Icons in Transformation Worship and Postmodernity Renewing the Senses

September 1, 2013

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL

$3.50 livingchurch.org

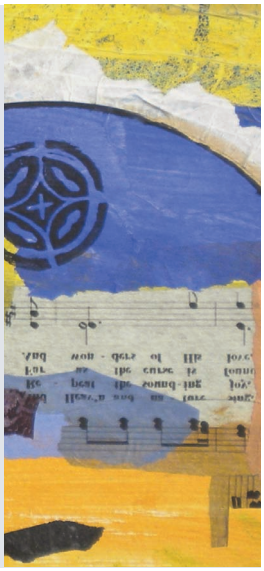
Liturgical Arts & Music Issue

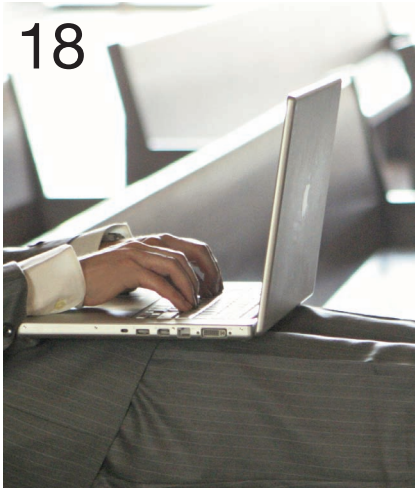
Music for Living

ON THE COVER

"Heaven and Nature Sing 5"
Virginia Wieringa, Mixed media 2009
www.virginiawieringa.com

"The hearer rides the rhythm, floats upon the feeling of what is good, what is sorrowful, what is lost, what is found" (see "Music for Living," p. 26).





The Living Church

THIS ISSUE | September 1, 2013

NEWS

4 EfM Broadens its Scope

CULTURES

9 Icons Interpreted
By Gaylund K. Stone

BOOKS

11 *The Church Visible* by John-Charles Noonan, Jr.

Sammlung Philippi by Dieter Philippi

12 *A Practical Handbook for Divine Services*
by Father Gregory Woolfenden

14 *Coptic Culture: Past, Present and Future*
by Mariam Ayad
Reviews by Peter Eaton

15 *From Memory to Imagination* by C. Randall Bradley
Review by David Heetderks

17 *Poetic Theology* by William A. Dyrness
Review by Mark F.M. Clavier

CATHOLIC VOICES

18 Keeping it Real
By John Kenneth Gibson

THIRD IN A SERIES ON THE BIBLE IN THE LIFE OF THE CHURCH

20 Limited Success By Michael Cover

OTHER DEPARTMENTS

22 *Cæli enarrant*

26 Sunday's Readings

28 People & Places

LIVING CHURCH Partners

We are grateful to the Diocese of Dallas [p. 25], and Trinity Church, Southport, Connecticut [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.

EfM Broadens its Scope

A popular program in lay theological education is undergoing its first major revision in 15 years to help participants better navigate today's diverse theological landscape.

Education for Ministry (EfM), a program of the University of the South's School of Theology, will no longer rely on a single guidebook to introduce students to biblical texts, Church history, theology, and ethics. Starting in September, EfM will add eight textbooks to its curriculum, which students follow in a four-year period.

"There's been a complaint in the past that perhaps EfM was a little on the liberal side," said Karen Meridith, EfM's executive director. "Now the broad spectrum of the church will find ways to come into the study. … The extreme ends may still be unhappy that it's not as extreme as they'd like it to be in one direction or the other, but I feel that our calling is to be a program for the broad church."

EfM helps Christians learn the craft of reflecting theologically on their lives, careers, and callings. Around the world, 1,400 groups of six to 12 participants do the program by gathering weekly for nine months of the year. In any given year, 8,000 individuals take part, including 7,000 in the United States.

Participants discuss readings, share prayer concerns as well as worship, and learn with a mentor's help how to discern God's calling. After receiving their certificates commemorating four years of study, some students continue to the diaconate or priesthood, but most continue in lay careers in fields from business to nursing and teaching.

This year's changes mark only the latest of several revisions to EfM, which has been evolving since inception in 1975. Since that time, 80,000 have participated in some capacity and 35,000 have graduated with certificates.

This revision is necessary in part, Meridith said, to expose students to the most recent biblical and theological scholarship. Revision also will help the church in a time of polarization.

Too often dialogue fails, she said, because one person's self-expression may trigger another to assume insurmountable differences.

But with deeper understanding of origins and emphases in theological terms, such as *born again* and *orthodox*, Christians better appreciate what binds them together.

"To be critical of where our own particular statements are coming from, and be able to really listen to what another person is saying, is of deep value in this program," Meridith says. "We need to understand that the particular context that we come out of sometimes colors the way we talk about these things."

G. Jeffrey MacDonald
TLC Correspondent

Bishop Lambert to Serve Brothers

The Rt. Rev. Paul Lambert has been named chaplain of the Brotherhood of St. Andrew. Bishop Lambert was introduced June 20 during the brotherhood's National Council meeting in Irving, Texas. He succeeds Bishop Keith Whitmore of the Episcopal Diocese of Atlanta.

"We're honored Bishop Lambert will be our spiritual leader," said Robert Dennis, the brotherhood's president. The Brotherhood of St. Andrew has more than 4,000 members in 390 Episcopal and Anglican churches in the United States and thousands more worldwide. "I'm looking forward to working with him to further the brotherhood's goal of bringing men and youth to Jesus Christ."

Bishop Lambert is a life member of the brotherhood. "Always remember your story," Bishop Lambert told brothers, who are dedicated to bringing Jesus Christ to men and boys. "If you do that, nothing can stop the brotherhood. Remember: Jesus started with just 12 men."

Lambert

Lambert was elected seventh Bishop Suffragan of Dallas in March 2008, after serving six years as the Rt. Rev. James M. Stanton's canon. For 15 prior years he was rector of St. James' Church in Texarkana, Texas.

Tax Credits Imperiled

Church Pension Group has informed clergy and lay employees of churches who want premium tax credits under the Affordable Care Act (ACA) to urge members of Congress to cosponsor the Church Health Plan Act of 2013.

"Beginning in 2014, the ACA will offer premium tax credits to certain low- and modest-income families to reduce the cost of commercial health insurance plans offered through a health exchange (health insurance marketplace)," says a notice on

CPG's website. "Unfortunately, federal law does not extend the same premium tax credits to low- and modest-income clergy or lay employees of churches receiving coverage through a church health plan."

Laurie Kazilionis, CPG's senior vice president of integrated benefits account management and sales, has sent a letter to CPG's participants that includes the same warning. The CPG offers a draft letter to members of Congress and a page that addresses 23 questions about healthcare reform.

Moving Beyond Goat-hooved Satan

If popular culture shapes how 21st-century people understand the afterlife, then some literature and movies are more helpful — and truer to the Bible — than others. Perhaps a guide can help sift the wheat from the chaff.

Greg Garrett, 51, a licensed lay preacher in the Episcopal Church and a professor of English at Baylor University, hopes to provide such guidance in *Entertaining Judgment: The Afterlife in Literature and Culture*.

The book, scheduled for 2014 by Oxford University Press, explores how popular ideas of heaven, hell, and purgatory are shaped by what we watch, what we read, and what we've derived from religious traditions.

"Most Christians hold many of their beliefs about the afterlife as much from art and literature as from Scripture and theology," Garrett said via email.

Sometimes those ideas stray far afield from any biblical basis, Garrett argues, citing the common refrain offered to someone who's lost a loved one: "God must have needed another angel."

"We may remember from what little there is in the biblical record on angels that God created them separately from and prior to humanity," Garrett said, "but nonetheless find ourselves drawn to that human to angel narrative, or a story like *It's a Wonderful Life*, where an apprentice

(Continued on next page)

Moving Beyond Goat-hooved Satan

(Continued from previous page)

angel finally gets his wings."

But just as pop culture perpetuates myths with no roots in Scripture, it often reinforces biblical messages. Works by C.S. Lewis, a movie such as *The Devil's Advocate*, or even video games that involve fighting forces of darkness, can deepen consumers' thinking, Garrett said. "For every stereotype that's perpetuated in artists' conceptions of a fluffy Heaven or a goat-hooved Satan, we've got other artists whose work offers insight that jibes with the biblical and theological accounts and can help us lead a more faithful life."

G. Jeffrey MacDonald
TLC Correspondent

Bishop Leighton Dies at 91

The Rt. Rev. David Keller Leighton, Sr., 11th bishop of the Diocese of Maryland and a veteran of World War II, died on August 7. He was 91. A native of Pittsburgh, Leighton was a graduate of Northwestern University and Virginia Theological Seminary.

During World War II he was sergeant major of Headquarters Ninth Air Force, and he received a Presidential Citation. He received six battle stars for service in the China-Burma-India Theatre, the European-Middle Eastern Theatre, and the American Theatre.

He was ordained to the priesthood in 1955. He served two churches in Pittsburgh: Calvary in East Liberty, and as rector of St. Andrew's, Highland Park. He moved to Baltimore in 1959. He was rector of the Church of the Holy Nativity, Forest Park, northwest Baltimore, beginning in 1959. The Rt. Rev. Harry Lee Doll appointed him archdeacon of Maryland, and he served in that role from 1964 to 1968.

He was consecrated bishop coadjutor on Nov. 30, 1968, at Emmanuel Church, Baltimore, and served for three years until becoming bishop diocesan in January 1972. He served as bishop until 1985.

VTS Clicks on Amazon

Virginia Theological Seminary, which lost its campus bookstore late in 2013 amid mass closures by Cokesbury, will now do business with Amazon.com.

"I am sure that I am not alone in feeling sad when Cokesbury made the decision to close its retail outlet on the campus," wrote the Very Rev. Ian Markham, dean of VTS, on his weblog. "We are living in an age when the ease of the Internet has made the traditional bookstore difficult to sustain."

Markham added that students "will find tabs for every course that is being offered this Fall. The required and recommended reading is available. You simply sign into your Amazon account, click on the books, add them to your cart, and hey presto — the books will be delivered to the Welcome Center."

Like the former Cokesbury store, the online shop offers general-readership titles such as *Hail! Holy Hill! A Pictorial History of the Virginia Theological Seminary*, which is available at a discounted $35.93.

Bishop Philip Duncan Retiring

The Rt. Rev. Philip M. Duncan II, third Bishop of the Central Gulf Coast, has called for the election of his successor.

