

Anglicans at Beeson

Embattled Priest

American Hustle

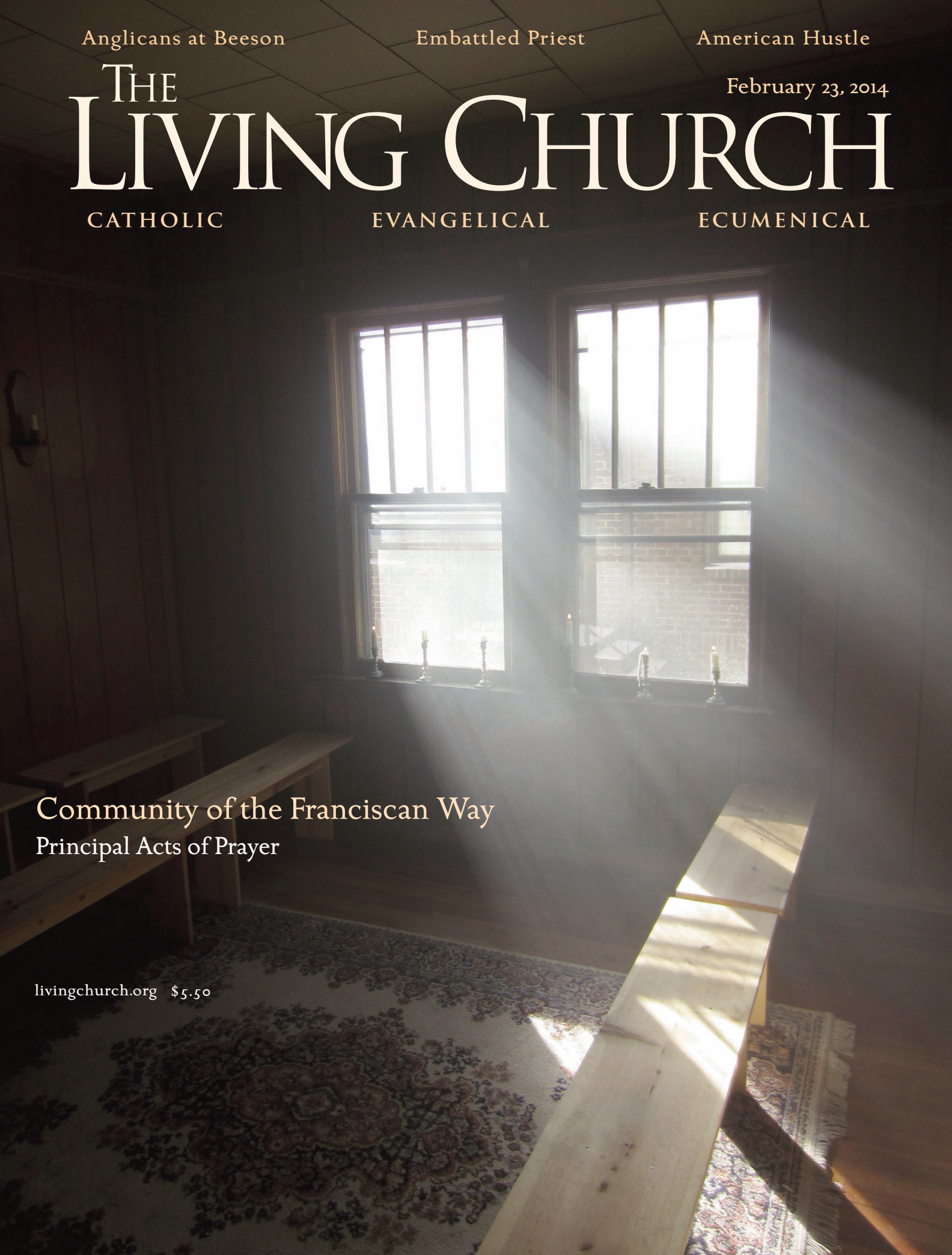
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February 23, 2014

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A photograph of a church interior. The room features dark wood-paneled walls and a large, multi-paned window. Sunlight streams through the window, creating a bright, hazy atmosphere. On the windowsill, several lit candles are visible. In the foreground, a wooden pew is partially visible, and a patterned rug covers the floor. The overall mood is serene and contemplative.

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Colin Miller photo



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Anglican Studies at Beeson

By G. Jeffrey MacDonald

Beeson Divinity School has joined the ranks of non-Episcopal seminaries that offer credits in Anglican studies. Beeson, an interdenominational seminary founded in 1988, is one of eight schools of Samford University, a Southern Baptist school in Birmingham.

In its fall semester Beeson launched a Certificate of Anglican Studies for students pursuing a Master of Divinity or Master of Arts in theological studies. The 15-credit program requires one course in doctrine and ethics with an Anglican focus; two practicums (normally completed in Anglican congregations); and two Anglican-themed electives.

The certificate program is taking root as more of Beeson's 160 full-time students are becoming Anglicans during graduate school, said the Rev. Graham Cole, Anglican professor of divinity, who directs the program.

"The need is generated from the fact that we have so many folk become Anglican amongst our student body," he said. "Then they start to think in terms of *Well, where does God want me to serve?*"

Beeson's program comes at the initiative of Dean Timothy George, an evangelical Southern Baptist and long-time leader of Evangelicals and Catholics Together. He brought Cole to Beeson in part to start an Anglican Studies track within a school where students come from various backgrounds and often serve after graduation in their respective denominations.

Beeson's Anglican Studies program builds on its ties to local Anglican congregations of varying theological stripes.

Graduates serve, for example, at Birmingham's Cathedral Church of the Advent, one of the largest Episcopal congregations in the United States, and its deans have preached



Photo courtesy of Beeson School of Divinity

Peter Smith (left), Beeson School of Divinity's first graduate in Anglican studies, stands with the Rev. Graham Cole.

at the school chapel. Sixteen Beeson students are interns, Cole said, at Christ the King Anglican Church, a seven-year-old congregation of the Anglican Church in North America that worships in Beeson's Hodges Chapel. Cole is an associate pastor at Christ the King.

Nearly 20 percent of Beeson's student body is Anglican, Cole said. He expects about six new students will enter the program annually.

