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Rowan Williams on Stephen Sykes

November 2, 2014

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ON THE COVER

Bishops have fulfilled their duty to “ensure that the welfare of the whole Church of England is sustained in all its theological depth and breadth” (see “Women as Bishops,” p. 18).

Derbyshire landscape
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THE LIVING CHURCH

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We are grateful to Jerusalem Peacebuilders [p. 27], whose generous support helped make this issue possible.

PB: Provisional Roles Help Women

The Episcopal Church needs many more women bishops, according to Presiding Bishop Katharine Jefferts Schori, and it has neglected available methods to accomplish that goal. Bishop Jefferts Schori delivered that message October 3 at the Women's Leadership Forum at Episcopal Divinity School, where about 80 people (11 of them men) gathered to mark the 40th anniversary of the Philadelphia 11's ordinations.

Dioceses might place more women in top bishop roles, she said, if they would alter their processes within existing canons to give women a better chance. The presiding bishop mentioned such options as electing more than one bishop at a time and appointing provisional bishops in consultation with her office.

"It's a way to encourage change and greater openness when a diocese is in need of it," Jefferts Schori said of provisional appointments, noting they are not subject to the usual balloting process. "Any diocese could call for a provisional bishop if they're in transition."

Of 13 provisional bishops serving the Episcopal Church in recent years, only one is a woman: the Rt. Rev. Bavi Edna Rivera of the Diocese of Eastern Oregon. Of those 13, all but two (Rivera and the Rt. Rev. Chester L. Talton) are white.

Before a luncheon honoring the Philadelphia 11, five of whom were present, Jefferts Schori spoke on a panel alongside school reform activist Wendy Puriefoy and Victoria Budson, executive director of the Harvard Kennedy School of Government's Women and Public Policy Program. They discussed how women might overcome barriers, including lack of interest.

The forum focused on how far



Ken Kotch Photography

Presiding Bishop Katharine Jefferts Schori sprinkles a congregation during the Women's Leadership Forum at Episcopal Divinity School.

women have to go in claiming power positions, and what can be done about it.

Participants lamented a litany of statistics. Despite decades of increasing opportunities for women in professional spheres, they still hold just 20 percent of seats in the United States Senate, 18 percent in the House of Representatives, and 17 percent on U.S. corporate boards. Panelists agreed that the church should be a model of balanced leadership.

Among the observations at the forum: only two women have been elected as diocesan bishops in the past 14 years; that this number has dropped from a peak of five to three now; and large, wealthy parishes are still reluctant to call women as rectors. Women are still elected to supporting roles, such as suffragan bishops and assistant rectors, but seldom secure top roles or receive top-level pay.

"We aren't where we expected to be," said the Rev. Winnie Varghese,

rector of St. Mark's Church in-the-Bowery in Manhattan and the forum's moderator. "Not that we are so naïve that we think progress just rolls forward, but it is actually in some cases rolling backward."

The church has theological reasons for needing more women in top ranks, according to forum participants. One is to reflect Creation as God intended it to be: "God created humankind; in the image of God he created them; male and female he created them" (Gen. 1:27). Another is to be structured for divine justice.

"Women are more than half the human race," Jefferts Schori said. "Their exclusion from leadership has often meant that their concerns are ignored, including concerns of their children and others who don't have access to public fora."

Budson grounded the case for 51-percent female leadership in political philosophy. If everyone in a community is an equal member, she said,

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then election results should reflect the community's demographic balance. Otherwise, she said, "you would have to be acknowledging that you do not believe everyone is equal in your community."

She challenged, however, the commonly held notion that women should hold more leadership positions because they bring a more collaborative style than men. Collaboration is a mark of women's leadership because they've been marginalized, she said, and marginalized groups tend to work collaboratively when they attain power, at least at first.

"When we reach a norm where many or most organizations have longstanding histories of female leadership, it's very possible that we'll see the collaborative benefit of female leadership begin to decline," Budson said.

Feminizing the highest echelons of church leadership, meanwhile, might require some new twists on old processes. Electing one person at a time tends to perpetuate the status quo in any organization, Budson said. People are more likely to shift habits and elect women when several slots are considered or filled at once — or, as she put it, "in batches."

When asked whether the Episcopal Church could elect bishops "in batches," Jefferts Schori said such a process would largely depend on the unlikely collaboration among famously independent dioceses, but it could be done. The "bishops in batches" approach has worked at least once to advance the cause of gender balance in the House of Bishops. In 2009, the Diocese of Los Angeles arranged for two bishops suffragan to be elected at the same time.

"Arguably, it gave people permission to vote for a woman or perhaps a gay person, and they did both," Varghese said. "That was done very intentionally. It was written about in the church, though, as being very manipulative, which was interesting. But there they are. They exist once they're made."

Jefferts Schori said that resistance to women in top leadership roles

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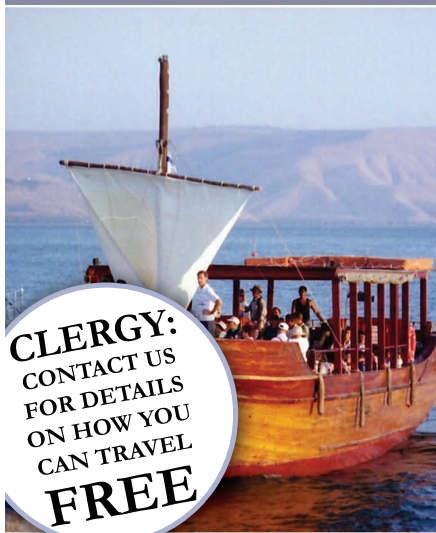
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Seven Primates Bless ACNA Bishop

About 3,000 people attended the investiture October 9 of the Most Rev. Foley Beach as archbishop of the Anglican Church in North America. The large congregation gathered at Church of the Apostles, a non-denominational church in Atlanta.

Seven archbishops joined in the investiture liturgy and declared their belief that Beach is the newest archbishop and primate of the Anglican Communion. The Archbishop of Canterbury said in an interview with *The Church of Ireland Gazette* only six days earlier that the ACNA is an ecumenical partner but not a member of the Anglican Communion.

The Rt. Rev. Greg Venables, former archbishop of Iglesia Anglicana del Cono Sur de America, told the congregation of receiving a call from Pope Francis. The pope, Venables said, asked him to “give my personal congratulations and greetings to Archbishop Foley.”

Foley spoke in his investiture sermon about his understanding of Anglican identity: “You know, Anglicanism has never been uniform — it has actually always been one of our strengths as a movement and as a tradition of Christian faith. When I think back to the English Reformation — it depended on who was the King as to

PB: Provisional Roles Help Women

(Continued from previous page)

tends to come not from clergy, who are largely supportive. It comes instead from laity in an Episcopal Church she described as “too white, too old, too female” in comparison with the general population. When asked if laywomen are to blame for the scant number of female leaders, she said, “I don’t know that,” and instead placed the problem broadly at the feet of laypeople empowered to cast votes.

“Lay electors are not familiar or comfortable with women as potential leaders in those contexts,” Jefferts Schori said. “The Church of England is going to have far more, far better representation by women bishops very soon because they appoint their bishops.”

Installing provisional bishops would potentially blunt the clout of lay delegates who oppose women candidates. A diocesan standing committee can bypass the usual election and, in consultation with the presiding bishop, appoint a provisional bishop to serve a designated term anytime a vacancy arises. Though a

provisional bishop would still need to be approved by a diocesan convention, a woman serving in the role would have an advantage over one running on a ballot against several men.

