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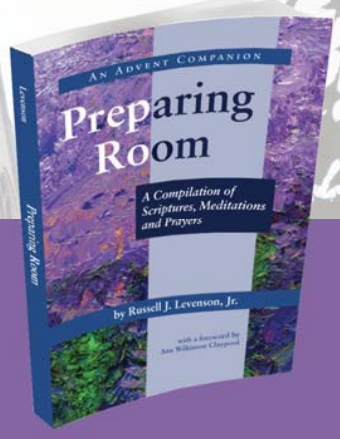

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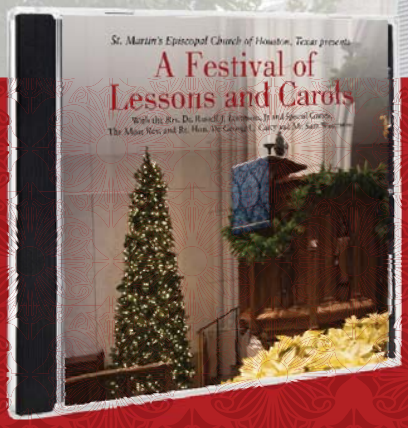

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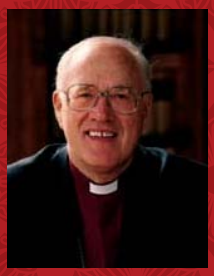

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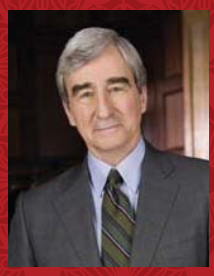
103rd Archbishop of Canterbury



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ON THE COVER

In *Fall of the Angel,* a huge red-winged creature falls headfirst from the sky with a terrified expression (see "Chagall's Midrash," p. 20).

Chagall's *Fall of the Angel*

THE LIVING CHURCH

THIS ISSUE | December 8, 2013

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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.

‘A Long Way to Go’ on Racism

Meeting in Mississippi, one of the battleground states of the civil rights movement, speakers at the conference “Fifty Years Later: The State of Racism in America” agreed that, amid important progress, more work remains in fighting racism.

Presiding Bishop Katharine Jefferts Schori said that “continued vigilance is required,” even as boundaries are crossed at an accelerating pace, particularly among young people.

“Teach and work for justice that we might become the beloved community of God’s rainbow people,” she said in a plenary address at St. Andrew’s Cathedral in Jackson on November 5. “Dream that world into being here on the Earth, and drive out hell to bring it to birth.”

The conference met three days after the release of a study commissioned by the Episcopal Church, which found that 98 percent of Americans believe at least some level of discrimination still exists in the nation, despite major progress in the past 50 years.

Myrlie Evers-Williams, widow of slain civil rights activist Medgar Evers, said the United States was founded on prejudice and racism. “It’s always been a part of America,” she said. “It flows in the veins of America.”

The Rt. Rev. Michael Curry, Bishop of North Carolina, called racism an addiction that “harms the children of God.” It must be countered, he said, like Christians counter original sin: first by naming it and then by marshaling the “better angels of all of our natures” to overcome it.

But state Rep. Byron Rushing of Massachusetts, a civil rights activist and vice president of the Episcopal Church’s House of Deputies, said that racism is learned. It is not, he said, embedded in our “biological DNA” but should be seen as a form of “cultural DNA.” It can be “unlearned,” he said, adding that he is optimistic racism can be overcome, but only if institutions like the Episcopal Church “take it on.”

Moderator Ray Suarez and participants William F. Winter, Myrlie Evers-Williams, and Bishop Michael Curry. (Mary Frances Schjonberg/Episcopal News Service photo)

Former Mississippi Gov. William F. Winter said that, like most white southerners, he was raised a segregationist and did not question it. He said white friends ask him why he continues to talk about racism. He answers by saying that, along with poverty and ignorance, it is “still in evidence” throughout the United States — despite President Obama’s election in 2008, when “we thought we had broken the back of racism.”

Evers-Williams still feels angry about the state of racism in the United States. But she said anger may become transformative. “It’s what we do with that anger,” she said, advising conference participants not to be “caught up in the progress” that has been made and to focus on instilling character in young people. “Prejudice and racism still exist,” she said. “We have a long way to go.”

Gary G. Yerkey in Washington

Tweets and Nones

Elizabeth Drescher, author of *Tweet if You ♥ Jesus: Practicing Church in the Digital Reformation*, spoke on 21st-century themes November 6 and 7 for a lecture series established in 1880 at General Theological Seminary.

Drescher

The seminary invited Drescher to deliver its Paddock Lectures in 2012. Junior Charles Bauer (of the Diocese of Southern Virginia) tweeted as the first talk began, “This is the second time trying to get Elizabeth Drescher here — thanks for the help, Hurricane Sandy.” Drescher spoke on “Media, Meaning, and Ministry in the Digital Reformation.” Her visit drew the largest group of alumni and visitors in memory. Many other participants, both at the seminary and at a distance, posted updates on Facebook, Instagram, and Twitter throughout the two-day event.

While the contemporary precipi-

tous drop in church attendance and religious affiliation often distresses Christians, Drescher looked at similar numbers from the late 17th century. Just after the American Revolution, only 20 percent of the population participated in church life. By the Civil War, that had fallen to 9 percent. The trend in the mid-20th century toward 70 percent weekly church attendance was, it seems, an anomaly. Those with no actual religious affiliation (today called "nones") stand in a long line of similar Americans, even if social convention discouraged people of earlier generations to admit that they had no defined religious conviction.

Among those who attend church regularly, Drescher said, many do not claim a religious affiliation or a prescribed set of beliefs. Music or social ministries may attract them, but they may hesitate to self-identify as Episcopalians or more broadly as Christians. Many of those who never attend services and have no interest in doing so consider themselves "spiritual." These are the SBNRs: the Spiritual But Not Religious. Among nones, 65 percent believe in a universal spirit and some call this spirit God.

Many nones claim to follow a spiritual practice, but prayer — usually defined by them as relational or ethical action — is its only classically religious aspect. Prayer is outranked by what Drescher calls "the four Fs": family, friends, Fido, and (preparing and sharing) food. For nones, these are the keystones of spirituality.

Nones generally are not interested in finding a church, which calls into doubt the frequently voiced assumption that they are adrift and looking for a religious community. They are, however, looking for groups in which honest conversation occurs, and people want to hear and respect diverse beliefs.

In such groups, relationships trump doctrine and exploration matters more than answers. Nones may discover personal meaning, and some will settle for nothing less. Churches that grow, Drescher said, engage in prophetic action.

"Liberal or traditional does not matter," tweeted the Rev. William Blake Rider, rector of Christ Church, Poughkeepsie. "Prophetic does."

The Rev. Patrick Malloy

Prepare to (Not) Die

When Hurricane Katrina flooded New Orleans, knocked out power and left thousands missing in 2005, Christ Church Cathedral Dean David duPlantier wanted to help his parish-

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Prepare to (Not) Die

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ioners but was not sure where to begin.

"He wondered: *How do I reach my people?*" said the Rev. Tommy J. Dillon II, then a priest at St. Augustine's Church in Baton Rouge, who welcomed Dean duPlantier as a house guest during the disaster.

The episode highlighted for Dillon how important it is for all congregations to have a current disaster preparedness plan.

Now rector of St. Aidan's Church in earthquake-wary San Francisco, Dillon is putting lessons from Katrina into practice by leading an effort to see that all 81 congregations in the Diocese of California are ready for the worst.

"When we do have a big earthquake, it will change everything," Dillon said. "And we know that after Katrina the neighborhoods that came back and are doing well in New Orleans were those that had a resilient community."

At the Diocese of California's convention October 25-26, delegates unanimously approved a resolution for all congregations, institutions, and diocesan offices to have disaster plans in place by October 2014. Most congregations have work to do, Dillon said, and will take steps that make sense for faith communities everywhere, not just in an earthquake zone.

Preparedness involves helping households, congregations, and surrounding communities have essentials in place before they're needed. Families, for instance, should have all they need in order to shelter in place for 72 hours: nonperishable food, water, cash, and plans for meeting up with loved ones at specific locations.

A congregation, Dillon said, needs to store contact information for all parishioners in a location where it's accessible even if a building is severely damaged or destroyed. St. Aidan's, for instance, stores its files in the cloud.

Hurricane Katrina, Aug. 28, 2005. (NASA photo)

Neighborhoods need spaces where volunteers can set up camp and establish shelters, including places for pets. Sometimes congregations can team up with nearby businesses and offer spaces for such purposes, as St. Aidan's does by partnering with a next-door veterinarian.

Helping neighbors prepare is an outreach ministry, Dillon said, and can be a means for newcomers to discover church life. St. Aidan's offers an information session on emergency preparations as part of its annual holiday festival.