In a letter dated July 31, Bishop Duncan writes that his diocese has set July 25, 2015, as the date for the ordination and consecration of his successor.

"As I begin my retirement, I will have been ordained 45 years and will

Visit livingchurch.org for daily reports of news about the Episcopal Church and the Anglican Communion.

have been your bishop for more than 14 years," the bishop wrote. "In December of 2014 I will celebrate my 70th birthday and it seems right to me, while I am still healthy and have Kathy's support, to exercise Episcopal ministry in a different way, as we begin this new phase of our life and ministry together."

New Archbishop for Sydney

The Most. Rev. Phillip Aspinall, Primate of Australia, has congratulated the Rev. Glenn Davies on his election as Archbishop of Sydney.

Davies will be installed as Sydney's 12th Anglican archbishop at St. Andrew's Cathedral on August 23.

"I've known Glenn for many years," Archbishop Aspinall said. "I am sure I join the leaders of Australia's other Anglican dioceses in welcoming Glenn, in praying for his leadership and in offering any practical help we can as he assumes these new responsibilities."

Bishop Black Dies at 93

The Rt. Rev. William Grant Black, who received the Purple Heart and the Silver Star for his service in World War II and served as seventh Bishop of Southern Ohio, died July 7. He was 93.

A native of Muncie, Indiana, he was the son and grandson of Free Methodist (Wesleyan) ministers. He was a graduate of Greenville College in Illinois, the University of Illinois-Champaign/Urbana, and the University of Chicago's School of Divinity. He was ordained deacon in 1961 and priest in 1962.

He served as rector, Church of the Good Shepherd, Athens, Ohio, 1962-73; rector, Church of Our Savior, Cincinnati, 1973-79; and bishop coadjutor, 1979-80. He was the diocese's bishop from 1980 to 1992.

Musicians at the 63rd annual Sewanee Church Music Conference at the University of the South and the DuBose Conference Center in Tennessee.

Musicians Sharpen Skills at Sewanee Conference

At the 63rd annual Sewanee Church Music Conference, faculty member Richard Webster worked with boy and girl choristers from St. George's Church, Nashville, for a workshop he called "The Joy of Doing Real Music with Children." Webster, director of music and organist at Boston's Trinity Church, Copley Square, demonstrated rehearsal techniques that allow children to achieve results that are often surprising to adults, he said.

"He was exposing them to the great pieces of the repertoire," said Robert Delcamp, organist and choirmaster at the University of the South and director of the conference. Among those works: *The Short Service* by Orlando Gibbons, *Like as the Hart* by Herbert Howells, and *The Preces and Responses* by William Smith.

For the best results, Webster recommended having boys and girls choirs sing separately. Unlike at many churches, at Trinity Church he has more boys singing than girls, he said.

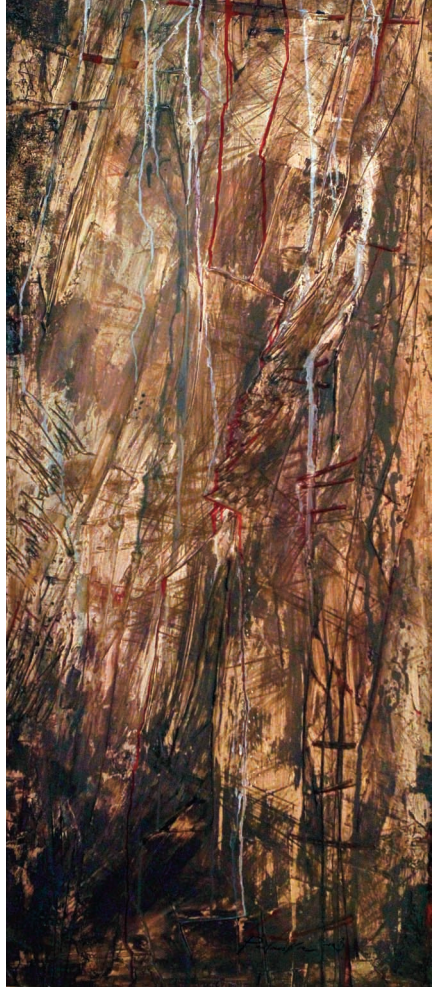
Conference veteran Richard Moore offered two workshops on computer programs especially geared toward the work of church musicians. Susan Rupert's "Episcopal Basics" class included sessions on "Singing the Altar Book" and "Liturgical Planning."

Maxine Thévenot and Edmund Connolly of the Cathedral Church of St. John in Albuquerque performed the conference's annual Gerre Hancock Concert. Thévenot taught a class on hymn-playing and a master organ class. Connolly's classes on vocal techniques were further integrated into rehearsals during the conference, which met July 15-21.

The Rev. Barbara Cawthorne Crafton returned as chaplain. In one homily, she used a choir as an image of the world in its blend, ensemble, unity, and harmony.

Faculty for the 2014 conference, scheduled for July 14-20, will include the Rt. Rev. J. Neil Alexander, dean of Sewanee's School of Theology; Peter Conte; and Todd Wilson, who will become the director of the conference in 2015, its 65th anniversary.

Each year a new piece of music is commissioned for the conference, alternating choral and organ pieces. This year it was *Variations on Ubi Caritas* by organist Denis Bédard. Delcamp said that one purpose of the commissions is to provide new works for musicians to take back to their churches. The pieces are intended to be accessible for musicians at small- to medium-sized churches, he said.



Two sides of one of Pawlowska's contemporary works

Rick Wood photos

St. Paul's Church in Chattanooga, Tennessee, will welcome Icons in Transformation from September 10 to November 9. Visit is.gd/LudmillaIcons for more information.

Rick Wood photos

Icons Reinterpreted

CULTURES

By Gaylund K. Stone

"The eye through which I see God is the same eye through which God sees me; my eye and God's eye are one eye, one seeing, one knowing, one love." —Meister Eckhart

Icons in Transformation juxtaposes traditional Russian icons with the contemporary abstract work of Ludmila Pawlowska, showing both the artist's inspirational sources and the work the sources inspired. I saw the exhibit at Milwaukee's Cathedral of All Saints, and there the icons provided multiple perspectives on worship itself and the interaction of secular and sacred space.

Although Pawlowska's descriptions of her paintings focus on the technical and formal aspects of traditional iconography, the work displays an autobiographical interaction with the icons that departs from formal similarity. Pawlowska has used the work to address her own experience of personal loss and the consolation she found through meditation and prayer. The artist, rather than the icon, experiences transformation, glimpsed in turn by the viewer in a spiritual space beyond the surface of the icon.

To focus only on technical similarities trivializes Pawlowska's work. Yes, there is a parallel iconography and a common interest in texture, color, and the frequent use of the

(Continued on next page)

(Continued from previous page)

square format. Pawlowska's work provides a much richer and more textured surface, however, bordering on the sculptural. Even those pieces that are technically "flat" still develop the surface with layers of burlap, thick paint, metallic finishes, and incised lines that pay only a token homage to the techniques of the icon painter.

More sculpted slab than painted surface, the paintings orient themselves to space in ways that are quite different from the traditional icon. At the Cathedral of All Saints, the pieces hung along the sides of the nave were conceived three-dimensionally, with all sides and back fully developed. They appear initially to function as banners, but display an imposing and forceful sculptural presence that demands attention and response.

Some viewers may be troubled by the abstract style of the work, but spiritual realities are not so easily translated into representational imagery. Pawlowska has adapted styles and techniques related to those of the Abstract Expressionists, while including representational elements. The expressionist character of the work helps to bear the emotional state of both artist and viewer. The textures of the panels and the richness of the surfaces invite us to come closer, as we might approach an icon in an act of personal devotion.

Pawlowska's paintings, including those that avoid distinct representational elements, would be well-suited for exhibition in most contemporary galleries. An ecclesial setting is, however, more appropriate as a reverent, meditative, and prayerful environment.

The work bears an emotional gravity and intensity, with little of the serenity found in the traditional icon. The eyes of Pawlowska's icons capture a sense of pain and longing that belongs to the world of mortals, outside the iconographic gate. The anguish of separation produces a haunting isolation, yearning for direct access to God constrained by physicality.

Thus Pawlowska concentrates on the space that surrounds and permeates the traditional icon as a gateway to the supernatural. The artist looks intently through a narrow passage, affording only a glimpse of the other side. Looking on, we almost assume a divine point of view, facing the attempted approach of creatures longing for freedom.

Icons in Transformation dramatically demonstrates a problem common to religious artists: how to capture the spiritual within the limitations of physical material? Michelangelo, Blake, Rodin, and many others wrestle with this challenge. Pawlowska's paintings reveal the human condition as experienced by a single individual, longing for God. As she states on a text panel, art is a form of prayer. These works illustrate the act of prayer to God who is spirit — reaching out and awaiting a response.

Any viewer who has the opportunity to see and spend time with *Icons in Transformation* will experience a space between body and spirit that we seldom inhabit.

A sense of pain and longing in the eyes of Pawlowska's icons

Gaylund K. Stone is dean of the School of Arts and Sciences at Concordia University Wisconsin.

The Language of Vesture

By Peter Eaton

When the first edition of John-Charles Noonan's *Church Visible* was published 20 years ago, it seemed an overly complex book. The ceremonial and protocol both of the Vatican and of the Roman Catholic Church in general had been greatly simplified and rationalized in the pontificate of Paul VI, and Noonan's treatment, though accurate with respect to the current state of things, had about it a sense of the nostalgic.

Then came Benedict XVI. From the beginning of that pontificate, remarks Noonan, the pope "reached deep into papal history, restoring time-honored ceremonies, vesture, protocol, and insignia …. [I]n seven years, many vestiges of the ancient have returned." With the possible exception of the brief use of the omophorion-shaped pallium and the revival of the papal fanon in late 2012 (which dates back 1,000 years and seems to be historically related to the amice), on the whole Benedict XVI's papal administration did not reach much farther back than the Baroque — which is hardly either "deep into papal history" or "ancient." The fact that there is a need for a second edition of Noonan's book is itself a testimony to the huge changes in papal vesture and ceremonial that have occurred since 2007, most of them in a "traditionalist" direction.

Certainly lace, fiddlebacks, precious mitres, and other vestments not worn (or, in the case of precious mitres, rarely worn) by popes since Vatican II, made a strong comeback under the present papal master of ceremonies, Monsignor Guido Marini, who replaced Archbishop Piero Marini in 2007. The elder Marini was much more in the modernizing trend of papal ceremonial and vesture.