Other forum participants agreed with the panelists. “I have found in my own process that the laity, and in particular laywomen, seem to often favor the men,” said Suzanne Culhane, a student at Episcopal Divinity School and a candidate for ordination in the Diocese of New York. “That’s quite clear and obvious to me.”

“The presiding bishop addressed it when she said it’s the laypeople in the pews, and those who go to convention and vote, that tend to be older, much more traditional, and white,” said the Rev. Nancy Gossling, who lives in Cambridge, Massachusetts and was one of four nominees (all women) in the Diocese of Maryland’s recent election of a bishop suffragan. “Until the diversity in our congregations change, I don’t think the leadership is going to change.”

G. Jeffrey MacDonald



ACNA photo

Archbishop Foley pauses on the day of his investiture.

whether you stayed alive.

“I think about Cranmer, Latimer, Ridley, Jewell, Lancelot Andrews, Hooker, Whitfield, Wesley, Newman, Keble, Pusey, C.S. Lewis, John Stott, J.I. Packer, Os Guinness. We have always been a diverse lot. And we are today.”

CDSP, Bloy House Renew Ties

Church Divinity School of the Pacific and Bloy House, the Episcopal Theological School at Claremont, have announced a new partnership.

Beginning in 2015, students will be able to earn a master of divinity degree at CDSP while completing much of their study at Bloy House. After their first year, they will study online at CDSP and in the course of 13 months will visit campus in Berkeley for one or two weeks in January and two weeks in June while continuing their course work at Bloy House.

“We are delighted at the prospect of welcoming Bloy House students to CDSP next year,” said the Very

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



CDSP, Bloy House Renew Ties

(Continued from previous page)

Rev. Mark Richardson, CDSP's dean and president. "This new partnership celebrates our shared history and demonstrates CDSP's commitment to working with dioceses that want to provide high-quality, flexible local ministry training."

Bloy House was founded in 1958 as an extension program of CDSP in the Diocese of Los Angeles. That partnership continued until 1962, when the diocese assumed full administrative and academic responsibility for the school. In 1970, Bloy House developed a relationship with Claremont School of Theology and moved to Claremont.

Prospective students can apply to Bloy House by August 1 or December 15 and to CDSP by March 15 of the year in which they intend to begin the CDSP portion of the program.

Lodging Helps TSM

A new 31-room Cobblestone Hotel in Ambridge, Pennsylvania, will help people find lodging near Trinity School for Ministry while attending meetings or extension classes. A groundbreaking ceremony on October 7 drew borough officials, contractors, and the Rev. Laurie Thompson, a Trinity professor and investor in the hotel.

"In years past, the Harmonists, a religious society that founded the town that would eventually become Ambridge, were known as a community of hard work and welcome," Thompson said. "I yearn to see Ambridge renew that passion for hospitality and hope the Cobblestone Inn will be a key part of that."

The inn will be located at the corner of New Economy Drive and 11th Street, between Trinity and a Bottom Dollar grocery store.

NEWS ANALYSIS

TREC's Lopsided Town Hall

By Derek Olsen

The churchwide meeting of the Task Force for Reimagining the Episcopal Church, promoted for several weeks as a night for prayer, presentations, Q&A, and engagement, concentrated on presentations. The meeting drew 140 church leaders to Washington National Cathedral on October 2. Online observers dwarfed that audience: more than 4,000 watched through a live webcast. A lively conversation on Twitter, ranging from the serious to the snarky, boosted the hashtag #TREC Live into the Top Ten range in the course of the evening.

After opening with prayer, four of the 24-member TREC team presented ten-minute addresses. After the first three speakers' presentations, observers had 15 minutes for questions. After the fourth speaker, the floor opened for another 40 minutes before a brief summary and prayer closed the meeting.

The Rt. Rev. Michael Curry, Bishop of North Carolina, led off with a rousing message that was equal parts homily and revival. Speaking on the biblical dimensions of TREC's work, Bishop Curry took a cue from Mark 1 and Jesus' calling of the disciples: "Jesus didn't come to start a church or found a religion. He inaugurated a movement heading in the direction of God's dream and reign." Dubbing Harriet Tubman the patron saint of TREC's work, he borrowed her wisdom and exhorted Episcopalians to "just keep moving," no matter what. The bishop noted that movements evaporate if they are not organized. Through organizing, Jesus and the disciples were able to turn the world upside down. "We're trying to do that in this mission moment," he said,

"following Jesus in our weird Anglican way."

The Rev. Dwight Zscheile gave a historical and theological perspective on TREC's work. Offering a lecture rather than a homily, Zscheile gave a solid account of where the Episcopal Church has come from organizationally. The church's incarnational life involves rooting its identity in God's mission, organization, and structure, he said. A quick survey of historic Episcopal structures, including the increasing participation of laity in the church's life and governance, led to a description of the Church's life today and the increasing failure of the corporate, CEO-driven model. "The denominational franchise model is no longer tenable in many places," Zscheile said. Rather, effective mission is occurring — and must occur — at the grassroots: "the local church must be a missionary outpost in its own neighborhood." A PowerPoint slide identified Four Cs that capture the role of the church as it moves into a new paradigm: Catalyst, Connector, Convener, and Capacity builder.

After further questions, Katy George spoke from the perspective of organizational development. She opened with a widespread question when churches feel an identity crisis: "What are we doing on the organizational side — are we just rearranging the deck chairs [on a sinking Titanic]?" Her response was swift and illuminating: "Structural reform is neither necessary nor sufficient to solve our problems — but, boy would it be helpful!" Naming the church's challenges from this perspective offered the night's clearest glimpse into how TREC understands structure: it should be both clear and accountable, and should support ef-



Mary Frances Schjonberg/Episcopal News Service photo
At the start of the churchwide gathering, Bishop Michael Curry of North Carolina offers a biblical perspective on the work of the Task Force for Reimagining the Episcopal Church.

fective action and mission already occurring within the church. She noted that individual and local effort is not enough without broader support, and that the pension system does not encourage change. Episcopal Church Center employees need to focus on the toughest issues and make their work relevant to local needs, rather than serving in roles that require constant explanation and justification to diocesan leadership.

The Rev. Miguelina Howell presented a fourth perspective. Noting the grand worship space around her, she invited listeners to imagine a Starbucks store planted in its midst, bringing area travelers into its hallowed halls, if only in search of caffeine. “Would that horrify you? Would it make you look at the space differently?” Then she added: “Would you be willing to consider it if God asks — even if it takes you outside of your comfort zone?”

Better structures in the church would aid clarity and connection to

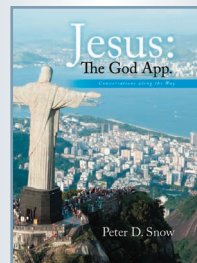
purpose. This includes greater clarity about the role of the Presiding Bishop and Executive Council, with a continued focus on shared governance. TREC’s proposals, Howell said, are but a very small piece of the larger puzzle. The church should not look upon the proposals and resolutions from TREC as an answer, but rather as an initial step of adaptive change and listening. The church currently lacks the spaces to share best practices from the local and regional level to build toward a cohesive process of transformation — yet this is the direction in which it must move.

Then TREC welcomed questions. Alternating between questions from those in the cathedral and those on the web, TREC responded to questions, concerns, and comments regarding young Episcopalians, money, and the size, scope, and role of General Convention. Sarah Miller, a student at the University of the South’s School of Theology, offered concluding remarks and prayer.

There were no straightforward answers about the shape or scope of TREC’s resolutions to come before General Convention; there was no detailed discussions of church structure. What did become clear was that TREC contains deep resources of intelligence, wisdom, and faith — and that its members are still bringing these virtues to bear on the issues facing the Episcopal Church. A subtle refrain throughout the night emphasized that the work accomplished this triennium would be a beginning, a start, an initial movement, and by no means a finished work.