"This has an evangelism goal as well," Dillon said. "We've gotten new members here in the parish, based on our work in the community around disaster preparedness."

Many preparation steps make sense whether a congregation is located on a fault line, in a hurricane zone, or in Tornado Alley, Dillon said. Resources for a preparedness ministry are available from Episcopal Relief and Development.

Another major quake in San Francisco "is going to happen at some point," Dillon said. "We have to be prepared."

G. Jeffrey MacDonald
TLC Correspondent

Anglicans Help Typhoon Victims

The U.K.-based mission agency Us is one of several Anglican agencies raising funds to help people affected by Typhoon Haiyan.

The massive typhoon is reported to have affected 9.5 million people in nine regions of the Philippines. More than 4,000 are known to be dead and more than 618,000 people displaced, with two-thirds finding shelter in one of 1,458 evacuation centers.

According to Episcopal Relief and Development, among those most at risk were the estimated 270,000 people who had been residing in tents and other makeshift shelters following the 7.2-magnitude earthquake that struck the central Philippines on October 15, killing 222 people.

Adapated from ACNS

Kenyan Woman to Lead WCC

The 150-member Central Committee for the World Council of Churches has elected an Anglican from Kenya as moderator of the highest WCC's highest governing body. Agnes Abuom, who was elected unanimously November 8, is the first woman and the first African in the position in the 65-year history of the WCC.

"My open prayer is that we shall move forward together, in the next years, despite our diversities that have the potential to divide us," Abuom said shortly after her election.

Abuom is a development consultant to Kenyan and international organizations. Her areas of work include economic justice, peace and reconciliation.

Incarnation in Dallas Begins Expansion

Church of the Incarnation in the Uptown neighborhood of Dallas has broken ground for expanded facilities as part of a $26.6 million capital campaign.

Of the funds raised in the capital

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Incarnation Expands

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campaign — seven times the parish's annual budget — $1.5 million will go to mission work, including setting up an endowment for future ministry and helping build a church in Belize.

The capital campaign will allow the parish to sustain and expand its ministries, which range from helping the working poor, low-income elderly, and people living with HIV/AIDS to continuing a pilot program for homeless students at neighboring North Dallas High School, begun at the request of the Dallas Independent School District.

Three buildings will be added to the campus — another worship facility seating about 550, a welcome center, and an education facility — all matching the gothic-style architecture of the existing buildings at 3966 McKinney Avenue. Construction is expected to begin early in 2014 and conclude in 2015.

Bishop Spofford Dies at 92

The Rt. Rev. William Benjamin Spofford, fourth Bishop of Eastern Oregon, died November 5 at his home in Portland. He was 92. After serving in Oregon from 1969 to 1979, he was an assisting bishop in the Diocese of Washington (1980-84) and bishop chaplain at St. George's College in Jerusalem.

Born in Brooklyn, he was a graduate of Antioch College and Episcopal Divinity School. He was ordained deacon in 1944 and priest in 1945. He served parishes in Massachusetts and Idaho before becoming a bishop. Eastern Oregon was still known as a missionary district when the House of Bishops elected him to serve there.

An obituary in Eastern Oregon said that Bishop Spofford "often arrived for visitations and meetings on his motorcycle" and that he "worked for new models of broader ministry, ecumenical relationships, a functional diaconate, and a new vision of stewardship."

The bishop is survived by five sons: Timothy; triplets Mark, Andrew, and Stephen; and Daniel.

Bishop Theuner Dies at 74

The Rt. Rev. Douglas Edwin Theuner, eighth Bishop of New Hampshire, died November 8 in Concord. He was 74. Theuner was a mentor to the Rt. Rev. Gene Robinson, who was Theuner's canon before being elected as his successor.

Born in New York City, Theuner was a graduate of the College of Wooster, Bexley Hall, and the University of Connecticut. He was ordained deacon and priest in 1962. He served parishes in Ohio and Connecticut before his election as bishop coadjutor in 1986. He was bishop from 1986 to 2004.

Theuner is survived by his wife of 54 years, Jane Lois Szuhany Theuner; a daughter, Elizabeth Susan DiTommaso of Hampton, New Hampshire; a son, Nicholas Frederick Kipp Theuner of Morehead City, North Carolina; five grandchildren; and one great-grandchild.

The Rt. Rev. William "Chip" Stokes became the 12th Bishop of New Jersey on November 2 at Trinity Cathedral, Trenton. Parishioners at his former parish, St. Paul's in Delray Beach, Florida, watched the service via telecast. Afterward, the diocese threw an outdoor block-party reception that included foods and music from across the world.

Bermuda's Anglican Way Station

The oldest Anglican church outside the British Isles cannot afford to do outreach these days. But that does not stop St. Peter's Church in St. George's, Bermuda, from its ministry to 70,000 annually. Crowds keep showing up, no invitation necessary — and St. Peter's welcomes them.

With roots dating back to Bermuda's first permanent settlement in 1612, St. Peter's attracts more visitors than any other site in Bermuda. Even cruise-ship travelers, who dock at the other end of the island, routinely pack aboard a ferry for this historic town — a United Nations World Heritage site — and then trek by the dozens to St. Peter's.

That's when the ministry begins. Volunteers from St. Peter's keep doors open six hours a day, greet travelers, and acquaint them with Bermuda's spiritual roots.

"An old church has the feeling of a place where God has met his people for a long time," said the Rev. W. David Raths, priest-in-charge, in an interview with TLC. St. Peter's is the oldest Protestant church in the New World.

Some visitors browse the space like a museum, admiring distinct features. A stone-carved baptismal font dates to about 1450. The high pulpit, modest Communion table, and clear windows (not stained glass) speak of a Reformation influence that founders were keen to reflect in the 17th century.

Quite a few who step inside sit or kneel and pray, Raths says. Some write prayers for the congregation to lift up.

"Some of the prayers they leave are really heart-wrenching," Raths says, but providing this space for visitors "is all we can do" beyond caring for parish needs.

Bermuda's economy, which depends heavily on international business, has been hard-hit as jobs were eliminated or relocated to the United States in recent years. These changes have translated into hard times for gardeners, housekeepers, nannies, and others who must contend daily with the island's high cost of living.

Yet St. Peter's has no resources available, Raths says, to offer meals or other basic assistance. At 70, this Canadian priest with eight years at the parish is already stretched thin.

"I'm more of a manager than a pastor," he says.

In addition to St. Peter's, Raths oversees two nearby chapels, where he celebrates the Eucharist weekly, as well as cemeteries both historic and active. He makes sure everyone in the area receives an Anglican burial. When his phone rings during the

(Continued on page 28)

Cistercian monastery of Tibhirine in Algeria

Wikimedia Commons photo

Praying with Those Who Pray

By Ephraim Radner

"Few meetings are the result of chance." So said Christian de Chergé, a Trappist monk in Algeria who, along with six of his companions, was martyred in 1996. De Chergé's "chance" encounters with several Muslims determined the course of his ministry and, finally, of his life and death. My own encounters with de Chergé, through his writings and witness, have, if not determined, at least illuminated and confirmed an important aspect of my own ministry within the Church. I have been renewed.

Encountering de Chergé's ministry has been, for me, an evangelical jolt. De Chergé's life was one of engaging Muslims and Islam, as an utterly committed Benedictine Christian. That life, which involved finally common prayer with Muslims, was one of long conversion for him. It led him towards an opening to divine grace and human hope, to personal humility in the face of the infinite generosity in Christ, and finally to self-donation into the arms of God's unfathomable promises. De Chergé came to discover God's love, in Christ, of the Muslim, pure and simple. Author Christian Salenson describes his final and violent death in the midst of Algerian religious strife as a "martyrdom of charity." Encountering the Spirit of Christ in this servant of our Lord, I am struck to the quick by his challenge, but also enlivened.

To put it briefly: I have come to realize that continued life in the Episcopal Church is not merely about ecclesial integrity, or mission, or cultural apologetics. It is all these, of course. But most of all, and from its depth, it is about charity; it is about putting oneself in, or allowing oneself to be taken up by, the current of Jesus' love that sweeps us towards and with the stranger, the unreconciled, the halting, the erring, the malevolent: *with* them, into the "secret joy" of Christ's renewal of our common life of often opposed difference into his image. This is the embodied message of de Chergé's final "Testament," published after his death, in which he both forgives his likely murderers and hopes for a common place with them before the throne of God's grace.

Is it possible to engage the prayerful energies of separated faith out of a love for those whom God loves in Christ? That was his experimental conviction, and it is possible and, I would argue, necessary to press it in

all directions, including that of our own ecclesial divisions. De Chergé's dependence upon Roman Catholic magisterial teaching allowed him to recognize in Muslims a common worship of the same God (according to Vatican II decrees and papal pronouncements). By organic analogy, this reality must be extended to other Christians. Not out of rational logic alone — if *this*, then at least *that* — but out of the very proddings of divine charity.

