the Church of England" on the matter. In the final Synod debate Roger Greenacre highlighted that phrase. To make such provision, he argued, "is not a measure of generosity nor a concession but a necessary consequence of [the Church of England's] … self-understanding."

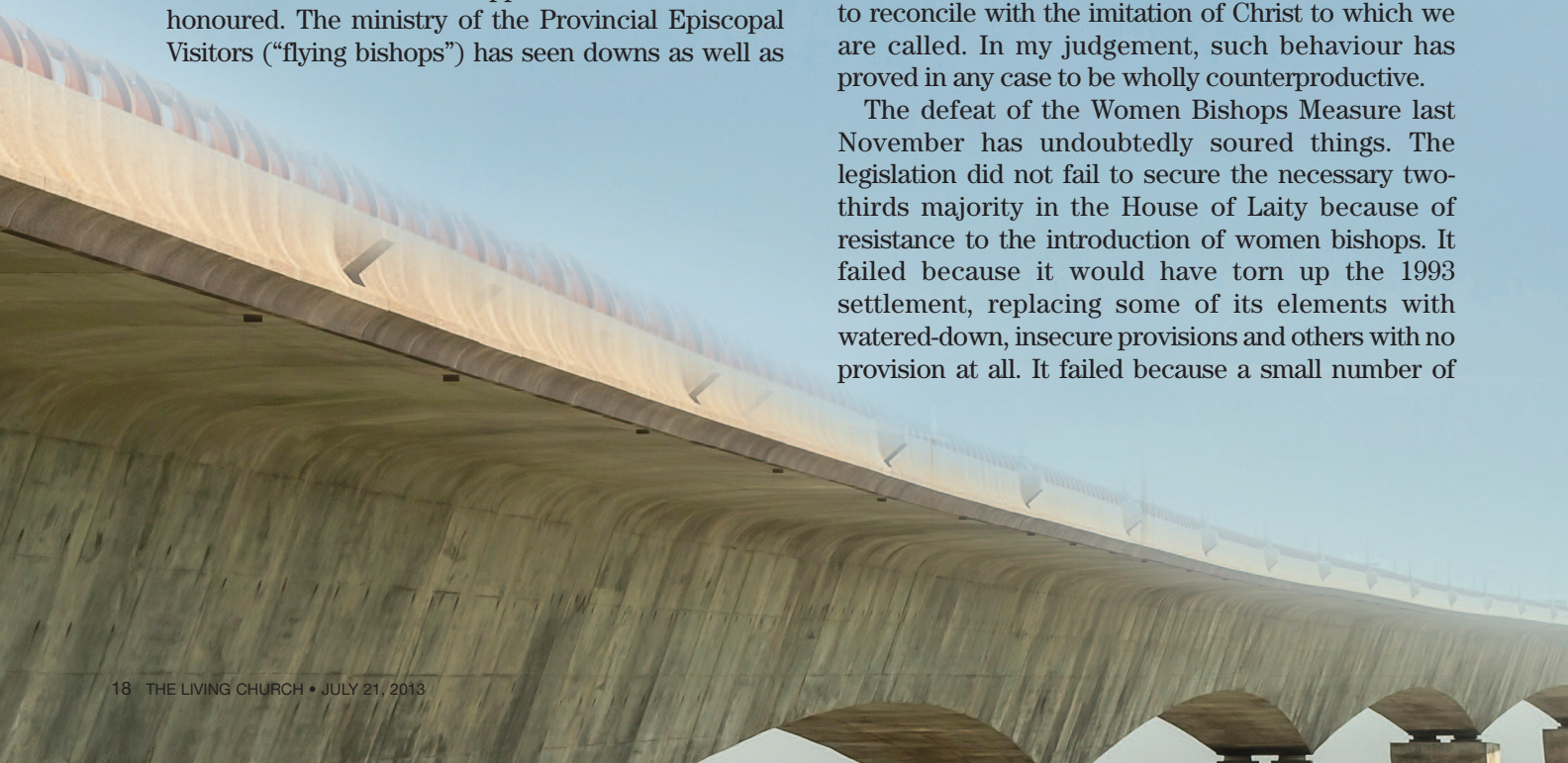
In 1998 the Lambeth Conference took up the theme of "reception." Resolution III.2 called upon the provinces of the Communion "to uphold the principle of 'Open Reception' … noting that 'reception is a long and spiritual process.'" Calls to declare that process at an end not only flout a Lambeth resolution: they also completely misunderstand what a "process of reception" is. We cannot declare the universal Church to have arrived at a consensus in favour of something when it patently hasn't, just because we've got tired of waiting.