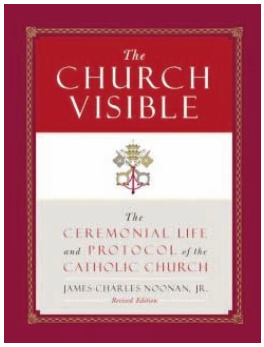
Two particularly unfortunate developments seem to me to be the new distinctiveness of the papal pallium and the papal staff, or *ferula*. With both the pallium and the staff the pope has the chance to indicate his understanding of his relationship with the episcopate.

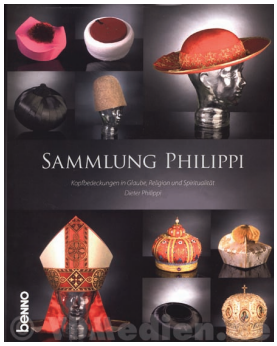
Anciently all bishops wore a version of the pallium, and we see its descendant in the omophorion worn by Byzantine Orthodox, Armenians, and Eastern Rite Catholics today. In the Western Church, the pallium, always made of wool from lambs raised at the Church of Sant'Agnese in Rome, and so typifying the relationship of the bishop to the Good Shepherd, became restricted to some bishops only. The pope would either confer the pallium personally on, or more often send it via a representative to, a new archbishop at his consecration or enthronement.

So the pallium came to indicate the close relationship of residential metropolitan archbishops (those archbishops who actually oversee archdioceses and provinces) with the Bishop of Rome, and in modern times the pope usually confers the pallium in person on new archbishops on the Feast of St. Peter and St. Paul nearest the date of their appointment at a special liturgy at St. Peter's in Rome. If an archbishop is translated to a second archiepiscopal See, he goes to Rome again for a new pallium. When that archbishop is buried, traditionally he is vested in the pallium of the See from which he retired or died, with the pallium from his previous See folded under his feet.

It was actually a pleasant surprise to see a more ancient form of the pallium on the shoulders of the new

(Continued on next page)





The Church Visible

The Ceremonial Life and Protocol of the Catholic Church

By **John-Charles Noonan, Jr.** Sterling Ethos. Pp. 504. $34.95

Sammlung Philippi

Kopfbedeckungen in Glaube, Religion und Spiritualität
(The Philippi Collection
Headgear in Faith, Religion and Spirituality)

By **Dieter Philippi** (www.dieter-philippi.de). St Benno Verlag. Pp. 711. €119

Divine Liturgy 101

A Practical Handbook for Divine Services

By **Father Gregory Woolfenden**. Holy Trinity Publications. Pp. x + 158. $17.95

When Gregory Woolfenden died at the young age of 62 in 2008, the field of liturgical studies lost one of its better English-speaking Orthodox scholars. Woolfenden's primary interest lay in the patterns of the daily office, and his study *Daily Liturgical Prayer: Origins and Theology*, which was published in 2004, is now a standard work for students of the subject. He had been well-trained, was immensely learned, was graced by an appropriately ecumenical spirit, and was fine company.

This small book fills a real gap. The ritual of the Orthodox liturgy and offices, though on the surface very complicated, follows some clear patterns and expectations that emerge to the careful observer. There are, of course, regional, cultural, and national variations, but on the whole a Greek priest will fit comfortably into the ordinary celebration of a liturgy in the Russian Church, and *vice versa*. There is more uniformity in the Byzantine tradition than, for example, in present-day Anglican tradition, where so much now seems to be left to the whims of the celebrant.

Woolfenden's book is based on a popular Russian ritual, *Pravoslavnoe Bogosluzenie* by Igor Gaslov, which was published in 1998 to help in training a new generation of young priests who had not, during the communist period, been raised in parish communities where they would have absorbed much of this ceremonial as acolytes and readers. So the broad sweep of the style here is current Russian usage. There is no mention, for example, of the contemporary Greek practice of omitting everything between the Gospel and the Great Entrance (the Russian practice continues to include the litanies that intervene between Gospel and Great Entrance).

This book provides the best help on ritual available for non-Orthodox students of Orthodox liturgy, though it will make more sense to those who have experience of the liturgy than to those who have never witnessed a celebration. There are helpful appendices on liturgical colors and concelebration, but there is nothing here about the ritual for a bishop. For an episcopal liturgy there is, however, a handy small volume, *The Divine Liturgy of St John Chrysostom, as celebrated with a Bishop, according to the tradition of the Russian Orthodox Church*, which is available from is.gd/orthodoxengland.

The Very Rev. Peter Eaton

(Continued from previous page)

Pope Benedict during the Mass at the inauguration of his pontificate in 2005. Much closer in style to the ancient pallium, it seemed to indicate a further deepening of the understanding of the role of the Bishop of Rome in relation both to ancient precedent and in relation to the East. It was, in a word, an authentic trend in the spirit of Vatican II and in papal ceremonial generally since Paul VI.

Sadly, however, the same new style of pallium was not conferred on archbishops, who still wear the usual one. And under Monsignor Marini the ancient-style papal pallium has given way to a modern pallium in a style slightly, but still distinctly, different from the pallium of archbishops. Yet if the pallium is to hold its meaning of relationship, it seems that both pope and archbishops should wear the same style. To give the pope a distinct pallium is to fuel the suspicion of the growing turning back of the tide of the concept of collegiality among all bishops (the Bishop of Rome included) that Vatican II was clear to emphasize.

As for the papal *ferula*, there is a dilemma. Popes had not regularly carried a staff as a sign of their office for almost 1,000 years until Pope Paul VI assumed a stylized crozier. Although he used several styles initially, he settled on a ferula that was a highly modified crook that bent at the top, but not all the way round, and bore a crossbar with an image of the crucified Lord. Designed by Lello Scorzelli, it was a unique and clever combination of a typical shepherd's crook and crucifix. Pope John Paul I used the same staff, and John Paul II continued to use it until the same sculptor made him his own version.

Once again, Benedict began with his predecessor's staff, but this has been changed to what Noonan calls "a golden patriarchal cross," and it is unclear for what benefit. Traditionally archbishops and patriarchs have a cross born before them (double-barred for archbishops and patriarchs, triple-barred for popes), but the bishops themselves do not carry them like croziers. They hold them when giving blessings, but otherwise either use a conventional crozier or nothing at all. Now that the crozier is much more often associated with the pastoral ministry of the episcopate and not with jurisdiction, there is no reason why the pope cannot carry a conventional or stylized crozier, once again to emphasize his relationship to the episcopate rather than his elevation above it, as well as his fundamental ministry as Bishop of Rome.

In 2008 Pope Benedict laid aside the modern staff of his predecessors and assumed a *ferula* that was born occasionally by Popes Pius XI and Pius XII. A

year later he was presented with his own cross by the Circulo de San Pietro, which Monsignor Marini now calls the pope's "pastoral staff." For Benedict and Marini, distinctiveness, rather than relationship, seemed to be the rule in determining papal vesture and ceremony.

Yet what a difference a day makes. When Cardinal Jorge Maria Bergoglio became Pope Francis on March 13 this year, everything seemed to change again — and in an instant. From the moment of his first appearance on the balcony of St. Peter's without the usual vestments, but clad only in his white cassock, Pope Francis indicated that he is much more unpretentious in his vesture and bearing. He has eschewed all the additions of his predecessor, has often continued to wear the simple mitre that he wore as a diocesan bishop in Buenos Aires, and has sometimes carried the much more crozier-like staff of his predecessor, Paul VI, most significantly at the liturgy at which he was formally enthroned as Bishop of Rome at St. John Lateran. Most recently, on a visit to Lampedusa, when he celebrated a Mass for dead migrants, Pope Francis carried a simple wooden *ferula* — a further move of solidarity with the poor in keeping with his simpler style. On that occasion, the altar was made from a migrant boat, as was the wooden chalice that he used. The *ferula* seems to have been fashioned in the same spirit. And at a recent Mass with his fellow Jesuits at the Gesù in Rome, quite extraordinarily, Pope Francis did not wear a pallium and did not carry a staff at all. There may be need for a third edition of Noonan's book much sooner than we thought!

Dieter Philippi is a German businessman who has built up an impressive collection of religious

(Continued on next page)

Noble Christians of Egypt

Coptic Culture

Past, Present and Future

Edited by **Mariam Ayad**. The Coptic Orthodox Church Centre. Pp. xiii + 238. $45

The recent election of Bishop Tawadrous as the 118th Patriarch of the Coptic Orthodox Church continues to keep the Coptic Church in the news, and the Arab Spring has brought the life of Christians in the Middle East to the forefront of our attention once again. It is important to remember that the Anglican Communion has an indigenous presence in most Middle Eastern countries, and that the Episcopal Church has had long-standing historical relationships with the ancient churches of the region.

Episcopalians have made fine contributions to Coptic studies. The late Edward R. Hardy published *Christian Egypt: Church and People* in 1952, and it is still one of the best studies of its kind in English. More recently, Tim Vivian, a priest of the Diocese of San Joaquin and a professor of religious studies at California State University-Bakersfield, has produced a steady stream of important books on Christian Egypt.

The essays in this collection were presented at a conference in 2008 at the Coptic Orthodox Church Centre in Stevenage, England, under the presidency of Bishop Angaelos, a young and articulate Egyptian bishop who runs the Coptic Orthodox Theological College there. The book opens with a helpful essay by Bishop Angaelos himself on the life of the Coptic Church, and then ranges widely, with chapters on history, language, archaeology, and art. Some of the most interesting contributions reflect a remarkable contemporary engagement with the tradition with respect to women, art, and religious poetry.

The Coptic Church boasts a rich liturgical, theological, monastic, and artistic heritage, and during the primacy of the late Pope Shenouda III the Church enjoyed a sustained renewal in every aspect of its life. This fine collection of essays deepens our understanding of this noble tradition.

The Very Rev. Peter Eaton

(Continued from previous page)

headwear, a collection that is not confined to Christianity. The sumptuous catalogue of the collection contains more than 1,000 photographs in color of everything imaginable, from zuchetti to birettas to more unusual Islamic and Buddhist religious hats. The collection also includes ecclesiastical shoes, liturgical gloves, pectoral crosses and panagias, croziers, pectoral cross cords, and some other items related to vesture.

