

Pax Nashotah

A Faith to Share (or Not)

Would Jesus Coexist?

May 25, 2014

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# THE LIVING CHURCH

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Matthew Payne photo



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LIVING CHURCH Partners

We are grateful to Jerusalem Peacebuilders [p. 25], Trinity Wall Street, New York [p. 27], and the dioceses of Oklahoma and Southwest Florida [p. 28], whose generous support helped make this issue possible.

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

# Benedictine Hospitality for the PB

Presiding Bishop Katharine Jefferts Schori joined in Morning Prayer and Holy Eucharist, attended classes, held a discussion session, and delivered a post-Evensong sermon during a visit to Nashotah House Theological Seminary on May 1. It was the first time that Jefferts Schori had visited the historic Anglo-Catholic institution.

Courtesy and even joy prevailed, and the presiding bishop said she had experienced the seminary's Benedictine hospitality. The Rt. Rev. Edward L. Salmon, Jr., dean and president of Nashotah House, encouraged all students to attend unless their sponsoring bishop forbade it.

Nashotah House, a recognized seminary of the Episcopal Church, has opened its doors to members of other Anglican churches.

Three Nashotah House students — Ezgi Saribay and Tanya Scheff, and the Rev. Terry Star, a 40-year-old deacon of the Diocese of North Dakota



Steve Waring photo

Presiding Bishop Jefferts Schori, the Rev. Canon E. Mark Stevenson, and Bishop Daniel H. Martins worship together.

who was studying for the priesthood — were primarily responsible for prompting Nashotah's board of trustees to discuss a possible invitation to the presiding bishop.

The visit to Nashotah House was already scheduled and announced when Star died overnight on March 4, making a tribute more appropriate than a general homily.

"You could not say no to Terry," Saribay said, adding that Star convinced her to write to the Rt. Rev. Daniel H. Martins, Bishop of Springfield and president of Nashotah's board. Saribay grew up in a nominally Islamic household in the Middle East until the age of 17, when she concluded that she was a Christian. She was baptized soon after and moved to the United States.

In addition to his work with youth on Native American reservations, Star also served on the Episcopal Church's Executive Council, which functions as the church's executive officers when General Convention is not in session. He already had developed a warm personal relationship with Jefferts Schori when he confided in her some years ago that he had his heart set on attending Nashotah House Seminary. Knowing Star, Bishop Jefferts Schori said, she expressed mild surprise at his choice. It was then that Star began urging her to welcome an invitation if one came.

With the possible exception of light rain, events throughout the day at Nashotah House went off without a glitch, but the decision to issue the invitation did not come without controversy. The 31-member Nashotah House board of trustees includes bishops of the Episcopal Church and bishops now affiliated with the Anglican Church in North America. The Rt. Rev. Jack L. Iker, Bishop of Fort Worth, resigned from the board in protest, and the Rt. Rev. William C. Wantland, retired Bishop of Eau Claire, said he would not support the seminary under its current leadership.

In a statement released in February after the resignations became public, Bishop Salmon wrote: "We take no joy that folks who love the House are disturbed by the invitation and it was not issued in any other spirit than that of engaging in mission. The 'Pax Nashotah' is not going to go away. The commitment to the Anglo-Catholic vision of the 'faith once delivered to the saints' is not going to go away. The mission of the House, the direction of the House, the theology of the House is not changing. A visit, even one involving a sermon, will not change what has been bought at a price."

Commenting on the unusual geology of the region of Wisconsin in which the seminary is located, the presiding bishop said that the bowl-shaped lakes, created by retreating boulders, reminded her of primitive baptismal fonts. "It's a wonderful Easter image of stone moved and a baptismal pool remaining, in the midst of God's wild creation," she said. "Terry's study here only added to his conviction about the path he was on, and he continued to push the boundaries outward, so that more might hear deeper truth. He spoke the Word with unforked tongue, challenging the comfortable and comforting the challenged."

*Steve Waring*

## Scrutiny, Patience, Engagement

By Derek Olsen

The Most Rev. Rowan Williams, 104th Archbishop of Canterbury, delivered the 2014 Dunning Memorial Lecture to a packed house in Baltimore on April 3. Williams spoke at the Ecumenical Institute of Theology at St. Mary's Seminary and University, which in previous years has welcomed James Dunn, Miroslav Volf, N.T. Wright, and Stanley Hauerwas. All ticketed seats in the lecture hall were filled an hour before the lecture, requiring overflow seating in another room. The audience was diverse and included Muslim and Jewish guests as well as Christians, including Roman Catholic leaders and the Rt. Rev. Eugene Sutton, Bishop of Maryland.

Filling the room with his presence

(Continued on page 24)

# ARC-USA Studies Moral Visions

The Episcopal Church and the U.S. Conference of Catholic Bishops (USCCB) have jointly released *Ecclesiology and Moral Discernment: Seeking a Unified Moral Witness*, the latest report by the Anglican-Roman Catholic Theological Consultation in the U.S.A. (ARC-USA).

"It is hard to see how our differences in moral theology and ecclesiology will be resolved, and it is not clear to many whether they should be," the report says in its conclusion. "The ecumenical movement teaches that legitimate diversity has its place in the Church, and history demonstrates that this is true. Moreover, the absence or addition of something need not be understood as culpable or blameworthy, nor as endemic or otherwise necessary, nor therefore as permanent or settled. This point holds true especially for churches, like ours, that are committed to continual reform, mutual gift-giving, and inter- and intra-ecclesial reconciliation."

In 2008 the USCCB's Committee on Ecumenical and Interreligious Affairs and the Most Reverend Katharine Jefferts Schori, presiding bishop of the Episcopal Church, asked the ARC-USA to address questions of ethics and the Christian life in the context of ecclesiology, in an effort to achieve greater clarity regarding areas of agreement and disagreement. They were aware that dialogue on these issues was in the offing between the Roman Catholic Church and the Anglican Communion at the international level, and in other bilateral dialogues between churches of various traditions.

The report examines the churches' differing teaching authorities, and differing conclusions, through case studies of ethical questions about immigration and same-sex relations.

The co-chairs of ARC-USA are the Most Rev. Denis Madden, Auxiliary Bishop of Baltimore and chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, and the Rt. Rev. John C. Bauerschmidt, Bishop of Tennessee.

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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.

**Canon Trevor Dennis:** Former Vice Dean and Canon Chancellor at Chester Cathedral. Canon Dennis was tutor in Old Testament Studies at Salisbury and Wells Theological College and has authored several books examining the relevance of Biblical stories to our own lives.

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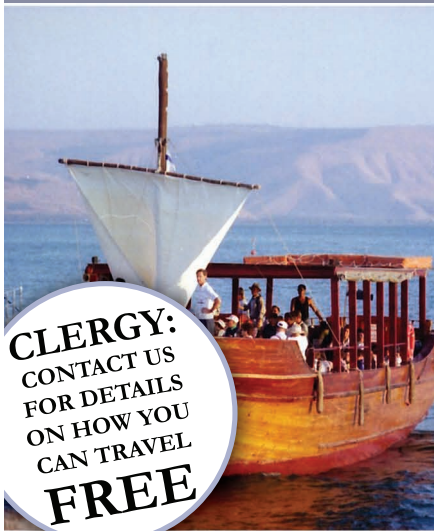
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David Skidmore photo

**VIII Fond du Lac:** The Rt. Rev. Matthew Alan Gunter was ordained and consecrated as the eighth Bishop of Fond du Lac April 26. Gunter succeeds the Rt. Rev. Russell E. Jacobus, who retired after serving for 19 years. Presiding Bishop Katharine Jefferts Schori led the service as chief consecrator and the Very Rev. William S. Stafford, dean emeritus of the University of the South's School of Theology, preached. Special guests included the Rt. Rev. Joseph Garang Atem, Bishop of Renk in the Episcopal Church of South Sudan. David Neff, longtime music director at Gunter's former parish, composed a new anthem, "Go Preach My Gospel" and led a diocesan choir at the service.

## Power of Women's Prayers

The conference "Anglican Women at Prayer: Weaving Our Bonds of Affection" brought about 120 women to Virginia Theological Seminary and connected them to another 17 women in Tanzania.

Jointly sponsored by the Society of the Companions of the Holy Cross (SCHC) and the Center for Anglican Communion Studies at VTS, the gathering offered a diverse group of women opportunities to share their experience of prayer, especially as they told their stories and prayed.

Phoebe Griswold, a member of the SCHS and conference chairwoman, encouraged participants to "expand [their] capacity to pray and respond to our God" and seek "to connect with God in even deeper ways."

Both the Archbishop of Canterbury and Presiding Bishop Katharine Jefferts Schori sent greetings to the conference, which met March 14-16. Archbishop Justin Welby said that he received news of the conference "with much joy," noting that his first priority as archbishop is a commitment to the renewal of prayer and religious life.

The Center for Anglican Communion Studies arranged a web connection so 17 women seminarians at

Msalato Theological College near Dodoma, Tanzania, could participate; the center has an established partnership and exchange program with Msalato. The Tanzanian women introduced themselves on screen, sang together, and were led in prayer by the first woman ordained in the Diocese of Central Tanganyika.

The conference keynoter, the Rev. Eleanor Sanderson, is vicar of St. Alban's Parish, Eastbourne, in the Diocese of Wellington, New Zealand. Drawing on both Celtic and Oceanic weaving customs, she envisioned God weaving together the lives and prayers of participants with threads of affection, creating the fabric of community. In her experience, "women gathered in small groups to pray ... is one of the consistent expressions of the Church."

Anglican women around the world, though their purses may be empty, offer what they have — their prayers — to the Church.

Participants also heard Sanderson in dialogue with Zeyneb Sayilgan, a Muslim Luce Visiting Scholar at VTS, on the practice of prayer from an Islamic woman's perspective.