That, then, is the basis on which we have been living together in the Church of England. Overall, it has worked. Women ministered as priests in every diocese from the outset. Catholic parishes have been able to continue their life and witness with integrity. I am not aware of anyone being denied ordination for opposing women's ordination. Twenty years on, God is calling young men of traditional catholic views to the priesthood in increasing numbers. Only the promise of no discrimination in senior appointments has not been honoured. The ministry of the Provincial Episcopal Visitors ("flying bishops") has seen downs as well as ups, but the best of them have modelled a style of episcopacy that has been widely welcomed.

We cannot declare the universal Church to have arrived at a consensus in favour of something when it patently hasn't, just because we've got tired of waiting.

Yet sadly there has also been an increasing separation and even polarization. Both sides must, I think, share the blame for that. There has been marginalization of those who adhere to traditional views, but also an element of self-marginalization — maybe, to some extent, in response. Those who feel unwanted, excluded and unloved have sometimes not made as much effort as they might to engage and socialize with the rest of the church. But how much effort has been made by those in positions of power — the majority — to encourage them to do so? Marginalization, exclusion, has not brought out the best in people. It rarely does. Some have simply become weary of participating in discussions in which they find themselves having to defend what they had once assumed to be central to Anglicanism and indeed to the Christian faith. That is something that I experienced myself towards the end of my twenty-five years in Church House, Westminster. Others adopted from the outset a combative stance that I find difficult to reconcile with the imitation of Christ to which we are called. In my judgement, such behaviour has proved in any case to be wholly counterproductive.

The defeat of the Women Bishops Measure last November has undoubtedly soured things. The legislation did not fail to secure the necessary two-thirds majority in the House of Laity because of resistance to the introduction of women bishops. It failed because it would have torn up the 1993 settlement, replacing some of its elements with watered-down, insecure provisions and others with no provision at all. It failed because a small number of



honourable Synod members, not themselves opposed to women's ordination, exercised their responsibility to scrutinize the legislation before them and found it to be not fit for purpose.

Using our new Archbishop's experience of reconciliation, we now need to identify a way forward whereby women bishops will be introduced not as a result of the majority defeating the minority, but instead as part of a no doubt costly compromise that, like the 1993 settlement, will enable us to live together with confidence and integrity. What is needed, it seems to me, is prayer and openness to the Spirit — readiness for another quasi-Pentecostal moment like that of January 1993, when the bishops met in Manchester and, staring the possible disintegration of our church in the face, were blessed with an experience of unity.

The Catholic Group in General Synod is not seeking to stop the ordination of women as bishops; neither am I as Director of Forward in Faith. What I am fighting for is the vision I mentioned before, of a truly inclusive — and therefore authentically Anglican — church: a church which not only rejoices in diversity but, in the words of the Act of Synod, makes provision for its continuance. I am fighting to keep the Church of England broad and tolerant, and in particular to enable those who hold to a traditional understanding of the Church and its ministry and sacraments not just to remain with integrity, but to flourish.

On both sides of the ecclesiological divide people can be quite hostile to those whom they only know from their public utterances and reputation. My earlier work for Christian unity taught me that unity is fostered by personal engagement and relationships, conversation and fellowship. Reaching out to people tends to bring out the best in them. Many people you expect to dislike or disagree with become more likeable and less disagreeable when you spend time working with them. And when they behave badly, as most people do from time to time, one is more inclined to understand and to forgive.

Having been brought up as a Cornish Methodist, I am at heart a simple Bible Christian (well, some of the time, at least!). It seems to me that we need to look no further for guidance on living with difference in the Body of Christ than to the New Testament itself. Here I am reminding us all of what we already know.