Beeson follows in the footsteps of several other theological schools that train students from a range of Christian backgrounds. Others include Duke Divinity School, Fuller Theological Seminary, Gordon-Conwell Theological Seminary, and Reformed Theological Seminary.

"I'm getting inquiries about the certificate from prospective students in a number of places in the USA," Cole said, adding that the program is an effective recruiting tool.

Beeson conferred its first Anglican Studies diploma in December. The recipient, 27-year-old Peter Smith, was fairly typical of what Cole sees: a student who came to Beeson with

a deepening interest in Anglicanism but little personal background in the tradition.

"In my final years of college and the year I took off from school between college and seminary, I discovered Anglicanism," said Smith, who grew up in a nondenominational church and is now confirmed for ordination in the ACNA. "Here was my home. Certainly, the Church universal was, is, and will be my primary home in Christ, but these Anglicans shared my perspectives on theology, worship, and the Church."

Cole recommends that Beeson students who seek ordination in the Episcopal Church begin working with a bishop as soon as possible. No matter what the bishop requires of them after Beeson, he said, they will have an early start by completing Beeson's new program.

TLC Correspondent G. Jeffrey MacDonald is an independent journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic Books, 2010).

'Love Those in Trouble'

Single-digit temperatures and the aftermath of a snowstorm did not deter a group of Anglican bishops from participating in the annual National March for Life in Washington, D.C., on January 22.

"We're thankful for the sun," said the Rt. Rev. John Guernsey, Bishop of the Anglican Diocese of the Mid-Atlantic, earmuffs wrapped around his head and snow underfoot on the National Mall.

In addition to purple robes, Guernsey and the other bishops donned hats and mittens to stave off chilly temperatures during the march, which drew tens of thousands of mostly young people to mark the anniversary of the Supreme Court's *Roe v. Wade* decision that legalized abortion across the United States.

"Look around you — everywhere on Earth, everything you see — is pointed towards life," said the Rt.

Rev. Bill Atwood of the Anglican Church in North America's International Diocese. "In every case new life is fragile and vulnerable. God's agenda is life and we are his. We have a responsibility to support the most vulnerable wherever they are."

Atwood and Guernsey were two of a dozen bishops who marched under the banner of Anglicans for Life. Led by Anglicans for Life President Georgette Forney (a member of St. Stephen's Church, Sewickley, Pennsylvania), the delegation included lay persons and clergy. After participating at an ecumenical prayer service at Constitution Hall, the bishops visited the offices of the Institute on Religion and Democracy for brunch and then joined the rally on the National Mall.

Among those marching for the first time were Geoffrey and Alayne Boland of St. Nicholas Anglican Church in Kissimmee, Florida, who,

at the encouragement of their bishop, took vacation time to participate.

The Bolands said they were happy to join the march, adding that as native New Yorkers they were prepared for winter weather.

"The babies who are being aborted need a voice," said Madeleine Ruch, a high school junior from the Chicago area and a member of Church of the Resurrection in Wheaton, Illinois. Ruch was joined by her father, the Rt. Rev. Stewart Ruch, Bishop of the Upper Midwest.

"Without question this is the pressing, urgent civil rights issue of our generation," Bishop Ruch said of the estimated 55 million children aborted since 1973. "I didn't know how I could be a bishop in the one holy apostolic Church and not be here. This may be my most important episcopal act of the year."

(Continued on next page)

INDOOR COLUMBARIA

*Right: All Saints Episcopal Church, Worcester, Massachusetts.
Center: Church of the Good Shepherd, Pitman, New Jersey*



The Rev. James McDonald stands by the columbarium at St. Stephen's Episcopal Church, Schenectady, New York

CREMATION, an increasingly popular choice, leaves open the question of where remains can be appropriately kept. Columbaria, special vaults with niches for urns, are once again filling this most important need. This reverent space helps enhance the value and ensure the longevity of the building that houses it. In addition to providing a reverent communal focus, a columbarium can become a significant and long-term revenue-producing area for any institution. The purchase of individual or family niches will provide funds that would normally not be available. With proper consideration for future expansion, a columbarium program can grow along with the community, providing both members and the institution with an enduring legacy and commitment.

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Luke Moon photo

Members of Anglicans for Life emphasize what they affirm during the annual March for Life.

(Continued from previous page)

Anglican participants reported being touched by many of the signs, including “I regret my abortion” and “I’m a product of rape.”

“I respect people for telling their story,” said the Rev. Wright Wall, rector of All Nations Anglican Church in Washington, D.C. Wall, who was participating in his first march, said he would love for the church to be known “for sanctity of life, compassion and care for everyone involved on these decisions, adoption of kids, and women in and after abortion.”

While some marched for the first time, others had participated for years.

Kirsten Ball of Truro Anglican Church in Fairfax, Virginia, arrived with a busload of fellow parishioners, a tradition that began in 1983 when “everyone was on fire at once for pro-life work” in her congregation.

The Rev. Clay Morrison from Restoration Anglican Church in Arlington, Virginia, recalled riding down on a bus from New Jersey each year during his childhood to join in the annual event.

“This march introduces something else into the consciousness — that life is sacred, beautiful, and holy,” he said. “Even if it is a blip on

the radar, it’s still a blip.”

“There is a significant witness in the Anglican Communion that is clear on life in witnessing to the mothers that have suffered over the last generation,” said the Rt. Rev. David C. Bryan of the Southeast Regional Network of PEARUSA (the North American Missionary District of the Province de L’Eglise Anglicane au Rwanda).

Anglicans for Life was known as National Organization of Episcopalians for Life for most of its history. In past years its leaders influenced General Convention’s resolutions on abortion and related issues. They were also consulted for what became *Enriching Our Worship 5: Liturgies and Prayers Related to Childbearing, Childbirth, and Loss*.

“It is very encouraging to see all the young people. This is hopeful for the Church,” said the Most. Rev. Bob Duncan, Archbishop of the ACNA, who was on his second march. “Our mission is to reach people with the transforming love of Christ and to help the Church understand that all of this killing is not of the Lord. Love those in trouble.”

Jeff Walton

Clergy Exchanges on the Rise

Fifteen years after Episcopal and Lutheran congregations first opened their pulpits to each other's clergy, the Episcopal Church is gearing up for wider clergy exchanges.

To date the practice has been used primarily in rural areas, where congregations often struggle to find qualified leaders from their denominations. But the need for sharing resources, including clergy, is no longer confined to rural dioceses, church officials said.