Philippi's collection of religious headwear must be the most complete and wide-ranging in the world, and this catalogue is an essential reference tool for anyone engaged in research on vestments and the liturgy. Even for those with no German, a good dictionary will be all that one needs to decipher the brief but clear entries for each photograph. Sadly, however, Philippi does not include a photograph of the papal tiara that he had made for, and gave to, Benedict XVI — one has to consult Noonan's book for a picture of it. John Paul I famously refused to wear the tiara, and although a tiara was made for John Paul II, he never wore one, either. Philippi and a group of fellow Germans presented the tiara to Pope Benedict XVI in 2011, and like his immediate predecessors, he never wore it.

Philippi's collection of religious headwear must be the most complete and wide-ranging in the world, and this catalogue is an essential reference tool for anyone engaged in research on vestments and the liturgy.

Of Christian headwear in the collection, the vast majority is made up of versions of the zucchetto and the biretta; there are fewer Western and Eastern mitres in the collection, and that is a pity. Mitres have seen a great deal of development and variety in the last 100 years, and exist in a range of styles even today, and it would have been interesting to see some of these variations.

Vestments and ceremonial "speak," often more powerfully than words — which is why they can be the object of careful scrutiny and strenuous controversy. These two volumes are fascinating testaments to the power of both these subjects to provoke conversation.

The Very Rev. Peter Eaton is dean of St. John's Cathedral, Denver, and a member of the Episcopal Church's Standing Commission on Ecumenical and Interreligious Relations.

Worship Meets Postmodernity

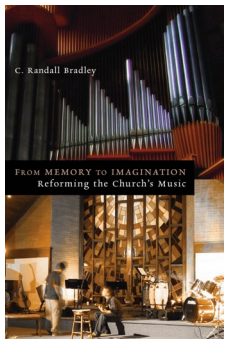
Review by David Heetderks

The worship wars are over, or so claims Mark Galli in *Christianity Today* (March 11, 2011). Congregations have largely weathered the upheaval caused by the introduction of contemporary praise styles into Sunday morning worship in the 1980s and 1990s. Individual churches have either settled on one style that best represents their worshiping body, or they have opted for a "blended" model utilizing both traditional and contemporary elements.

Most would breathe a sigh of relief that arguments over musical style are abating. But for C. Randall Bradley, the worship wars are only a prelude to a larger reformation in Church music. In *From Memory to Imagination*, Bradley argues that it is time for Church musicians and pastors to devise new forms of worship that respond to what he calls the postmodern cultural movement. The term *postmodern* has several possible meanings; in Bradley's book it can be defined through a series of questions about the broader purpose that music serves: How can music reflect the narrative and values of the Church's community? How can churches change worship so that it is community-directed, rather than guided by a leader? How can music further the specific mission for which God has placed the Church in its local context, while also reflecting the full gamut of human experience?

Bradley argues that the current tools that churches use for designing worship are, unfortunately, not yet capable of answering these questions. In a wide-ranging critique of contemporary worship practice, he notes that music and preaching are leader-centered, stifling a collaborative planning process. They tend to be male-centered. They are performance-driven, turning the congregation into a group of spectators. Most significantly, their legitimacy comes from the power of an academy that confers a professional degree, or from the power of commerce as it markets songs to churches. These structures do not allow Christians to take ownership of their worship experience. Lest readers think that Bradley aims to wipe away the Church's entire institutional structure, one should note that he is a long-experienced church music director. His goal is not revolt but reform, in part through prompting all Church members to rethink their role in its mission and to imagine

(Continued on next page)



From Memory to Imagination

Reforming the Church's Music

By **C. Randall Bradley**. Eerdmans. Pp. 235. $25

(Continued from previous page)

what would remain if supporting power structures were stripped away.

Bradley's vision of worship is based on three ideals of a postmodern Church: it is communal, it is missional, and it practices hospitality. Devoting a chapter to each ideal, Bradley draws from his experience as a music director to make imaginative applications of recent trends in Christian thought to Church music. When Bradley addresses specific musical styles and forms, he refrains from aesthetic evaluation. He justifies this approach in part through a pithy chapter, "What the Bible Does/n't Say about Music," which persuasively demonstrates that the Bible makes no enjoinders about musical style, instruments, or structure. Instead, Bradley orients his discussion of each style toward its potential for supporting the three ideals.

As a way of ascertaining the role of different songs in the Church, this seems an excellent approach. Bradley's observations on the role of music in the Church's mission are insightful and generous toward all styles. Contemporary praise music, for example, has reached worldwide popularity and has almost become a *lingua franca* for Christian worship. Because it enables dialogue and outreach across cultures and boundaries, it is valuable, although Bradley also recommends that music reflect the local character of the community (pp. 149-50).

Nonetheless, many songs from the last half-decade have taken individualism to new levels, not only focusing on a first-person experience but encouraging a body language that stresses individual engagement (p. 130). According to Bradley, this mode of worship impedes communal participation and should be reformed. Bradley views it as an unambiguously positive development that multiple styles have proliferated alongside contemporary praise music and are easily accessible: "[S]ince a primary component of the missional church is contextualization, it seems that the music of the Christian faith may be poised to serve God in the world." Indeed: "Perhaps there is no better way (other than being there) to stand in solidarity with Christians in other parts of our vast planet than to join them in singing their songs" (p. 149). Songs with short, repetitive texts and songs with longer texts both play a valuable role in creating a hospitable Church (pp. 177-79). Older music, because it creates a connection between believers past and present, should also be used in worship (p. 103). The Church should create new songs, and songs should be evaluated primarily on their ability to create group participation.

From Memory to Imagination is not without weaknesses. Bradley fails to acknowledge that his advice is potentially self-contradictory. It is quite possible that the goal of communally directed music may conflict with the goal of music that reflects the full gamut of human experience if, for example, members of a community are reluctant to adopt songs that express mourning. The book would have benefited from a case study that shows in greater detail how a church undertakes the difficult business of reforming its worship.

Bradley is also a prolix writer, especially fond of overly elaborate metaphors, and some passages may tax readers' patience. One could even start reading the book from Chapter 3, since the first two chapters form a lengthy introduction of points that can be gleaned later in the book. Finally, I would argue that the title is misleading. Understandably, Bradley might wish to avoid displaying the buzzword *postmodern* on his cover in order to avoid being misinterpreted or unnecessarily raising hackles of potential readers. But his theme of memory and imagination only appears in the weakest passages in the outer chapters, and they are tangentially related to his vision of moving the musical locus of power to the community in the service of God's local mission.

Quibbles aside, *From Memory to Imagination* gives plenty of food for thought to any worship leader, pastor, or churchgoer who thinks seriously about the role of music in the contemporary Church. Its thought-provoking vision will prompt many worship leaders to rethink the purpose of their ministry and imagine new possibilities for its future.

David Heetderks is assistant professor of music theory at Oberlin College and Conservatory.

Renewing the Senses

Review by Mark F.M. Clavier

Lancelot Andrewes, the early Stuart bishop of Ely and Winchester, wrote of Scripture: "The word is holy, I know, and I wish it all the honour that may be; but God forbid we should think *in hoc uno sunt omnia* [in this one thing are all things]. All our 'holiness' is in hearing, all our service ear-service: that were in effect as much to say that all the body were an ear." This quotation could serve as the theme to *Poetic Theology: God and the Poetics of Everyday Life* by William A. Dyrness.

Dyrness, professor of theology and culture at Fuller Theological Seminary, writes from an avowedly Calvinist perspective about the role of aesthetics within theology. Although this is an unusual exercise for someone from his theological perspective, that he ponders topics normally associated with Catholic thinking but with a mind shaped by Reformed theology makes the book well worth reading. In the process of both sympathetically and critically engaging with such figures as Bonaventure, Dante, the Radical Orthodoxy school, David Bentley Hart, C.S. Lewis, and Hans Urs von Balthasar, he demonstrates both a remarkably ecumenical breadth of theological knowledge and models what a generous convergence of theological traditions can produce.

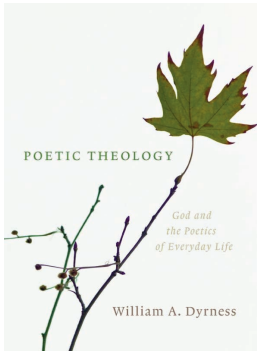
In the main, Dyrness wants to demonstrate that while many of the ideas that Calvin promoted were laudable, the biases of his own age caused him to be overly suspicious of aesthetics. In particular, he argues that Calvin tended to privilege the ear over the eyes and this subsequently led reformed Protestantism to become less incarnational in its worship and ecclesiology, and excessively suspicious of art and culture.

Since Dyrness accepts the argument that we now live in an aesthetic age, he believes this rejection of the symbolic and visual by evangelicals puts them at a disadvantage when trying to engage with culture. Dyrness wants to remain broadly faithful to his Calvinist roots while demonstrating how that theological tradition can embrace such practices as sacramental worship, the symbolic adornment of sacred space, contemplation, and *lectio divina*. He argues that only by doing so can evangelicalism seriously speak to a society in which aesthetic pastimes, such as watching or playing sports, increasingly fill the space vacated by religious practices.

The book is not without its faults. Dyrness does not grasp many of the nuances of medieval theology as well as one would like. For example, he repeatedly dismisses Christian Neoplatonism and patristic and medieval notions of ontological participation of creation in God (he's especially critical of Radical Orthodoxy's embrace of this), and yet he bases much of his argument on the works of Augustine and Bonaventure, which is thoroughly grounded in both concepts.

Elsewhere, he surveys early modern art to demonstrate, among other things, that Protestantism has taken more seriously the brokenness of humankind than the medieval world. But he neglects to consider such counter-examples as medieval presentations of the Last Judgment or the *memento mori* that characterize later medieval art. He also seems unaware of the long pre-Reformation discussion about balancing the active and contemplative life (seen, for example, in Augustine, Julianus Pomerius, and Walter Hilton) that would have bolstered his argument about contemplative evangelism. Despite failings such as these, Dyrness ends up on the side of the angels, providing what should be a useful bridge between Reformed theology and Catholic aesthetics.

It is this final point that many Anglicans should find both fascinating and appealing. *Poetic Theology* could be considered a modern retelling of that early Anglican theology that sought generously to fuse its patristic and medieval past with its broadly Calvinist sympathies. The result, as with the work of the Caroline Divines, is a theological vision that is both Reformed and Catholic. It is also very often challenging. The book should also remind Anglicans that we've typically been at our best when we've likewise attempted to hold the Reformed and Catholic together in theological conversation. Thus, while readers may not be convinced by all of Dyrness's arguments, they can still appreciate and applaud his largely successful attempt to bridge the old Protestant and Catholic gap in a way that addresses the issues of the present. One might wish for a similar engagement from Anglican theologians.