Some of what Our Lord says about life in the world is surely equally relevant to life within the Church. "Blessed are the peacemakers," he says (Matt. 5:9). Does our intervention in disputes tend to bring peace or intensify conflict? "Love your enemies," he says, "and pray for those who persecute you" (Matt. 5:44). Do we love those in the Church with whom we disagree? Do we pray for those who persecute and marginalize and exclude us?

When I listen to those in the Anglican Communion who stand up for what they believe to be "biblical standards," and also to those who proclaim the "gospel of inclusion" they believe is implicit in the Scriptures, all too often I miss that note of love. For all I know, they may indeed love those whom they are attacking, but they offer me no evidence to support such a supposition. And when I look at some would-be Anglican websites and blogs, conservative and liberal, in this country and in England, the anger, bile, and sheer nastiness that I often find there appals me. How those concerned can convince themselves that they write in the service of the Prince of Peace, who taught us to love our enemies, I cannot imagine. I sometimes wonder how recently they have read the Scriptures they purport to defend. And when I hear Christian priests using derogatory language of other ministers of the Gospel, my lay heart grieves.

But it is easy to point the finger. How often has my own anger at unfairness and deviousness led me into uncharitableness? How often have I responded to wickedness in the Church by hating the sinner as well as the sin? If we are to restore Christian charity to the Church, that restoration can only begin with us: charity does — or should — begin at home. ■

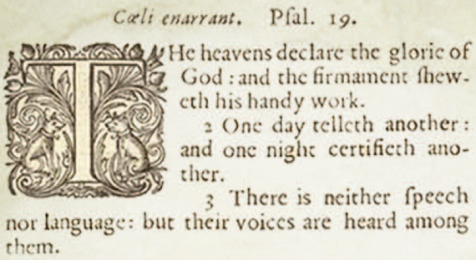
Colin Podmore is Director of Forward in Faith (UK) and a member of the Living Church Foundation.

NOTES

[1] *Reports by the Ecclesiastical Committee upon the Priests (Ordination of Women) Measure and the Ordination of Women (Financial Provisions) Measure* (HMSO, 1993), p. 21.

[2] *Ordination of Women to the Priesthood: Pastoral Arrangements – Report by the House of Bishops* (GS 1074) (General Synod, 1993). See also "Being in Communion" (GS Misc 418) (General Synod, 1993), which set out the theological rationale that underpinned "Bonds of Peace."

[3] "Bonds of Peace," para. 5; *Ordination of Women to the Priesthood: Pastoral Arrangements*, pp. 7-8.


Cœli enarrant. Psal. 19.

THe heavens declare the glorie of God: and the firmament ſheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

Retrospect at 40

part two

Dropped into the sprawling scenery of the rural Midwest, Northfield, Minnesota, and its colleges cut an idealized figure of the handsome small town, perfect for peaceful and sustained inquiry, and this was what drew me. Still outfitted in Timberland boots and red City Year jacket, the uniform of a social justice warrior, I was at first disappointed by what I considered St. Olaf's soft-pedaled classicism and staid conformism. At least, all those conservative suburbanites *seemed* deaf to the cries of the poor. But I had yet to face properly the hiddenness of virtue, and the universal depth of human self-deception. Augustine and his heirs would help.

The immediate challenge, and painful curriculum, involved breaking the habit of my own mind-numbing pop-cultural presentism and breathless politics in order to learn to think and write reasonably and well. Mercifully, we were blessed with extraordinary professors who returned all of our many papers covered in red ink, through at least the sophomore year. A five-course Great Books-style sequence across two years proved especially fundamental. We started with Homer and comparable ancients, moved to Jews and Christians (incorporating both testaments of the Bible and critical commentary of a varied sort), and mapped the rest — medieval, Reformation, modern — from there, tracking and testing developments at each stage against discursive predecessors, piecing the story together. The itinerary proved enormously challenging, especially at the start — wrestling with old writers and ideas at a considerable cultural remove, often dressed in a daunting lexicon borne by a seemingly gothic syntax, subordinate clauses heaped one upon the other, far worse than this sentence here — and then increasingly gripping, and finally transformative.