"It's taken a long time for people to say, *Oh, I think I'll apply to that parish,*" where Lutheran congregants could welcome an Episcopal leader or vice versa, said the Rev. Margaret Rose, the presiding bishop's deputy for ecumenical and interfaith collaboration.

"We're really just at the beginning of saying, *Why not?* We're on the cusp of those changes."

Almost since 1999, when "An Agreement of Full Communion: Called to Common Mission" first authorized Lutheran-Episcopal clergy exchanges, an estimated 200 to 250 congregations nationwide have used the practice at any given time. Those figures include Episcopal churches that have an Evangelical Lutheran Church in America pastor at the helm, and vice versa, according to the Rev. Jon Perez, a member of the Lutheran-Episcopal Coordinating Committee that keeps tabs on clergy exchanges.

Clergy exchanges drew fresh attention in November when the Rev. Michael Last, a retired ELCA bishop, accepted a call to serve as interim rector at St. John's Episcopal Church in Mason City, Iowa.

While most congregations using the practice are still rural, according to Perez, who serves as vicar of Epiphany Lutheran and Episcopal Church in Marina, California. But it's increasingly common to see clergy exchange used in cities.

Urban congregations increasingly need ministry specialists, he said, and


(Continued on page 25)



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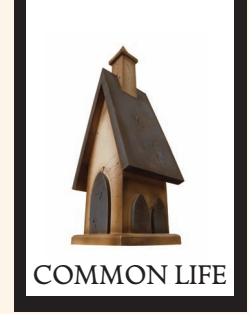
The Rev'd. Dr. Keith Ward: British cleric, philosopher, theologian, scholar, and author of over 20 books. Dr. Ward is a Fellow of the British Academy, former Regius Professor of Divinity, University of Oxford and Canon of Christ Church, Oxford.

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Community of the Franciscan Way

Principal Acts of Prayer

By Leigh Edwards

A priest friend once said, “The Daily Office will save your life.” True. Subtly and irrevocably, a commitment to praying daily the prayers of the Church, especially with others, turns upside down the routines and comforts of anyone willing to take on the discipline. I’ve seen it happen multiple times, taking anywhere between one and six years. If drawn into a commitment to prayer, the Christian inevitably comes to a point where her life seems almost unrecognizable to a recently younger self. It’s a beautiful, discomfiting, and slow alteration, and though its end differs as much as does each person, it is the way that most become a part of the Community of the Franciscan Way.

Before coming to the community, I spent more than four years in intentional communities, which shaped my reception into the community where I now find myself. I still love my former housemates dearly, but we were a house with few common practices except the ones we created for ourselves, inevitably ones added to our already enormous to-do lists. Our struggle to enact the intimacy and commitment to one another that we imagined only highlighted what I think is the inherent flaw with “intentional communities,” namely, that they need be intentional. Needing to name our shared life with other Christians highlighted its unsuitability to the habits we had. I have learned since that the struggle to find time to “connect” or simply be at home together is a challenge that follows more communities than just ours.



CFW members relax together on a snowy day in North Carolina. Leigh Edwards photo

The primary motive to seek intentional community — namely, a *temporary* lack of commitment to any family — is also the ill that plagues communities. Right now, the general model of middle-class life in America is to live with roommates after college — likely either already part of your friend group or someone with whom you get along but upon whom no expectations are placed beyond paying rent and leaving the place clean and

(Continued on next page)



Many friends enjoying a traditional breakfast of grits and eggs after Morning Prayer.

Colin Miller photo

(Continued from previous page)

quiet-ish. This is the young adult limbo between college and moving in with the person with whom you will be bound, hopefully by sacrament and children.

It is often in this time between adolescence and marriage that Christians pursue something like “intentional community.” Inherently each person is looking forward to goals, career, and friendships that will extend beyond the time in this particular household. In my case, we struggled, despite our affection for one another, to find compelling reasons to put aside our *chosen* friends, avocations, and work to sacrifice a few precious hours a week with our housemates to ... do what?

Perhaps the issue was that we were not really sure what we were supposed to do together. We already had Christian friends and churches with whom we each prayed and did not live, and these were the churches and friends we were committed to first, and more long term, than the ones in our houses. The challenge was always to persuade ourselves to take more of our free time to spend with *these* people in *this* house. We struggled to explain why these (temporary) relationships in particular should merit the sacrifice of

time that would otherwise go to Christian friends we would make the effort to stay in touch with after this community ended.

With some anxiety, I moved out a year before the community disbanded. I promised to give myself at least a year of guiltless quiet in a “normal” small, two-bedroom apartment. In some ways this terrified me. I had always had people to go home to and scheduled activities to assure me I was not alone. Questions plagued my decision to move out. Was I dooming myself to a life of mid-20s loneliness and malaise? Was I distancing myself from my Christian vocation? Was I only going to exacerbate, rather than alleviate, the stresses in my life?

As it turned out, moving into my own apartment was wonderful. My roommate, Kelly, came along and was someone who I hoped would help support and maintain this newly gifted space. One way I had assuaged my anxiety about moving out of my former house was to commit to praying the Daily Office with my church and to spending time with my fellow parishioners. Kelly began to come along to Morning and Evening Prayer, a couple of blocks away. She had only recently come to Christianity, con-



The altar in Clare Chapel, Maurin House.

Colin Miller photo

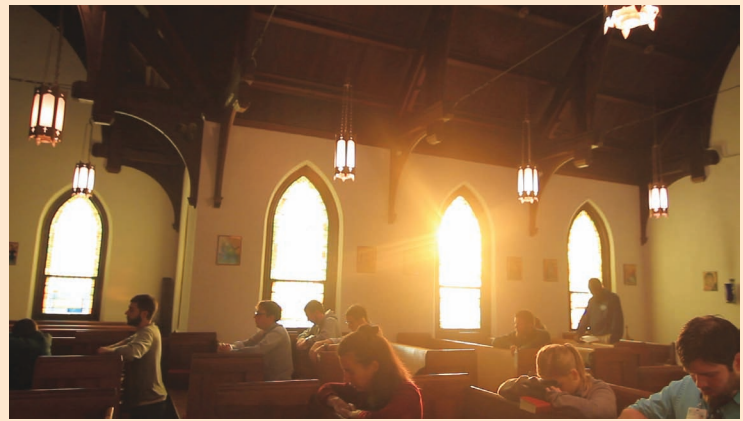
verted via a nondenominational Christian group in college. She was a good sport, and even prepared to brave the Maurin House, a nearby Episcopal Catholic Worker house that was a part of the Community of the Franciscan Way.