Poetic Theology
God and the Poetics of Everyday Life
By **William A. Dyrness**. Eerdmans. Pp. 352. $26

The Rev. Mark F.M. Clavier is dean of residential training at St. Michael's College, Llandaff, and teaches theology at Cardiff University.

Keeping it Real

By John Kenneth Gibson

I made the sign of the cross while holding a cup of green tea in my hand as the Presiding Bishop intoned: "Blessed be God: Father, Son, and Holy Spirit." I was curled up in bed with my laptop, watching the June 15 webcast from Duke Chapel of the consecration of the Rev. Anne Hodges-Copple as Bishop Suffragan of North Carolina. This was the first time I had watched a liturgical service through the web.

I had planned to attend, but those plans changed when my wife and I agreed to help my stepson move to Birmingham, Alabama. They changed again when he announced early in the week of the consecration that he was leaving Wednesday instead of Saturday. Since I had to prepare for our pilgrimage to Greece, "In the Footsteps of St. Paul," I decided to follow the webcast.

thinkstockphotos.com

Having attended two consecrations in the chapel, I knew immediately that the web gave me a better view. I easily picked out my clergy friends as they walked down the center aisle, hugging and waving to people they knew in the congregation. I saw Anne, vested in her alb, smile when she walked through the great entrance portal into the nave. Each jewel in Lauren Winner's signature cat-eyeglasses sparkled as she delivered the sermon.

Though the webcast gave a better view, I had a hard time engaging in the service. My big black cat, Donovan, jumped on my chest shortly after the liturgy began, blocking my view. Once I had pushed him aside, my wife walked into the room, leaned in front of me to look at the screen and asked, "What's happening?" External distractions were, however, the least challenging.

I was my own worst enemy. I tried to participate. I bowed my head and closed my eyes during the collect for purity. I listened attentively to the readings appointed for the feast day of Evelyn Underhill. I applauded with the congregation after Anne was consecrated. But way before that moment, my attention had wandered.

I decided during a hymn to check Facebook and my email. One message was from a Yoga teacher about the benefits of spirulina in smoothies. Since I did not know anything about spirulina and I drink a smoothie every morning for breakfast, I checked it out. The next thing I knew I had four tabs open about the blue-green algae. After Anne, arrayed in her luminous white mitre and chasuble with rainbow-hued images of water, grain, grapes, and wind, beautifully chanted the Sursum Corda, I turned the computer off and returned to my trip preparations. I knew what happened next in the service and I could not receive the Eucharist through my laptop.

My experience watching the webcast was not unique. People dart faster than hummingbirds from webpage to webpage. Fewer than 50 percent of people watch more than one minute of an online video. The average viewing of the consecration was 50 minutes, an eternity on the web.

Any worship experience today, virtually or in person, contends with the digiverse. On a recent Sunday sitting in the congregation, my wife castigated me for pulling out my smartphone during the announcements. But I was never tempted to check email during any other part of the liturgy, because worship is not a spectator event but participatory. A central tenet of the liturgical renewal movement emphasized the work of the people.

In the Eucharist, according to the Rite I prayer, we offer God "ourselves, our souls and bodies." We stand, sit, kneel, touch, taste, and, perhaps rarely these days, if there is incense, breathe in the scent of worship. While the webcast gave me a sense of the thunderous *Amens* and the frisson of Taizé's *Veni Sancte Spiritus*, it could not provide the handshake of my sisters and brothers during the peace or the risen Lord in the body and blood.

However limited, the reality is that more people experienced Bishop Hodges-Copple's consecration virtually than in person. During the event, according to Fred Westbrook for Duke Chapel Media Ministry, 260 IP addresses accessed the service. This number translates to more than 260 people since it included groups. Approximately 25 people watched together at Croasdaile Village, a retirement community in Durham, where Anne has celebrated the Eucharist monthly and performed many funerals. In the first three days after the consecration, another 1,100 IP addresses accessed the ordination service at YouTube. An estimated 2,000 people had watched the live stream and archived YouTube video by 5 p.m. June 18, compared to 1,400 who attended in person. Duke Chapel could not have accommodated all these people. Moreover, many who saw the webcast could not have attended because of illness or for other reasons.

Simply watching something online can be a moving, spiritual experience. The availability of lyrics and music for hymns, and the texts of prayers and readings, would offer a more participatory worship experience for those seeking it. Websites such as the Mission of St. Clare already offer these for Morning and Evening Prayer. Washington National Cathedral's 2011 webcast of the ninth bishop of Washington's consecration provided a PDF of the service leaflet. Beyond these offerings, perhaps the reserved sacrament, or even concelebration (in an Eastern Orthodox understanding), could create a full worship experience for groups such as the one at Croasdaile.

With more and more dioceses and parishes webcasting their liturgies, thoughtful Christians in our entertainment-saturated society should find ways to protect worship as praise of the Living God. ■

The Rev. John Kenneth Gibson has served as a priest of the Diocese of North Carolina for more than 20 years.

Third in a series on The Bible in the Life of the Church

— CATHOLIC VOICES —

Limited Success

By Michael Cover

If one is to judge by the importance of subject matter, the quality of the contributors, and the potential for strengthening biblical authority in the *praxis* of the Anglican Communion, then The Bible in the Life of the Church project certainly earns an A for ambition. But a careful reading of this five-year project's report, *Deep Engagement, Fresh Discovery*, reveals that its fruits are mixed.

The study (available at is.gd/BibleLifeChurch) comes as a response to *The Windsor Report* (§§61–62), which calls the church to "re-evaluate the ways in which we have read, heard, studied, and digested scripture." Commissioned by the Anglican Consultative Council and directed by the Anglican Communion Office, the project aimed not only to undertake such a reevaluation, but also "to go further" and "to look at how we *actually* use the Bible now by exploring scripture together and reflecting on the experience." Many things were done well in this study, and I will mention some of the highlights in passing. Due to limitations of space, however, my comments will primarily be focused on questions or misgivings about its format, methodology, and conclusions.

One should not judge a book by its cover, but in this case it proves illuminating. It depicts a young boy in cuffed pants and sneakers peering cautiously into a cracked bedroom door, out of which floods an eerie, supernatural light. (It's an odd image for both Church and Bible, strangely reminiscent of a Stephen King film.) Readers may feel similarly overwhelmed by the sheer length of the 674-page document, which can render it nearly inaccessible.

The report comprises the first 67 pages, followed by abundant resources. If these 67 pages were sufficient, one wonders why the additional material, which is constantly cross-referenced in the report, was included in the main document. The problem of length is exacerbated by the absence of a comprehensive table of contents and continuous pagination. Adding these is a *desideratum* if the report and its appendices are to serve as a useable toolkit for the Communion.

How is one to evaluate the successes and limitations of so large a document? Let us consider the project's first two stated goals.

Goal 1: (a) "To explore how we, as Anglicans, actually use the Bible" (b) "by sharing experiences of using the Bible to explore two major contemporary issues."

The project organized Contextual Bible Studies in six regions: (1) Australia, (2) Cuba/Latin America, (3) East Africa, (4) North America, (5) Hong Kong/Philippines, and (6) South Sudan. The studies were orchestrated largely through seminaries in each of the regions. Drawing on the last two of the Five Marks of Mission (is.gd/FiveMarksMission), these groups considered economic injustice, unjust gender structures, and environmental stewardship. Each group was encouraged to look at the same set of passages, although this may not have happened (e.g., many in England, considering gender inequality, apparently avoided 1 Timothy).

The narratives and results of these studies are fascinating and provide a window into how Anglicans around the world responded to a Western-style participation-based Bible study on particular social and environmental issues. Unfortunately, the clearest description of what happened is not to be found in the Regional Reflections but in the Regional Reports, written by the coordinator of each region and included in the additional materials. I commend in particular the reports from Hong Kong/Philippines and Professor Ellen Davis's report from South Sudan as clearly documented and potentially fruitful for further discussion.

The project's method involves some serious limitations. (For a more comprehensive list of misgivings, see those listed at the beginning of the North American Regional Report, as well as the difficulties of implementing a group in Hong Kong.) The project did not attempt a sociological or theological study of how the Bible is engaged in local congregations. Nor did it report comprehensively what issues and methods are typically addressed "using" the Bible in the various regions. (One might question the "use" of this verb in the goal as well.) Rather, participants were presented with a Western-style Bible study on preset passages around a fixed theological agenda. In a kind of external audit included in the report, Joseph Crockett of the Nida Bible Institute (a branch of the American Bible Society) noted that the methodology closely approximates "action research": "Action research is unapologetically agenda-driven. It has as its aim improving of social conditions by structured collaborations between participants and those designated to guide, facilitate, analyze and interpret the work."

In light of Crockett's assessment, it seems reasonable to ask whether the project's chosen method actually achieves anything like a description of "how we as Anglicans *actually* use Scripture." To be fair, the authors of the report readily admit this limitation of the study. In their own words, the report

- "is *not* a total picture of what happens across the Communion — but a series of snapshots"
- "is *not* a set of answers to the question, 'How do Anglicans engage with and interpret the Bible?' — but a mirror or checklist, a set of questions and encouragements to challenge us, as Anglicans, to think further"
- "is *not* a prescribed programme or way forward — but a toolbox or collection of ideas."

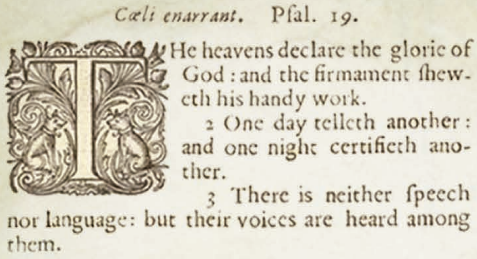
The authors are to be commended for their transparency. Such admissions, however, seriously call into question whether the report is equipped to address Goal 2: "to distil from and develop these explorations [*sic*] the principles of Anglican hermeneutics."

To be sure, the report has compiled a very helpful, if provisional, bibliography of classical and modern Anglican statements of the Anglican view of Scripture, including sections on Roman Catholic and World Council of Churches documents, with articles by authors across the theological and political spectrum (e.g., Rowan Greer, Cynthia Kittredge, Dale Martin, and John Stott). This is a good starting place. But what the report makes clear is that we are still a long way off from a comprehensive description of the hermeneutical principles, let alone a theology of sacred Scripture, that characterize the unique genius of various Anglican provinces.