Because of the initial character of the work, the balance between listening to the questions and concerns brought to the meeting and the time that TREC members spent explaining positions seemed a bit off. The Rev. Scott Gunn, executive director of Forward Movement, captured this

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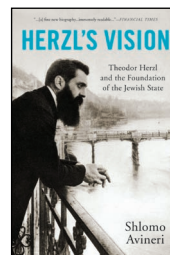


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FROM THE PULPIT

Sanctified Wealth

By Christopher Wells

You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.

The leaders of the Living Church Foundation spent several hours at our recent annual meeting poring over plans for an endowment project, something with which the stewards of many nonprofit institutions will be entirely familiar. Ours is a humble — and venerable, vital — ministry that we hope the Lord may continue to bless, and indeed prosper.

Alas, according to our Lord, this perhaps was not such a good idea. In seeking financial development we have precisely planned to seed wealth. I might say that we would love to see our plans succeed; and so perhaps we are Pharisees, whom Luke tells us “were lovers of money.” They ridicule Jesus for saying “You cannot serve God and wealth,” and Jesus returns the favor, with what we might call a blunt rejoinder: “You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.”

Perhaps I should trot this out next time a donor says he'll give a major gift on the condition that we name it after him. "Bless you, brother; even if your stipulation is, well ... a bit of an abomination." Admittedly, no such donor has come along yet.

Of course, the point is a serious one (and I do not actually think that naming buildings after oneself is forbidden by the gospel). Here's the point: *what is prized by human beings* is an abomination in the sight of God. Jesus says: forget "the sight of others." Focus instead on God's eyes. He knows your hearts.

God wants absolutely everything. And knowing God, he *will* have it, one way or the other. This is important.

We who would seek to follow and obey him must therefore be interested in *how* God will have his way, because God is infinitely and utterly interesting. Let us ask: How will God plumb our hearts, focusing them on what Jesus calls "the true riches"? How will, or might, God do this for the institutions that we love and seek to serve — including, by the way, our dioceses, and the parishes within them? How will he wring faithfulness from us?

The honest answer is: Painfully, but fruitfully thereby. As Augustine of Hippo — or Paul, or Jesus — might say, none of us are "good" until the end, and then only as covered by the cross. The pilgrim way is providentially strewn with stones for our sanctification and continual conversion.

I'd like to explore this theme in the light of Robert Grosseteste, Bishop of Lincoln, who has never been formally canonized, though reported miracles at his tomb and elsewhere led to some momentum in this direction early on, and he is accorded a feast day in both the Church of England and Episcopal Church calendars.

Grosseteste lived a long life straddling the 12th and 13th centuries — 83 years in all — and he only became a bishop at age 65. He grew up poor but reputedly studied in Oxford and

Paris, and was known throughout his life for "unbounding physical and intellectual energy" (ODCC). Little is known of his early life, but his surviving lectures and sermons from his mid-career in Oxford reveal a vast learning in science — astronomy, comets, rainbows — and Grosseteste produced the first known commentary in the West on Aristotle's *Posterior Analytics*, the philosopher's syllogistic discussion of demonstration, definition, and scientific knowledge. At the same time, Grosseteste produced a series of theological works, notably a *Hexaemeron* (on creation in Genesis) and commentaries on the Psalms and Galatians. In his 50s he began to learn Greek and acquired an impressive (and rare) competence for the time. As Bishop of Lincoln, he convened a kind of school of scholars that produced an impressive program of translations from Greek into Latin — of Pseudo-Dionysius, John of Damascus, Basil, Aristotle, and others. Grosseteste's translation of the *Nicomachean Ethics* paved the way for Albert the Great's detailed commentary a generation later, taken up in turn by Aquinas.

As if that weren't enough, Grosseteste was said to show "conspicuous energy and dedication in his work as a bishop." Around age 60, he may have experienced a kind of spiritual conversion — a deepening — through his close association with the newly established mendicant orders of Franciscans and Dominicans. In his episcopal capacity he arranged preaching missions of the friars; and he famously took a stand against royal and papal appropriations of diocesan resources (parochial benefices), finally appealing for episcopal independence directly to Innocent IV at the papal court, in a "carefully prepared denunciation of the abuses of power in pursuit of family and personal gain by papal officials, by the curia, and by the pope" that would much impress John Wycliffe a century later (ODCC).

This is an interesting point for us. Grosseteste was no revolutionary,



FROM THE PULPIT

and had a high view of both kingship as a divine institution and of the papacy as instituted by Christ. His appeal to the pope therefore carefully distinguished between papal power itself and damaging orders or decisions of the papal office. In the presenting problem, the pope had sought a canonry in the Diocese of Lincoln for his nephew, though the nephew had no intention of residing in his benefice. Were Grosseteste to acquiesce to this, he would be complicit, he wrote, in "cheating [the people of Lincoln] of a pastor's office and ministry," an offense that would "bring death and damnation ... to souls that should be given life and salvation by the office and ministry of the pastoral care." Note the high view of ordained ministry. For Grosseteste, the notion of enriching the pope's nephew with the financial resources of his own diocese, to the deprivation of his people, would be a cardinal sin — "opposed and contrary to the teaching of the apostles and of the gospel; to the Lord Jesus Christ himself hateful, detestable, and abominable; and to the human race destructive" (all from Sophie Ambler, "On Kingship and Tyranny: Grosseteste's Memorandum and its Place in the Baronial Reform Movement" in *Thirteenth Century England XIV* [Boydell & Brewer, 2013], p. 120).

Obviously Grosseteste showed great courage in all of this. What became of his efforts? Scholars debate

(Continued on next page)

Sanctified Wealth

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the extent to which he anticipated, and otherwise influenced, subsequent reform movements. That he wished to defend ecclesial hierarchy is clear, but he also believed that Christ invests certain offices in the Church with power “only to construct, not to destroy.” In this view, loyal subjects are obligated to disobey destructive orders precisely so as “to uphold the integrity of the apostolic see itself.” By doing so, on a case-by-case basis, disobedience may actually serve to affirm the legitimacy of authoritative offices and signal a deep affection for them (Ambller, pp. 120-21). This marks a fascinating working out of how to be the loyal opposition in an orderly way.

And on this count Grosseteste did prove influential, if not immediately successful. “Suffused with [his] spirit,” a series of limited reforms were pursued in England in the years immediately following his death: “to control and limit royal spending...; to introduce greater efficiency into the administration, cutting waste and corruption; and to ensure that the collection of revenue at the local level was fair, putting an end to oppression and extortion” (Ambller, pp. 123-24). And a wider baronial reform program was permeated by the influence of Grosseteste, as well.

Are there particular lessons here for us? I think there are several, and they cycle back to the texts with which we began.

1. In case we wondered, it has never been easy to lead old institutions, the more when they have been fitted out with, or otherwise appropriated, power and prestige. A major presenting problem in England that the baronial reform movement had in view was the real and frightening diminution of the monarch’s net worth — by some two-thirds compared to the previous century. We sometimes hear talk of decline today as if the first one thousand nine

hundred and fifty years of Christendom amounted to the steady amassing of great wealth, the sources of which have just now suddenly disappeared. In fact, financial deprivation has been closer to the norm.

2. More theologically, if and as the beloved institutions that we serve meet material and financial success, our common wealth will need careful stewarding by wise leaders of a disciplined, ascetical sort — replete with theological training and spiritual wisdom. These last are not negotiable. In the case of Grosseteste’s Lincoln, the largest geographical diocese in the Church of England with considerable resources at its disposal, it was precisely the obligation of stewardship that led the bishop to take painful and risky action, the outcome of which he could not have known in advance. He died, we are

told, “with a deep sense of failure and foreboding for the future” (ODCC). And yet his work did bear fruit, in so many ways.