De Chergé approached his Muslim neighbors on the basis of a common prayer to a common God. His underlying hope was simple: let us pray among and as far as possible *with* those who pray, and wait for the self-revelation of Christ within this context. This approach was essentially non-strategic, in that there was no predicted or manipulated outcome to the practice. But just because of this, it permitted him and his brethren, as monks, to continue in a particularly Christian life and witness, now *with*, not over against or specifically in place of, their Muslim neighbors. De Chergé's non-proselytizing commitment is questionable as a principle — it is wrong, in fact. But for *his* context, it was probably right: for the time and place, and the time-being and place-being, it was the witness called for.

I believe the same is true for our internal Christian ecclesial lives in this time and place as well. And love for one another, even enemies, has no contextual limitations in any case. Applying some of de Chergé's outlooks to our life together as Anglicans here and now, we might say this:

1. We have a common God

Here the "at least" of de Chergé's Muslim outreach applied to Christian division is most evident. The Roman Catholic Church has made it clear that Muslims and Christians pray to the same God. Obviously, not all Christians accept this. But it has been a widely held Anglican view as well, up to the remarkable career of Kenneth Cragg, and it goes back at least to the Middle Ages. The placement of other religions within the category of "heresy," with Jews and Muslims standing side by side Protestants and Catholics with one another, had terrible consequences in many ways; but it points to a common sense of filiation. We can today draw upon this contested tradition in a constructive way, by acknowledging that our prayers can at least be seen as commonly directed and drawn, however problematically so.

The point here is that the same God calls forth, listens, receives, and responds. It is the placing of prayer in the hands of God, rather than in our own. This is a limited but also profoundly expansive admission. Even where we pass into strange rites it is hard to efface, with the most extraneous verbalization, the fundamental trace of a faith in God derived from Christian roots. They pray to a God who, with us, we know seeks them in love.

Christian de Chergé

De Chergé's encounter with Islam, praying among those who pray, was not a giving up of the Christian gospel. It was a giving over of that gospel in utter faith to the God to whom it belongs.

2. Our God, incarnate and active as Christ Jesus, exceeds our comprehension

This, and the next element I list, are the hardest to engage from a traditional stance towards "foreign gods" and heresies. The point in the claim is that God can and is doing something good with these diverse religious expressions and attitudes. For de Chergé, Islam has a place in the economy of salvation for good, and not only as a scourge to the Church or vehicle for reprobation. There are, of course, places in the Old Testament especially where this understanding of other religions can be seen (Deut. 32); and in the New Testament, though less obvious, there are a few places where a window opens to these possibilities of the past (Acts 17).

But the most pressing element in this claim is historical and political: "diversity" is here to stay within our historical experience, and we want at least its political conditions to be such as to allow this, if only selfishly. Diversity, in this sense, is providential: something discovered and learned in the face of blasphemous resistance to its reality in the past (coercive mission, colonialism, communism, fascism, Islam, and Christendom at their

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Praying with Those Who Pray

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worst). God's love in Christ is so much greater than our understanding of it, and thus we can say in the face of seemingly intractable difference, "God would have us let it be."

We cannot say "why," however. And that is both a guard against hubris, but also a guard against our own dilution of the Christian faith, as we are tempted to turn the particularities of Old and New Testament, of Israel and Jesus, into vague principles and hopes. The "bigger" God is simply a way of saying that we do not yet "understand," but in Christ will *be* understood (1 Cor. 13:12).

3. The particular gospel of Jesus Christ is broader than our grasp

Here the point is not to change the gospel as we have received it. It is rather to allow the gospel's enunciation to stand in a place where others contest, deny, provide alternatives to it, in the faith of a God whose life in Christ goes beyond our ability to fathom and predict.

The gospel itself is "bigger" than our own thinking thus far has been because, recognizing the place of diversity in which we have been historically and politically fastened, we now are called and pressed into engaging aspects of the one gospel we had not noticed before, or been touched by before. Every Christian's gospel is "too small," in that we hear only what we want to hear often, and deploy arguments and methods that suit only our motives.

Here, it is God who gives us new ears (not a new Gospel!), new hearts even. In what way? This we must await! If de Chergé represents some more common discovery of God's grace at this time, perhaps it is a new willingness to encounter others in their difference and opposition. One expression of the gospel, "God was in Christ reconciling the world to himself," needs to be heard anew: Where? How? Which "world" and who within it? The woman weeping and wiping Jesus feet: this too is called a part of the "gospel." But which woman is this? From whence her tears? And with whom do we stand that we too might be a part of the same gospel? We shall each and together need to discover this for ourselves. And we can only do so here, not in some other place.

Dom Christian (right) and his brothers at the monastery

4. Patience and stability constitute a greater grace and openness to grace in our day

One of de Chergé's central intuitions was that he — and the Church herself in this age and place — had been offered a vision of a more radical grace than heretofore he had understood: God must take the initiative in this encounter with Islam and with Muslims. And from there, with all people. Something new was happening, and *needed* to happen, de Chergé argued. Yet because it was an act of *God* rather than a strategic human project, it meant waiting for God immovably in the one place of encounter where God had set him and his brothers. This is why, in part, they refused to leave their Algerian priory, even as the violence around them escalated.

The monastic vows of stability in community and locale, and the wider Christian calling and fruit of patience, were key here. God will provide the ram, as Abraham promised his son in the face of imminent death! For de Chergé, we wait upon Moriah, in the face of the greatest sacrifice of our own hearts. For us within the Anglicanism of the 21st century, as waves of turmoil batter our commitments, Moriah is our church itself.

5. This kind of witness to charity within difference is, paradoxically, a more powerful counter to the relativism of our culture than is separation

De Cherge and his companions are viewed as true martyrs by the Roman Catholic Church, at least on the informal basis of the pope's personal attestation. Salenson, in *Christian de Chergé: A Theology of Hope*, stresses their particular witness as one of "love," rather than, say, creedal confession. Love for another, but in a specifically Christian articulation: love for another only because of the preceding ("preventing") grace of God in Christ first given for the world, for them. Only because God in Christ is indeed the truth, and the effective truth that changes all things, could the kind of life of prayerful engagement by a Christian with a Muslim happen. De Chergé's encounter with Islam, praying among those who pray, was not a giving up of the Christian gospel. It was a giving over of that gospel in utter faith to the God to whom it belongs.

And in *this* world, where the human manipulation of power in the name of God is not only suspected by all but suspected on the basis of

much sorry historical evidence, giving over the gospel — to the God whose gospel it is — is perhaps the best and only way to preserve the image of its absolute truth before the eyes of a world whose diverse claims and hopes cannot trust yet another human insistence.

Praying among — and with — those who pray: this is perhaps a seminal vocation, not simply a serendipitous spiritual idiosyncrasy. Perhaps it is the way that Christian witness is required. And it is perhaps *required* precisely because "this is love, not that we loved God, but that God loved us and gave his Son for us, as a propitiation for our sins," "that we might live through him" (1 John 4:10,9).

Some wonder how we can live this out within a church where bishops and clergy are brought up on charges for publicly enunciating the truth as they have received it. How can we do this when fellow Christians, including priests and bishops, violate, in their expressed conviction and practice, standards of life and scriptural teaching or the tradition's explicit and universal claims? How could this be so even when the Eucharist is sometimes cast before those without baptism or commitment, formation, or expressed love? How can we pray among and with those who have opposed and subverted our deepest loves and acknowledged truths?

De Chergé's witness tells us that this is not only possible, but that its doing is a fulfillment of God's deepest life. Continue to pray with those who pray, for God calls forth our prayer; not we. Perhaps eucharistic communion is sometimes not possible, due to angers and estrangement: so be it. Perhaps refusal to go along with this or that practice is necessary: surely it is and will be! Our prayer can only go so far as Christ will allow us — not in terms of geography, but in terms of our own limited faith. Yet within that faith Christ presses us to every attempt to accommodate the faith of others as something oriented to our God, whose power is yet unknown to us, but whose love is grasped and grasps us by the gift of that faith that we do have. "I believe! Help my unbelief!" (Mark 9:24).

Those who stay in the Episcopal Church must have friends in Christ with whom they can maintain such an extended common life of witness. An order? A cenacle? A sodality? An "institute," in the Catholic sense?

De Chergé's witness, however, also emphasizes our stability as a people in this staying and praying. And this involves the ongoing mutual support of a community of devoted friends in Christ, even across many places. In his case, it was the Trappist order and his immediate brothers. What is ours? This is perhaps one of the great weaknesses of our current position: most of us live as individuals, and see our Christian lives as but the aggregate of life with the like-minded.