Finally also because of the contrast of these courses with most of the others we took in English, history, philosophy, and anthropology, which were mainly modern and political, with considerable existential purchase but little or no metaphysical or religious interest. Looking back, I'm grateful for it all — for the American Studies major I picked up on the front end, and for the religion major on the back end, following a wide reading of the history of Western thought and a decent understanding of especially the 20th century's secular standouts, including A.J. Ayer, Hemingway and Woolf, Heidegger and Primo Levi, Rorty and Chomsky, with feminist, Latin American, and broadly liberationist layers running alongside.

By God's grace I integrated it all in the company of large-hearted friends given to a communal learning style — in my case a generally leftish lot, idealistic and uncynical if ironical, eager to seize the educational opportunity at hand. We took courses together and talked the books through, in and around dating relationships, familial struggles, good food, and lots of great music. Jeffrey Eugenides perfectly captures the fertility of this stage in the luminescent first chapter of his *Marriage Plot*: rapid intellectual and spiritual development, amid intense friendships and loves. And, just as with one of his main characters, our exposure to especially Nietzschean currents proved pivotal in clarifying our choice of something more wholesome and generally life-giving. St. Olaf's culture remained broadly Christian, if recently or temporarily lapsed in many instances; a more full-blown bacchanalia could no doubt be found on the campus of our cross-town rival, Carleton. At the same time, by the early 1990s the cultural-political erosion of consensus about method had reached a nadir across the humanities, and the Christian roots of many schools, including St. Olaf, were increasingly covered over, with some ac-

We opted for a dawning sense of the goodness of creation and the likelihood of grace.

tivists seeking to cut them off entirely in the name of progressive inclusion. This very fact — for the conflicts were revelatory of widespread divisions, settled ahistoricism, and disintegrating identity — helped me and several others to unveil, confront, and renounce the "culture of narcissism" in a kind of Alasdair MacIntyre/Robert Bellah tag team, with a broad Catholicism waiting in the wings, and prayer beckoning with increasing urgency.

Karl Barth's either/or — the gospel or nihilism — seemed spot on, and we opted for a dawning sense of the goodness of creation and the likelihood of grace, thence the necessity of Jesus Christ and the freedom of repentance, supported by the depth and breadth of Christian thought as an attractive expositor of these. One or two holy or otherwise faithful or kind Christians provided further, incarnated witness in support of the proposal.

The soundtrack at this stage, while realizing previous gains, proceeded more concertedly into the engine room of 1970s soul and its kin, which genre rather insinuates a reoriented lingua franca for those with ears to hear — less pop cultural per se and more scriptural, joining the stream of the great conversation. "Nothing is new / they say / under the sun," sings the guest vocalist to begin the apparently christological "Life is Anew" on Santana's fabulous jazz-funk-fusion *Borboletta*, which we played in its entirety over and over, especially of a sunny morning over politics and pancakes and lots of coffee on the second floor of that old house where my buddy Derek lived. Somewhere around this time, *brother* ceased serving as a term of occasionally affected art and became something more like a native tongue, adopted as the best, ordinary term of address for a male friend, and possibly even for an acquaintance or the proverbial man on the street.

In this way, social justice in a communitarian mode plus great books ordered to a theological end led to ecclesiology — the Church — thence God, or vice versa. Cornel West, meet Stanley Hauerwas's Aristotle; Nicholas Wolterstorff, meet George Lindbeck's Aquinas. My teachers, Edmund Santurri and Douglas Schuurman, supervised the critical interruption with classical tools and texts of analysis, and then political theology in a mostly reformational mode. Robert Jenson and Bruce Marshall provided a proximate traditionary grammar in an "evangelical and catholic" key, rooted in a way of life. Jens, for instance, sang full-throatedly in the choir and lectored with captivating skill at the Episcopal parish, while turning out great books; *Essays in Theology of Culture* was my entry point, which I read on its appearance. And Marshall helped outfit the journey to Yale Divinity School by serving as a kind of coach in the habits of scholastic asceticism over a number of years, mostly by his own example of close and pious reading, seeking traditional answers, joined to a sacramental seriousness, not least about the perhaps impossibly divided Church.