As we prayed the Offices and Compline at the Maurin House, often around meal times, we found ourselves eating with the other folks who prayed. And the more committed we became to these prayer times, the more we said *no* to other demands on our time. The prayer began transforming our lives, not least as we spent more time with people we may not otherwise have chosen as friends. This time, our bond was not an abstract commitment to Christians spending time together, but a common sharing, to different degrees, a defining rhythm of life: daily prayer and Eucharist.

Soon, a married couple from the church returned to town and wanted a place to live. Kelly hoped to move in with them, and I — affected by the difficulty of the last four years — resisted. When faced with the question of why any of us would take time out of our schedules to be some sort of meaningful community, I saw that our common prayer already provided an answer. Following my prayer with people to whom I was already bound, I moved in this time not to participate in “intentional community” but simply to share the burdens and joys of life.

A cohesive *common life* — community — can only be about, simply, the Church. If the disciplined round of prayer does not naturally yield community, then it will serve as a source of dissonance. The fact is that the only real unity we broken sinners can know is founded on life in Jesus Christ. We come to know Christ fully through the gracious reordering of our dis-

(Continued on next page)



Pilar Timpane photos

The Daily Office (top) is prayed Monday through Friday at St. Joseph's Episcopal Church, which many members of the CFW attend. Two residents of the Maurin House (bottom) enjoy dinner together.

Community of the Franciscan Way is an Episcopal Catholic Worker community in the Diocese of North Carolina, composed of seminarians, lay persons, and clergy, that seeks a life of prayer, simplicity, study, and fellowship with the poor. The source and goal of members' life together is the Daily Office and Eucharist according to the Book of Common Prayer in conjunction with a commitment to the corporal works of mercy, particularly among the poor. CFW seeks ways to support resident clergy who would sustain the liturgical life of Clare Chapel, located in the main hospitality house, as well as to be present on the streets of Durham. Please be in touch if you are interested: cfw.dionc.org.

Images by Pilar Timpane are from her short documentary *Christ Room* (2013), presenting a day in the life of Maurin House in Durham, a modern community in the tradition of Dorothy Day and Peter Maurin's Catholic Worker movement. The Rev. Collin Miller, founder of Maurin House, calls it a place where community can be formed through daily prayer and meals with people who would not otherwise meet.



The San Damiano crucifix, a hand-painted ordination gift for a priest in the community, is a sign of the Franciscan patronage of the community and Francis's own personal sacrifice of everything to serve and suffer with Jesus. Excerpts about St. Francis are read each night at Compline as a reminder of the call to love of our Lord Christ and his poor.

Colin Miller photo



(Continued from previous page)

ordered lives — that is, through worship of the Lord. For this reason, the Church rightly presents us with Morning and Evening Prayer and the Holy Eucharist as the principal acts of Christian life. It seems that Christians sensing a lack of community should first look to a commitment to these common habits as a remedy. These gifts form our true unity, and so should be the focus of any commitment to charity for one another. However else this community may come to look, it must be founded upon common prayer and celebration of the Eucharist, or else it is in vain.

I have found, as well, that making worship, rather than companionship, the means and goal of life together allows the rest to fall into place. Gone is anxiety about having to keep everyone satisfied so that they will hang around. Gone, moreover, are disputes about community identity or what our “ministry” is. People may come and go, without worry or instability, because the prayers dictate our life, and they may continue even with only one person present. Our people, called the Community of the Franciscan Way, have decided to order their lives — to varying capacities — to the services of the Church. True, we eat together, some of us live in houses together, we forbear with one another, we offer hospitality, but the community is not a “ministry.” We pray we are not attached to these activities as they look now for each of us, and want to be open to our vocations leading otherwise. If and as change comes we will still pray, because we are members of the Church who pray in order to save our lives.

Leigh Edwards is an editor and tutor at Durham Editors in North Carolina.

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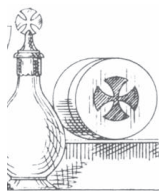
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Monasticism's Future

Review by Mother Miriam

Finally, after 50 years, a Roman Catholic woman religious is evaluating the effects of the Second Vatican Council on religious life! Those of us who were in high school during the turbulent early 1970s watched Catholic teaching orders go from traditional habit to modified habit to street dress in a very short time. As a Sister of St. Joseph, Carondelet, and an attorney and canon lawyer trained at Louvain, Belgium, Sister Amy Hereford is well qualified to evaluate these changes and begin exploring how the next generation of apostolic religious orders will evolve.

Sister Amy riveted my attention with a graph to show how dissimilar the demographic curve for American religious is to the demographics of the general U.S. population. Roughly 60 percent of the general population is younger than 55, but this is true of only 3,000 (5%) out of 57,000 religious. The inevitable communal situation in nearly every order is that the dominant and aging “cohort,” as she calls it, is in leadership. These were the sisters energized to stay in religious life after the Council. Now that this older generation is aging, the very attraction that brought these few new members into community is slipping away. Younger sisters were attracted to the apostolic orders by the heroic witness of the immediate post-Vatican II sisters not only to gospel values, but also to a vast horizon of possibilities for an educated professional woman. Change to accommodate young religious is not happening, but rather the few young religious are committed to caring for the aging sisters.

Her purpose in writing this book is to encourage the “minority cohort” to discern the shape of religious life for the next generation: “Our task is to imagine the future of religious life in the next fifty years. We are committed to do honor to our heritage and make choices to adapt the life to the new reality in which we find ourselves” (p. xiv).

The remainder of her introduction works through a sociological model by Margaret Wheatley and Deborah Frieze, based upon organizational lifecycles with the conviction that the hope for religious life will be in small, face-to-face communities. But where is the discernment of God's will in this, and what has she learned from monastic history? Sociology is nei-

ther spirituality nor good theological reflection.