De Chergé shows us, however, that the core of stability lies in the lived discipline of a common life of mutual devotion that, like marriage, stands at the center of the Church's more wide-ranging and porous interactions, which include its dioceses, organizations, and so on. Those who stay in the Episcopal Church must have friends in Christ with whom they can maintain such an extended common life of witness. An order? A cenacle? A sodality? An "institute," in the Catholic sense? Such *ecclesiolae in ecclesia* have historically been at the center of renewal movements. De Chergé shows that they are at the center of love itself within our fragmented and divisive world. To pray with others who are praying one must have first learned *how* to "pray with" in the deepest sense and over the longest time. And one must continue to do so even as one moves towards an unknown prayer that Christ can carry with him to the Father. It is time to devote our lives to others in this movement.

Christ *is* the "same, yesterday, today, and tomorrow." Yet this unchanging truth of his being comes to us, encounters us, in ways that are accommodated to our times and needs. Today it comes, not by chance, according to the witness of someone like Christian de Chergé, as indeed of others we are called to seek out as pioneers in the divine advent. Anglicans and Episcopalians especially have had few martyrs or witnesses of this kind to which we can point. But perhaps we have not looked carefully enough, or been willing to find ourselves thus called.

The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.

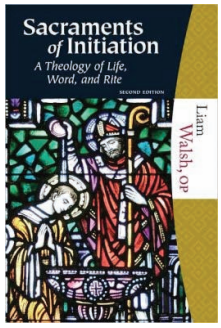
Still Worthwhile after 25 Years

Review by Bryan D. Spinks

This is the second edition of Liam Walsh's *Sacraments of Initiation*. The first edition was published in 1988, and the second edition takes exactly the same format. Writing primarily for a Roman Catholic audience, Walsh presents an integrated theological approach to baptism, confirmation, and the Eucharist. An initial section discusses what sacraments are, drawing on biblical and patristic sources, and tracing the development through the Western tradition to the seven rites deemed sacraments in late Western medieval theology.

After this setting of the stage, each of what Walsh deems the sacraments of initiation are discussed in some depth, with a description of the liturgical development, its biblical grounding, theological development through Aquinas, Trent, the Reformers, Vatican II, and some ecumenical reflections. In 1988 this was a *tour de force* by a systematician who had a grasp on current liturgical scholarship, was steeped in his own tradition, and who was involved in ecumenical debate, particularly the Anglican-Roman Catholic International Commission's discussions. Walsh's book must have been an outstanding text for seminaries.

Sacraments of Initiation
A Theology of Life, Word, and Rite
By **Liam G. Walsh**, OP.
Liturgical Training Publications.
Pp. 464. $40 cloth, $32 (ebook)



But that was then. Much has happened since the first edition. The publication of *Baptism, Eucharist and Ministry* in 1982 was in many ways the high-water mark of 20th-century ecumenism, and subsequent years saw churches returning to more traditional and conservative opinions. Some knew we had passed from modernity into postmodernity, although it had not yet become a common in-vogue word. This has an effect on theological methodology.

But the three decades following *Baptism, Eucharist and Ministry* also have seen some new assessments of liturgical history, such as the date and integrity of the so-called *Apostolic Tradition* attributed to Hippolytus, to the development of anointing in the baptismal rites, and the development of the anaphora. This second edition is published by Liturgy Training Publications, which, with the sacking of Gabe Huck by Cardinal Francis George, has come to represent a less scholarly and more conservative stance. Exactly what the intra-church politics behind this edition might be are difficult for an outsider to discern.

What can be said is that much of the 1988 text has been left intact, and the revisions that have been undertaken are not uniform. For example, Walsh acknowledges the contributions of the postmodern Roman Catholic theologians Louis-Marie Chauvet, Kenan B. Osborne and David N. Power (Jean-Luc Marion gets a mention but no discussion!) and includes summaries of their work in the opening section. They are then totally ignored, as though they have little bearing on a modern systematic theology of the sacraments. Other apparent updating is merely cosmetic; newer editions of the older works are provided, giving the appearance of being recent publications, but many of them are simply new impressions, not new revised editions.

Walsh acknowledges that recent scholarship now has serious questions about the so-called *Apostolic Tradition*, but then dismisses it, and none of his liturgical discussions about this document are qualified or nuanced: they remain what he said in 1988. A large body of liturgical scholarship now regards this text as a fourth-century synthesis by a dissident community which looked back to an imagined golden past when it had a presbyter-bishop called Hippolytus. The community may have been ethnically Syrian, not Latin. And the famous statue of the headless Hippolytus discovered in 1551 is now regarded as having been of a female. This affects what can be said about the development of the liturgy.

In 2001 Rome acknowledged that the anaphora of Addai and Mari, the oldest anaphora still in use, was compiled without an institution narrative. This has historical and doctrinal implications, but is ignored by Walsh, and mostly the rest of the East is also passed over in silence. The works of Louis Bouyer, Joseph A. Jungmann and Dom Bernard Botte are cited, but these are now dated, and the attempt to find a Jewish parent for the Eucharistic Prayer has been abandoned by all but the most obdurate. Walsh

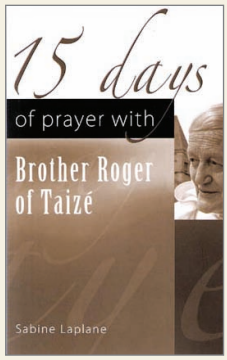
cites these works as though they are still the leading and most reliable in the field. The sections on the Reformers were even in 1988 thin and unbalanced (Cranmer was a Cranmerian, not a Calvinist; Calvin was far too "high" for him), but now the neglect of so much new scholarship means that this work is thoroughly uneven, and in the liturgical sections is simply too facile.

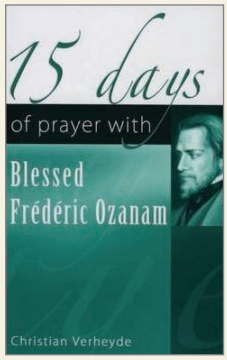
That said, Walsh's section on Aquinas on the Eucharist is masterful, as is his discussion of modern ecumenical eucharistic agreements. Similarly the chapters that give pastoral application are still powerful testimonies to his gift for giving dogmatic statements a human heart and soul. Thus, on the thorny subject of intercommunion, he notes the Roman Catholic discipline, and the fact that sometimes in some circumstances those of other communions are welcomed at the altar: "Those who exercise pastoral authority in the churches have to decide between the conflicting claims of these two lines of arguments"; Roman Catholics "will be guided by the teaching of Vatican II …. At the same time they will be taking account of the truth that the Eucharist, while being a sign and anticipation of the perfect communion of heaven, is also the food of a pilgrim people, giving them the kind of love that must survive and even grow amidst the strains and accommodations forced on those who travel." For this and other nuggets of wisdom, the book is still worth reading.

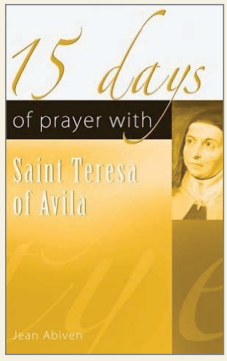
The Rev. Bryan D. Spinks, a priest of the Church of England, teaches liturgical studies and pastoral theology at the Yale Institute of Sacred Music, Yale Divinity School, and Berkeley Divinity School at Yale.

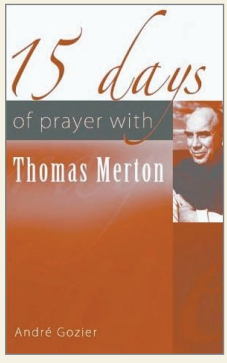
Meditations for Insiders

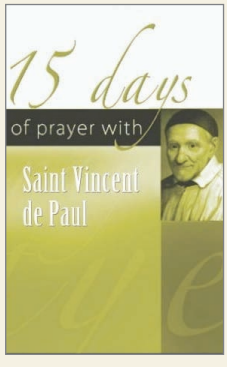
By Mark Michael











New City Press is the publishing arm of the Focolare Movement. Founded in the midst of the Second World War by Chiara Lubich, the movement is devoted to Christian unity and world peace, and gathers small communities that sometimes cross denominational and religious barriers in a common life of prayer and discipleship.

In the past several years, New City has been developing an extensive series of short books for private meditation called 15 Days of Prayer (20 of them at latest count; visit is.gd/15DaysSeries). The reader is invited to "pray with" one of the great masters of Christian spirituality, usually the founder of an enduring school. Most of the figures are the founders of religious orders (Benedict, Teresa of Avila, Vincent de Paul), but Protestants like Brother Roger Schütz of Taizé and Dietrich Bonhoeffer are also given a place. The authors select 15 topics of importance to the figure's spiritual vision, and interpret it to the lay reader through a combination of biography and quotations from the figure's work. Some hints for meditation and questions for reflection are also provided.