3. Therefore, the word from Paul in Acts to the Ephesian elders — the “overseers” or “shepherds [of] the church of God,” the bishops (cf. 1 Tim. 3:1; Phil. 1:1; Titus 1:7-9) — is both fitting and sobering. Listen again: “I know that after I have gone, savage wolves will come in among you, not sparing the flock” — and who, recalling the history of the Church, her wounds and blood spilled, could say this prophecy has not been fulfilled? We ourselves are often ravenous, *doing not what we want, but the very thing we hate* (Rom. 7:15), and so we must repent. Happily, the good word of Holy Scripture is outfitted for just this purpose. As Paul says in Acts 20: “Therefore be alert.” And he commends the Ephesians to God, “to the message of his grace, a message that is able to build you up and to give you the inheritance among all who are sancti-

fied.” Paul is saying that the message *itself* is effective, as grace is a power of God, capable of enacting change. This message is inevitably, necessarily fruitful, as an inheritance associated with sanctity. How amazing.

God has an inheritance for us. And surely our institutions and their wealth — beautiful buildings, amazing teachers, holy priests — are part of this, *as* they are placed in service of sanctification, holiness, by God’s grace.

It’s interesting that, in the very next verse of Acts 20, Paul elaborates on the materiality of the foregoing teaching: “I coveted no one’s silver or gold,” remembering the words of Jesus: “It is more blessed to give than to receive.” Here is a deep truth, and an encouraging one, for all Christians working in development and fundraising: generous persons

God has an inheritance for us.

will give, and in such a fashion as not to covet their own wealth, but give it away joyfully for the fruitfulness of the kingdom. This, in fact, is what it means for all of us to be faithful: having ordered our affairs first of all spiritually, centered on God, and given up everything to follow him, he gives back to us in our poverty, and multiplies his own gifts for a vast fruitfulness. “Whoever is faithful in a very little is also faithful in much.”

Friends, this is good news. As we labor in service of the Church and her Lord, let us focus on this necessarily evangelical foundation of renewal. Here is the truth: God’s initiating action is primary; everything else follows. Because this is so, daily conversion is our task, in the confidence that he will do the rest.

Christopher Wells is executive director of the Living Church Foundation. This sermon was preached at Nashotah House Theological Seminary on the Feast of Robert Grosseteste (Oct. 9).



Blood on My Hands

Being a Hunter and a Christian Clergyman

Thinkstock photo

By Will Brown

I have been a hunter for as long as I can remember. As a child, this meant squirrel safaris with BB guns or slingshots, “afield” with my friends in backyards and woods accessible by bicycle. More occasionally it meant outings to farms with my uncles and cousins after quail or dove (“buhds,” they were called categorically). I learned a lot about the rudiments of adult responsibility from these outings. One could lose an eye to a BB gun or a slingshot (and once, I very nearly did). And it was indelibly impressed upon me that even a single-shot .410 or a .22 rifle was not a toy and could easily kill a person. The cardinal rules of gun safety were drilled and re-drilled on each outing. Later, I would learn to abstract them and apply them to life more generally. How many life mistakes could I have avoided if I had taken the time and care to be sure of my target and what was beyond it?

(Continued on next page)

Blood on My Hands

“Man cannot live by cheese pizza and iceberg lettuce alone,” I reasoned with myself. Tolstoy had obviously not been an undergraduate at Sewanee.

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A misbegotten and reactionary foray into vegetarianism during high school was inspired by my reading an essay on the subject by Leo Tolstoy. His argument ran roughly as follows: you know that you can be perfectly healthy without eating meat; so, if you eat meat, you are doing it to gratify your appetite at the expense of the lives of animals. That made sense to me, but, more significantly, it was a convenient platform for my teenaged moralism. My family had moved by that time to the sprawling metropolis that is southeastern Virginia, and opportunities to hunt were few and far between. My shotgun was sitting neglected in the closet anyway.

I abandoned vegetarianism in college, forced to do so, I felt, by the lack of options in the college refectory. “Man cannot live by cheese pizza and iceberg lettuce alone,” I reasoned with myself. Tolstoy had obviously not been an undergraduate at Sewanee.

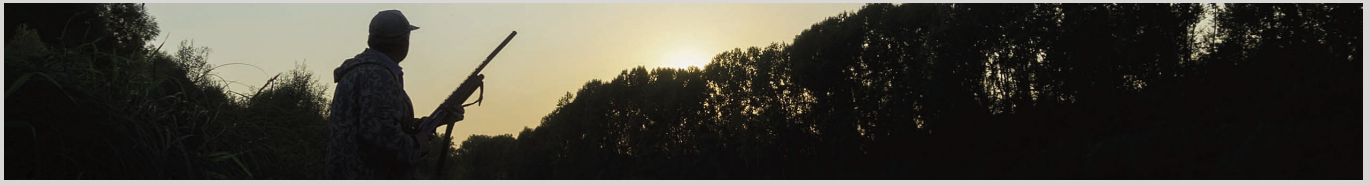
After quick transgressions with fish and chicken, my gustatory horizons expanded beyond my scruples and once again encompassed hamburgers and pepperoni. Circumstances coalesced, as they will, and I returned to the field and have done so with increasing frequency as the years have gone by. I have done my bit for land management in Texas by removing from the landscape quite a few of the 21st century’s great, invasive destroyer: the wild hog. The Rio Grande Turkey has found its way into my bag, and I have even taken an Aoudad — my only foray into “big game” hunting, not counting the Greater Kudu I killed accidentally with a car one morning in the South African veldt. But my favorite quarry remains “buhds” — typically dove, duck, and, once every few years, the quail that have been rapidly disappearing, along with their habitat, from their historic range in the southern United States.

I am haunted to this day by Tolstoy’s logic, but the dis-

tinctions have grown ever subtler in my mind and have been seasoned by Hooker’s three-legged stool. God gave animals to man for food after the flood (Gen. 9:3), and we know that God came to Earth and tucked into at least fish (John 21:9-13) and lamb (Luke 22:8-15).

Jase Robertson once mentioned on *Duck Dynasty* (a show and a phenomenon that fascinates me) that he prefers not to eat meat that he has not killed himself. That sentiment haunts me too, and it has to some extent exorcized the ghost of Tolstoy from my consciousness. It injects into the economy of food an element of personal responsibility for the usually unconsidered blood-letting and violence that makes eating meat possible. And it makes hunting subversive within the context of globalization and the hegemony of corporate food production over individuals and families and of investment banks over corporate food production.

Clergy have been forbidden to hunt by a number of councils down through the centuries. But the reasons seem to have little to do with killing animals. In 1563, for example, the Council of Trent drew a distinction between “clamorous” and “quiet” hunting (Session XXIV, 12). The former generally involved large and expensive packs of dogs, stables of horses, and the privilege of land-access and partying, as well as servants to see to all the foregoing, and so it was forbidden to the clergy; whereas “quiet” hunting involved none of these things and hence was allowed. Similar concerns, under the banner of secular class resentment, seem to have motivated the popular outcry against fox hunting in the U.K. several years ago. Fox hunting may be cruel, but our real problem with it is that it is the preserve of the privileged few. And at any rate, cruelty is a concept that is very quickly relativized in the context of the animal world. A bullet is a comparatively quick and painless



end when one considers the destiny of animals left to their own devices in the wild.