*Grace Sears*

# Bishop Robinson to Divorce

The Rt. Rev. Gene Robinson has announced in messages to the House of Bishops and to the people of the Diocese of New Hampshire that he and Mark Andrew will be divorced.

Bishop Robinson, who serves as a senior fellow at the Center for American Progress, wrote about the decision at greater length in his regular column for *The Daily Beast*.

“While the details of our situation will remain appropriately private, I am seeking to be as open and honest in the midst of this decision as I have been in other dramatic moments of my life — coming out in 1986, falling in love, and accepting the challenge of becoming Christendom’s first openly gay priest to be elected a Bishop in the historic succession of bishops stretching back to the apostles,” he wrote in the column.

“As my marriage to Mark ends, I believe him to be one of the kindest, most generous and loyal human beings on earth. There is no way I could

ever repay the debt I owe him for his standing by me through the challenges of the last decade. I will be forever grateful to him, and as I tell couples in pre-marital counseling, ‘Marriage is forever, and your relationship will endure — whether positively or negatively — even if the marriage formally ends.’”

Robinson and Andrew gave a glimpse of their home life in *Love Free or Die*, director Macky Alston’s documentary about Robinson’s life as a bishop and the Episcopal Church’s decades-long debates about sexuality, ordination, and whether to bless same-sex couples.

Andrew and Robinson had been a couple since meeting each other in the late 1980s, and they participated in a wedding ceremony in 2008, soon after New Hampshire made same-sex marriage legal.

Andrew is a longtime employee of New Hampshire’s department of health and human services.

# Mississippi Elects from Within



The Rev. Brian and the Rev. Kyle Dice Seage greet the convention.

The Diocese of Mississippi elected a Jackson-area rector as its bishop coadjutor May 3. The Very Rev. Brian R. Seage, rector of St. Columb’s Church, Ridgeland, since 2005, was elected on the fifth ballot from a slate of five.

Seage, 50, held a majority in the lay order from the first ballot, and gained a slight majority in the clergy order by the third ballot.

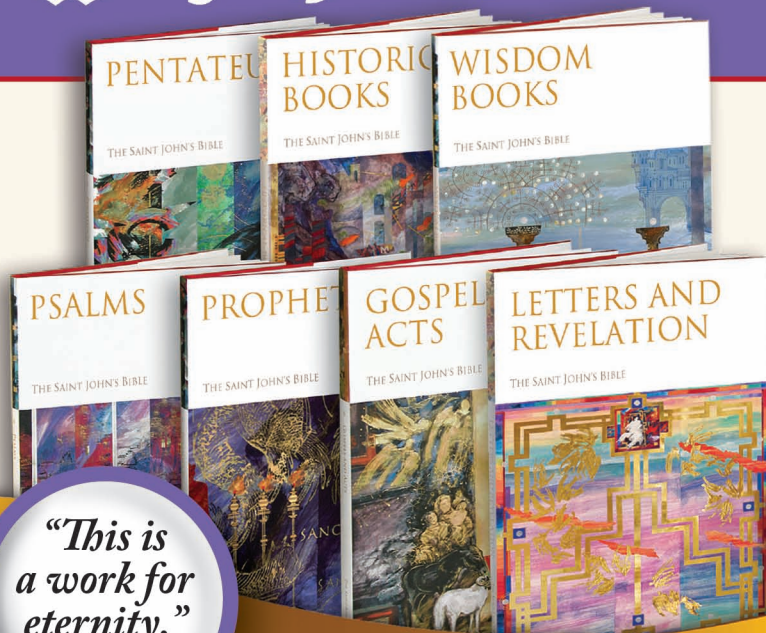
The Rt. Rev. Duncan M. Gray III, the diocese’s ninth bishop, intends to retire in February 2015.

Seage, 50, is an alumnus of Pepperdine University and Seminary of the Southwest. He was ordained to the priesthood in 1998. Seage’s wife, Kyle, is rector of St. Philip’s Church in Jackson.

The slate also included:

(Continued on page 25)

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ABOVE: Bishop Grafton (back, left) visits the rectory of St. Mark's, Waupaca, in 1898. The Rev. Hugh Burleson (back right) was the son of the Rev. Solomon Burleson, vicar at Holy Apostles, Oneida. Also pictured are, from left, Helen Ely Burleson, Martha Burleson, and Abigail Burleson.

Photos courtesy of Diocese of Fond du Lac Archives



# BISHOP GRAFTON and the 21st-century Church

By R. William Franklin

In the spring of 1969, I came to Fond du Lac as a Northwestern University student to do research on Bishop Charles Chapman Grafton in the diocesan archives. My subject was the Belgian Old Catholic communities in Door County with specific reference to Grafton's deposition of the later wandering archbishop, J. René Vilatte. I was attracted to Fond du Lac by clerical scandal, but I went back to Evanston transfixed by Grafton's vision of mission in changing times. This reflection returns to that seed planted: Grafton's vision of the mission of a diocese and a diocesan bishop, particularly in times of crisis, and how that vision is applicable to the crises of the Episcopal Church today.

I studied next at Harvard, where my Anglo-Catholicism was nurtured, as was Grafton's. Grafton was born in Boston in 1830. At the age of 14 he was attending the Church of the Advent, which became the principle center of the Oxford Movement in New England. As a student at Harvard Grafton regularly walked from Cambridge to the church, fasting on the way because of his belief in the real presence of our Lord in the blessed sacrament. The Tractarian who most deeply influenced Grafton was E.B. Pusey, and in 1850 Grafton had already purchased Pusey's *Paradise of the Christian Soul*.



From September 1833 John Henry Newman fashioned the *Tracts for the Times* into instruments for a second, Catholic reformation. Newman upheld the Church of England as a "divine" or "ecclesial" institution with a social mission. In the *Tracts* Newman revived the notion of a communal dimension of the Church as the firmest bulwark against "all-corroding, all-dissolving skepticism."

From 1833 to 1882 Pusey strove to recover a communal dimension of Anglicanism through revival of eucharistic worship linked to a campaign for building parishes in the industrial cities of England. In this way Pusey opposed loud voices claiming to represent biblical faith, which were attacking the sacraments and propagating the notion that their type of preaching should be at the heart of Christian worship. Against a one-sided Puritan spirituality that had deprecated the body and its senses and portrayed material externals as signs of hypocrisy in religion, Pusey held up the sacramental life as the noble heritage of the community of Christ.

(Continued on next page)

ABOVE: The pews were full for the service prior to the laying of the hospital cornerstone in 1893. In this view of the interior of Holy Apostles, Oneida (still often called "Hobart Church" in honor of John Henry Hobart), one can see the extensive wood that became kindling in the fire of 1922. Not seen here is the current chancel, added in 1896.

## BISHOP GRAFTON and the 21st-century Church

(Continued from previous page)

For disciples of Pusey, soon known as Puseyites, the Eucharist gave new significance to earth as well as to eternity, to matter and to spirit. In Puseyite parishes justice began to flow from the Eucharist: funds for workers' compensation, funds for worthy burial, and distribution centers for clothing, food, and other necessities. From 1840 to 1889, the bond between worship and social justice was dramatized in Puseyite parishes in commercial districts. Bishop Grafton brought this tradition to Fond du Lac and Wisconsin in 1889.

Following the Civil War, Grafton traveled to England, where he remained until 1870. He is best known for founding during these years the Society of St. John the Evangelist, the Cowley Fathers, with Richard Meux Benson and Simeon Wilberforce O'Neill, the first Anglican religious order for men since the Reformation, which provided further expression of the communal dimension of Puseyism. And Grafton also learned the missional model of Puseyism, particularly its social dimension, which he believed to be the effective way of operating a parish in an industrial, democratic society. He later wrote: "One object I had in mind in going to England in 1865 was to study the new methods of parochial work" (Grafton, *A Journey Godward of a Servant of Jesus Christ* [1910]). During the cholera epidemic of 1866 he served with Pusey in the East End of London, taking the Blessed Sacrament to the sick and dying. And, along with Father O'Neill, Grafton organized the first great London mission in which 140 parishes took part and more than 60,000 people attended services. There were two goals, which would emerge again in the Diocese of Fond du Lac: drawing clergy of different schools together and preaching the fundamental truths of the gospel in language that people could understand, and by this means seeking to win souls to Christ. Grafton saw the revolutionary Christian humanism of Puseyism. As he wrote:

The Movement, of which Dr. Pusey was the center, sought the elevation of mankind and, filled with the love

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Grafton felt the call to a missionary district not unlike Pusey's mission field in the East End of London and industrial Leeds, but the situation was worse than that.

of God, it glowed with an enthusiasm for humanity. It declared that all men were equal before God, and strove to make the sittings in the churches free. ... The Church is all aglow with enterprises ameliorating the condition of labor, making all classes, rich and poor, feel their interdependence, and their duties to one another.... Let us go out of ourselves and live for other men. O! Christian friends and brothers, as we read the lives of these great devoted Churchmen and servants of Christ, shall not our hearts be stirred afresh within us to do something more for the Master's sake, and press on the Kingdom? (Grafton, *Pusey and the Church Revival* [1902], pp. 280-81)

In 1969 these words of Grafton attracted me as a revolutionary Christian response to an age of revolution. In the age of the Vietnam War, I was facing the draft and didn't know if I would be shipped far from home. Martin Luther King and Robert Kennedy had both been assassinated, and our great cities were burning. Even Harvard blew up in the student occupation of University Hall, the police bust of Harvard Yard, and all the chaos that followed.