Most of the books are written by insiders, people who have given their lives as disciples of their subjects, and a significant number of them are high-ranking officials in their respective orders. The books about some of the more contemporary figures, like Thomas Merton and Brother Roger, are written by personal friends, people who actually prayed with them. Most but not all of the books are translated from French originals.

The project is clearly admirable. The wounds of a divided Church can only be healed by common prayer and mutual understanding. The Roman Catholic Church itself has suffered great anguish in the past from unnecessary competition and misunderstanding between its religious orders. The wide range of choices suggests a discipline of coming to know Christ more deeply through the eyes of those we might otherwise find strange or off-putting.

The works are generally disappointing in execution. Fifteen chapters of five or six pages each, presuming very little prior knowledge, is not enough to give a real sense of a figure's spiritual vision. The chal-

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Meditations for Insiders

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lenges of proper selection are enormous, especially for figures of great influence and wide-ranging interests like Merton. It may well be a more manageable project for the lesser-known figures (Frédéric Ozanam, Eugene de Mazènod), for whom the series is notable.

In the three books I used for meditation — the works on Merton, Brother Roger, and Vincent de Paul — too much space was sacrificed for biographical anecdote, some of which seemed only aimed at demonstrating the authors' credentials. The quotations chosen from the subject's work were quite short and sometimes rather banal, which may have been a necessary concession given the limited amount of space to interpret and explain difficult or unique ideas. There was also a clear tension evident in the Vincent de Paul book between the writings of the figure and the current mission of the religious order he founded.

The books generally failed as meditation guides. The exception was Sabine Laplane's Brother Roger book, which chose from the Taizé Community's prayers and chants with great carefulness to help interpret the presented material. Generally, though, the meditation suggestions and reflection questions were far too vague to be useful. A clear unifying theme was also absent in each of the books, and there was no real sense of a retreat's proper trajectory, a progression of themes that might lead one to new resolves in the spiritual life.

New City Press has developed a wonderful concept, and perhaps it may yet be refined to meet its high purpose. I hope future volumes in the series will eschew the impossible task of trying to summarize a figure's entire work and focus on one subject in which the spiritual master can offer a particularly valuable contribution to the whole Church: *15 Days of Finding Christ in the Poor with Vincent de Paul* or *15 Days of Seeking God in Silence with Thomas Merton* could be extremely helpful. The series editors should also consider selecting their authors from among scholars of spirituality or gifted retreat leaders instead of movement insiders, as these "bridge figures" may be more adept at organizing the materials and identifying what would be of the greatest value to an outsider. As the series matures, one would also hope to see books featuring figures from beyond Europe and the United States, and from a broader range of Christian churches and spiritual traditions.

The Rev. Mark Michael is the rector of Christ Church in Cooperstown, New York.

The WCC Wobbles

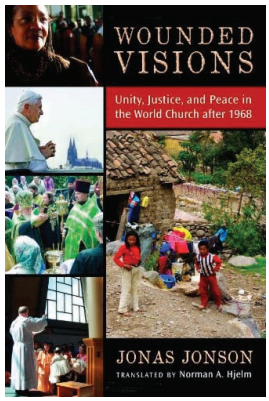
Review by Michael Root

Jaroslav Pelikan wrote that the ecumenical movement was the great new fact of Church history in the 20th century. But can you remember anything about the last Assembly of the World Council of Churches (WCC)? Do you remember reading anything about it, where it was, or what it accomplished? I would guess that most readers will answer no. What happened? How did the organization that called itself the "privileged instrument" of the ecumenical movement so disappear not just from the consciousness of the world but to a significant extent from the consciousness of the churches? Jonas Jonson, a bishop of the Church of Sweden, describes how this transformation occurred in a history of ecumenism at the world level since 1968.

The narrative is not strictly chronological; chapters have a topical focus, but they are laid out in broadly chronological order. After an introduction providing background on the development of ecumenism through the mid-1960s, the story begins with the 1968 Assembly of the WCC in Uppsala, Sweden. The starting point is apt: the Uppsala Assembly was a turning point. The Orthodox churches from behind the Iron Curtain had entered the WCC in 1961 and in 1968 a major increase occurred in representatives from Asia, Africa, and Latin America. Following the May 1968 student revolutions, social radicalism was in the air. As one section report from the Assembly put it, God is at work in the wider world "to make all things new" and the churches are summoned to turn to the world and "work with him" (p. 28).

Following chapters examine the consequences of this turn for the social and political engagement of the Council, for missions, and for the pursuit of unity. The changing shape of the institutions of ecumenism is described, as is the new ecumenical reality of Pentecostalism. The story ends with the impact of the fall of communism; of increasing doubts about the present shape of ecumenism among the leadership in Orthodox, Roman Catholic, and (especially German) Protestant churches; and what Jonson sees as the promising development of a new road map for the ecumenical movement.

Jonson provides a fair, reliable, concise, and comprehensive picture of this history, as seen through the lens of the WCC. I know no other volume that provides such a narrative. The most significant omission is the bi-



Wounded Visions

Unity, Justice, and Peace
in the World Church after 1968

By **Jonas Jonson**

Translated by **Norman A. Hjelm**

Eerdmans. Pp. x + 192. $24

lateral dialogues, which, with the exception of the Roman Catholic-Lutheran *Joint Declaration on the Doctrine of Justification*, are ignored. Nor does Jonson mention the new levels of communion between Lutherans and Anglicans in the North Atlantic countries, or between Lutherans and the Reformed in Europe, realities of more than regional significance.

While much of the book is descriptive, Jonson is not afraid to make judgments. As the book's title indicates, the story told is not a happy one; the underlying "visions" of the ecumenical movement have been "wounded." The decisive problem was more precisely stated in the original Swedish title of the book: *Ecumenism on the World's Terms*. Following Uppsala, the WCC became committed to a "secular" ecumenism that focused on God's transformative work in broadly socialist liberation movements. Acceptance of this outlook became effectively mandatory. "An ideologically determined orthopraxy excluded divergent interpretations" (p. 45). As political activists came to dominate staff and many leaders of member churches were excluded from WCC committees by quotas to increase diversity, the quality of work suffered. "Leading scholars, politicians, and theologians chose not to participate as before in ecumenical conversations, often finding them too idealistic, unrealistic, even utopian in tone and content" (p. 128). Institutional decline set in: WCC staff decreased from 373 in 1974 to 149 in 2004 (p. 178). Jonson describes the Assembly of the WCC in 2006 as "disillusioned and stale," with "truly influential church leaders, outstanding theologians, and well-known politicians … conspicuous by their absence" (pp. 153f).

> If the WCC is going to move the ecumenical discussion forward fruitfully, it will need a greater ability to think outside its own assumptions.

The impression should not be given that *Wounded Visions* is a theologically or politically conservative rant against the WCC of the sort that used to appear regularly in *Reader's Digest*. If anything, the perspective is that of a WCC insider; Jonson was a member of WCC Central Committee and co-chair of the Joint Working Group between the WCC and the Vatican. The story he tells could be told in a more damning way by a less sympathetic observer. He remains committed to a politically engaged ecumenism, but one that is more responsible in its judgments and which balances and better integrates unity, mission, and service. Perhaps urged on by this commitment, he sees "signs of a renewed and united ecumenical movement" in a refocusing of the WCC on its core programs (p. 162) and in such new developments as the Global Christian Forum, which seeks to engage ecumenically a much wider range of Christians, particularly Pentecostals (p. 166). Others, myself included, might be more skeptical.

Jonson's commitment to an ecumenical vision of the WCC similar to that of the founding generation provides a basis for his sympathetic yet critical history. It also, perhaps, limits the book's outlook. To say that Jonson stands in the ecumenical tradition of his great Swedish episcopal predecessor Nathan Söderblom is a compliment, but also a bit of a criticism. Especially when he discusses the nature of the unity of the Church, Jonson, like Söderblom before him, tends to put forward as ecumenical what is distinctively Protestant and at odds with the understanding of both the Roman Catholic and Orthodox

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churches (and thus with churches including more than half the Christians in the world). The complex ecumenical significance of developments in Roman Catholicism in the last 25 years, dismissed as reaction, is missed. The ecumenical challenge presented by shifting views of sexuality is hardly mentioned. If the WCC is going to move the ecumenical discussion forward fruitfully, it will need a greater ability to think outside its own assumptions.

Jonson's history is sobering reading and, despite his own sense that a corner has recently been turned, not one that will encourage optimism about the immediate ecumenical future. An important step toward a better future, however, is a clear-sighted history of the recent ecumenical past, and that Jonson gives us.

Michael Root is ordinary professor of systematic theology at the Catholic University of America.