I applied to Yale but built in a gap year with a view to practicing prayer in the company of fellow pilgrims and accountable to them. Dad tipped me off about a Church of England-based ecumenical community in London and I leapt at the opportunity to pursue spiritual maturity (the Lord gave the growth) for eight months with earnest evangelicals and charismatics. We observed a locally confected liturgy for Morning Prayer, bathed in the renewal music of the '70s and '80s. I fought it at first, and then settled in with love and gratitude, and meanwhile read lots of theology and palled around with a high church Lutheran ecumenist and an Italian philosopher retrieving Locke on tolerance: a feast, spiritual and intellectual. Nearby St. Stephen's, Gloucester Road, T.S. Eliot's longtime parish, served the main course on Sundays with gusto.

The community packed me off with moving prayers, and the Anglican priest-warden pressed a copy of C.S. Lewis's *Fern-Seed and Elephants* into my hand, expressing his hope that I wouldn't lose my faith amid academic study of theology. I believe I assured him that I would not.

Christopher Wells

Peacetime

Among other things, my father told us
to dress well when doing something important,
like praying or singing the old hymns,
or for meeting and addressing important people,
like God, perhaps a bishop,
maybe a colonel in the army:
men should take off hats and wear ties,
women unfaded cloth, arms covered.
When they look at you, as you stand still,
they should feel calm and well-being,
like smooth hills and fat cows.
This is how he would bring the Bible, appealing
to people in the tangled bushes near the river.

And what he said is all true, more or less:
when they strangled him in '72, he had no fear;
he was dressed in a tie, which they used.

But we have mainly had peace since 2004,
which was not long after, at least as the Bible explains things.

(Pierre Nkunrinziza, Burundi's President, on his father's death)

Ephraim Radner

Ratzinger Prize

(Continued from page 7)

dogmatic theology and deputy director of the Pope Benedict XVI Institute of Regensburg, Germany, also received the prize this year. The foundation announced the honors June 21 at the Vatican.

Papua New Guinea's New Primate

The Anglican Board of Mission reports that Bishop Clyde Igara from Dogura Diocese was elected as the new Archbishop of the Anglican Church of Papua New Guinea on June 14. He takes over from Archbishop Joe Kopapa who retired late last year.

ABM is the national mission agency of the Anglican Church of Australia working with overseas and Aboriginal and Torres Strait Islander people and communities.

Episcopal News Service photo

The Rev. Glenda McQueen, the Rev. Gay Clark Jennings, Bishop of Southeast Mexico Benito Juarez Martinez, Bishop of Northern Mexico and Primate Francisco Manuel Moreno, Bishop of Western Mexico Lino Rodriguez Amaro, Bishop of Cuernavaca Enrique Treviño Cruz, Bishop of the Diocese of Mexico Carlos Touche Porter, and the Rev. Canon Anthony Guillen.

Primate of Mexico Elected

The Rt. Rev. Francisco Manuel Moreno, bishop of the Diocese of Northern Mexico, was elected primate of Anglican Church of Mexico on June 14 during the church's seventh General Synod.

Moreno, one of two candidates, was elected on the third ballot. The other candidate was Bishop Benito Juarez-Martinez of the Diocese of Southeastern Mexico.

Moreno will remain the bishop of Northern Mexico and will replace the Most Rev. Carlos Touché-Porter as primate. Touche-Porter will remain the bishop of the Diocese of Mexico.

Adapted from ENS

'A Merry Fellowship'

The second annual St. James Conference for Christian educators met June 14-16 at St. James School in Maryland. Professor David Hein of Hood College delivered a paper on the relationship between school honor codes and the Christian concept of love. Dr. Jim Freeman of West Texas offered a paper on the importance of classical studies and academic mentors who set good examples of scholarship and faithful living. Eddie Carson of Houston Christian High School asked participants whether African Americans were genuinely welcome in faith-based schools, even so many years after *Brown v. Board of Education*.