Particularly absent from the study was any discussion of the relation of Scripture and patristic exegesis in Anglican interpretation, another "gap" that future studies of this subject would be well-advised to consider. It is also regrettable that the Rt. Rev. Michael Fape, Bishop of Remo, Nigeria, resigned from his role as the project's third theological consultant at the project's standing committee meeting in 2012, significantly decreasing the diversity of the board in a post-GAFCON Communion.

All these limitations notwithstanding, the project has clearly set the stage for future studies of Communion-wide Anglican hermeneutics and the report deserves continuing consideration and discerning reception. ■

The Rev. Michael Cover is a Lilly postdoctoral teaching fellow at Valparaiso University and a member of the Living Church Foundation.


Cæli enarrant. Pſal. 19.

THe heavens declare the glorie of God: and the firmament ſhewеth 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 four

I found Notre Dame's department of theology at its best to rather reek of asceticism, in a hidden way — necessarily, and mercifully. Whatever holiness might be had would be won from wrestling with God, and a thoroughgoing theocentrism and scripturalism pervaded all that we studied and the way we did so, certainly in my own "History of Christianity" subfield (historical theology, by another name). In this respect, God was presumed to be of personal interest, and I imagine in most cases was, in keeping with the department's Anselmian motto, "faith seeking understanding" (*fides quarens intellectum*). The Inquisition never turned up to make sure we were saying our prayers, though Masses proliferated daily in every chapel in every dorm, in the on-campus basilica, and elsewhere.

I suppose the spirit of something like what Aquinas allows in the first question of his *Summa* — that "a man learned in moral science might be able to judge rightly about virtuous acts, though he had not the virtue," even as the cultivation of the habit of virtue remains central to theology (see article 6, reply 3) — had wound its way into our thinking, as a principled item of Catholic methodology in a university setting. Aquinas says, in effect, looking out at a classroom of fresh-faced Dominican seminarians, set to begin their formal studies: "Yes, personally transformative wisdom, such as may be had when we encounter God in the sacraments, is of primary interest to the Christian pilgrim, and in a sense will drive all that we do here. *And*, since you are sitting in this class, I am pleased to report that a great and long labor of thinking about God awaits you — bending your mind to the question, for which you will be rewarded both by me and by God: by me quite immediately and apparently, by God in more long-term and likely inscrutable ways. Let your prayer inform and guide your study, therefore, and vice versa, but distinguish between the two. God wants you to *know* him as perfectly one and triune, as a creating and redeeming Word, and to contemplate these things: this is what sacred Scripture is for. Accordingly, give God your mind, and he will form you into an articulate priest of the Church and her faith."

Of course, certain scoffers persist in supposing that the very idea of a Roman Catholic university is an oxymoron. They are fools, and would do well to look more deeply into the origins of European humanism, fed by a Christian-classicist synthesis that feared no inquiry or question whatsoever, even from Islamic quarters. Sadly, the epithet "medieval" is taken by our ignorant era as shorthand for nasty, brutish, and short, as if a work like the *Summa* were a brief memo of fearful fideism and papal dictate, carved into a stone with which to smash the skull of some poor, defenseless Saracen. In fact, to encounter a multimillion-word work like Thomas's that retrieves and organizes the whole of Western culture to date, spanning all fields of knowledge, including Greek, Jewish, and Muslim contributions, so as to account for the goodness and truth of all things, without the aid of word-processing or the internet, is to glimpse something of the comparative poverty of most contemporary scholarship, including the study of religion.

It's a bit cute but basically correct to say that my primary teachers were conservative Roman Catholics who learned Catholic theology from Protestants at Yale. Partly on this count, I am sure, a self-consciously ecumenical mode prevailed in our discourse. On visiting as a prospective student, I appeared in the office of then-chair John Cavadini, who leaned back and, unprompted by even a word on my part, initiated our conversation: "Hans Frei was a great man." I concurred (though I only knew the master secondhand), and we were off and running. Later, on my first day of classes, I marveled as David Burrell introduced his philosophical theology seminar via a web of Yaleish references, immediately after which Cyril O'Regan similarly kicked off his seminar on the Trinity. Joseph Wawrykow, a bone-breaking Thomist of Lindbeckian extraction with a withering Canadian wit, became my adviser, in part because, *always bearing about in the body the dying of the Lord Jesus*, he upheld a commitment to standing before oncoming trains in defense of students, while maintaining the highest standards of rigor and organization.

All were at the top of their fields, and — I can say without hyperbole — it would be hard to invent a better set of teachers and mentors. And there were many others — more than 50 full-time faculty, plus the resources of the philosophy and other departments, and of the Medieval Institute, all together

forming the deepest theological bench in the English-speaking world.

Which might suggest that we always took ourselves entirely seriously, or otherwise pushed and pulled in a competitive jockeying of a sort that often characterizes academia. Nothing could be farther from the truth. Many students were married with children, for one thing. And, as is common in doctoral programs in theology, many were previously ordained and helping out at one or another parish or congregation, spanning the denominational spectrum. (I once heard that a full half of the 100 or so doctoral students were Protestant, and I would guess that is about right, as were not a few of the faculty.) A certain humility, therefore, predominated among us, as did a sweet spirit of cooperation and mutual encouragement.

There also seemed to be a kind of natural law in place, such that on matriculating one must attend the first home football game, near the beginning of which one would detect in oneself a previously undiscovered passionate partisanship for the Fighting Irish. I happily joined a gaggle of doctoral colleagues in buying season tickets for the home games at bargain-basement student prices, in order to stand and cheer for the duration, interspersing theological humor in between plays and during ubiquitous TV timeouts. One could only participate ironically in the "kill, kill" cheer, set to the tune of "The Imperial March (Darth Vader's Theme)," while standing next to a Mennonite, as I often was. Here, as a Jesuit professor observed, was a quintessential exercise in folk Catholicism, replete with an elaborately choreographed half-secular liturgy, bookended by pre- and post-game Masses.

I began visiting Episcopal parishes from my first week in South Bend, and on a memorable Sunday in Advent that first semester I walked into St. Paul's, Mishawaka, to find my home for the next seven years. Like St. Andrew's, New Haven, the liturgy at St. Paul's was Catholic but not fussy, while the preaching was evangelical, from the cutting edge of the spiritual life of our rector, the Rev. David Ottsen. We crossed ourselves, bowed, and kneeled, but not uniformly so and without normative instruction, leaving room for a diversity of practice. In Lent, Fr. David would remind us of the opportunity to observe the sacrament of reconciliation, and on Fridays we followed the stations of the cross. We processed around the neighborhood waving palm fronds and singing songs on Palm Sunday, observed an all-night vigil with the Blessed Sacrament on Maundy Thursday, and then enjoyed the fullness of the Good Friday liturgy and Easter Vigil.

As is common in many parishes of the old Biretta Belt, the sanctuary of St. Paul's is filled with dark wood, including an ornate rood screen crowned by a carved crucifix. A shrine to Our Lady of Walsingham stands at the rear of the nave. Less common is the statue of St. Charles the Martyr. And I was struck to discover that placed in the altar in 1954 were not only a primary relic of St. Domitius and secondary relics of St. Placidus and St. George but also a holy card from the shrine of the Little Flower in Lisieux and soil from the grave of St. Patrick, besides which the mortar to seal the cavity was mixed using water from the holy wells at the shrines of both Our Lady of Walsingham and Our Lady of Fatima: sure markers of middle 20th-century Anglo-Catholic piety, gratefully indebted to and unembarrassedly appropriative of Roman Catholic streams.

The parish became a magnet for Notre Dame-affiliated graduate students during my time there, so that when I left the student members represented fully 30 percent of the average Sunday attendance. From this momentum an organic fellowship of younger members blossomed, fed by Wednesday potlucks for several years, often at my home, which housed six persons who were mostly graduate students and mostly interested in Christian community of a spontaneous, ad hoc sort — the kind where a reading group, or Compline, might break out in the living room at a moment's notice; where a visiting priest or missionary might be found crashing in the guest room; and where, should one of us choose to place an icon or crucifix on a wall, or indeed invite a host of Anglicans (with or without children) to tramp about the premises, no one would object, at least not strenuously.

All sorts of voluntary service at St. Paul's led finally to diocesan convention for me, after which I was swept into wider diocesan labors, largely through friendship with Bishop Edward Little. Other friendships followed, especially with clergy and lay members of the Commission on Ministry on which I served, which provided an instructive window onto the diocese, thence trends in the larger Episcopal Church, not least the need for local leadership and training in the face of dwindling congregations without full-time pastors. And a further layer of education-cum-hazing came when I agreed to serve as a lay deputy to General Convention in

(Continued on page 25)

Cæli enarrant

(Continued from page 23)

2006, which turned out to include a prior year on a special commission charged with sifting potential responses to *The Windsor Report*, on the way to a larger argument or case for Anglican unity in communion.

Here, to be sure, was an ecumenist's dream — Lindbeck, or Henry Chadwick for that matter, would be proud, I thought — and I did harvest much of the material I had taught in an introduction to ecumenism to Notre Dame undergraduates the year before. Thanks to a grant from the Episcopal Church Foundation, I was able to feed myself and pay the rent while devoting the better part of my sixth year of doctoral work to *pro bono* service of the church, which proved to be a great adventure and continuing education. I developed friendships with a range of leaders across the Episcopal Church, a number of whom I already knew through the notorious, unofficial online forum founded by Louie Crew, "the House of Bishops and Deputies listserv," where I first met Frs. Matthew Gunter, Mark Harris, Daniel Martins, and many others. At the convention in Columbus I was assigned to the committee charged with carrying on our commission's previous labors, and worked with fellow committee members Little and Martins, alongside Fr. Ian Douglas and Bps. Dorsey Henderson (Upper South Carolina), Peter Lee (Virginia), Robert O'Neill (Colorado), and Geralyn Wolf (Rhode Island), among others, to craft something acceptable to all. We made some progress, thanks to considerable self-expenditure in love and very long hours, but finally failed to forge a coalition capable of convincing a restless convention to follow our lead.

I returned to South Bend, and my neglected dissertation, exhilarated and grateful for the formative experience, and especially for the many faithful saints I had encountered in our small corner of the Vineyard. It took some convincing of the long-suffering Wawrykow (to say nothing of Dad) that my continued ecclesial efforts over the next two years were the perfect companion — and fuel, even — for my study of Aquinas's Christology, which I did happily complete before moving on to other things.