Much that I held to be sacred seemed to be falling apart, including the university and our nation. And yet the Episcopal Church seemed a solid rock. We had 3,615,643 members. Dwight Zscheile writes of that era:

The Episcopal Church saw its role and purpose in sanctifying society from the center, with access to power and privilege. While other mainline denominations built large churches in the capital during this period, only Episcopalians would presume to call theirs *the* National Cathedral. In the words of Ian Douglas, the Episcopal Church saw itself as "a chosen people among an elect nation." (*People of the Way: Renewing Episcopal Identity* [2012], p. 24)

This is no longer true. We now have fewer than two million members. As Bishop Douglas observes:

Seemingly innumerable congregations are struggling with declining membership while precariously eating away at their endowments in order to maintain buildings and programs that serve increasingly fewer and fewer people. The loss of the national church ideal has resulted in a crisis of identity for the Episcopal Church. It is a cruel irony that the icon of the national church ideal, namely the Washington National Cathedral, has recently been shaken both figuratively and literally to its foundations." (Foreword, *People of the Way*, pp. xiv-xv)

A mixture of simple and ornate adorns the altar of Blessed Sacrament, Green Bay, not long after its establishment just before Bishop Grafton's death in 1912.



I arrived in Western New York in 2010 to find a diocese that had lost 40 percent of its members in the previous decade. The diocesan staff had been reduced to four full-time and two part-time officers. Fewer than half of our parishes are served by a full-time priest. I have sought to translate Bishop Grafton's vision of how a bishop and a diocese can respond to such a crisis.

After serving as rector of the Church of the Advent in Boston for 16 years, Grafton was elected Bishop of Fond du Lac in November 1888. His consents were not refused like those of James De Koven. Grafton's success in the episcopal consent process owed largely to the support of Bishop Horatio Potter of the Diocese of New York. Grafton described Potter as "a broad, liberal, ecclesiastical statesman" who "seemed best to understand my position of being an Evangelical at heart, while in belief a liberal Catholic" (*Journey Godward*, p. 159). Phillips Brooks, rector of Trinity Church in Boston, who would soon have a battle over consents when he was elected Bishop of Massachusetts, gave consent for Grafton while serving on the diocese's standing committee.

Grafton felt the call to Fond du Lac was imperative, to what was practically a missionary district, not unlike Pusey's mission field in the East End of London and industrial Leeds, but the situation was worse than that. We speak today of the "missional church" at a time of economic and demographic decline. That is exactly what the Diocese of Fond du Lac faced in 1889. Grafton's predecessor, Bishop John Henry Hobart Brown (who was younger than Grafton, who was nearing 60 at his election), had broken down "under strain of worry and work." He "fell like a soldier shot down at his post" (*Journey Godward*, p. 160). Out of 33 clergy, only 18 were actively engaged in ministry. Twenty parishes or missions were without clergy. In the whole diocese only nine parishes were self-supporting, and 40 were at mission status and needed support. In a number of small towns, missions no longer held services at all, and people did not even care that services be resumed. Fond du Lac's cathedral was forlorn following a terrible fire, empty, and had a \$15,000 debt. Bishop Brown had once said that he was the first Bishop of Fond du Lac, and might be the last.

There were reasons for this disaster.

First, as Grafton wrote, "poverty was everywhere," in a region of economic decline (*Journey Godward*, p. 154). The pine trees had mostly been cut down, and the lumber industry was moving west. Lumber interests had built up small towns, with their little Episco-

pal churches, but now "the timber kings" departed, taking their money.

Second, Belgian and Czech immigrant labor had been imported into many small towns to work in the woods, cutting trees, and in the timber mills. But the immigrant population could hardly cope when the lumber jobs moved. They had little or no skills. They could not become farmers. They became unemployed and declined into hard circumstances.

Third, many lumber barons had paid for and run small Episcopal churches. There was little or no tradition of stewardship, so when the barons left, the remaining population focused on their own business enterprises and struggled for family maintenance. Grafton wrote: "The duty and privilege of giving to God, in the way of supporting His Church, was little appreciated" (*Journey Godward*, p. 163).

These three points almost completely describe the economic and demographic context of Diocese of Western New York today, faced with the decline of the steel and car manufacturing industries and the Erie Canal in the last 60 years. Then and now, what is to be done?

At first Bishop Grafton tried preaching in Eastern Seaboard churches to gain funds for his diocese. On the first occasion he collected \$9 (about \$225 in 2014 dollars). On a second occasion one man gave him \$10 as he shook his hand at the end of the service (*Journey Godward*, p. 164). The only way to proceed was to change.

Grafton showed faith in the presence of God in the Church. He stopped looking down at his shoes, thinking it was his burden to sustain the Church, and started looking up in thanksgiving for God's presence, which alone would assure its future. Grafton wrote:

I was in no way disheartened. I had a very rich Father. He owned the whole universe. I was His child, and I knew He would give me all that was needed. To share, however, in Christ's riches, one must share in His

(Continued on next page)

## BISHOP GRAFTON and the 21st-century Church

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poverty.... My religious training had accustomed me to go without comfort, and instead of keeping house I took two rooms and boarded at ten dollars a week. This left me something financially to work with.... All that I am and all that I have belongs to God.... I must only take out of His treasury sufficient to meet the proper expenses of food, raiment, traveling expenses, and shelter. The diocese was poor, but for that reason I had been sent to it. (*Journey Godward*, p. 153)

Second, he had confidence in tradition. As he wrote: "In the Anglican Church I heard a living Voice, declaring the ancient Faith, and possessed of the priesthood, the Sacraments, and the ancient worship of the Church. Thus I was led to adopt these two principles for my religious guidance. I believed wholly in Christ and in all He said, because He said it; and in His Church, because it was the living organism through which he spoke and communicated Himself to us" (*Journey Godward*, p. 59).

Third, he moved the diocese from establishment status to being a sent people, urging "adaptation or accommodations" (*Journey Godward*, p. 171). For instance, Grafton welcomed flexibility with Lutherans, for whom there was a "German Mission." Thus, he did not require "adult Lutherans to come publicly forward for confirmation." As he wrote: "They have already witnessed their belief in Christ before a Christian congregation. They have received, too, a pastoral blessing, which is good as far as it goes. On being admitted to our communion I have only asked them to come at a separate service and receive the laying on of the hands of a bishop, and so gain the grace of confirmation" (*Journey Godward*, p. 171).

Grafton also practiced parallel liturgical development with the Belgians. He was aware that 70 percent of the diocese's population was made up of recent immigrants to the United States or their descendants in the second generation. He was willing to accept parallel liturgical developments to reach out to these groups. Former Roman Catholics, mostly Belgians, in Door County had become Old Catholics. Grafton followed his predecessor and permitted use of the Old Catholic liturgy from Switzerland in Belgian parishes that formed a sort of uniate church within the Diocese of Fond du Lac. The clergy serving these parishes took a canonical oath to the Bishop of Fond du Lac, who made annual visitations to Old Catholic Missions for confirmation. But in doing so he made use of their liturgy.

One of these Belgian churches is the Church of the Precious Blood, formed in 1885 with a building com-

pleted in 1889 in Gardner Township, Wisconsin. It was so named to emphasize that, unlike Roman Catholic practice of the time, the parish gave Communion in both kinds. The early clergy were ordained by Old Catholics. Precious Blood was known as an Old Catholic congregation in both name and ritual but it was, from its founding, a mission outreach of the Episcopal Diocese of Fond du Lac.

A second example came as Belgians moved into the city of Green Bay. In 1908, Bishop Grafton gave money to build a new church for Belgians on the north side industrial district, the Church of the Blessed Sacrament. The mission used the liturgy of the Old Catholic Church but was under the episcopal authority of the Bishop of Fond du Lac. For 45 years, services were then conducted in one of the two official languages of Belgium. Today, this congregation is the only Episcopal church that survives in the city limits of Green Bay.

Third, Bishop Grafton supported a large congregation for Native Americans on the Oneida Reservation, after it was relocated to Wisconsin from New York in the 1820s. This is the oldest continuing Indian Mission of the Episcopal Church, with roots back to Anglican missionaries in the early 1700s. For the use of this Native American mission church with the aid of Cornelius Hill, he translated and abbreviated a form of the Holy Communion into the Oneida language. A branch house of the Sisters of the Holy Nativity was established on the mission grounds for the purposes of teaching. A hospital was built to care for the needs of the Oneida people.

Beset by controversy and division, from first to last Grafton never lost his confidence in the Church. In the words of James O.S. Huntington of the Order of the Holy Cross, preached at Grafton's funeral:

Bishop Grafton believed in the Church, in which he ministered as one of its chief pastors, as a part of the mystical body of Christ. He knew her failings and defects, and he grieved over them. But he never despaired of her, never doubted that God was with her, never forgot that to her, as to his spiritual mother, he owed his birth into the family of God, and all the richest blessings of his life.

Thanks be to God, for the model bequeathed to us by Charles Chapman Grafton: ever rooted in tradition, ever open to the future, ever loyal to the Church.

*The Rt. Rev. R. William Franklin is bishop of Western New York. This essay is adapted from a paper presented during a 2013 commemoration of Blessed Charles Chapman Grafton (diofdl.org/grafton).*



# A PG-13 Noah

By Leonard Freeman

Read the Bible story first, because it's going to be a bumpy ride. *That* story is here: God, flood, humans despoiling the earth, Noah and family, animals two by two, and rainbow at the end. But lots more in between and all around.

A great deal of Darren Aaronofsky's film introduces themes and elements that are in fact biblical, or at least biblically based — a bit like the *Hobbit* movies' use of the back story of J.R.R. Tolkien's *Silmarillion* to fill in blanks.

Angelic, semi-fallen angel Watchers who look like Transformers made out of rock or Ents from *Lord of the Rings*? Yes, the Nephilim are in Scripture, albeit minimally.

Here humanity is the scourge of earth, so doing away with us all will restore the animals and creation to the edenic innocence that God the Creator intended.

We have a theology of human over-reaching as well: ejected from the garden to make our way by the sweat of our brows, we will do anything to survive, including seeing everything else as put here solely for exploitative service. Killing makes a man a man, says Jubal-Cain.

By contrast, the battle scenes of Noah fighting off those who want into the ark are nowhere near Scripture's story. And while we may imagine that Noah stood firm amid the catcalls of those who thought he was crazy to build the ark, this also is not in the Bible. We have done a bit of extrapolating ourselves over the years.