The Spanish philosopher (and hunter) José Ortega y Gasset once said, I am told, that man does not hunt so that he may kill. Rather, he kills so that he may have hunted. This distinction may be lost on the non-hunter. But hunting for me is as much, or more, about eating with integrity and spending time with friends in the primary reality of creation. It is about the delight and deep satisfaction born of the necessity of becoming familiar with the way animals behave, with what they eat, with how they interact with the weather and with the topography, and with one another. My most satisfying duck hunt was one on which I never fired my gun. I sat in the cattails as dawn broke and “talked” to the ducks with my call, heard them talk back, and watched them circle overhead and come in to land among the decoys, apparently satisfied that I was one of them.

I once spent days driving and walking over land that I had been hunting for years, ostensibly looking for hogs, but finding none, and realizing that I was in fact bidding farewell to hills and creeks that I loved, that had become a secret part of myself, and that I would see no more because my friends, the owners, had decided to sell the ranch. I sat in my truck and wept.

Or there was the time, years ago, quail hunting with my cousin in south Georgia, riding home at the end of the hunt, with the smell of pine trees and horses and saddle leather and gunpowder mixing in the air, the mule wagon creaking rhythmically along the ruts behind me, the woods green and golden and brown as the sun was setting. My uncle’s recent death in a car crash, not far from the place we were hunting, weighed heavily that afternoon. But I was also rejoicing at the recent birth of the fifth generation of that land’s stewards, my cousin’s beautiful little girl. I was so contentedly intoxicated by the atmosphere that I almost fell out of the saddle, the two-man limit of quail in the wagon a mere punctuation mark at the end of the day’s eloquence.

The French Dominican priest and World War II resistance fighter, Raymond Leopold Bruckberger, once wrote concerning America:

Here, the land has not yet entered into communion with man, and man has not penetrated the mystery of the immense natural forces that shelter him. This land is terribly in need of blessing. The land is perhaps the promised bride of man, but she is not yet his. Most often she refuses to give herself or submits against her will. The land and man do not know each other in the flesh and in the spirit.

God has entrusted to us the task of being faithful and wise stewards of the land, not just gazing longingly at her contours, but coaxing them firmly and gently into fruitfulness. We are meant to be custodians of the mystery of nitrogen and minerals and water becoming stalks of millet and corn, husks of rice, or sunflowers or pine trees. Individual opportunities to realize this vocation are becoming increasingly rare and precious, as they are offloaded onto the algorithms of autonomous machines, irrigation systems governed by photo cells and barometers, GPS-guided combine harvesters, and industrial feedlots run by clocks and computers.

On a recent weekend I rose hours before dawn, put on my boots, and drove out into the countryside. I took out my shotgun, shouldered a dozen decoys, and followed a familiar network of furrows through a soybean field to the edge of a pond. The wind was chilly out of the north, and the clouds were low as I set up and marked the minutes to legal shooting time. Before long I heard a familiar rush of wings from behind me as a flock of blue-winged teal dove low over the spread, circled around, and came back in. I missed more than I hit that morning, but that is beside the point. Back home, as I was dressing the birds, their blood and feathers warm and sticky and beautiful on my hands, I thanked God for the intricate mystery of it all, for the life that had been theirs and was now mine, for the food they were becoming and for land and friendship and water, and for the grace of divine nourishment at every level of the world’s being.

The Rev. Will Brown is rector of the Church of the Holy Cross, Dallas. This piece first appeared on TLC’s weblog, Covenant.

Deep Discipline in Christian Basics

Review by Paul A. Nesta

In lectures originally given as a Holy Week series at Canterbury Cathedral, Rowan Williams imagines what a community “might hope to become” through baptism, the Bible, Eucharist, and prayer. Baptism is the event whereby people are formally brought into the Christian community. The effect of the baptismal event is a fundamental union with Christ in his death and resurrection. By means of this union with Christ, Williams explains, human beings lay claim once again to their identity as children of God. To be baptized, then, is “to recover the humanity God first intended.” By our sharing in the life and death of Jesus we become prophets who challenge the community to be what it is

Being Christian stands as a deeply Benedictine model for catechesis.

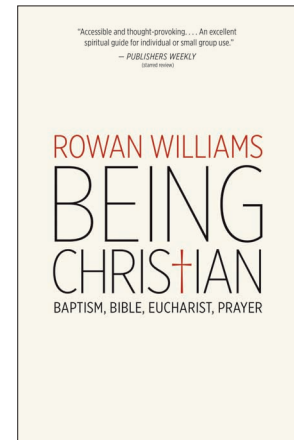
meant to be, priests who build bridges between God and humanity, and kings who engage in shaping our lives and our environment in the direction of God’s justice.

The community of the baptized is most readily recognized in its reading of and listening to the Bible. “The Bible is not intended to be a mere chronicle of past events, but a living communication from God, telling us *now* what we need to

know for our salvation.” The Scriptures invite people to find their place in God’s story and ask us if we are willing to be more obedient to God than our spiritual ancestors. In light of this invitation, Williams argues that the Bible can only be read in a Christocentric light, through which “we see what an unequivocal obedience and love looks like.”

For Christians, participation in the Eucharist is a constant reminder that the risen Christ wants our company. Even as we are brought into the company of the Apostles in Baptism, we share what Williams calls an “apostolic moment” when we eat and drink in Jesus’ presence. Being in Jesus’ presence through the Eucharist changes the way we see things as well as the people around us. Through this healing balm the Spirit’s work in us continues as we are transformed and go into the world as “a community of strangers who have become guests together and are listening together to the invitation of God.”

The fourth Christian essential is prayer, which is nothing more than allowing Jesus to pray in us. Through this experience “our selfish thoughts and ideals and hopes are gradually aligned with his eternal action.” Williams spends much of this chapter examining works of



Being Christian

Baptism, Bible, Eucharist, Prayer

By **Rowan Williams**. Eerdmans. Pp. 84. \$10

Origin, Gregory of Nyssa, and John Cassian on prayer. From these patristic sources he concludes three things. First, prayer is God’s work in us. Next, prayer is the life of Jesus coming alive in a person. Finally, prayer is about faithfulness or sticking with it: “Prayer is your promise and pledge to be there for the God who is there for you. And that, essentially, is where prayer for the Christian begins and ends.”

Being Christian stands as a deeply Benedictine model for catechesis. Williams does not provide an exposition of Anglican formularies, the Apostles’ Creed, the Ten Commandments, or the Lord’s Prayer as may be expected in such a work. Instead, following broadly the principle *lex orandi lex credendi*, Williams reveals that being Christian means being connected to the worshiping community of the Church. Only within the context of participating in the sacraments, listening to God’s word, and living a life of prayer does one discover what it means to *be* Christian. So too the faith of the Church cannot be adequately known or believed apart from the context of the liturgical life of the community. Stanley

Hauerwas and William H. Willimon echo and summarize this truth in *The Truth About God: The Ten Commandments in Christian Life* (1999), which argues that the Christian faith is not self-interpreting. Rather, it depends “on the practices of a community formed by the worship, in the Spirit and in truth, of a trinitarian God” (p. 21).

Williams’s approach to the Bible may leave us wanting more. When approaching the Canaanite genocide, which frightens modern readers, Williams counsels that “if we understand [Israel’s] response as part of the story, we see that this is how people thought they were carrying out God’s will at this time.” But the slaughter is so hideously at odds with the larger biblical portrayal of God that, Williams concludes, Israel must have misidentified God’s will in this instance. Biblical scholar Christopher Wright suggests a better solution in *The God I Don’t Understand* (2008). Facing the same violent event, Wright advises that we stand back from “questions, criticisms, or complaint and receive the Bible’s own word on the matter” (p. 107). Assuming the divine character of Scripture and God’s ultimate unknowability (see Isa. 55:8-9), we will be chary to escape too quickly from the most difficult and foreign parts of the Bible, preferring to sit with them, even uncomfortably.