Looking back — and ahead — I can say with firm conviction that God reigns over history from the throne of the crucified body of his Son. And this serves as a figure, or type, for the Church across all ages: the Church, which follows Jesus to his death. This, after all, is what crosses are for. We take up our cross, individually and together, in order to "die with him," as St. Thomas says (John 11:16). And before doing so we suffer a series of preparatory sorrows: agonized tears in the garden, painful scourging at the pillar, and the crowning humiliation of thorns.

In this way God performs victory in the world for the world. In this way God seeds new life by blood. And in this way he forms and reforms his body on earth, through a mysterious — sacramental — relinquishing of control by re-conversion and renewed dependence. "Mortal, can these bones live?" "O Lord GOD, you know." "Take, eat; this is my body broken for you." And broken *by* you, wherefore you must be broken as well, in order to be given in love.

Stanley Hauerwas, a Yale graduate, notes that he first cottoned onto the "resident aliens" theme of Scripture in the pages of several, seminal early-1970s essays by Lindbeck, who was reading the same sources and signs of the times as Joseph Ratzinger post-1968. Both men began to imagine ecclesial renewal after a chastened, apostolic pattern: humble, powerless, and *on this count* clear about its identity. Here, Lindbeck often said, an at least sociologically (not theologically) "sectarian" remnant may yet be made visibly one and articulately catholic — *made* by God, in and after his Son. Forty years on, that evaluation and expectation seems apt as ever.

"Great things are they that you have done, O LORD my God; how great your wonders and your plans for us! There is none who can be compared with you" (Ps. 40:5).

Christopher Wells

THE LIVING CHURCH
VOLUME 247 • NUMBER 5

EDITORIAL AND BUSINESS OFFICES
Mailing address:
P.O. Box 514036
Milwaukee, WI 53203-3436

Shipping Address:
816 E. Juneau Avenue
Milwaukee, WI 53202-2793

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: $45 for one year; $79 for two years. Canadian postage an additional $10 per year; Mexico and all other foreign, an additional $63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

SUNDAY'S READINGS | 15 Pentecost, September 1

First reading and psalm: Jer. 2:4-13 • Ps. 81:1, 10-16
Alternate: Sir. 10:12-18 or Prov. 25:6-7 • Ps. 112 • Heb. 13:1-8, 15-16 • Luke 14:1,7-14

Music for Living

Music rolls through the room, and if it is does what good music should do, the hearer rides the rhythm, floats upon the feeling of what is good, what is sorrowful, what is lost, what is found. A singer chants the refrain, "You've got to hold on," and the whole crowd swells with a funky hopefulness. Everyone becomes what the music is. Thus, beware. You are not an unmoved monad. Your flesh is soft and your senses open and you are always being led and conformed to the things you hear and see and taste and imagine. Looking at an icon, for instance, you may be a God-bearer. Taking the chalice and holding the holy bread, the blood is warmed and the flesh quickened for the living of these days. Turning to things cheap and vile, the law is still fixed. They "went after worthless things, and became worthless themselves" (Jer. 2:5).

Why do we turn from a fountain of living water? Why sip from the stagnant pools of our own creation? Why do we choose what is less and cheap and demeaning, and allow ourselves thus to be formed? Are we appalled, are we shocked at times to see the desolate lives we humans live (Jer. 2:12)? As if with voracious claws, we cling to abominations. Not always and everywhere, of course, for the image of God is still in us; the desire for deity, however obscured, is in us all calling us ever to goodness, truth, and beauty. Still, there resides in us also a contorted pride and a violent anger for which we were not created (Sir. 10:13, 18). Something is terribly wrong, and the beginning of wisdom is to know this.

The correction comes by the wholesale reorientation of human life toward its own proper end, Jesus Christ our Lord. He is the beginning and the end of all our days. If we rise with him, sip our coffee with him, converse with his holy word, go about the business of obligation and duty and love while holding the heart close to him, we become mysteriously what he is. Being a son or daughter of God, our hearts swell and our hospitality extends to people as yet unknown. The stranger is noble, gifted with reason, admirable, a reflection of grace, a home for trinitarian love. The imprisoned and abused are fellow humans, the ones for whom Christ came. The beauty of the bedroom is guarded because one's wife or husband is ever the mysterious presence of an irreplaceable human being. Let love be loving and guard it with wisdom. A son or daughter of God often sings praises to the most high, is given to good works willingly and with a cheerful heart (Hebrews).

Returning to a cascade of sound, the music rolls on and on, and the heart rides with it. We are so happy if what we hear and sing, says Augustine, we do (Sermo 23 A, 1-4: CCL 41, 321-23)! Sensing that we are sons and daughters of the living God, we feel an intense call to so live. Walk in my ways. See with my eyes. Feel the strength of resurrection and exaltation. Know that your death died in my death. I, deathless life, speak to you and walk with you and live in you. "Sound the tambourine, the sweet lyre with the harp. Blow the trumpet" (Ps. 81:2-3). Listen to the music of an apostolic creed and so live, not from your own strength, but from the coursing strength of the one whom death could not hold.

Look It Up

Read Luke 14:1, 7-14.

Think About It

But I say unto you, "I often sit with the disabled and I am *always* repaid."

SUNDAY'S READINGS | 16 Pentecost, September 8

First reading and psalm: Jer. 18:1-11 • Ps. 139:1-6, 13-18
Alternate: Deut. 30:15-20 • Ps. 1 • Phm. 1-21 • Luke 14:25-33

True Love

"Heaven and earth," Hamlet asks, "must I remember?" There is a world inside the man, an ocean of sorrow and grief and rage. There is a world too outside human imaginings, the sheer fact of existence, the heavens and the earth as witness to our deeds and thoughts. Observed, we are under judgment. "I call heaven and earth to witness against you" (Deut. 30:19). This is not the confused introspection of a tortured soul but the clear judgment of a divine eye. What are we to do but choose life and prosperity, to open the heart to God and walk in his ways? But we do not.

Still wet with the water of baptism, fragrant oils yet soaking the collar of the robe, having crossed over to the Promised Land all new and alive, we must still hear a warning. "If your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish" (Deut. 30:17-18). Unplug the divine power cord and we naturally fall to dust. But fear not, my little ones. God is pleased to remake us even after we fall. God devises a plan against what is contorted in us, shifting and fitting our affections to their rightful object (Jer. 18:11). The pressure felt in the body, the motion of the mind, the spirit's flight are all evidence of the potter's pressing touch.

Now in Christ we are new, a newness arriving fresh in every moment. Even when we fall, he comes to us, awakens our conscience and summons us to repentance; he welcomes us with a full and heartfelt embrace. We are new in Christ and our newness is but a piece of a larger transformation, for all our brothers and sisters are beacons of the Son of Righteousness. Thus our love is for all the saints, for they too are in Christ. And the love they give us in turn is joy and encouragement. One saint refreshes another. Each may say to the other, you are "my own heart," for we stand not only in the flesh but in the Lord (Phm. 16).

Being new is being alive, but this new life is death to what was old. Baptism is crushing to the old self, the life of narrow need and intense family focus. Jesus exaggerates, of course, when he says, "Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself cannot be my disciple" (Luke 14:26). The word *hate* jumps out; its oddness is precisely what the mind sees and the memory effortlessly holds. This holding is discursive meditation, the first necessary step toward a deeper understanding. Jesus mentions the cross and counting the cost. Indeed, the cross was the cost to him as it is to us, for we die with him each day even as we rise to newness of life. It is again the call to choose this day, to mark off one's life for Christ alone. Turning from all else and everyone else, we turn to him.

Looking at him, we see something beautifully strange. He has the very eyes and facial features of all our mothers and fathers and brothers and sisters. His skin is pale and brown and shining black. He is happy to shape his countenance to every human type, every individual, right down to the last genetic codon. For he is every human being, having assumed our human nature. Turning to him, we have turned in love to our families, friends, and neighbors as never before.

Look It Up

Read Ps. 139:1. Don't worry. This is love.

Think About It

God wills to make you fully alive.

Deaths

The Rev. **Charles A. Bevan, Jr.**, died April 17. He was 68.

Born in Camden, NJ, he was a graduate of Rider University and the Philadelphia Divinity School and completed a Ph.D. at the Graduate Theological Foundation at Notre Dame. He was ordained deacon and priest in 1970.

He served as curate, Grace Church, Plainfield, NJ, 1970-72; associate rector, Christ Church, Glen Ridge, NJ, 1972-74; associate rector, Galilee Church, Virginia Beach, VA, 1974-79; rector, St. John's, Salisbury, CT, 1979-96; priest-in-charge, St. John the Evangelist, Yalesville, CT, 1999-2000; interim rector, St. Paul's, Southington, CT, 2000-02; interim rector, Grace, Hartford, CT, 2002-04; and vicar, Christ Church, Waterbury, CT, 2004-09.

He is survived by sons Charles A. Bevan III of Chattanooga, TN, Andrew L. Bevan of South Berwick, ME, George Carter Bevan of Manchester, NH, and Jonathan T. Bevan of Burlington, VT; seven grandchildren; a sister, Dorothy B. Oppmann of Delran, NJ; and his former wife, Virginia Flick Bevan of Lakeville, CT.

The Rev. Canon **Robert Raphael Evans**, a U.S. Army veteran who served in France and Italy, died March 12 in Tulsa. He was 89.

Born in Berkeley, CA, he was a graduate of the University of California and Nashotah House. He was ordained deacon and priest in 1964. He served as vicar, St. Timothy's, Pauls Valley, OK, 1964-66; vicar, St. Michael and All Angels, Lindsay, OK, 1964-66; rector, St. Luke's, Bartlesville, OK, 1966-77; and rector, Christ Church, Whitefish Bay, WI, 1977-91. He was named an honorary canon of the Cathedral of All Saints, Milwaukee, in 1996.

Canon Evans is survived by Anne Evans, his wife of 63 years; sons Kenneth Manderson Evans of Boerne, TX, Philip Lee Evans of Camdenton, MO, and Thomas Sibley Evans of Tulsa; a daughter, Katherine Anne Evans of Canton, NC; eight grandchildren; and two great-grandchildren.

The Rev. **Richard Morisse Spielmann**, parish priest, historian, and educator, died March 26. He was 83.

A native of Flushing, NY, he was a graduate of City University of New York and General Theological Seminary. He was ordained deacon and priest in 1956.