Will you like this version? I think so. It includes an amazing visual telling of the creation story about three-quarters of the way through, perhaps the best ever committed to film. And Aaronofsky takes God, morality, love, and human failings absolutely seriously. Russell Crowe is a powerful and human Noah, as is his wife played by Jennifer Connelly, amid much other fine acting. The push and pull of human emotion is wholly believable, including the rage and fear that mold the faith of us all.

Is Noah crazy? Why does God not just talk to us when we are up against it? Are we indeed doing the Creator's will? Is our own goodness the key?

The film has met with resistance, but not because it is a secularist version. Some Islamic countries have banned it for showing an image of a prophet; the Qur'an forbids this. Some dislike the rage of Noah, and the implication that God himself is wrathful in the face of human destruction. Some see it as pushing an environmentalist or vegetarian ideology. The straight shots at human attempts to do without God will not endear this film to atheists.

*Noah* offers a profound — serious, impressive, faithful — couple of hours on human life in a theological context. This is not a light afternoon at the movies; it's rated PG-13 for good reason. I would leave the children at home, lest they run screaming from that cute little puppet ark you left for them under the tree.

*The Rev. Leonard Freeman writes at the weblog [poemsperday.com](http://poemsperday.com).*

**Noah**  
Directed  
by Darren  
Aaronofsky  
Paramount

# A Faith to Share

~ (or Not) ~

Review by John Tang Boyland

*Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you. —1 Peter 3:15*

Defending and commending the faith in words is woven into Christian practice from the time of Peter and Paul in Acts to now. While not all of us will be the workers that Jesus prays may be sent to the harvest to proclaim the Gospel, all of us must be ready to answer the questions from those not (yet) in the kingdom. The practice of the “apology” is reactive and often defensive. *Reasons for Belief* and *Asking: Inquirers in Conversation* emphasize the defensive aspect. Geisler and Tunncliffe use the model of a defense attorney arguing for a client, although they unexpectedly take upon themselves the prosecutorial requirement of proving a claim beyond reasonable doubt. They warn Christians that their faith will be challenged by “teachers, college professors, commentators and writers” and that they need a solid defense,

which this book provides. The content includes many of the points from Josh McDowell’s evangelical classic *Evidence that Demands a Verdict*, to which the authors refer several times, though this book is much more tightly argued.

In the opposite corner we have retired priest Harry T. Cook’s book, which should perhaps have been subtitled “Reasons for Unbelief.” *Asking* mainly consists of a personal, rambling apologia for “secular humanism,” structured as a series of question and answer pairs (“After listening to you all these years, I have lost my faith in the resurrection of Christ. Where does that leave me with the church?” Answer: Follow what you believe the ethical teachings of Jesus to be).

One cannot expect an attorney to present the other side’s argument fairly, so readers of *Reasons for Belief* should be aware that the arguments for the atheistic/agnostic position are sketched by Geisler and Tunncliffe in only the barest terms. Worse, in *Asking*, Cook dismisses evidence for theistic creation (the “Big Bang”) and for

intercessory prayer (supported by a controlled study) by ridiculing the ideas rather than considering the evidence.

These books both accept an Enlightenment account of reason and thus are probably only effective for older generations in the West where this philosophy still holds sway. Geisler and Tunncliffe use logic, physics, and metaphysics in ways that would embarrass postmodern practitioners. Cook frequently parades the names of Galileo, Newton, Darwin, and Einstein to bolster arguments that otherwise depend on sheer assertion.

But should we consider questions from the “other” threatening? A third book has a refreshingly different approach. Rather than dreading interactions with outsiders, *Gospel in Action* encourages Christians to invite questions. It challenges believers to express the radical and self-giving love of God in their everyday lives in a way that would make onlookers curious to know the reason.

*Gospel in Action* consists of short

devotional quotations interspersed with personal anecdotes. The stories, told in the first person, are of normal people in mostly normal situations showing agape love to fellow human beings: a customer, a father, a secretary, a boss, a school pupil. Readers from an evangelical background may be pleasantly surprised to see such a strong emphasis on evangelism in the Roman Catholic Church in the many quotations from popes, theologians, and especially the recently deceased laywoman Chiara Lubich.

At first blush, waiting for others to ask questions instead of going out “witnessing” might seem an easy way out, but the challenge to live life so remarkably that others are led to ask questions is probably harder. Indeed, this could be a heavy burden without the living water of the Spirit coming through Word and Sacrament. Gary Brandl and Thomas Ess quote Lubich: “If it is united to Jesus in the Eucharist, the Christian community can and must do what Jesus has done: give its life for the world.”

*Gospel in Action* inspires one to a mature Christian life of self-giving love. To reach such goals, the traditional wisdom of the Church has encouraged believers to participate in spiritual disciplines to gradually develop the imitation of Christ. To that end, *Living Evangelization* by Joan Mueller includes a spiritual exercise with each of its daily readings. One day, one is asked to remember the patience of eternity when encountering difficulties; the next day, we are called to put aside cursing and to commit our cause to God. In such small tidbits, putting these ideas into practice can cause real personal change.

It is unfortunate, therefore, that this slim volume never gives any assistance on how to actually speak the evangel, the Good News of Jesus in one’s everyday life, even in the quarter of the book dedicated to “Evangelizing Mission.” Despite this striking omission, the book can be a useful way to discipline one’s life before the world, to the glory of God. And then, perhaps,

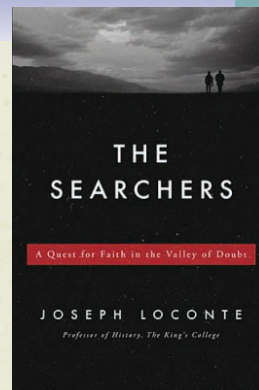
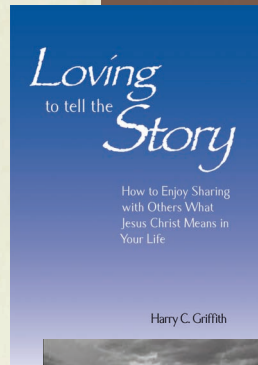
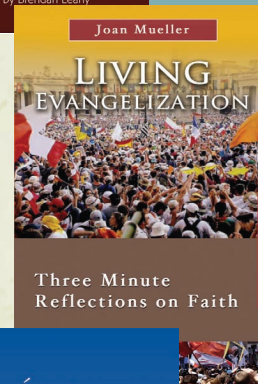
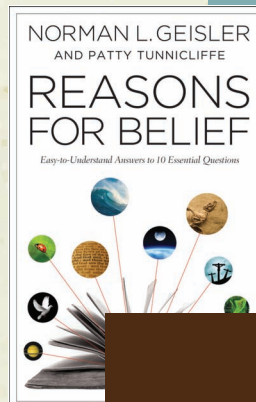
people may be attracted to the light of Jesus that shines through our life and actions.

And what happens when the desired questions come? Here Harry Griffith’s *Loving to Tell the Story* has practical advice. If one looks past the off-putting production (quarter-inch margins are far too small) and structure (the 39 subjects for witnessing), this book can be valuable.

After making the distinction between evangelization (proclaiming the word) and “witnessing” (telling our story) also seen in several of the other books, Griffith gives many tips: “Admit you don’t have all the answers.... Christ *is* the Answer and *has* the answers, but we don’t have all the answers about the Answer!” Even the “39 subjects for witnessing” are simply examples of questions someone may ask the Christian who demonstrated the love of God in practice. The book emphasizes making personal connections and listening well. We are not charged with changing people’s minds and hearts; conversion is a work of the Spirit.

In *Asking*, Cook speaks of an enduring “thirst for relationship with God” that he feels needs to be redirected, and ends on a wistful note as he finds he must reject the “lovely but impossible idea” that God holds the world in his hands and will make everything right in the end. What shall we believers say to those who find the Faith impossible? Joseph Loconte takes a gentle approach in *The Searchers: A Quest for*

(Continued on next page)



**Reasons for Belief**  
Easy-to-Understand  
Answers to 10 Essential  
Questions  
By **Norman Geisler** and **Patty Tunncliffe**. Bethany House.

Pp. 240. \$13.99

**Asking**  
Inquirers in  
Conversation  
By **Harry T. Cook**.  
Wipf and Stock. Pp. 138. \$16

**Gospel in Action**  
A New Evangelization  
Day by Day  
Edited by **Gary Brandl**  
and **Thomas Ess**, OFM.  
New City Press. Pp. 102. \$11.95

**Living Evangelization**  
Three-minute  
Reflections on Faith  
By **Joan Mueller**.  
New City Press. Pp. 72. \$7.95

**Loving to Tell  
the Story**  
How to Enjoy Sharing with  
Others What Jesus Christ  
Means in Your Life  
By **Harry Griffith**. Bible  
Reading Fellowship. Pp. 119. \$8.95

**The Searchers**  
A Quest for Faith in the  
Valley of Doubt  
By **Joseph Loconte**.  
Thomas Nelson. Pp. 240. \$24.99

## BOOKS

(Continued from previous page)

### *Faith in the Valley of Doubt.*

Loconte weaves meditations on the mystery of the hidden God into the framework of the Emmaus Road story. Two friends deep in sorrow and confusion after the execution of their hoped-for Messiah encounter a stranger on the road who joins their conversation and teaches them from Scripture. When he later blesses the bread at supper, they recognize him as Jesus, but then he vanishes. Why is God so hard to recognize, and why does he hide from us once we sense his presence? These and similar questions are raised with reference to contemporary events and movies, classical philosophers, and theologians.

The book's great strength is that it does not shy away from the hard situations of hypocrisy in the Church, evil done in the name of God, and horrible accidents happening to decent people. Instead Loconte takes all these in stride and draws out the themes of redemption found in all kinds of unlikely sources, from Gilgamesh to the Museum of Modern Art. This book serves as an excellent example of how to give a respectful and yet compelling witness to the inquirer.