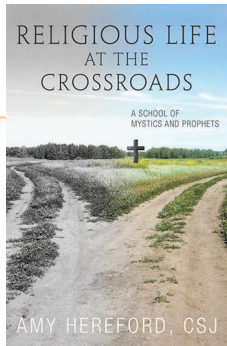
Sr. Amy tells the history of religious life in fewer than 40 pages, interpreting its development as an evolutionary story from the Mideast deserts to the monastery, the mendicants, and lastly the apostolic orders of the West. She observes briefly that eastern monasticism is still today a unified movement within Orthodoxy, although there are many monasteries and communities within the Orthodox Church. But there is no mention of the contemplative Carthusian and Carmelite orders, historically always few in numbers and disproportionately influential in spirituality.

As a Sister of St. Joseph, Carondelet, with a modified Jesuit Rule, she never quite sees beyond her apostolic order's perspective. While she acknowledges that Benedictine monasticism and the mendicant orders exist today, she sees their place diminished within the sociological structure of the institutional church. Her assumption seems to be that new needs of God's people and God's call, revealed through the apostolic orders, show that the charism of the desert can never go back to its primitive roots. I find that shortsighted and in danger of limiting God's work in the world, for the monastic witness is not a numbers game, or interested in “success” as contemporary American society defines it. The inspiration of the consecrated anonymous self-oblation to God of the contemplatives points to the continued efficacy of prayer and hunger for the divine.

As a good scholar passionately interested in her subject, Sr. Amy surveys the literature for alternative models of community and trends into new forms of religious community. These include Dietrich Bonhoeffer's New Monasticism in his pre-World War II seminary in Germany, Brother Roger and Taizé, Dorothy Day and the Catholic Worker movement, and Jean Vanier and L'Arche. She categorizes the common threads that she finds in these Protestant and ecumenical and non-monastic Roman Catholic communities under topics of spirituality, mission, and community — the very things she has been formed to see as a Sister of St. Joseph. There is nothing new here.

Her legal training shows in the crafting of her chapter on “Seeds of Newness.” She identifies these seeds as charism, community, connectivity, consciousness, and contemplation, and concludes that

“Our task is to imagine the future of religious life in the next fifty years. We are committed to do honor to our heritage and make choices to adapt the life to the new reality in which we find ourselves.”



Religious Life at the Crossroads

A School for Mystics and Prophets

By **Amy Hereford**, CSJ. Orbis. Pp. 232. \$20

“charism will be important as we [the minority cohort] explore the future, which may see a convergence of all the riches” — seeds of newness in contemporary society and particularly in emerging religious life (p. 115). I am not convinced that she has said anything yet about the shape of future religious communities. Of course, charism is a key concept. God is the One who calls and gives the gift of religious life for his own purpose.

The last half of the book looks at how the traditional vows of poverty, chastity, and obedience could be seen as alternate economy, alternate politic, and alternate “relationality” that build consistently upon the marginality of religious life in its prophetic role for the Church. The most interesting chapter was Sr. Amy’s exploration of governance and formation in grassroots communities formed after 2000. She looks at Occupy Wall Street and Rutba House’s Twelve Marks of New Monasticism. If *Religious Life at the Crossroads* were my only reference, my impression of the Twelve Marks would be of a commonplace apostolic order’s rule. Sr. Amy refines the Twelve Marks into three topics of “Contemplative Dimension,” “Relationships in Community,” and “Community in Relation: Mission.”

While this may serve her thesis that the evangelical New Monastics are similar to the mission and lifestyle desires of the “minority cohort” in Roman Catholic apostolic orders, it loses the freshness of these young evangelicals feeling their way toward authentic and godly community. For instance, the original first mark, “Relocation to the abandoned places of Empire,” means a willingness of this group to live a gospel witness in the slums of America’s inner cities, just as Jesus ate with sinners

and tax collectors in first-century Judea.

The 12th mark is “Commitment to a disciplined contemplative life.” The progression from a rejection of “Empire” to a disciplined contemplative life parallels the founding of many monastic communities and religious orders, including the Anglican Sisters of St. Mary in the mid-19th century, as they rediscovered God’s original calling of the Desert Fathers and Mothers to contemplative life and struggle against the wiles of Satan in this world. Sr. Amy reverses the order of these marks to give first place to contemplative prayer and last place to “relocation to abandoned places of Empire.” The reversal dilutes the power of the call and the spiritual journey of every person that the traditional Church strengthens by teaching purgation, illumination, and finally union with God.

Why would any devout Anglican read this book? I believe that the Benedictine spirituality embedded in the Book of Common Prayer gives us all a love of the “School of the Lord’s Service.” Further, the state of the religious life is a barometer of the Church’s health. Every religious order in the Episcopal Church today has struggled with the same issues of a top-heavy aging number of sisters or brothers. My constant prayer is that we will arrive at some of Sr. Amy’s hopeful conclusions of a “school of mystics and prophets” without the activist’s emphasis on sociology and the human side of the work of God. Sr. Amy’s great service has inspired me to read more about Rutba House and Shane Claiborne’s thought in New Monasticism. The title says it all: we are still reading the road signs before choosing the next fork.

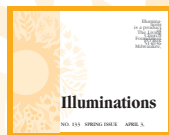
Mother Miriam is superior of the Community of St. Mary in Albany, New York.

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BOOKS

Charles Grafton's Counterpart

Review by John D. Alexander

The name of Oliver Sherman Prescott has long been familiar to students of the Ritualist Movement in 19th-century American Anglo-Catholicism. Until now, however, Prescott has appeared only as a supporting character in studies of other figures and events, such as those surrounding the short-lived Order of the Holy Cross established by Bishop Levi S. Ives in North Carolina in 1847, the Society of St. John the Evangelist (SSJE) founded at Cowley in Oxford by Richard Meux Benson in 1866, and the controversies at St. Clement's Church, Philadelphia, where Prescott was rector from 1876 to 1881. Prescott plays a key role in the biography of his younger contemporary, Charles Chapman Grafton, Bishop of Fond du Lac from 1888 to 1914, with whom he shared a lifelong but sometimes troubled friendship. It is high time that we had a published biography of Prescott; Canon Zimmerman's meticulously researched study fulfills this need admirably.