Being Christian stands as an excellent collection of meditations on the four most basic actions of the Christian community. Williams’s approach is both fresh and imaginative, giving readers a clear understanding of Christian life. Wherever one is on the spiritual journey, this is a book to read, mark, learn, and inwardly digest.

The Rev. Paul A. Nesta is curate at St. Luke’s Church in Denison, Texas.



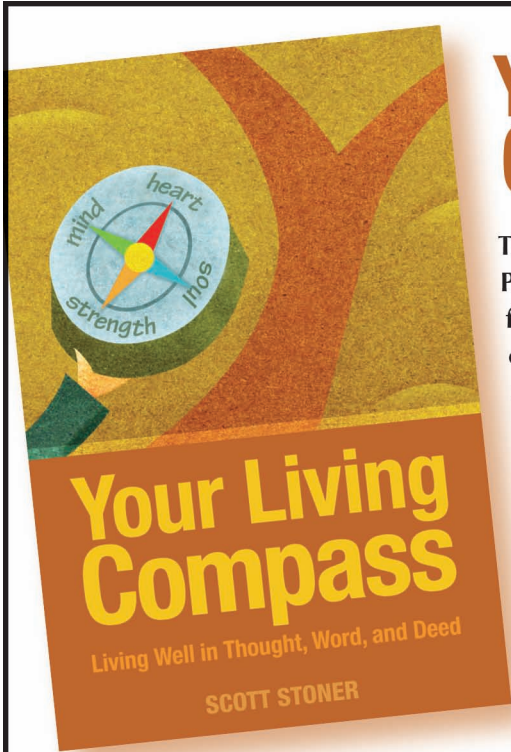
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CATHOLIC VOICES

WOMEN AS BISHOPS: Rescuing Breadth and Diversity in England

By Colin Podmore

In November 2012 legislation for women to be bishops in the Church of England failed to receive final approval. 132 members of the General Synod's House of Laity voted in favour, 74 against (six fewer than the necessary two-thirds). But in July 2014 new legislation passed comfortably — by 152 to 45 (with five recorded abstentions).

What had happened? Had 20-odd lay members changed their minds about women's ordination? Were members swayed — on either occasion — by powerful speeches?

No. For many years, less than one-third of the House of Laity has been

opposed in principle. The former legislation was defeated because a small number who support women in the episcopate judged its terms unacceptable. In July 2014 the Catholic Group signalled that it was content with the new package, and encouraged those who could in conscience vote in favour to do so. On both occasions those in touch with the swing voters knew well in advance what the outcome would be, even if the legislation's supporters did not.

The failed legislation was unacceptable for several reasons. The power of parochial church councils (PCCs) to restrict eucharistic presidency to ordained men would have

been repealed. Even if a PCC's lay members voted unanimously for male episcopal ministry, their parish priest could have vetoed the request. Detailed arrangements would have been contained in schemes made (and reviewed every five years) by each diocesan bishop (diocesan synods would merely have been consulted). They would have differed between dioceses.

The legislation's authors were determined to cast opponents as misogynists, so it spoke only of requesting a "male priest" or "male bishop" — suppressing the fact that for Catholics male priests ordained by women, and male bishops at whose episcopal ordinations a woman

presided, would be equally unacceptable. A majority in the synod, unwilling to countenance any official recognition that there might be theological objections to women as priests and bishops, forced the House of Bishops to remove a reference to “theological convictions” underlying a request.

People would only have been required to “have regard” for a detailed code of practice (a draft ran to 49 pages): they could disobey it for unspecified “cogent reasons.” If the code were breached, the only remedy would be judicial review in the secular courts — an expensive and lengthy process. The code would only be completed once the legislation was in force; at final approval, no one knew what it would contain. Determined resistance throughout the process to any concession to opponents made watering down of the draft seem very likely.

In short, the legislation would disempower the laity, and provide for a postcode lottery, a bureaucratic nightmare, a lawyers’ paradise, and an uncertain future. At no point in its synodical progress did it enjoy a two-thirds majority in the House of Laity. Its promoters seem to have gambled that the 2010 elections would produce a more sympathetic house, and when that did not happen, gambled again that the middle ground could be persuaded that women must be bishops immediately, regardless of the terms.

A Lambeth Palace internet campaign called “Enough Waiting” that aimed “to persuade General Synod members to back the new women bishops legislation” (“new” because the House of Bishops had watered down one subclause to placate hard-line supporters) was singularly inept. Wiser counsellors would have advised that public pressure via the Internet is not the best way to change the minds of a dozen identifiable independent-minded individuals. The campaign merely stiffened their re-

solve not to be browbeaten into voting for legislation that they believed was profoundly illiberal and would be disastrous for the Church.

Catholics were right to defeat — with the swing voters’ help — legislation that would have condemned the Church of England to decades of trench warfare. Many, including the Archbishop of York, have now said they are glad the legislation was defeated. On the day my own emotions were relief, but also sadness. The process had consumed large measures of time, energy, and money, distracting many from the Church’s mission. Its failure to produce an agreed outcome seriously damaged the church’s public standing. And the issue would not go away.

Some hard-liners were tempted to gamble again. They suggested that new legislation could wait until 2016 when, they hoped, a new synod would be more favourable. But the consensus among the church’s leadership, and the more statesmanlike proponents, was that only a swift solution could restore credibility. And plainly, that could only be achieved by a fresh approach and a significant degree of compromise. The belief that, if the synod failed to approve women bishops, Parliament would impose its will — in a matter of doctrine — on what is now regarded as a “faith community” seems implausible, but the division within the church that this would have caused may have been another factor encouraging proponents to compromise.

Archbishop Welby’s reconciliation expertise was crucial. Under the guidance of his new director of reconciliation, David Porter (an Ulsterman heavily involved in the Northern Ireland peace process), facilitated conversations involved participants from across the synod spectrum. They conversed for the first time about their feelings, hopes, and fears,

Archbishop Welby’s reconciliation expertise was crucial.

and gained understanding of each other’s positions. A degree of trust began to develop. In July 2013 the whole synod met in discussion groups with external facilitators. We can recognize now the guidance of the Holy Spirit — in November 2012 and in the subsequent process.

Conventions were torn up when a group including opponents was appointed to both draft and steer new legislation, proceeding by consensus rather than taking votes. The resulting package was fast-tracked to final approval within a year (compared with seven-and-a-half years for the failed legislation).

Of course compromise was needed on both sides. Catholics had consistently campaigned for bishops ministering to Catholic parishes to have jurisdiction. But this was an ideal, not a necessity (*potestas jurisdictionis* and *potestas ordinis* have never universally been held together, either in the Church of England or that of Rome), and it was not achievable.

The legislation is very brief and simple, and contains few legal safeguards. It thereby fulfils the proponents’ desire to have no discrimination against women on the face of the legislation. For Catholics, this is preferable to legislation that purported to offer security but did not. In any case, the secular liberalism that now dominates public policy makes it unwise to rely on state law for protection. Instead, provisions were secured in a House of Bishops’ Declaration, entrenched by a dual key: the synod cannot amend or revoke it,

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and the bishops can only do so with the support of two-thirds majorities in each synodical house.

The declaration is enforceable through a dispute resolution procedure established under canon, involving an independent reviewer with Church House staff support. Failure to participate in the process will be a clergy discipline offence. Experience in other contexts indicates that office holders will strive to avoid public criticism from an ombudsman. This should give the reviewer leverage to secure settlement of disputes, if the threat of submitting a grievance has not done so. It also seems likely that clergy discipline tribunals will regard failure to comply with the reviewer's recommendations as misconduct.