For some reason, God has decided to spread the Good News through the actions of limited and imperfect followers. St. Peter warns us to be ready when the questions come (1 Pet. 3:15). Thus we must develop Christian character, but also consider in advance how we might answer questions from curious outsiders. Then we rely on the Holy Spirit for strength in the moment, as Jesus promised: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8).

*John Tang Boyland is professor of computer science at the University of Wisconsin-Milwaukee, currently on leave at ETH Zürich, Switzerland.*

# Still a Pilgrim

Review by Andrew Petiprin

Jesse Zink looks out on a divided Anglican Communion the way St. Paul saw the church at Corinth: some belong to one camp and some to another, and the body into which we have all been called is not functioning. But what should we do about it? One answer to the timeless scandal of disunity is insisting, like St. Paul, that truth and unity should always be the flip side of the same coin: the mind of Christ replaces our own disordered wills and binds us together in his love. The Anglican Covenant largely follows this path. *Backpacking through the Anglican Communion*, Zink's travelogue manifesto, is an attempt at articulating a grassroots alternative.

"Is the church in the developing world," Zink asks, "conservative because it is fated to be that way? Or is it because its major influences — the people who care enough to invest their time and talent in sisters and brothers around the world — are that way?" (p. 175). What if liberals (post-liberals?) made more of an effort to go to the developing world, experience life on the ground in churches, and make friends? This is exactly what Zink has done. Yet amid many scenes that offer hope for a global Anglican future, *Backpacking* ultimately champions allegiances built on shaky ground. The book is stirring in parts, and in light of current Anglican difficulties, a worthwhile pursuit; but its theological thinness leaves me unconvinced.

Zink's book depicts many miles walked in many others' shoes. The story begins with his baptism in

Canada, childhood in the Episcopal Church in Western Massachusetts, college back in Canada (with a detour among InterVarsity evangelicals), two years as a missionary in South Africa, seminary at Yale, and PhD studies at Cambridge. As troubles in the Anglican Communion reached a crisis point, Zink ventured further afield, with the most interesting parts of his book focusing on Nigeria and the Sudan.

"Anglicans," Zink remarks, "really do not know all that much about each other" (p. ix). On the one hand, American Episcopalians imagine an "African church" that is "homophobic, unreflective, somehow not truly Anglican" (p. 5), and to be asked to sacrifice for unity with such Christians sounds like "a call to preserve the unjust status quo" (p. 5). On the other hand, the Global South sees an American Episcopal Church that has entirely abandoned the saving work of Christ and the cost of discipleship. Visits to South Africa, Nigeria, the Sudan, and elsewhere reveal a much more complex situation both for Zink and his hosts.

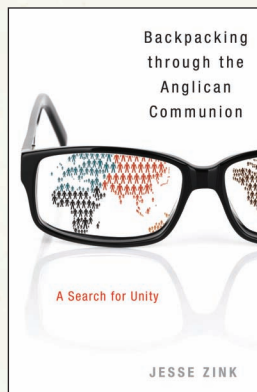
In a poignant passage describing one of his visits to a remote part of South Sudan, Zink recalls being praised for his interest in churches of the Communion's deep hinterland: "You're the only one who has ever come to Yola," he is told (p. 136). He critiques the predominance of the prosperity gospel that has infected the Nigerian church while winsomely acknowledging that the fledgling Sudanese church might actually benefit from a small dose of this same dangerous medicine. He relishes his role teaching abroad while humbly ac-



## Backpacking through the Anglican Communion

A Search for Unity

By Jesse Zink. Morehouse. Pp. 208. \$20



# Honest Dispatches

By Jesse Zink

Vincent Donovan, a longtime Spiritan missionary in Tanzania, has had an extensive influence. In his book *Christianity Rediscovered* (1978), he articulated a model of mission that challenged, reproofed, and corrected dominant models. Drawing on the work of the early 20th-century Anglican missionary Roland Allen and, ultimately, St. Paul, Donovan argued that mission efforts had become beholden to the institutions missionaries had established as part of their well-meaning but misguided attempts to share the gospel. Missionaries should leave behind their hospitals and schools and instead approach the non-Christians they met with “only” the good news of Jesus Christ, he said. It is an approach he put into practice in the later years of his time in Tanzania.

John Bowen has done us a service in collecting and editing Donovan’s letters home from his years in Tanzania. With progressively sharpening acuity, Donovan tells his family and supporters in the Pittsburgh area about his frustration with existing mission ideas, begins to develop his own approaches, and then reports on the mixed success of his new efforts. Bowen’s explanatory footnotes provide plenty of helpful information for readers who may not be familiar with either the cultural context of mid-century Pittsburgh or Roman Catholic theology. A concluding chapter by Bowen on Donovan’s legacy brings the reader up to date on what has happened to

(Continued on next page)

knowledging the sad reality of poor educational systems that make him — a seminarian at the time — an invaluable resource for seasoned priests.

Zink relies heavily on intangible bonds of friendship over formal ecclesial communion. He is constantly confronted in Africa by hot-button western issues, particularly homosexuality; but he never fails to win friends despite profound differences. He reminds us that “unity is mission” and that “by failing to live a countercultural lifestyle of unity, Anglicans are missing a singular opportunity to witness to the truth of the gospel” (p. 186). Amen. “Show up,” Zink encourages us, “where no one expects us to be and start talking with people who seem different from us” (p. 187).

It sounds mostly compelling until his closing chapter. Here Zink reveals the disappointing theological pedigree of his ideas: the incarnational consensus of Charles Gore that still looms in the background of liberal Anglicanism, implicitly repudiated by the Windsor Report and the Anglican Covenant. Unsurprisingly, Zink’s reliance on what Rowan Williams has called “sacralizing what already exists” results in “wondering if orthodoxy [is] the right goal” (p. 190). “Instead of concentrating on orthodoxy,” Zink argues, “we might start pursuing ‘orthopathos,’ or ‘right feeling,’” reducing orthodoxy to simply “what we think” (p. 191). Farewell 1 Corinthians 1-4, Philippians 2, and Ephesians

4, not to mention Jesus’ prayer for unity in the gospel of John, which Zink exegetes somewhat unsatisfactorily.

If Zink were arguing that Christian unity required more than simply standing next to one another and not grimacing when we recite the creeds, then his point would be most helpful indeed. Instead he leads us to the view that that true attainment of the mind of Christ is possible without the mutual submission to a highly demanding gospel. In this way, he leads us astray. The body of Christ throughout time and space is held together by stronger stuff than our feeble feelings (how are they ever “right?”), and orthodoxy is a holistic state of being among the saints — in Nigeria and America; in A.D. 325 and 2014.

My hope is that Jesse Zink will keep traveling and keep pursuing unity, but pause to rediscover the immutable faith that is “foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18). Zink need not look any further than the witness of the first great Christian backpacker, St. Paul, who showed up all over the place and preached unity rooted in knowledge of nothing but Jesus Christ, and him crucified.

*The Rev. Andrew Petiprin is rector of St. Mary of the Angels Church in Orlando, Florida.*

(Continued from previous page)

these Christian communities Donovan was instrumental in founding.

But the true delight of this book is the exposure to Donovan's thinking as it develops and changes across a decade or more. Many of the themes Donovan develops in *Christianity Rediscovered* first appeared in these letters: the nature of the priesthood, the importance of allowing the Christian message to be appropriated in each particular cultural context, the shift in the Church from its historic heartlands in the Euro-Atlantic world to new communities in the Global South, and many others.

What struck me in these letters was Donovan's repeated insistence on isolating the core message of the gospel, separate from cultural influence. (Whether there actually exists some acultural kerygma is a question Donovan leaves largely unanswered.) Donovan constantly presses himself to consider just what he has to share that is both "good" and "news." Even as he does, he realizes that is not a task that happens independent of the communities in which he works: "Both elements are important — the gospel and the people. An honesty toward the gospel and a respect for the people for whom you work are the only thing which keep you from fanaticism" (p. 183).

As he continues to articulate the gospel message in ways that will be understood by the people to whom he is preaching, Donovan finds that the message can surprise even him. After a Sunday Mass among the Meru people, he reflects that preaching "was more like just talking to a big family ... or a messenger telling them some startling news — exciting news

that always seemed to thrill them. It made me, myself, appreciate the news a little more" (p. 74). Later, he pines for the time "that the Gospel would have as direct and startling an impact on Americans as it does on Africans" (p. 91). As missionaries to other cultures have consistently testified, the process of mission makes one look both at the gospel message and one's home culture in new light.

insists on the potential conclusion of his work. When the gospel has been shared with all the communities in the area under his responsibility, it will be up to these new Christians to work out for themselves the implications of the message. "We missionaries did not come to Africa to start a school system or a hospital system. ... We came to found the African church — and then get out," he writes (p. 105). Donovan's letters are a helpful reminder that while mission is an all-consuming task, one must never lose sight of its end point: new communities of believers appropriating the gospel message for themselves.

In the midst of failures, setback, and occasional success, one continual thread that runs through Donovan's letters is gratitude. Each letter begins with Donovan's thanks to his supporters both for their financial contributions and their existence, which reminds him, as he says, that "I am not alone as I often seem to be, but that you are with me in a very real way" (p. 187). Although *Christianity Rediscovered* occasionally veers overmuch toward a view of the missionary as a heroic individual blazing a trail through the wilderness — geographical, spiritual, or otherwise — Donovan's repeated expressions of thanks in these letters are a reminder that the

origin of mission is ultimately gratitude: to God, and to the community to which we belong, by God's grace.