Zimmerman paints a compelling portrait of a hard-working but combative parish priest, quick to take offense, and often at the storm center of controversy. Prescott was subjected to four successive heresy trials in Massachusetts between 1850 and 1852. Again, he was put on trial in Pennsylvania for his ritual practices at St. Clement's in 1880. At the same time, his relations with Fr. Benson, superior of the SSJE, deteriorated; Benson secured Prescott's resignation from St. Clement's in



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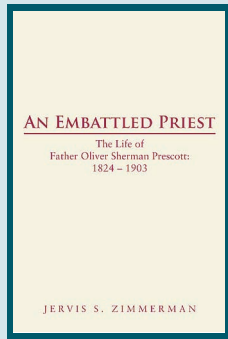
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An Embattled Priest

The Life of Father Oliver Sherman Prescott 1824-1903

By **Jervis S. Zimmerman.**

AuthorHouse. Pp. 152. \$27.99, \$16.95 (paper), \$3.99 (ebook)

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1880 and released him from his life vows in 1882. Prescott served a variety of parishes in his 53 years of ordained ministry, but often stayed no more than two or three years in one place. His longest tenure was as rector of the African-American parish of St. Luke in New Haven, where he served seven years until his retirement in 1900.

Always professing his loyalty to the Episcopal Church, in times of controversy Prescott also insisted on his rights according to the canons. At least twice he resigned as rector because of what he saw as vestry violations of his canonical prerogatives. When bishops tried to suppress his ritual practices, he argued that such practices were nowhere forbidden by the church's formularies and that his duty was to defend his parish's rights against infringement by low-church bishops, who tended to argue that what was not explicitly authorized was forbidden. In other words, Prescott consistently resisted rule by the personal whim of those in positions of ecclesiastical authority. Tellingly, his fundamental disagreement with Benson arose from the latter's refusal to provide a written constitution for the SSJE despite earlier promises to do so.

Zimmerman's book fills in missing pieces in the story of Prescott's relations with Charles Chapman Grafton. Despite a friendship of more than 35 years, in 1888 Prescott

— then canonically resident in the Diocese of Fond du Lac — opposed Grafton's election there as bishop. In his autobiography, Grafton mentions this opposition to his election by a priest who had been a lifelong friend as a cause of considerable pain, but it was never clear why Prescott adopted this stance. Zimmerman shows that Prescott believed Grafton was betraying his earlier commitment to start an American men's religious order to continue and expand their previous work together as members of the SSJE. At the time, Prescott saw Grafton's consecration as marking a final parting of ways between them, although in later years they seem to have renewed their friendship.

Although generally well written, Zimmerman's book would have benefited from more stringent editing to eliminate certain stylistic infelicities. For example, he refers to Prescott's ordination to the *deaconate* where *diaconate* would be the preferred spelling. But that is a minor complaint. To read Prescott's life is to experience the history of 19th-century American Anglo-Catholicism from the vantage point of a dedicated if somewhat volatile parish priest in the thick of the controversies of his time. Zimmerman has performed a great service in making Prescott's story available to us.

The Rev. John D. Alexander is rector of S. Stephen's Church, Providence.



Survival Skills

Review by Leonard Freeman

American Hustle

Directed by
David O. Russell
Columbia Pictures

There is corruption and evil, and then there is what people will do to survive when their lives are a mess and all the options are poisonous. The main characters in *American Hustle* are not saints, but they could be first cousins of Abraham and Sarah, or Rahab, who practiced their own deceptions to survive in a troubled and troubling world.

American Hustle has been nominated for 10 Academy Awards, including best picture, best director, and acting nominations for four of its five main leads: Christian Bale, Amy Adams, Jennifer Lawrence, and Bradley Cooper. The acting is terrific, the story grabs you with nary a moment's letdown, and all the technical bits (editing, script, costumes, period connection, and music) are spot-on. And belief, faith, politics, patriotism, and survival are all addressed without sounding like a "message" movie.

Irving Rosenfeld (Christian Bale) has been a con man most of his life. When your options are limited, he opines early on, you learn to survive. As a child Irving helps his father's glass business and family survive extortion from mobsters by taking it upon himself to break other stores' windows to create business for dad. Now a grown, overweight Bronx boy with a bad combover hairpiece, he still breaks a window or two on behalf of the glass store, which he now owns, but his real gift is in scamming other lowlifes in need. "Everybody at the bottom crosses paths in a pool of desperation," Sydney Prosser (Amy Adams) tells him, "and you're there waiting for them."

Sydney, a down-and-outer who has done what she can from her own "limited options," is the one with whom Irving actually has fallen in love. After all the years of scamming to survive, he believes he has met someone he can be "real" with. "I could finally be myself," he says, "without embarrassment, without shame."

The two enter into business together, she becoming Lady Edith Greensleeves with supposed London banking connections, so that they can con crooked bad-credit business owners into paying them a fee to pursue financing they will never deliver.

Enter FBI agent Richie DiMaso (Bradley Cooper), who entraps and then turns them to follow his own big scheme to snare crooked, corrupt politicians.

"Some of this really happened," says an on-screen opening, and it did during the late 1970s Abscam scandal. A classic FBI sting caught politicians taking cash on-camera from a supposed Arab sheik to grease the wheels of political favors for Atlantic City casinos. *American Hustle's* version turns the angle to have fictional Mayor Carmine Polito (Jeremy Renner) trapped by the sting as well. He's a good guy whose main interest is in casinos creating new jobs for Camden, but the overreaching DiMaso forces Irving to entrap him. DiMaso's ego then gets sucked in until the deeper and deeper schemes he pushes them into look to bring insoluble disaster all around.

Complicating all this is Irving's actual wife, the flaky Rosalyn (Jennifer Lawrence). True to form, Irving started out conning Sydney as well, until their relationship grew into something more. Wheels within wheels, spinning all the way.

To say more would ruin a very good film centered on our human need to believe. "We're all conning ourselves to get through life," Irving says. "We leave out the risk and the ugly truths."

This need enables Irving and his cohort to do what they do. And it pushes these characters, and the audience, to be real: to move past the cons and shucks of life to honesty, even if with regret. As Irving tells us, "The art of survival is a story that never ends." There is something of gospel grace here.

The Rev. Leonard Freeman writes at the weblog poemsperday.com.



"Some of this really happened," says an on-screen opening, and it did during the late 1970s Abscam scandal.