Suffering for Catholicism

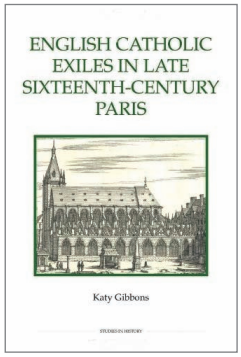
Review by Mark F.M. Clavier

The passing of a civilization can be a disagreeable experience. Such was the case in Tudor England for those unwilling to let go of the medieval beliefs, practices, and traditions they had inherited in order to conform to the new religion and its novel prayer book. This period has been famously and controversially covered by Eamon Duffy in his influential *Stripping of the Altars* and *Voices of Morebath*, both of which remind those reared on the Protestant reading of this period that many found the changes unpalatable.

Kay Gibbons's descriptively titled book is a critical addition to this period of English Reformation history because it addresses the much-neglected community of English Catholic exiles living in Paris during the reign of Elizabeth I. Her research reveals a fascinating world in which certain faithful English Catholics put their religious convictions above the comforts of home by embracing exile in France, typically at the University of Paris. There, they lived a precarious and often impecunious life in the hope that an incipiently *Roman* Catholicism might be restored in England and they allowed to return home; indeed, they often worked actively to that end in league with the more hard-line elements of the counter-Reformation such as Catholic Spain or the Guise faction in France.

English Catholic Exiles in Late Sixteenth-century Paris also reminds us how much exile is a theme of British church history. Ever since Foxe's *Book of Martyrs*, much attention has been devoted to the Marian exiles who fled to Geneva to escape the persecutions of Queen Mary. Attention, too, has been given to the Laudian exiles who fled to Holland, Paris, and the American colonies to escape the oppression of the Commonwealth. And, of course, the founders of the Massachusetts Bay colony were largely a company of Puritans who preferred America to their ears being cropped by English bishops.

Gibbons draws our attention to yet another group, the Elizabethan Catholic exiles, whose fervent affiliation with the papacy and the futility of their hope perhaps hid their existence from later scholarship. Unlike more famous exiles, they would leave no lasting legacy. Gibbons deserves praise for casting light on their existence since she provides a wider context for the religious milieu of Elizabethan England and draws attention to the struggles of a not inconsiderable number of English Catholics. During Elizabeth's reign, most recusants in England



English Catholic Exiles in Late Sixteenth-century Paris
By **Katy Gibbons**.
Royal Historical Society. Pp. 204. $90.

must have had at least one relative living in Paris; in fact, according to Gibbons many families sent their sons to study at Paris since Oxford and Cambridge were closed to them.

English Catholic Exiles in Late Sixteenth-century Paris is definitely an academic monograph and therefore will be mostly of interest to those researching the Tudor religious scene. The minute detail of her research is impressive — at moments the sight, smells, and chaos of 16th-century Paris percolate through her dense writing — but will be difficult reading for anyone not well versed in the period. In that respect, Antonia Fraser's *Faith and Treason* or Alice Hogge's *God's Secret Agents* are much more accessible introductions to the English Roman Catholic community.

Yet, one aspect of Gibbons's research is much more familiar to us living in a world rife with so-called religious extremism. Those English Catholics who watched their seemingly solid world of ancient beliefs and practices evaporate under Henry VIII, Edward VI, and Elizabeth I found it difficult to approve of moderation when they encountered it in France. Pushed into hardship by an intolerant establishment, they generally responded angrily and distrusted anything that might seem like a compromise with the growing phenomenon of Protestantism. Elizabethan agents responded to the radicalism of the exiles with fear and oppression without ever recognising how their own policies were in some measure responsible for the extremism. Surely, the parallels with our own world are not hard to discern?

The Rev. Mark F.M. Clavier is dean of residential training at St. Michael's College, Llandaff, lecturer in theology at Cardiff University, and a governing member of the Centre for Late Antique Religion and Culture.

Photos courtesy of the Jewish Museum

Christ and the Artist

Chagall's Midrash

By Dennis Raverty

Early 20th-century Russian painter Marc Chagall is beloved for the enchanted, fairytale quality of his work, such as the murals he executed late in his career for Lincoln Center and the Paris Opera — a sort of artistic counterpart to the work of composer Igor Stravinsky and the *Ballets Russes*, the dance company that so enthralled prewar Paris. And Chagall's iconic, recurring motif of the fiddler on the roof is perhaps most familiar to us, a representation of the precarious position Jews occupied in East European society.

But there is another, more tragic quality in certain of his less familiar paintings, and these dark works dominate the current exhibition at New York's Jewish Museum, "Chagall: Love, War and Exile" (though Feb. 2), featuring works exe-

Chagall added, within the wing of the fallen angel, an image of a woman protectively clutching an infant in her arms.

cuted by the artist in Russia, Paris, and then in the United States, most of them produced between the beginning of the First World War and ending of the Second World War.

What is surprising, given the artist's Jewish background and faith, is the number of Christian themes that emerge in his work from these years: more than a dozen depictions of the crucifixion are in the exhibit. Sometimes the crucifixion of Jesus is the principal subject, as in his well-known *White Crucifixion*. Often, however, the crucifixion itself is not the principal subject of the painting in which it is included — almost, it seems, as commentary inserted in the margins, what Jews call "Midrash."

This is the case in one of the largest, most ambitious works of the period, his *Fall of the Angel*, begun in 1923, a year after the artist resigned as director of the Vitebsk School of Art in the Soviet Union, under growing intolerance by the government for modernist art. After spending a year in Berlin, he settled in Paris and then, after the fall of Paris in 1940, he departed for the south of France and later the United States, living the rest of his life in exile, alternating between America, France, and, after 1948, the new state of Israel.

In *Fall of the Angel*, a huge red-winged creature falls headfirst from the sky with a terrified expression. To the left of the angel, a man dressed as a factory worker with a cane (possibly a war veteran) topples from the sky as well. In the far left foreground, a bearded man rushes off clutching a Torah, glancing behind anxiously.

The fiery scarlet color of the angel amid the overall darkness of the painting is an unmistakable reference to communism and the failure of the Soviet Union as an agent of progressive change, already apparent to many people in Russian society by 1923. It was particularly obvious to Chagall and others who left their government positions as artists, designers, illustrators, professors, art administrators, and museum directors around this time to settle permanently in the West.

In the right background of the painting, Christ is crucified in what appears to be the empty

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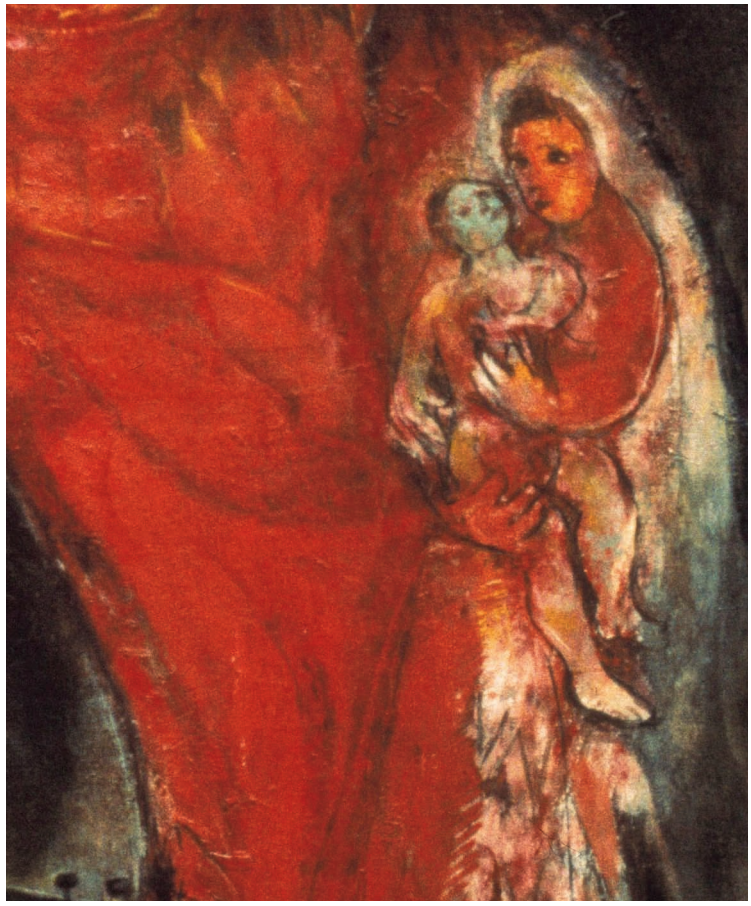

Detail of woman and infant in *Fall of the Angel*

The Crucified

Exodus

Jesus stretches out his arms on the cross not in agony but in an open-armed embrace and benediction, leading the crowds from behind: a reminder of the suffering already endured.

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streets of a small Russian village just after sunset. His loincloth is represented as a Jewish prayer shawl. A single candle, traditional symbol for the presence of God, also in the lower right, renders proportions and scale ambiguous so that it is unclear whether the execution is a real event taking place in the street or, alternately, a crucifix on the same scale as the candlestick sitting on the windowsill.