*The Rev. Jesse Zink is assistant chaplain at Emmanuel College, Cambridge, and the author of Grace at the Garbage Dump: Making Sense of Mission in the Twenty-First Century (Cascade, 2012).*

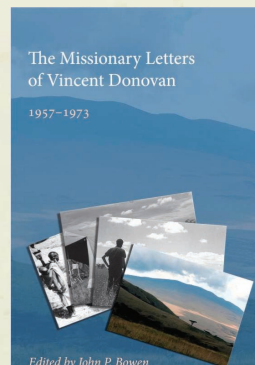
## The Missionary Letters of Vincent Donovan, 1957-1973

Edited by **John P. Bowen.**

Foreword by **Brian D. McLaren.**

Wipf and Stock.

Pp. xvii + 234. \$28



# Imperial to International

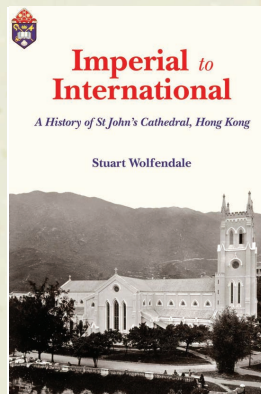
This important new book is the first title in a proposed series, Sheng Kung Hui: Historical Studies of Anglican Christianity in China, published jointly by the Hong Kong Sheng Kung Hui (HKSKH) and Hong Kong University Press. It is fitting that the first installment in this series should focus on the oldest surviving Anglican Church in China still in operation, St. John's Cathedral, Hong Kong. This neo-Gothic cathedral in East Asia is one of the oldest churches in all of Hong Kong. Its roots in the colonial history of British settlement in China — the “imperial” from the title — and its current life as the center of an independent province of the Anglican Communion provide a kind of capsule history of the wider communion during the last two centuries.

Stuart Wolfendale traces the history of the earliest chaplaincy to British traders and their families, gleaning gems from newspaper accounts and colonial reports along the way. He locates the beginnings of real parish life in the period from 1850 to 1873, when Hong Kong was the center for all Anglican missionary activity in China, and a vast colonial administration formed the core of strong lay leadership.

Some of the most inspiring and interesting aspects of the book deal with the cathedral's life during the Second World War. The author recounts, for example, that

Major General Christopher Maltby, general officer commanding, had only just sat down in his pew from reading the lesson on the morning of 7 December 1941, when a messenger slipped down the nave and handed him a note. [...] The Japanese were not yet invading.

Wolfendale finds the Japanese occupation of Hong Kong and appropriation of the cathedral “a catharsis in the congregation's history” during which colonial parishioners grew in “awareness of a world in which they were simply a part rather than controller.” This is a gentle approach to the history indeed, especially given the very real suffering of many cathedral parishioners in Japanese interment camps, but the author is right in pointing to a movement “out of darkness” after the war, and in locating a major shift in the cathedral's ministry in the wake of its war experiences.



## A History of St. John's Cathedral, Hong Kong

By **Stuart Wolfendale**

Foreword by **Paul Kwong**,  
Archbishop of the  
Hong Kong Sheng Kung Hui.  
Hong Kong University Press.  
Pp. 368. \$45

Several photographs add to the narrative in a tasteful way, offering faces to go along with the myriad names of cathedral staff and colonial officials. Readers follow the cathedral through the creation of the Diocese of Hong Kong and Macao in 1951, and through the creation of the Province of Hong Kong in 1998, as well as the appointment of a first Chinese cathedral dean only in 2005. The Archbishop of the HKSKH commends the book, and hopes that it will “encourage readers to visit the cathedral for a quiet moment, a service of worship or a musical performance, for these all have been part of our history.”

*Richard J. Mammana, Jr.*  
*New Haven, Connecticut*

# Trinitarian Foundation

Classical trinitarian theology is difficult, and yet it is crucial for the well-being of the Church in every age that Christians wrestle with this unique Christian concept of the nature and life of God. Everything — worship, ecclesiology, ethics — depends on a proper understanding of the Trinity.

Any attempt at such understanding must begin with the primary texts of the fourth and fifth centuries, and we are fortunate that so many are being translated into accessible English. Stephen Hildebrand, who has already written an important study of Basil, *The Trinitarian Theology of Basil of Caesarea*, now gives us a smooth and readable translation of a key text in trinitarian theology, his treatise *On the Holy Spirit*. This edition replaces an older translation by David Anderson, published in the same series in 1980.

Hildebrand provides a useful introduction, based largely on his earlier monograph, that sets the scene. He provides a clear and brief exposition of Arian thought, and describes Basil's own development. The treatise *On the Holy Spirit* is a late work in Basil's corpus, and Hildebrand reminds us how complicated and combative the arguments in the fourth century about God actually were. By the time of Basil's death in about 379, the disputes were still raging, and there is a sense in which every generation since has wrestled with the question of the being of God in one way or another.

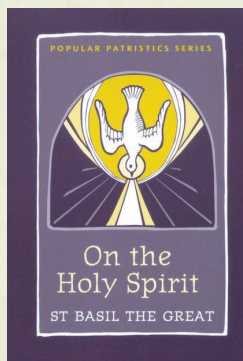
On the whole, Hildebrand's translation will be a help to those with no Greek as well as to those students who need a good crib to assist with the original text. I

would, however, not have put the English slang "jibe" into Basil's mouth (p. 40), and although Hildebrand is good at giving biblical citations, he does sometimes miss references when Basil alludes to, rather than quotes directly, a verse or passage. Notes in these editions are kept to a minimum, but Hildebrand's are useful in giving the Greek of words that are either confusing in English or hard to translate. This is the first patristic document to include a florilegium of previous texts in support of an argument (at pp. 29, 72), a practice that was to become commonplace in Christian theological literature.

Basil's argument that the Spirit is a fully divine person had far-reaching effects, and the Cappadocians (Basil, his brother Gregory of Nyssa, and their friend Gregory the Theologian) laid a foundation that endures. Basil scorned the simplistic reasoning of his adversaries, relying in his argument on both evidence from the Scriptures and the living tradition of the Church's worship. For him, the baptismal formula "in the Name of the Father and of the Son and of the Holy Spirit" was a compelling testimony to the Church's understanding of the nature of the Trinity against those who would somehow give to the Spirit a position of subordination.

Now that we have this fine translation, we could use a detailed but accessible commentary on this treatise, as well as on some of the other major texts in patristic trinitarian theology, both Greek and Latin. It is one thing to be able to read the words; it is quite another to understand the complexities of thought of an author like Basil, and even the most committed student will need more tools. Perhaps Hildebrand will give us this commentary next, in an appropriate Basilian "trilogy."

*The Very Rev. Peter Eaton*  
*St. John's Cathedral, Denver*



## On the Holy Spirit

St. Basil the Great  
Popular Patristics Series 42

Translation and introduction

by **Stephen M. Hildebrand**.

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The Very Rev. Dr. Graham M. Smith, Dean



# Jesus Would not



By Karl C. Schaffenburg

**T**he ubiquitous blue COEXIST bumper sticker incorporates symbols of Islam, pacifism, male and female, Judaism, Wicca, Taoism, and Christianity. Piotr Młodożeniec, a Polish graphic artist, created the original COEXIST image. Various companies sell merchandise with some form of the image, and — on a note of inevitable conflict — some have threatened legal action to protect their control of profits. At its core the image represents a belief that spiritual harmony can be wished into existence.

What is not to admire in this goal? Why would a Christian hesitate to display this sticker during a daily commute? We may begin with how philosophy — that supposedly esoteric pursuit — matters in our everyday lives. A fundamental rule of logic is the “law of noncontradiction”: a statement cannot be both true and untrue.

Consider how the Abrahamic faiths understand Jesus Christ. At John 14:6, Jesus says, “I am the way, and the truth, and the life; no one comes to the Father except by me.” Judaism considers Jesus a prophet but not the Messiah. In Islam, Isa (Jesus) is a messenger of God. Islam makes the specific claim that revelation did not end with “the people of the book” (the Jews) or with the prophet Isa, but with Muhammad.

Jesus cannot coexist with contradictory claims to truth made in other faiths. If Jesus had been content with coexistence he might have escaped crucifixion. We should live peaceably with all people (Rom. 12:18), but we ought not reduce this peace to a glib assertion that all paths lead to God. The assertion that all faiths are the same and there is no exclusive truth is itself a doctrine, and one that excludes all but the universalist. It represents an incoherent quest for tolerance.

**W**hat, then, about a coherent philosophy of tolerance? What about the idea that all faiths contain and reveal some elements of truth? This is, in fact, classical Christian doctrine. In Anglicanism we confess that our faith is informed by Scripture, reason, and tradition. Reason, sometimes referred to as natural law, says that because human beings are created in the image and likeness of God (Gen. 1:26) we have an ability to observe creation and gain some knowledge about God the Creator. We *can* apprehend truth. Faith is a *human* act, and in non-Christian religions we still find a very human seeking after truth. We recognize in each other a shared humanity and seek something (Someone) greater than ourselves.

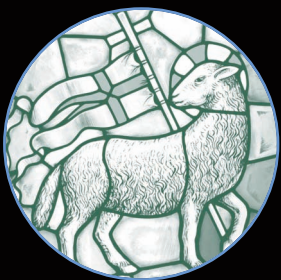
The real danger of COEXIST, besides sloppy thinking, is its underlying assumption that how we live is ultimately a matter of human agency. The lessons of history, across societies, make clear that we will never achieve peace and harmony on our own. The purpose of life is determined from *beyond* humanity. Living in a society in which there is no dysfunction (even if this were possible) is not the same as attaining the kingdom of heaven, in which we are one with our Creator and see “face to face” (1 Cor. 13:12). Coexistence that treats Jesus Christ merely as an important moral teacher disregards that he revealed himself as God and reduces the saving act of God to a set of rules. It claims that if we live in a certain way we will attain salvation, thus toying with Pelagianism. For this reason, COEXIST is unworthy of anything more than a bumper sticker.