The 1993 Act of Synod that the declaration supersedes in respect of episcopal ministry was unenforceable, so this is a significant gain. The

within "a broader process of discernment" (i.e., reception) "within the Anglican Communion and the whole Church of God." Because those "who, on grounds of theological conviction, are unable to receive the ministry of women bishops or priests" continue to be within the spectrum of Anglican teaching and tradition, "the Church of England remains committed to enabling them to flourish within its life and structures." Hence "pastoral and sacramental provision for the minority ... will be made without specifying a limit of time and in a way that maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England."

The declaration promises "equal treatment" regarding resource issues (para. 15). Diocesan senior leadership roles will be "filled by people from across the range of traditions" (para. 13). In discerning vocations "bishops will continue not to dis-

from having to do so (para. 24).

Alternative bishops, who cannot be retired bishops (para. 26), will "provide oversight" (para. 22), having responsibilities like those of suffragan bishops (para. 29). The archbishops will be obliged to secure a sufficient supply of suitable bishops, the suffragan sees held by the three Provincial Episcopal Visitors being the starting point (para. 30).

The promises in the Act of Synod were mostly kept, but if they were not, there was no redress. If these new promises are reneged upon, we can have recourse to the independent reviewer.

My summary can hardly do justice to 43 paragraphs, but it should suffice to explain why synod members who defeated the previous legislation because they wanted the Church of England to remain broad and diverse felt able to vote for the new legislation, and why the Catholic Group (though obliged to vote against un-catholic unilateralism in matters of holy order) did not campaign against it.

For many years, Forward in Faith and the Catholic Group have been campaigning not to prevent the Church of England from ordaining women as bishops (which was inevitable), but to secure provision that would enable those who cannot receive their ministry, directly or indirectly, to remain in the Church of England with integrity. The traditional Catholic Group party on the last evening of the synod served "Buck's fizz" (orange juice mixed with champagne): it was a sad day, but also at least half a celebration.

Colin Podmore, a former clerk to the General Synod, is the director of Forward in Faith (UK) and a member of the Living Church Foundation. For a fuller commentary on the declaration and links to the texts, visit www.forwardinfaith.com.

In discerning vocations "bishops will continue not to discriminate on the grounds of a candidate's theological conviction on this issue."

motion to rescind it saw a moment of pure synodical theatre. A veteran campaigner against it made a brief speech of triumph, only to be followed by a leading member of the Catholic Group explaining why Catholics would vote in favour: "It is actually being replaced by something stronger."

The declaration fulfils the bishops' "duty to ensure that the welfare of the whole Church of England is sustained in all its theological depth and breadth" (para. 4).

Five "Guiding Principles" (para. 5) are fundamental. The Church of England locates "its own clear decision"

criminate on the grounds of a candidate's theological conviction on this issue." Ordination services will comply with the guiding principles: respecting both the diocesan's jurisdiction and the ordinand's conscience (para. 15).

PCCs will be able to pass, by a simple majority, a resolution requesting priestly and episcopal ministry that accords with their theological conviction on this issue (paras. 19-20). All concerned will be obliged to do "everything possible" to avoid conflict with this theological conviction (para. 23). Bishops will be obliged to exercise their veto over appointments to protect lay representatives

CATHOLIC VOICES

Bishop Stephen Sykes



Sykes

Demanding and Endearing

By Rowan Williams

The death of Stephen Sykes at the end of September — after many years of debilitating illness borne with great courage — has deprived the Anglican family of an unusually resourceful and penetrating theologian, who had a massive influence on a generation of younger theologians learning their trade in the 1960s and '70s. When I went to Stephen for supervision in my student days, I found a teacher of exceptional commitment and integrity — and a very demanding one, who would relentlessly question clichés, inspirational vagueness, and attempts to be too clever. At a time when British theology departments were rather dominated by a combination of sceptical biblical scholarship and extremely cautious philosophy of religion, it was bracing and encouraging to find someone who believed so strongly in the actual study of doctrine as a serious intellectual exercise. The volume of essays on Christology (*Christ, Faith and History*) that Stephen edited with John Clayton in 1972 was and remains a significant moment in the revival of British systematic theology.

Part of the impetus for this came from Stephen's unusual level of acquaintance with continental European theology, and he played a unique role in

opening up conversations between continent (especially Germany) and island in areas other than New Testament scholarship. As so often, he saw his role as that of a bridge-builder and catalyst: much of his most important early work was in getting groups of theologians together to collaborate in fresh areas. I had the privilege of working with him and others on a book about Karl Barth in the late '70s, when Barth was still shamefully little studied in the U.K. But he also produced significant work under his own name alone: a lucid little book on Schleiermacher, studies on atonement and ecclesiology, and of course some really groundbreaking work on Anglican identity. He was never happy with the rather lazy idea that there was no real *theological* distinctiveness about being Anglican — though he was also very suspicious of what he considered the Anglo-Catholic kidnapping of Anglican identity by means of an unhistorically narrow theology of the episcopate.

He was nothing at all of a “party” man. His roots were in a strongly conservative evangelicalism, but most of his own thought reflects a mainstream, creedally orthodox and philosophically literate Reformed perspective that had moved decisively away from that early conservatism, without turning

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Bishop Sykes and his wife, Joy, with students attending a winter ball at St. John's College, Durham University, while he was principal.

Photo courtesy of St. John's College, Durham University

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either to liberal or to Anglo-Catholic solutions. It was a somewhat unusual position at the time (although it could be said to be a pretty faithful modern version of classical 17th-century Anglican thought) and an immensely valuable contribution to the spectrum of conviction in the Church of England. Stephen was always a committed Church theologian, and it was no surprise that he was chosen as a consultant to the

actively to theology in the Church of England as well as being a hard-working and pastorally sensitive diocesan. After his return to academic life, he once again acted as mentor and midwife to many younger scholars — though the onset of illness sadly limited what he could do after his eventual retirement.

Enormously and imaginatively kind, he could also be shy and rather intense. As I've said, he was a deeply demanding teacher in the

in England, his name must be in the very first rank, and the debt owed him by both church and academy in England and much more widely is a great one. Speaking personally, I owe him a renewed sense of confidence and excitement about systematic theology, a sympathetic interest in a German Protestant world I had been too ready to ignore (probably as a result of too much Bultmann as an undergraduate), constant stimulus and encouragement to think and write, and years of generous friendship, which did not exclude some lively disagreement. He was a great gift to us all and the loss is correspondingly great. May he rest in peace, and may his family know God's faithful presence and comfort.

His legacy is a rich one in all sorts of ways.

1988 Lambeth Conference (he wrote a great deal of the section of the Conference report dealing with doctrinal issues). When he became Bishop of Ely in 1990, he continued to contribute substantially and cre-

very best sense, and his students felt great warmth and loyalty towards him. His legacy is a rich one in all sorts of ways. Among those who, in the early '70s, really began to turn the theological scene around

The Rt. Rev. Rowan Williams, Archbishop of Canterbury from 2003 to 2012, is master of Magdalene College, University of Cambridge.

LETTERS

A Woman's Decision

In response to Daniel Muth's reviews of five books on the ethics of abortion and related matters [TLC, Oct. 5], which I have not read, I would offer the following reflections.

His article says nothing about the actions over the last 47 years by General Convention. General Convention has affirmed that women have the right to decide whether to end a pregnancy. Our elected representatives understood that abortion is a deeply personal and often complex decision. "Abortion is homicide," as Muth contends, does not begin to pastorally address the unique circumstances a woman faces when victimized by rape, incest, or where her health or that of her fetus is seriously jeopardized. (Reference: The Archives of the General Convention, 1976.)