Fr. Spielmann taught at Bexley Hall in Gambier, OH, and Rochester, NY, from 1968 to 1992. He served as an assistant at Church of the Redeemer, Morristown, NJ, 1956-57; fellow and tutor, General Theological Seminary, 1956-59; assistant, Christ the Redeemer, Pelham, NY, 1957-58; assistant, Christ and St. Stephen's, New York City, 1958-59; member of the Board of Examining Chaplains, Diocese of Vermont, 1959-63; and rector, Church of the Good Shepherd, Barre, VT, 1959-63.

Fr. Spielmann was a member of the American Society of Church History and the Historical Society of the Episcopal Church. He was author of History of Christian Worship (1966) and Bexley Hall, 150 Years: A Brief History (1974) and a contributor to the Westminster Dictionary of Christian History (1971).

He is survived by his wife, Janet Spielmann; a daughter, Katherine Edwards; a son, Christopher Spielmann; and a granddaughter, Emily Edwards.

CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond,VA. Please contact us by phone at **800-233-5247** or by E-mail at **festflags@aol.com.**

CUSHIONS AND HASSOCKS: Custom-made pew and kneeling cushions by Waggoner's, Inc. Fine selection of fabrics and colors. Free samples readily available. See us at **www.pewcushions.com**, call us at **800-396-7555**, or e-mail **info@pewcushions.com.**

MORE CLASSIFIEDS AVAILABLE AT LIVINGCHURCH.ORG

To place a print or online classified ad please contact:

Amber Muma
Advertising Associate
amber@livingchurch.org
(414) 292-1247

CHURCH OF THE ASCENSION
Chicago, IL

FULL-TIME RECTOR

Church of the Ascension, a historic parish north of downtown Chicago, seeks its next rector. Founded in 1857, the parish lives its faith in the full Catholic tradition of Anglican Christianity through worship, evangelism, teaching, and Christian charity. We are diverse, welcoming, and eager to engage the modern world through our strong faith tradition. Worship is at the heart of parish life, with daily Mass and Offices. The main Sunday liturgy is Solemn High Mass Rite II at the High Altar. Also central to our worship is liturgical music of the highest standards. We have active outreach and evangelism ministries and seek ways to expand our witness. Visit our website for details: **ascensionchicago.org**. Parish Profile: **www.ascensionchicago.org/about/parish-profile**

Photo: churchartphotography.com

THE LIVING CHURCH PARTNERS PAGE

The Living Church Partners Page is our way of thanking our faithful supporters by lifting up your ministries for all of the Church to see. For more infomation on how to become a Partner, contact: Amber Muma, Advertising Associate amber@livingchurch.org or (414) 292-1247

Solid Oak
CHOIR CHAIR

with FIBRE RUSH SEAT

Since 1877
R.Geissler Inc.

2641 E. Greystone Ct.
Eagle, ID 83616
Phone: (800) 862-3159
www.rgeissler.com

CLIFFORD CHALLY
FINE VESTMENTS AND PARAMENTS

CLIFF CHALLY

cliff@cliffordchally.com 818.631.6111

NOTICE: MOVING SERVICES
Skip Higgins
225-937-0700

"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- $200/Day late pick-up/late delivery penalty*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. # MC370752

** Certain Restrictions Apply.*

The Living Church Partners

SPONSORS

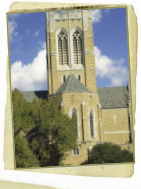
SANTA BARBARA, CA
CHRIST THE KING CHURCH
5073 Hollister Ave.
(805) 964-9966
ctksb.org

SOUTHPORT, CT
TRINITY CHURCH
651 Pequot Ave.
(203) 255-0454
trinitysouthport.org

ORLANDO, FL
THE CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave.
(407) 849-0680
stlukescathedral.org

ORLANDO, FL
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St.
(407) 423-3567
cfdiocese.org

SARASOTA, FL
CHURCH OF THE REDEEMER
222 South Palm Ave.
(941) 955-4263
redeemersarasota.org



ATLANTA, GA
THE CATHEDRAL OF ST. PHILIP
2744 Peachtree Rd. NW
(404) 365-1000
stphilipscathedral.org

SAVANNAH, GA
THE PARISH OF ST. PAUL THE APOSTLE
1802 Abercorn St.
(912) 232-0274
stpaulsavannah.org

SPRINGFIELD, IL
DIOCESE OF SPRINGFIELD
821 S. Second St.
(217) 525-1876
episcopalspringfield.org

PINEVILLE, LA
DIOCESE OF WESTERN LOUISIANA
335 Main St.
(318) 442-1304
diocesewla.org

CHEVY CHASE, MD
ALL SAINTS CHURCH
3 Chevy Chase Cir.
(301) 654-2488
allsaintschurch.net

ST. LOUIS, MO
THE CHURCH OF ST. MICHAEL & ST. GEORGE
6345 Wydown Blvd.
(314) 721-1502
csmsg.org

GREENWICH, NY
DIOCESE OF ALBANY
580 Burton Rd.
(518) 692-3350
albanyepiscopaldiocese.org

TONAWANDA, NY
DIOCESE OF WESTERN NEW YORK
1064 Brighton Rd.
(716) 881-0660
episcopalwny.org

OKLAHOMA CITY, OK
ALL SOULS CHURCH
6400 N. Pennsylvania Ave.
(405) 842-1461
allsoulsokc.com

PHILADELPHIA, PA
DIOCESE OF PENNSYLVANIA
240 S. 4th St.
(215) 627-6434
diopa.org

SPONSORS continued

WAYNE, PA
ST. DAVID'S CHURCH
763 S. Valley Forge Rd.
(610) 688-7947
stdavidschurch.org

NASHVILLE, TN
DIOCESE OF TENNESSEE
50 Vantage Way, Suite 107
(615) 251-3322
episcopaldiocese-tn.org

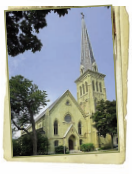
DALLAS, TX
CHURCH
OF THE INCARNATION
3966 McKinney Ave.
(214) 521-5101
incarnation.org

DALLAS, TX
DIOCESE OF DALLAS
1630 N. Garret Ave.
(214) 826-8310
edod.org

HOUSTON, TX
ST. DUNSTAN'S CHURCH
14301 Stuebner Airline Rd.
(281) 440-1600
saintdunstans.org

HOUSTON, TX
ST. MARTIN'S CHURCH
717 Sage Rd.
(713) 621-3040
stmartinsepiscopal.org

APPLETON, WI
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr.
(920) 830-8866
diofdl.org



MILWAUKEE, WI
THE CATHEDRAL CHURCH
OF ALL SAINTS
818 E. Juneau Ave.
(414) 271-7719
ascathedral.org

EPISCOPAL CAMPS AND
CONFERENCE CENTERS, INC.
by the generous gift of
the Rt. Rev. and Mrs. D. Bruce
MacPherson

GUARANTORS

DENVER, CO
ST. JOHN'S CATHEDRAL
1350 Washington St.
(303) 831-7115
sjcathedral.org

SOUTH BEND, IN
DIOCESE OF NORTHERN
INDIANA
117 N. Lafayette Blvd.
(574) 233-6489
ednin.org

JACKSON, MS
DIOCESE OF MISSISSIPPI
118 N. Congress St.
(601) 948-5954
dioms.org

TLC's Partners Page lifts up the ministries of our supporters for the good of all the Church (1 Thess. 5:11).

ROCHESTER, NY
DIOCESE OF ROCHESTER
935 East Ave.
(585) 473-2977
episcopalrochester.org

HOUSTON, TX
DIOCESE OF TEXAS
1225 Texas St.
(713) 520-6444
epicenter.org

SAN ANTONIO, TX
DIOCESE OF WEST TEXAS
111 Torcido Dr.
(210 or 888) 824-5387
dwtx.org

CHARLESTON, WV
DIOCESE OF
WEST VIRGINIA
1608 Virginia St. E
(304) 344-3597
wvdiocese.org

ASSOCIATES

WILMINGTON, DE
DIOCESE OF DELAWARE
2020 N. Tatnall St.
(302) 656-5441
dioceseofdelaware.net

DES MOINES, IA
DIOCESE OF IOWA
225 37th St.
(214) 785-6165
iowaepiscopal.org

ALLEN, TX
CHURCH OF THE SAVIOR
223 N. Alma Dr.
(214) 785-1612
ofthesavior.org

For more information, or to become a TLC Partner, please contact:

Amber Muma
amber@livingchurch.org
(414) 292-1247

TLC'S Church Directory is now
THE LIVING CHURCH PARTNERS PAGE

The Living Church Partners Page is our way of thanking our faithful supporters by lifting up your ministries for all of the Church to see. TLC's Partners Page provides an attractive glimpse into the life and ministry of parishes and schools that support TLC at Sponsor, Guarantor or Associate levels. We are honored to count you as friends in the cause of the Gospel, and pray that all our readers — across the Episcopal Church and around the Anglican Communion — will be strengthened by your perseverance and zeal.

There are three ways to appear on The Living Church Partners Page

ALL Partners will receive:

FREE Partners Page Online Listing all year long! **FREE** online access to Illuminations*

FREE TLC 16oz. pint glass **FREE** inclusion in TLC's College Services Directory (if applicable)

Become a Living Church ASSOCIATE

With thanks for your gift of just $20 per issue, we will include your listing in each issue of TLC.

Become a Living Church GUARANTOR

With thanks for your gift of just $39 per issue, we will include your listing in each issue of TLC. PLUS you'll receive:

- A one-half-column **Spotlight** article (with one color photo) featuring your parish or school in an issue of TLC
- Vouchers for **FREE** 3-month trial print or online subscriptions for 15 parish leaders/members

Become a Living Church SPONSOR

With thanks for your gift of $200 per month, we will include your listing (with a photograph) in each issue of TLC. PLUS you'll receive:

- A one-column **Spotlight** article (with two color photos) featuring your parish or school as the Sponsor of an issue of TLC, underlined by a thank-you note on the Contents page
- Up to 100 copies of the issue you sponsored
- Vouchers for **FREE** 3-month trial print or online subscriptions for 25 parish or school leaders/teachers/administrators/members

The Living Church is published 26 times per year. No prepayment is necessary.

*_Illuminations_ provides concise introductions to each Sunday and holy day lesson.

Questions? Need more information? Contact **Amber Muma, Advertising Associate @ (414) 292-1247** or **amber@livingchurch.org**.