David Hein (left) and Jim Freeman

Conference convener Chip Prehn, priest-headmaster of Trinity School in Midland, Texas, said the conference fills an important niche in American education. "Most of us independent educators attend professional development conferences and workshops. They are helpful and of course we need them. What makes the Saint James Conference special is that all of us constitute a merry worshipping fellowship of school folk who are passionate about a certain kind of educational experience: thoroughly Christian, unapologetically top-notch academically, and not ashamed of the examples established by the great educators in our own Anglican and Episcopal history."

Trey Walters

Deaths

The Rev. **Priscilla Ridgely Allen** died Feb. 24 in St. Louis. She was 84.

Born in Paducah, KY, she attended Radcliffe and the University of Paris, and was a graduate of Barnard College, Washington University, and Eden Theological Seminary. She was ordained deacon in 1985 and priest in 1986. One of the presenters at her ordination to the priesthood was her husband, Michael, then the dean of Christ Church Cathedral, St. Louis.

She served as deacon at St. Barnabas Church, Florissant, MO, 1985-86; canon pastor at Christ Church Cathedral, 1989-98; and assisting priest at Transfiguration Church, Lake St. Louis, from 1998 until her death.

She is survived by her husband; sons John Morison Allen and Thomas Ridgely Allen; a daughter, Sarah Allen Wilson; and grandchildren Michael Austin Lhotak, Samuel Morison Lhotak, and Kyra Elisabeth Allen.

The Rev. **David L. Hopkins** died Feb. 6 in Stuart, FL. He was 68.

Born in Green Bay, he was a graduate of the University of Wisconsin-Stevens Point and General Theological Seminary. He was ordained deacon and priest in 1971.

He served as vicar, St. James Church, Mosinee, WI, 1971-74; vicar, St. Anthony of Padua Church, Hackensack, NJ, 1974-76; vicar, All Saints Church, Charlotte, NC, 1976-77; rector. St. John's Church, Milwaukee, 1979-90; rector, Calvary Church, Syracuse, NY, 1990-94; and cleric, Church of the Annunciation, Philadelphia, 1995-2002.

Fr. Hopkins is survived by his wife of 41 years, Lynn Hopkins of Stuart; daughters Rachel Hopkins and Carrie Stone, both of Stuart, and Sarah Hainey of Whitesboro, NY; a son, Christopher Hopkins of Dublin, OH; a brother, Todd S. Hopkins of Allegan, MI; and four grandchildren.

The Rev. **Charles Augustus Kapps**, a U.S. Army veteran and a developer of computer architecture and languages, died Feb. 10, seven days before his 74th birthday.

Born in New York City, he was a graduate of the University of Pennsylvania and Harvard. He was ordained deacon in 1987 and priest in 1988.

He earned degrees in electrical engineering, applied mathematics, and computer and information sciences, and developed re-entry trajectories for the Apollo project. While serving in the Army as a captain, he was assigned to the Defense Communication Agency, working as an adviser to the Joint Chiefs of Staff. After his discharge from the Army, he began his teaching career at Temple University. He retired in 2010 after five textbooks on computing.

He served all of his years of ministry in the Diocese of Pennsylvania: assistant at St. Mary's Church, Hamilton Village, 1987-92; interim, Grace Church and the Incarnation, Philadelphia, 1992-94; associate, Church without Walls, Gwynedd, 1995-96; priest-in-charge, All Saints Church, Fallsington, 1996-2007; and assistant, St. Thomas, Morgantown, in his retirement.

Fr. Kapps is survived by Marcia M. Kapps, his wife of 47 years; daughters Christianne and Sarah; and a granddaughter, Cassidy.

The Ven. **Terence E. Lynberg**, former archdeacon of the Diocese of Los Angeles and a U.S. Navy chaplain, died Feb. 2 in San Diego. He was 74.