The painting was reworked and substantially altered in 1933, the year the Nazis seized power in Germany; the blue sky of the earlier version became overshadowed by the gloomy darkness that surrounded everything, the sun itself nearly eclipsed by the encroaching darkness. The golden orb and the candle have weak halos, the only glimmer of hope in this otherwise bleak scene.

Chagall added, within the wing of the fallen angel, an image of a woman protectively clutching an infant in her arms, a motif the artist also uses in other works, in which it sometimes represents the flight into Egypt with the child Jesus to escape Herod's genocide. Here Chagall alludes to the persecution of Jews in the Soviet Union and later in Nazi Germany, and the plight of those refugees desperately fleeing the onslaught.

In 1944, after reading in American newspapers of Nazi occupation and summary executions in his beloved Vitebsk, Chagall painted *The Crucified*. Here not one but several fully clothed men are crucified along snow-covered streets strewn with the frozen corpses of other victims. Around their necks are placards detailing their "crimes." Perched high on a rooftop in the middle distance sits the fiddler, still alive but silent, clutching the violin protectively to his chest as if it were an infant he was trying to keep warm. The playing of music is inconceivable in such a situation.

Chagall's large postwar painting, *Exodus*, is more hopeful. Here a huge Christ on his cross rises above the crowds fleeing through the Red Sea, as if he were the pillar of light that guided and protected the Israelites when they escaped from Pharaoh. Christ in Chagall's universe is not the Christian savior but rather the Eternal Jew as suffering servant, the scapegoat and the sacrificial victim unjustly condemned.

But in *Exodus* Jesus stretches out his arms on the cross not in agony but in an open-armed embrace and benediction, leading the crowds from behind: a reminder of the suffering already endured. Among the crowd is Moses on the far right, the fleeing mother and child in the center foreground, and the wandering *Shekhina*, dressed all in white, as a bride under the *Chupa* (or marriage canopy). These are mystical symbols from Chagall's Hassidic heritage, mixed with personal and Christian iconography in a new, shared visual language recognizable by Jew and gentile alike. It suggests the possibility of new life freed from the totalitarian regimes of latter-day Pharaohs.

Dennis Raverty is an associate professor of art history at New Jersey City University, where he is coordinator of the art history program.

Martha, Martha, Be Still

By Leonard Freeman

There are two primary, competing understandings of spiritual practice at Sunday worship. One view values change: new things each week to pique our interest, catch our attention, say different things. The other says that rote is precisely the point and practice.

Clergy mostly favor variety, I think. We experience the liturgy differently than everyone else, but do not often realize it. We project our experience onto parishioners' experience, but the two are different.

We lead the service every time — often twice or more on a Sunday — week in and week out. Many parishioners see themselves as "regular" if they show up once or twice a month. Clergy can grow bored, while parishioners want liturgy to look like what they experienced the last time, so that they feel they belong and are part of things — are regular.

A deacon told me recently about how stifling it felt to look after the details in worship services week after week. He wanted to "break it open." We had just heard the "Martha, Martha" lesson (Luke 10:38-42) the previous Sunday. I pointed out that clergy are the Marthas while parishioners are the Marys: sitting at Jesus' feet, listening to his words, while we scurry about doing the dishes.

The first Easter after I retired I sat in church and thought: Wow! This is terrific! I believe all this. I love the music and know the liturgy. I'm not exhausted at having just finished a dozen other services this week, and I'm not worrying about acolytes, who's doing what, or the people I've got to talk to.

I got to be Mary instead of Martha, and it was good.

Which raises the rote question again: the totally, overtly (and, yes, overly) familiar, which is its own point. Eastern and earlier Anglican spiritual practice says *yes* to words that are so familiar as to become a mantra. We say the phrases, they wash over us, precisely so that we can go to another place — somewhere deeper, meditative, elsewhere.

The words have a rational meaning that enters our consciousness and imprints the subconscious mind. But also they become a gateway into a transcendent, spiritual place.

We forgot that in taking away the "thee/thou" lineage, dating to the 1549 prayer book, we were abandoning a mantra that generations knew and loved, which helped them connect to God.

Also, we were not particularly honest about some-

(Continued on next page)

Martha, Martha, Be Still

(Continued from previous page)

thing else when we debated whether to adopt the 1979 prayer book. A lot of people said that Rite II was really just updating language, but in fact Rite I and Rite II have very different theologies.

We moved from a Rite I transcendent God (altar against the wall, we unworthy sinners at a distance, highly individual and introspective) to Rite II's immanent God (in the midst of us, altar in the center, redeemed people worthy to stand). We — us, the group — overshadowed individual private moments.

Along the way, not inconsequently, a form of worship faded that probably half the Episcopal churches in America had used three out of four Sundays as their main service: Morning Prayer. It is by definition a more individual prayer-and-listening format that does not require a group, but we had grown accustomed to its cadence and rhythms.

There were good reasons for the shifts, including ecumenical ones. We wanted to recapture the visceral, communal connection of sacrament. And shifting to one lectionary also solved the built-in theological split between Morning Prayer and Holy Communion congregations, God-in-creation versus Jesus-as-sacrifice. No wonder the two seemed like different worlds.

The Book of Common Prayer was a vehicle for "the same," and I would argue that there is a very important place for the regular, the familiar, Sunday after Sunday. Let's put away the printing presses and copying machines and save a tree or two.

Use the book.

Give the people sameness, consistency, a mantra.

Go for the rote. Give it a season, and then another season.

Leave it alone.

Stop being Martha.

And let Mary listen, and deepen, and connect with the Spirit.

The Rev. Leonard Freeman retired in 2009 after 40-plus years as a parish priest, including stints as head of communications for Trinity Church Wall Street and Washington National Cathedral. He writes the blog poemsperday.com.

Letters to the Editor

A Phrase's History

Philip Harrold's comment that the terminology of "fresh expressions" was "initially inspired by the preface to the Church of England's Declaration of Assent, which dates back to the early 17th century" might lead readers to suppose that the words concerned had an ancient pedigree. In fact, the declaration set out in the Canons of 1604 was replaced by a new declaration in 1865, and that was in turn replaced in 1975 by the present Declaration of Assent — the first to have a preface which sets it in context.

The phrase "which faith the Church is called upon to proclaim afresh in each generation" was proposed by Mr. Bernard Stanley, a solicitor who represented the Diocese of Portsmouth in the General Synod's House of Laity and served on the revision committee which met in 1973 to revise the draft Canon containing the new Declaration. I tell the full story of its genesis in *Aspects of Anglican Identity* (2005).

Colin Podmore
London

Phil Harrold responds:
Colin Podmore is correct, and his clarification is appreciated. I meant my reference to the preface to demonstrate that while the phrase "to proclaim afresh" suggests something new, perhaps innovative, it is attached to a canon of the church with a long pedigree. The dates provided by Dr. Podmore help to underscore this point.

Phil Harrold
Ambridge, Pennsylvania

Correcting an Obituary

I was surprised to read [TLC, Oct. 27] that Allan Parker died at 72 and was ordained in 1956, making him 15 at the time.

A check in an old clerical directory revealed that he was actually 82 at time of death and thus 25 when made a teaching elder by our Calvinist brethren. Either a typo or faulty arithmetic. (Never did like the subject!)

The Rev. Lawrence N. Crumb
Eugene, Oregon

Correcting Another

The Rev. W. Sydney Fisher died in 1999 [TLC, Nov. 10]. A son, Loring Fisher, died in 2005. His wife, Eve K. Fisher, died in 2009.

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Isa. 11:1-10 • Ps. 72:1-7, 18-19 • Rom. 15:4-13 • Matt. 3:1-12

The Branch

A stump is not long dead in the providence of a living forest. Is anything really dead under this canopy of leaves? Fallen tree trunks become nurse-trees giving life to the next generation of growth; saplings press roots through rotting wood and grow in time to the astounding shape of a stilt-tree, standing on its roots several feet above the ground. "A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots" (Isa. 11:1). An anthem appointed for the burial office begins, "In the midst of life we are in death" (BCP, p. 484). We may, with theological attunement, transpose the sequence: *In the midst of death we are in life.*

God will give life from a dead stump by bringing forth one whose "delight shall be in the fear of the Lord" (Isa. 11:3). "With righteousness he shall judge the poor" (Isa. 11:4). "He will awake a sleeping earth with the rod of his mouth and with the wind of his breath he will kill the wicked." Kill the wicked? This is hard, to be sure, and such words must be weighed carefully in the present environment. The language is, of course, dramatic, startling. We might say less; we might say that God loves us and accepts us in our wickedness. God understands, we tell ourselves. So permissible an understanding would leave us languishing. Such a God cannot save.