*The Rev. Karl C. Schaffenburg is rector of Grace Episcopal Church, Sheboygan.*

# Resource and Chronicle

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—The Very Rev. Kurt H. Dunkle, Dean and President,  
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# Scrutiny, Patience, Engagement

(Continued from page 4)

and rich Welsh baritone, Williams spoke foremost as poet and pastor, weaving stories from his parish experience with theological rumination into an hour-long meditation infused with full homely divinity. Explaining his title, "Theology as a Way of Life," Williams explored theology as the study of practices and habits of faith within embodied lives. Theology begins with the study of lives to whom God makes sense; theology as a way of life is a communal activity, a practice of looking at the self in light of God.

In practical terms, Williams identified three fundamental habits that ground theology as a way of life: self-scrutiny, patience, and a willingness for conversational engagement. Self-scrutiny is the habit of looking honestly at the self, at the community. This scrutiny is a question we ask of ourselves on behalf of the God who loves us. We must look honestly from a place of love and take the risk to

ask ourselves the awkward questions: How do people work? How do I work?

This habit of questioning flows naturally into patience as a practice. This patience is a willingness to sit with what is neither easily nor quickly said. A theological way of life is not afraid of things that take time. This includes being patient with the inarticulate, recognizing that life moves faster than the words we attempt to wrap around it, and that it takes time to find the words. Too, it includes patience with the over-articulation of the rich, chaotic words we use in worship. Metaphor piles on metaphor, creating a clotted richness of expression that demands patience to comprehend.

Finally, what we find in the scrutiny and the patience must be shared in a willingness for conversation. Other believers are a gift to us, from whom we must learn and challenge ourselves.

Moving these habits towards the

corporate practices of the faith, Williams spoke of those moments of encounter that spring us free from the traps of self. We know that we have encountered God with integrity when we experience the world shifting and opening up new vistas we had never before imagined, making possible what had been impossible.

He cited the ferment of activity around the English abolition of the slave trade in 1807 as a time when the nation was swept into a new current of possibilities and brought liberation to birth corporately. Not only are such encounters about physical and social liberation; they are also about a step into a new positive identity in prayer. It is the moment when we learn we can address God in new ways that we could not before.

Williams identified this as the heart of the New Testament's approach to theology: grappling with a new kind of prayer, both uttered and experienced where we use the word *Father* to relate to the creator of the universe.

The lecture concluded with a turn to the contemplative. First, the language that comes out of this theological way of life must always hold on to an awareness of its own incompleteness. Following the tradition of apophatic theology, we must always recognize that even our best language about God is incapable of accuracy. We must be aware of the riskiness of our language about God.

Second, our language must always gesture towards contemplation. No language can be truly theological that does not gesture into the stillness of the person of Jesus. Contemplation, in turn, is no less than a movement where the self becomes a place where Jesus happens. Theologically genuine prayer, praying truthfully, praying with integrity, is prayer in which the self becomes the place where Jesus becomes alive. The final word is joy: theology as a way of life is about exploring who we are in light of God, given as a gift of joy to a world that needs it.

Williams took questions after his lecture, including a challenge from



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## PEOPLE & PLACES

Bishop Sutton, who asked what theology as a way of life had to say to the conditions of life on the verge of collapse, the experience of many people in Baltimore who suffer from fear, economic collapse, violence and environmental degradation.

Williams emphasized the inherently countercultural patterns of theology as a way of life. In a culture that demands quick and easy answers and regards people and the world around it as disposable, the theological habits of scrutiny, patience, and conversation cut against the grain. They call us to a way of being that rejects and subverts a culture of degradation, and provide a pattern for a more excellent way.

*Derek Olsen is the secretary of the Standing Commission on Liturgy and Music of the Episcopal Church.*

The Very Rev. **William Manning Hale**, who chaired the Standing Commission on Church Music as it prepared the Hymnal 1982, died April 4. He was 88.

A native of New York City, he was a graduate of Brown University and General Theological Seminary. He was ordained deacon and priest in 1954. Before attending seminary he enlisted in the Army Air Corps Cadet Training School. At the age of 18 he flew 37 missions (17 as lead bombardier) in the Southwest Pacific in B24 Liberators, becoming a 1st Lieutenant at age 19. He was a member of the 307th Bomb Group and the 321st Bomb Squadron on the Island of Morotai. During his vocation as a priest he served churches in Massachusetts and New York. Fr. Hale is survived by his wife of 58 years, Helen Frost Hale of Marlborough, NH; sons William M. Hale, Jr., of Freeport, ME and Stephen Frost Hale of St. Louis; daughters Helen Hale Mead of Marlborough and Rebecca Hale Malone of Chelmsford, MA; and grandchildren Sarah Frost Mead, Alden Hale Mead, Paul G. Malone III, and Samuel M. Malone.

### Mississippi Election

(Continued from page 7)

## Mississippi Elects from Within

The Diocese of Mississippi elected a Jackson-area rector as its bishop coadjutor May 3. The Very Rev. Brian R. Seage, rector of St. Columb's Church, Ridgeland, since 2005, was elected on the fifth ballot from a slate of five.

Seage, 50, held a majority in the lay

### Mississippi

Ballot	1		2		3		4		5		
	C	L	C	L	C	L	C	L	C	L	
Needed to Elect										92	58
Battle	34	37	36	41	40	51	45	65	44	61	
Fortner	18	23	10	16	3	5	1	4	*	*	
Runnels	8	35	3	21	1	8	*	*			
Seage	26	62	34	79	44	98	54	109	67	121	
Woodliff-Stanley	30	27	33	27	28	21	15	4	4	0	

### Maryland

Ballot	1		2		3		4		
	C	L	C	L	C	L	C	L	
Needed to Elect								83	71
Cook	70	59	78	69	78	78	84	81	
Gossling	18	14	*	*					
Macgill	25	17	11	12	6	6	5	3	
Sirota	63	51	77	51	77	51	75	56	

## Maryland Elects Canon Cook

The Diocese of Maryland has elected the Rev. Canon Heather Cook as a bishop suffragan. Cook is canon to the ordinary in the Diocese of Easton. She was elected on the fourth ballot from a slate of four nominees.



Cook

The slate also included:

- The Rev. Nancy Gossling, 61, former rector of St. James' Church in Glastonbury, Connecticut

- The Rev. Martha Macgill, 56, rector of Memorial Episcopal Church in Bolton Hill, Baltimore
- The Rev. Canon Victoria Sirota, 64, canon pastor and vicar of the Cathedral Church of St. John the Divine in New York City

Cook is the first woman to be elected bishop for the Diocese of Maryland. The election took place during the 230th Diocesan Convention, meeting May 2-3 at Turf Valley Resort in Ellicott City.



## Passion for Peace

Jerusalem Peacebuilders (JPB) is an interfaith non-profit organization with the mission of creating a better future for humanity across religions, cultures, and nationalities. JPB promotes transformational encounters with the peoples of Jerusalem and the Middle East. Each summer, JPB sponsors residential peace camps for Israeli, Palestinian, and American teenagers. Camp curriculum



addresses in-depth topics such as teamwork, leadership and communication skills, democracy and civil society, conflict transformation, and interfaith education. Dialogue is facilitated by visiting experts such as United States diplomats, former Israeli and Palestinian combatants, artists, and religious leaders from each faith.

We recently engaged in a project to construct an interfaith worship center at the Brattleboro Leadership Camp in Vermont that will include a synagogue, a mosque, and a chapel, providing spaces for reflection, learning, and religious practice.

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THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.  
Canadian postage an additional \$10 per year;  
Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

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

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

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## Known to All

A philosopher and recent convert to Christianity named Justin wrote to the Emperor Antoninus Pius circa A.D. 155. Justin's goal was to convince the emperor that Christians were not dangerous to the state and that being a Christian was not a crime. Justin made two basic arguments. First he assured the emperor that what Christians do is not all that different from some of the religious practices he had likely encountered.

His second argument stood behind the first. He wrote that, because of our creation by one God in his image, every race and tribe and nation craves an intimate relationship with that one God. The catch is that the one God has to reveal himself. Many (possibly all) religious traditions, Justin wrote, have a trace of the truth, a *sensus divinitatis*, because every human being has a sense of the divine. Christians believe, Justin explained, that the full revelation of the one God we all are seeking after is found in Jesus Christ. On our own we have broken antennae that only receive pops and clicks of God. In Christ the station comes in crystal clear.

This strategy for explaining the Christian faith, one packaged with a particular view of creation and anthropology, has found expression in every period of Christian history and it has always proven particularly useful. In *Simply Christian*, Bishop Tom Wright dusts off this 1,900-year-old strategy. Wright discusses our sensibilities about justice and beauty and how each one of us hungers for these things. The fullness of justice, though, only comes into view in the Kingdom of God, a sovereign rule revealed and then ushered in by Jesus Christ.

It's obvious that there are many voices between Justin in 155 and Tom Wright today. But the unknown God needs to be made known in every age; in every age the church

has to summon the spirit of Paul standing in the Areopagus — Mars Hill — and explain to those blown about by the winds of changing culture the immutable purposes of the God who desires to be known. We often speak about living in a pluralistic culture, but the truth is that 21st-century America cannot hold a candle to the pluralism of the ancient Mediterranean world. Here the old pantheon sat next to the new mystery cults. One made supplications to Apollo in the morning, burned incense to the emperor as a deity at noon, and was initiated into the cult of Mithras in the evening. And in Athens a strange, wind-burned Jew stepped into the forum north of the Acropolis, a place known as Ares Rock, and he said something strange to Athenian ears.

It was there, at the Acropolis, that Romans believed the god Ares was tried for murdering the son of Poseidon. It was, as a result, a place of criminal trials as well as devotion. The wind-burned Jew, wearied by travel, called out to them: I know that you have a sense of God, and in truth there is one God who gives life and breath to all; and now is the time to turn from idols and focus your eyes on this one God who has been there all along. Paul and Justin and so many others have found ways of sharing this truth, because the message of Easter — of God overcoming all boundaries, even death itself — is simply too good not to share.