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The magazine nurtures all of us with rich articles that convey sound theological teaching, and presents balanced coverage of critical issues. The stewardship of our time and finances is grounded in our love for our Lord's Church. We believe THE LIVING CHURCH contributes directly to the well-being of the Church and her people. It is a cause worthy of support through the giving of our time, talent, and treasure.

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Clergy Exchanges on the Rise

(Continued from page 7)

they're looking beyond their own denominations. Signs of that burgeoning trend are visible, he said, in New York, Detroit, and San Francisco.

In years ahead, urban congregations are apt to need clergy who bring particular experience in such areas as urban revitalization, community development, and ethnic ministry, Perez said.

"Some people look at this from a scarcity aspect because we can't find enough Lutheran pastors or Episcopal priests to serve in rural places," Perez said. "But this is actually kind of an abundance thing. We've got the opportunity to find that right person in an urban environment" and not hesitate if the minister is not an Episcopalian.

The practice of clergy exchange might spread more widely, Rose said, if obstacles on the Episcopal side could be lifted. To that end, she's working this year to make sure more bishops become comfortable with the relevant canons and know how to apply them.

Confusion has cropped up at times, Perez says, such as when installation rites seem to suggest (wrongly) that a minister is being reordained in another tradition. In fact, an Episcopal minister remains an Episcopalian while serving in a Lutheran church and remains accountable to the Episcopal bishop of that diocese.

Such matters are important, Perez said, as judicatories bring varying policies to bear on same-sex marriage. For an Episcopal priest, the diocesan bishop's policy prevails.

Churches in America lag behind their Canadian counterparts in ecumenism partnership, Perez said. He'll make an observation trip this year to Canada, where Lutheran and Anglican bishops have held retreats together and where a joint Lutheran-Anglican catechism is in the works.

*G. Jeffrey MacDonald
TLC Correspondent*

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Sanctity is the point: a point to which, in this life, we never quite arrive and yet “things done” and “left undone” cannot blunt the sharp edge of God’s dividing word. “You shall be holy, for I the Lord your God am holy” (Lev. 19:2). “I am the Lord!” resounds four times in a short text. Additional commands pile up: you shall fear your God; with justice you shall judge your neighbor; you shall love your neighbor as yourself (Lev. 19:14,15,17). The last command, too often associated solely with the New Testament, shows God’s concern for those at the center of the community as well as the resident aliens among them.

To protect the broader community, especially the vulnerable, prohibitions are proffered at length. Consider the list, adding the words “You shall not” to each item: reap to the very edge of your field, strip your vineyard bare (leave the leftovers for the poor of the land), steal, deal falsely, lie, swear falsely, defraud your neighbor, keep for yourself the wages of a laborer until morning, revile the deaf, put a stumbling block before the blind, render unjust judgment, be unfair to the poor, defer to the great, go around as a slanderer, profit by the blood of your neighbor, hate in your heart anyone of your kin, take vengeance or bear a grudge (Lev. 19: 9-18). Unless there is constant vigilance in recognizing that there are things to be “left undone,” social cohesion and civility would immediately collapse. Sanctity, in this bracing list of commands and prohibitions, is about something akin to a decent human life. This does not come to us naturally. We have to be told. “I am the Lord.”

Consider this question about yourself and your neighbor. “Do you not know that you are God’s temple, and that God’s Spirit dwells in you?” (1 Cor. 3:16). Take time with this statement: “God’s temple is holy, and you are that temple” (1 Cor. 3:17). Since

God is in the temple of your body, and since God cannot be divided, God is sustaining all things in you. Thus, “all things are yours.” Indeed, “all belongs to you, and you belong to Christ, and Christ belongs to God” (1 Cor. 3:22-23). So enriched, we go out both to ourselves and our neighbor to love and care for and respect “the body.” This does not come to us naturally. We have to be told, “God’s temple is holy, and you are that temple.”

Fortunately, there is something at work deeper than a simple command. “You have heard that it was said,” Jesus reiterates, showing both his respect for the law and his authority to interpret its present meaning. “But I say to you,” he continues, voicing the law’s fulfillment in a superabundant righteousness (Matt. 5:38-48). If abused, turn the other cheek. Go the extra mile. Love your enemies. Is this a call to absolute nonresistance (Daniel Patte)? Or, is this a plan of nonviolent resistance to the principality of this age (Walter Wink)? In either case, we are struck by the impossibility of what is commanded, and that may be precisely the point. Only the inner working of love given by God — a divine love — can help us in the real living of our real lives.

Love your enemies. “This commandment would actually be impossible and, consequently, monstrous if Christianity consisted only in the commandment to love. But Christianity is not only the commandment but also the *revelation* and the *gift* of love. ... In this is the staggering *newness* of Christian love — that in the New Testament man is called to love with divine love” (Alexander Schmemmann, *The Eucharist*, p. 136).

Look It Up

Read Ps. 119:36. An infused heart will incline.

Think About It

Love insinuates.

Listen to Him

An open ear hears the Lord speaking in both a distant past and in the present moment. The Word is an invitation, indeed, an imperative. “Come up to me on the mountain, and wait there” (Ex. 24:12). Waiting, Moses receives “tablets of stone, with the law and the commandments.” These words, however, encode and await fulfillment in the eternal Word of the Father. “We ourselves,” says St. Peter, “heard his voice come from heaven, while we were with him on the holy mountain” (2 Pet. 16:18). “You do well,” he continues, “to be attentive to this as to a lamp shining in a dark place, until the day dawns, and the morning star rises in your hearts” (2 Pet. 1:19). What did Peter hear upon the mountain? “This is my Son, my beloved, with whom I am well pleased” (2 Pet. 1:17). To hear these words as addressed to him who is the Son of God by nature, and to us who are sons and daughters of God by adoption and grace, is to know that the glory of the head of the Church spills over and into every member.

Returning to Moses, we sense the coming of the word of the Lord upon the holy mountain as a new creation, which we know as consummately true in Christ Jesus. “The glory of the Lord settled on Mount Sinai, and the cloud covered it for *six days*, and on the *seventh day* he called to Moses out of the cloud” (Ex. 24:16). This week may suggest a new creation; certainly epiphanic fire and cloud reveal “the appearance of the glory of the Lord” (Ex. 24:17). In this new glory, receiving divine words, Moses “was on the mountain forty days and forty nights” (Ex. 24:18). To be with God is to stay with God. To hear the Word is to meditate.