Born in Los Angeles, he was a graduate of the University of Southern California, Episcopal Theological School, and California State University. He was ordained deacon in 1964 and priest in 1965. He served as curate, All Saints Church, Pasadena, 1964-68; chaplain at California Institute of Technology, 1964-68; vicar, Navy chaplain, 1967-71; St. David's Church, San Diego, 1968-70; associate, All Souls' Church, San Diego, 1970-71; archdeacon, 1971-89; rector, Holy Trinity and St. Benedict's Church, Alhambra, 1990-94; and associate, Episcopal Community Services, San Diego, 1997-98.

He is survived by his brother, Roger; a nephew, Nicholas; and a niece, Alexandria.

The Rev. **Sipo Elijah Mzimela**, who served as a cabinet member in President Nelson Mandela's administration, died Feb. 2 in Decatur, GA. He was 77.

Born in Durban, Mzimela was a graduate of the University of South Africa, Ruhr-Universität Bochum in Germany and General Theological Seminary. He was ordained deacon and priest in 1976.

He served as minister of correctional services and represented the Inkatha Freedom Party in the South African Parliament from 1994 to 2002. He worked with Mandela to reform the prison system, freeing political prisoners and child inmates. He served at St. Luke's Church, Bronx, NY, 1977; Church of the Epiphany, Ventnor City, NJ, 1980-83; and as an assistant at St. Bartholomew's Church, Atlanta, 2003-06.

He is survived by his wife, wife, Esther M. Mzimela, three daughters, a granddaughter, and seven grandchildren.

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First reading and psalm: Amos 8:1-12 • Ps. 52
Alternate: Gen. 18:1-10a • Ps. 15 • Col. 1:15-28 • Luke 10:38-42

Question and Answer

Not everything is difficult. The Lord God shows Amos a basket of summer fruit and asks, "Amos, what do you see?" Amos replies, "A basket of summer fruit" (Amos 8:2). The Lord God, speaking through a trinity of persons, asks Abraham, "Where is your wife Sarah?" "There, in the tent" (Gen. 18:9). The Word of God is not far from you, it is in your heart and upon your lips, and, if you listen, you may hear it coded in the question. "Where are you?" "Here, in the basement." "Did you hear me?" "Yes, I heard you." God takes you not only to the *land of unlikeness*, but also to the land of *here and now*, examines with the sharp precision of the present moment, and causes you to say, "I am here." *Here* the apocalypse begins.

The basket of summer fruit, beautiful in vision, is about to rot under the condemnation, "The end has come." "The songs of the temple shall become wailing, … the dead bodies shall be many, cast out in every place" (Amos 8:3). Prosperity has come to a few at too great a price in human suffering and economic plight. "Hear this, you that trample on the needy, and bring to ruin the poor of the land." We are not, after all, talking about fruit, but wealth torn from the weak and impoverished. After the wailing comes the wandering of a lost people who go "from sea to sea, and from north to south." They go "seeking the word of the Lord, but they do not find it" (Amos 8:12). Eventually, however, questions will come again and a word from the questions. "Do you know that the time is surely coming?" "Yes Lord, I know that it is coming." "I know that he is about to judge the living and the dead."

The Holy Trinity appears as three men arriving at the oaks of Mamre where Abraham sat at the entrance of his tent. Before they ask about Sarah Abraham goes to work with her, offering a full and generous display of Middle Eastern hospitality. "He took curds and milk and the calf that he had prepared and set it before them; and stood by them under the tree while they ate" (Gen. 18:8). This gesture is, in a sense, divine, for hospitality is a way of respecting the dignity of every person, which dignity is rooted in the divine life. Still, there is something normal about the sequence. People arrive; Abraham greets them, bows to the ground, and then offers food. They ask, "Where is your wife Sarah?" He answers, "There, in the tent." Suddenly, this is the meeting of God and his people. "I will surely return to you in due season, and your wife Sarah shall have a son" (Gen. 18:10).

In the fullness of time, in the time that is now, God speaks. God speaks in a late spring. God unfolds in bursting buds, pushes up a bluing heaven, asks questions with obvious answers, and paints pictures clear even to dim eyes. "A basket of summer fruit." "There, in the tent." The Lord God, meeting his people in ways so hidden and so obvious, asks another question holding another answer. "Peter, do you love me?" "Yes, Lord, you know that I love you" (John 21:15-17). "Martha, Martha, you are worried and distracted about many things; there is need of only one thing" (Luke 10:41-42).