### Look It Up

Read Acts 17:22.

### Think About It

How does God reveal himself?

## Listening when Others Pray

When someone else prays aloud, what goes through your mind? For active Christians praying aloud is normal. Being a Christian irreducibly puts one in relationship with other Christians, and within that community each one prays for others and for the community as a whole. We could all pray in silence; but typically Christians fall silent due to disagreement or an inability of leaders to form a coherent prayer with any degree of confidence. Ordinarily, Christ would have us live and pray together.

St. Benedict writes in his rule: "It is far more important that we present our pleas to God with the utmost humility and purity of devotion .... Our prayers must be heartfelt and to the point." Benedict's reflections on prayer, specifically *praying together*, turn right to Christ's own directions, which are built on the life of the people Israel. Just as the Lord our God is one, so too are we joined together as one body: the Lord Jesus commanded his disciples at his Last Supper that they should be one just as he and the Father are one.

To return to the question: what goes through your mind when you listen to another praying? Are you listening to the words as if they are your own? Are you touched by sentiments? Are you parsing for aesthetic value? Are you second-guessing the one praying? Are you judging his words? Do you start to think of this as a formality (lip service, to use the language of Thomas Cranmer)? Or does your mind wander? Or perhaps you start to think that the one praying is actually talking to you? To be fair, one often wonders about the audience of a prayer in which Scripture is quoted. Does God need citations? Likewise, there are not a few folks who tacitly understand the liturgical prayers of the people as announcements of concern. In other words, we are announcing concerns and things we ought to pray about, as opposed

to praying. So, what is it really like to listen to another pray for us and with us?

In St. John's Gospel, Jesus spends significant time telling his disciples that he is about to depart from them. The Farewell Discourses occupy chapters 14 through 17, a particularly large portion of the whole gospel text. But at a point, Jesus stops *speaking to* the disciples and he starts to *pray for them*. This moment, particularly in the perspective of John's Gospel, is why Jesus has come into the world: he gathers his own and then he prays for them to the Father. He and the Father are one. He and his own are one. They are at peace with God and they are at peace with one another. Jesus the great high priest stands before God the Father on our behalf, drawing us into the reality of the living God. And in this priestly mediation, man comes to know his God. Jesus is no longer speaking to us, but for us. Likewise, when we pray through him to the Father, we draw others to the throne of God himself.

### Look It Up

Read John 17:11.

### Think About It

What are we really doing when we pray together?



Leah Reddy photos

## Parish and World

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## SUNDAY'S READINGS | The Day of Pentecost, June 8

First reading and psalm: Acts 2:1-21 • Ps. 104:25-35, 37 • 1 Cor. 12:3b-13 • John 20:19-23

Alternate: Numbers 11:24-30 • Acts 2:1-21 • John 7:37-39

# The Oval Loop

Imagine for a moment a great oval with its apogee at the top and its nadir at the bottom. Near the top to the right, imagine the Incarnation. Imagine God joining his fullness to our brokenness. Imagine his wholeness and his health and his eternal nature being joined to our limitations, our weakness, and our finitude. And then the descent begins: down and down and down. Along the way are joy and laughter, friendships, and wine — enjoyed and multiplied.

Down further, we reach betrayal, denial, rejection, the pillar and crown of thorns, nails, sour wine, the spear and the cross. And then the nadir, beyond our eyes: hell itself. This is the bottom of the journey. Christ travels to the bottom of our isolation, our humiliation, and our death. Then comes the ascent. The Resurrection explodes! Our nature and God's nature, joined in one person, comes up from the bottom. Eyes grow wide; nail scars are touched; wounds are examined. The human and divine are pulled back toward God. And then, the apogee of the oval: the Spirit of the Living God spills forth.

The 1979 Book of Common Prayer makes suggestions for the most appropriate occasions for baptism, and the editors were right to push the Easter Vigil as the main event. The runner-up, so to speak, has a very good claim nonetheless. Pentecost began as a Jewish feast. Passover marked Israel's liberation from bondage in Egypt and then Shavuot, 50 days later, marked God giving the Law to Moses on Mount Sinai. Hellenistic Jews called the feast Pentecost because it occurs 50 days after Passover.

The relationship between these feasts is important for our purposes. Note that God first liberates his people from bondage at Passover and then reconstitutes them as his people by giving them the law at Pentecost. For Christians that festal design is

roughly repeated. On Easter God liberates his people from the bondage of sin and death, and on Pentecost God constitutes them as his people — the *ecclesia*, the Church, the body of Christ itself — by giving them the Holy Spirit. The movement is from Exodus to reconstitution, from liberation to community formation. Easter is not the end of the story and it is not the end of God's work.

How do we enter the Body? How are we *incorporated*? We walk through the death and resurrection of Jesus and make a claim on both the resurrection and the outpouring of the Spirit. We call this baptism. We enter the oval loop; we enter Christ. Commenting on Paul, Trevor Hart writes that salvation is fundamentally about being *in Christ*. As baptized Christians, we were in Christ in his historical redemptive acts; we are in Christ through faith and the indwelling of his Spirit; and we shall be in Christ when the consummation of all things comes.

Baptism, much like the Eucharist, involves us in the past, the present, and the future. As Hart explains, this is not simply fire insurance or a policy we can cash in when we die. Nor is baptism simply a rite of passage or a nice ceremony we have for our precious infants. In baptism, the body is enlarged and life is never the same. If we think in these terms, the somewhat jarring words of Cyprian of Carthage make sense: only in Christ — in his body — is there salvation.

## Look It Up

Read 1 Cor. 12:12.

## Think About It

Can one claim to be *in Christ* but live outside the *body of Christ*?

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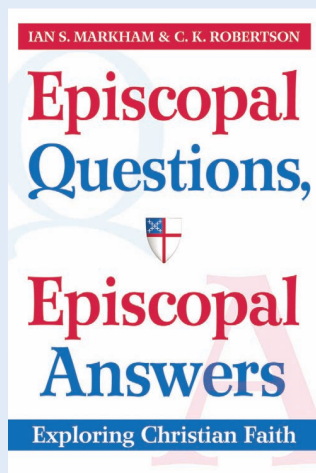
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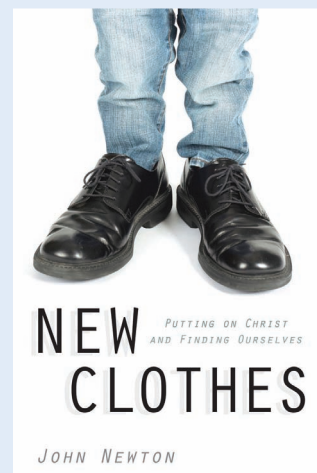
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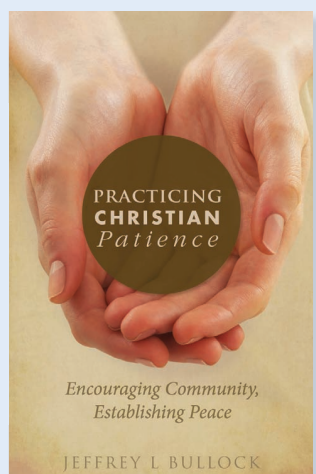
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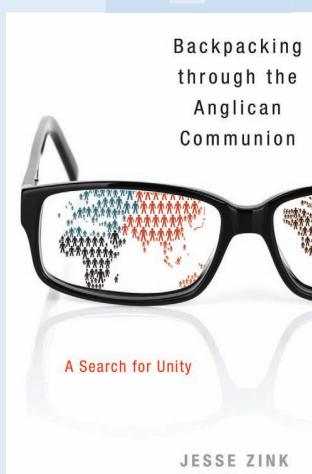
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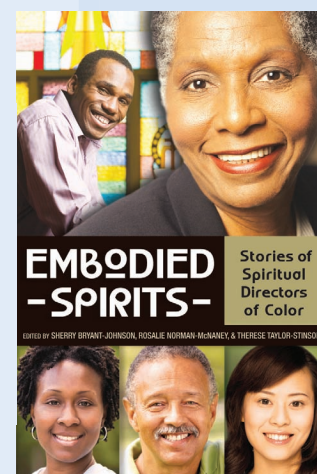
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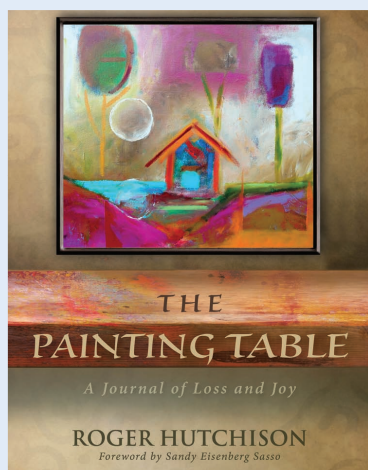
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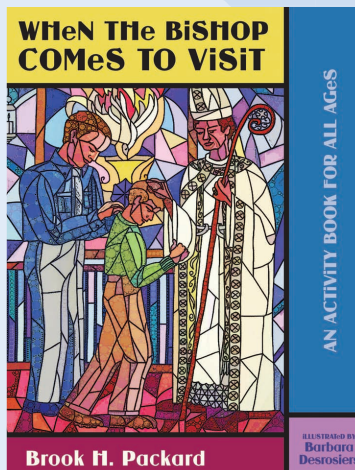
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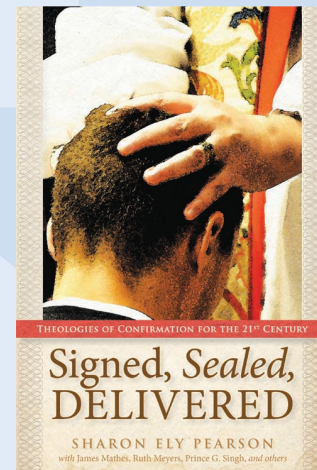
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