The truth is this: in Jesus Christ "wickedness is put to flight, sin is washed away" (Exultet, Easter Vigil). The death of our wickedness in the burial of baptism is the beginning of a completely new life — not a life improved, not a life enhanced, not a life extended, but rather a new creation. The death of wickedness means the emerging possibility that we may live as the sons and daughters of God, forgiven, freed, made new. We do not, of course, hunt for the wicked. "All have sinned and fall short of the glory of God" (Rom. 3:23). We ourselves die in union with Christ. Our sins are sown to the cross. Our nature is raised with him, and he, by the Spirit, gives new life to bodies and souls. Finally, we may tell a truth without caution: "They shall not hurt or destroy on all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). Another truth: "May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit" (Rom. 15:13). Jesus is the branch growing from the stump of Jesse. He is life itself emerging from apparent death.

How do we get this life, this love, this hope? We start by looking with a new awareness and listening with a new keenness. It is not a question of personal effort, but of God's own action in sending a man from the wilderness, dressed in camel's hair with a leather belt around his waist. The man takes locusts, dips them in honey, dining in strange simplicity. He has our attention. We may laugh or mock, but for one arresting fact. When he speaks, saying, "Repent, for the kingdom of heaven has come near," we know that he is telling the truth. He tells us that the ax is lying at the root of the trees, and we know he is telling us to bear fruit or bear death. We know. We hear the call and feel our own inner panic. But how? How shall we change?

Finally, the mystery unveiled: "He will baptize you with the Holy Spirit and fire!"

Look It Up

Read Ps. 72:19. Do you see it?

Think About It

God will bring forth.

Isa. 35:1-10 • Ps. 146:4-9 or Cant. 3 or Cant. 15 • James 5:7-10 • Matt. 11:2-11

What You Hear and See

Imprisoned, John is in doubt about what he has done and what he has said (Matt. 11:2-3). So he sends several of his disciples to inquire of Jesus, "Are you the one who is to come, or are we to wait for another?" Prison may purify a mind, but may also break it. Has John roared for nothing? Pointing to the one who is the Lamb of God, was he pointing at a desert mirage, merely projecting his own plaintive hope? Was he wrong? Was he mad? Jesus responds, saying, "Go and tell John what you hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the good news brought to them" (Matt. 11:4-5). Jesus is the one doing this new work, and in pointing to Jesus, John had shown himself to be the greatest among those born of woman.

Jesus gathered into himself an old hope. "The eyes of the blind shall be opened," says the prophet Isaiah. With "the ears of the deaf unstopped … the lame shall leap like a deer, and the tongue of the speechless sing for joy" (Isa. 35:5-6). "A highway there shall be, … the Holy Way" (Isa. 35:8). And Jesus speaks, saying, "I am the way and the truth and the life" (John 14:6). "I am the way." "No lion shall be there, nor shall any ravenous beast come up on it; … the redeemed shall walk there" (Isa. 35:9). The redeemed shall "delight in your will and walk in your ways" (BCP, p. 79). And yet the world is still a dangerous place. The righteous are imprisoned, forgotten, murdered. The One who is the Way must, in a world so broken, awaken hope again and again. Jesus is ever calling us as he was calling John to "hear and see." There is no false and naïve optimism in this contemplative gaze. The Christian lives from the truth of the Incarnation and so never turns from what is real and evident and earthly. The Christian sees suffering, small crosses, and terrible crosses littering the field of human history. But something else is also happening. Life is breaking forth from death and death is itself losing its grip as a curse and enemy. Jesus has overcome the world and we, in union with him, participate in his life-giving power.

With new eyes we see this power at work. We see eyes opened, ears unstopped, limbs strengthened, tongues liberated for song and joy. Where do we see this? Sometimes, of course, at the clinic or the hospital, but most often in a hidden way. "Hidden" may sound rather vague, a mysterious appeal to something unreal. But faith is hidden, hope is hidden, love is hidden. Where are they? They live under the surface of what is, are in fact more deeply real than concrete things. Faith sees new life coming and faith partners with every project for human hope and love. Faith begins to make a new world, and yet faith is ever a gift from God. Thus, God is at work.

To see this we will need a great dose of patience. "Be patient, beloved, until the coming of the Lord. … Strengthen your hearts, for the coming of the Lord is near" (James 5:7-8).

Is Jesus the One? Some may settle the matter with no room for doubt. But what is more human than doubt? And so Jesus keeps saying, "Listen, Look!"

Look It Up

Read Ps. 146:7-9. What is the Lord doing?

Think About It

"The Voice without the Word strikes the ear, but does not build up the heart" (Augustine, Sermo 293).

PEOPLE & PLACES

Appointments

The Rev. **Stephen Askew** is dean of St. Matthew's Cathedral, 104 S 4th St., Laramie, WY 82070.

The Rev. **Dee Wellington Bright, Sr.**, is rector of Grace Church, 109 N 13th St., Ponca City, OK 74601.

The Rt. Rev. **Joe Goodwin Burnett** is interim at St. Columba's, 4201 Albemarle St. NW, Washington, DC 20016.

The Rev. **Charles L. Fischer III** is rector of St. Paul's, 306 Peyton Rd. SW, Atlanta, GA 30311.

The Rev. **Martin Foltz** is rector of St. Timothy's, 808 N Mason Rd., Creve Coeur, MO 63141.

The Rev. **James Loughren** is vicar of Grace Church, 2210 Farrington Ave., Ho'olehua, HI 96729.

The Rev. **Matthew Lukens** is curate at St. Clement's, 1515 Wilder Ave., Honolulu, HI 96822.

The Rev. **Nikki Mathis** is associate at St. Peter's, 101 E Fourth Ave., Rome, GA 30161.

The Rev. Canon **Kai Ryan** is canon to the ordinary in the Diocese of Texas, 1225 Texas Ave., Houston, TX 77002.

Resignations

The Revs. **Michael** and **Becky Tinnon** resigned as vicars of St. George's, Pearl Harbor, and St. Timothy's, Aiea, HI.

Retirements

The Rev. **Richard T. Nolan**, as a priest of the Diocese of Connecticut.

Deaths

The Very Rev. **J.C. Michael Allen**, who pursued ordination after interviewing James Pike for *Look* magazine, died Sept. 4. He was 85.

Born in Paris, he lived in France and Spain until age 6. He was a graduate of Harvard University and Episcopal Divinity School. He was ordained deacon and priest in 1957.

Allen was dean of Berkeley Divinity School at Yale, 1971-76, and oversaw its becoming part of Yale Divinity School. As dean of Christ Church Cathedral, St. Louis, 1976-98, he was an activist for the homeless, civil rights, legal abortion, and people with HIV/AIDS. During the Vietnam War he visited Hanoi with Joan Baez and survived 11 days of bombing.

He was the author of *This Time, This Place* and a contributor to *On the Battle Lines* and *Modern Canterbury Pilgrims*.

His wife, the Rev. Priscilla Ridgely Allen, died Feb. 24 from complications of burns she suffered in a cooking accident. Dean Allen is survived by sons Thomas Allen of St. Louis and John Allen of New York City; a daughter, Sarah Allen Wilson of Morehead City, NC; and three grandchildren.

The Rev. **James Jones English, Jr.**, SSC, a longtime Episcopal priest and educator in south Florida, died Nov. 5. He was 86.

Born in Wilmington, DE, he was a graduate of Hobart and William Smith Colleges, Philadelphia Divinity School, the University of Pennsylvania, and Fordham University. He was ordained deacon and priest in 1953. He served parishes and schools in Florida, New York, and Pennsylvania, and retired in January 1993.

Fr. English is survived by his wife of 47 years, Van Palmer English; a daughter, Vanessa Palmer Casella of Huntington Beach, CA; a son, James J. English III of Fort Myers, FL; and three grandchildren.

Send your clergy changes to:
p&p@livingchurch.org

Bermuda's Anglican Way Station

(Continued from page 9)

interview, he doesn't answer it.

"It's probably an undertaker," he jokes.

The staying power of St. Peter's hasn't gone unnoticed, even at Buckingham Palace. Anticipating the church's 400th anniversary last year, Queen Elizabeth II in 2011 bestowed upon it a new distinction. It's now St. Peter's Church, Their Majesties Chappell.

To carry on these days, the congregation depends not only on God's grace and parishioners' offerings but also a yearly grant from the Bermudan government and $45,000 in visitor donations.

Raths says Bermuda has many churches representing a wide range of denominations. But none has the longevity of St. Peter's and its extra-provincial diocese, the Anglican Church of Bermuda.

"We will outlast them all," he says.

G. Jeffrey MacDonald
TLC Correspondent

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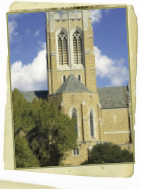

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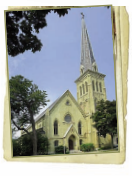

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