Look It Up

Read Luke 10:38-42. The active life and contemplative life do not compete. They are, together, *one thing*.

Think About It

Sit at the Lord's feet and listen to his questions. "What do you want?" "Do you love me?"

SUNDAY'S READINGS | 10 Pentecost, July 28

First reading and psalm: Hosea 1:2-10 • Ps. 85
Alternate: Gen. 18:20-32 • Ps. 138 • Col. 2:6-15, (16-19) • Luke 11:1-13

Judgment and Mercy

Abraham, presented as the voice of reason, invites God to think. "Will you indeed sweep away the righteous with the wicked?" (Gen. 18:23) What if there are 50 or 45 or 40 or 30 or 20 or 10 who are righteous? "For the sake of ten, I will not destroy it," God says of the sinning cities of Sodom and Gomorrah (18:32). The hand of the Lord is stayed for a time. Still, how very grave their sin! Finally, "the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and what grew on the ground" (Gen.19:24). Preachers who never mention judgment do not imbibe the Bible. Judgment stands, in the face of which we can only hope: "You have forgiven the iniquity of your people and blotted out their sins" (Ps. 85:2).

Discomfort with judgment is the sting of truth. God sees. We hide under the comic cover of fig leaves. The God of all-seeing truth is not, however, without loving-kindness. For God shows his power chiefly in showing mercy, giving our ancient parents "breeches" for protection (Gen. 3:21, Geneva Bible).

The story of Hosea and Hosea's God is enacted upon a wide and universal stage, a vivid mystery play of the nation under judgment and mercy. The prophet is called to take "a wife of whoredom," called more kindly "Gomer daughter of Diblaim" (Hos. 1:2-3). The children, born of whoredom, bear the names Jezreel, Lo-ruhamah, and Lo-ammi, meaning "I will punish the house of Jehu," "I will no longer have pity on the house of Israel," and "You are not my people, and I am not your God" (Hos. 1:9). The prophet, illustrating God's love, takes Gomer as his wife; then, in judgment against her sin, leaves her; and, finally, returns to her in abiding love. "It shall be said to them, 'You are children of the living God'" (Hos. 1:10). Judgment is ordered to repentance and salvation.

Do Christians know, is it well understood these days, is it stated with absolute clarity that this world is under judgment? Let me be clear, Alexander Schmemann being my helper: "Christianity does not condemn the world!" (*For the Life of the World*, p. 11). We want to address needs and program the world and the Church to perfection, and so let us say again that Christianity does not condemn the world. It doesn't need to. "The world has condemned itself when on Calvary it condemned the One who was its true life" (*idem.*, and John 1:10). In this sense, the world is whoredom and infidelity, fire and the smell of sulfur. We are clean cut off. God's mercy is not the work of another higher god, but the purpose and end of divine judgment. God is making all things new. How?

God calls us to leave a fallen world in the grip of the father of lies — projects, goals, ambition, politics, parents, children, lands — the whole intractable mixture of good and evil, beauties and brutalities. Unable to sift the wheat from the chaff, we go with gusto toward death and nothingness. Thus God calls us to his Son, where we find "the image of the invisible God, the first born of all creation," and learn that "through him God was pleased to reconcile to himself all things" (Col. 1:15-20). We "come to fullness in him" (Col. 2:10). Finding fullness, we continue ever to "live in him," for there is no place else to live.

Look It Up

Read John 6:68. You could leave, but where would you go?

Think About It

Staying in Christ is the key to loving everywhere, everything, and everyone.

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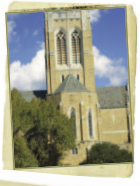

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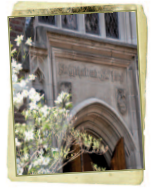

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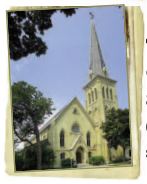

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