“Six days after Peter had acknowledged Jesus as the Christ, the Son of the living God, Jesus took with him Peter and James and his brother John and led them up a high

mountain, by themselves” (Matt. 17:1). Again, listening to St. Peter, we “do well to be attentive to this as to a lamp shining in a dark place” (2 Pet. 1:19). For we, the intimate friend of Jesus, go up with him in faith to the holy mountain. We see the bright overshadowing cloud, and from it we hear a voice: “This is my Son, the Beloved; with him I am well pleased; listen to him!” (Matt. 17:5). Listening, we fall to the ground and are overcome with fear, for the God of all being has spoken. Jesus, in perfect tenderness, says to us, “Get up and do not be afraid.” We rise and see only Jesus. Moses and Elijah ride secret chariots back to heaven. The world is again as it was, and yet the world is new because it is transfigured. In Jesus we see — by faith — Moses and Elijah, a blazing countenance, a bright cloud, and we hear overwhelming words. We listen to him and look to him because in him we find “whatsoever things *are* true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise” (Phil. 4:8). Thinking of these things, we are thinking of the Lord Jesus.

Standing on the holy mountain with Jesus, we stand within and look out over an ever-expanding mystery. *God* is a very small word for an inexhaustible gift.

Look It Up

Read Ps. 2:7 for background.

Think About It

Give the early morning to the “morning star.”



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The Rev. **Grace Burton-Edwards** is rector of St. Thomas', 2100 Hilton Ave., Columbus, GA 31906.

The Rev. **Patrick A. Campbell** is rector of Redeemer, 655 Hope St., Providence, RI 02906.

The Rev. **Michael Chaney** is missionary for Armstrong Atlantic State University, Savannah State University, and Savannah College of Art and Design. He works out of St. Paul the Apostle, 1802 Abercorn St., Savannah, GA 31401-8122.

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The Rev. **Lesley Hay** is canon for operations at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

The Rev. **John Higginbotham** is rector of Holy Trinity, 1956 Main Rd., Tiverton, RI 02878.

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The Rev. **Kelly A. O'Connell** is rector of St. Stephen's, 24901 Orchard Village Rd., Santa Clarita, CA 91355.

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The Rev. Canon **Mark Stanger** is missionary to Jerusalem and the Holy Land for the Grace Cathedral, and the Diocese of

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Suzanne Willian is advisor to the bishop for development in the Diocese of Newark, 31 Mulberry St., Newark, NJ 07102.

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North Carolina — Joslyn Ogden Schaefer. Virginia — Jeffrey David Higgins, Elizabeth Tomlinson.

Washington — Juan Pastor Reyes, St. John's, Lafayette Square, 1525 H St. NW, Washington DC 20005.

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North Carolina — Elenito B. Santos, St. Paul's, 221 Union St., Cary, NC 27511.

Retirements

The Rev. **Judy Jones**, as rector of St. Thomas', Thomasville, GA.

The Rev. **Laughton Thomas**, as rector of St. Michael & All Angels, Tallahassee, FL.

Deaths

The Rev. **Richard Paul Fowler**, a U.S. Army veteran and longtime leader in the Diocese of California, died at home in San Francisco on Jan. 13 after a long illness. He was 81.

Born in Philadelphia, he was a graduate of the College of William & Mary and Virginia Theological Seminary. He was ordained deacon and priest in 1959.

Fr. Fowler served as an Episcopal priest for over four decades. He was called to serve as associate rector at Church of Our Savior, Jenkintown, PA, then as vicar at St. Martin's, Daly City, CA. From 1966 to 1999 he served as rector of the Church of St. Mary the Virgin, San Francisco.

In the Diocese of California, Fr. Fowler

served as president of the standing committee, deanery representative, member of the Bishop's Placement Committee, and delegate to Diocesan Convention.

He is survived by his former wife, Florence Fowler, of Mill Valley, CA; daughters Kathryn Fowler of San Francisco and Elisabeth Kenneally of Culver City, CA; a son, Richard Fowler of San Francisco; and grandchildren Ian and Nicholas Kenneally.

The Rev. **Marshall T. Rice**, who joined the March on Washington in 1963 as state president of the Episcopal Society for Cultural and Racial Unity, died December 14. He was 79.

Born in South Orange, NJ, he was a graduate of Princeton University and General Theological Seminary. He was ordained deacon and priest in 1959, and served as rector of Church of the Atonement in Fair Lawn and Christ Church in Ridgewood, NJ.

Beginning in the 1980s he was the principal of Marshall Rice Associates, an executive-search consulting firm for nonprofit organizations.

He then served as deployment officer for the Episcopal Diocese of Rhode Island, interim rector of Trinity Church, Newport, RI, and retired associate at Christ Church, Westerly, RI.

Fr. Marshall is survived by his wife, Betty Hofer Rice; daughters Cindy Kirtland of Red Hook, NY, and Alison Kolozsvary of Exeter, NH; a son, Jim Rice of Newport, OR; stepdaughter Sarah Hall Soss of Bradenton, FL; stepson Josh Hall of Charleston, SC; six grandchildren; and three stepgrandchildren. His first wife, Elizabeth Thornton Rice, preceded him in death.

Alan Weirick, a layman and leader of Middle East initiatives by the Diocese of Los Angeles, died Dec. 22 at his home in Claremont. He was 84.

Weirick, a successful real estate investor, was involved in many projects and groups that worked to bring peace and reconciliation to the Holy Lands, including American Friends of the Episcopal Diocese of Jerusalem and the Compass Rose Society

He is survived by his wife of 57 years, Leilani; sons Greg, Brad, and Brent; a daughter, Carolyn; eight grandchildren; his brother; and two sisters.

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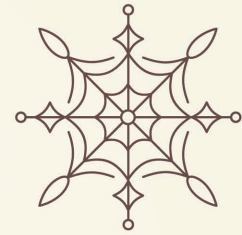
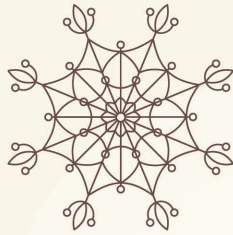
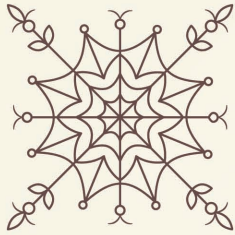
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