If we were to survey Episcopalians today, I would assert the great majority would favor keeping abortion a safe and legal procedure, and free of undue governmental restraints such as mandatory waiting periods, transvaginal ultrasounds, requiring doctors performing abortions to have admitting privileges at local hospitals, and imposing hospital-facility requirements on abortion clinics.

Muth's review also alludes to arguments seeking to limit a woman's right to make her own medical decisions such as stipulating that personhood is achieved at conception and the bogus claim that fetuses in early pregnancies experience pain. The first argument was proposed as a Personhood Amendment in the conservative state of Mississippi and was soundly defeated at the polls because it is ridiculous. Likewise, the American Congress of Obstetricians and Gynecologists refutes the fetal pain argument, repudiating "the District of Columbia Pain-Capable Unborn Child Protection Act, and other legislative proposals that are not based on sound science or that attempt to tell physicians how to practice medicine."

Where these anti-abortion discussions ultimately lead, for some, is toward banning artificial contraception. Evidently, *Women, Sex, and the Church* editor Erika Bachiochi believes that artificial contraception is morally wrong and that the Vatican is right. The results of that horribly misguided ethic are obvious among the poor in our country and in the developing world. Family planning and artificial contraception can prevent unwanted children, thereby reducing malnourishment, human trafficking, and abandonment.

In sum, I disagree with Daniel Muth's assertion that "The morality is clear; abortion is homicide." I will not try

to walk in a woman's shoes when we men cannot! In the end, the woman has a decision to make whether to choose adoption, end a pregnancy, or raise a child. Hopefully, with the compassion, love, and respect of her church, and the unhindered guidance of her doctor, she will decide in accordance with God's will for her and her family.

*The Rev. Jeffrey M. Kirk
Grace Episcopal Church
Merchantville, New Jersey*

Daniel Muth replies:

Fr. Kirk says that he disagrees with me regarding abortion being homicide, but makes no argument either for his stated position or against mine. He also somehow mistakes my description of the moral and scientific reality of abortion for an attempt at pastoral care for suffering women.

Regarding General Convention, the 1967, 1976, 1988, and 1994 resolutions all affirm the sanctity of life in such terms as to implicitly acknowledge that, as I put it, abortion is homicide. General Convention is on record opposing abortion as a form of birth control or for any reason that does not entail serious threats to fetal or maternal health. Given the well-documented fact that more than 90 percent of abortions are done for reasons that General Convention is on record as explicitly opposing, I'm not sure that I see how their resolutions particularly help his case.

I have no issue with Fr. Kirk expressing disapproval of certain specific political positions. On the implications of Roman Catholic teaching I believe his position is both simplistic and inaccurate. I also note that politically motivated statements by august-sounding bodies do not constitute either arguments or evidence. That human life begins at conception is an unambiguous scientific fact. Whether human personhood attends this event is a philosophical question that the medical community is not especially competent to answer. It cannot be ignored: every attempt to separate personhood from human life has produced gross injustice.

As I said, it is reasonable to debate how Caesar should formulate his laws. To simply ignore the humanity of the unborn, as Fr. Kirk does, leaves the central question out of the reckoning.



Life-sized Personhood

Review by Daniel Muth

In the abstract my neighbor? What if the question is "personhood?" Taken together, the books claim that, for Christians at least, the answer is and has always been yes.

In the *Philosophy of Abortion*, Christopher Herrera goes beyond the abstract to look at the actual decisions and faith each one entails. He begins by examining those that proscribe before other faith.

Various arguments have been advanced that personhood is dependent on factors that require self-awareness, that the self-awareness must be expressed over time, that one must have the ability to plan for the future.

Factor depends on the field of those by, among other things, setting the default goal of recognizing development as a condition of being human. In that case, matters thereby cease to be personal? Since everyone

expresses self-awareness each day by sleeping, most advances incorrectly argued the requirement that the ability must have been already realized and may only be disrupted or temporarily. The connection associated with some persons are cited as consistent counterexamples.

with certainty whether a given line of consciousness is present? The ability to plan develops over time and depends on the individual's cognitive development. It is not a simple matter of personhood than are others. Arguments for the beginning of life and its various stages are examined and reported based on scientific evidence, that is, validity, repeatability, and so forth are all both variable and arbitrary.

In however, such a divided and complex approach really results? Specific arguments may fail, but what about the personhood? Some objections might also offer the particular view, in which personhood develops with time and thus the recognition of creating that person's life increases with age. This may be work-

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TREC's Lopsided Town Hall

(Continued from page 9)

statistically in a tweet: “The final score at the TREC Bowl, brought to you by @scottagunn and @crustyold-ean [the Very Rev. Tom Ferguson, dean of Bexley Hall]. TREC speaks 2:00:37 vs. Public speaks 17:31.” Questions and comments revealed an audience eager to be heard. That so few questions after the presentations directly engaged the content just spoken further confirmed that no additional prompts were needed: a host of concerns had already been brought to the table. If participants hoped this would be a time to offer comments and to be heard by the committee, the opportunity was not captured in the evening’s conversation; TREC did far more speaking than listening.

Throughout the presentations and the questions, it became clear that TREC was approaching its work from a very particular perspective, and not others. Its members’ attention is and has been focused on clarity of roles at the highest level of the church, not on monetary or theological questions. The greatest energy centered on the roles of the Presiding Bishop, the Executive Council, and General Convention. Questions about both the size of General Convention and which bodies continue the work of convention between its triennial meetings appeared in the discussion. Other issues of structure seem not to have been discussed.

Two notable questions were met by a period of silence before a member of TREC responded, and the first touched on this area. An online participant asked what TREC was prepared to do to help parishes in the theological minority. The period of silence after this question spoke volumes. The response offered the usual appeal to inclusivity and the need to engage with those different from ourselves, but what became clear was that the question concerned a level of structure and governance that TREC



Mary Frances Schjonberg/Episcopal News Service photo

Jonathan Elliot, director of communications in the Diocese of New Jersey, asks task force members what they will recommend about evangelizing young people.

discussions had not touched upon. Relations between parishes, or between parishes and their dioceses, were not in the scope of TREC’s vision. Instead, TREC’s vision focused consistently at the top of the organizational structure.

Some pointed questions about money from members of Executive Council’s group on budget and finance likewise confirmed that TREC’s discussions did not begin from a budgetary perspective. A pointed reminder that the money available — or not — for ministry at the local level was a bellwether of organizational health and efficiency encouraged TREC to take this aspect more seriously.

The second question met by initial silence highlighted the theological underpinnings of the group’s work: How were Christ and the Holy Spirit fundamental to the group’s work? Several individuals on the panel answered the question well and ably after the pause, but it was clear that no theological consensus informed the work. The term *incarnation* was heard several times throughout the evening, but there was no body around it. Yes, a discussion about the

structure of the church necessarily involves an invocation of incarnation. But what about the rest of our theological vocabulary? Is there room, space, or weight given to *redemption*? It is necessary but not sufficient for a sacramental church to invoke incarnation. How do baptism and the Eucharist inform our understanding of the body of Christ in its mystical, sacramental, social, and institutional forms?

Two other events in the life of the church cast an interesting light on the meeting. On one hand, the recent conflict between faculty and the dean at the General Theological Seminary provided a sobering warning. It is one thing to ask for and concentrate power in the hands of a few in the name of bold and decisive leadership. Working through the consequences of that leadership and the role of consensus building and collaboration is another. On the other hand, the period for receiving nominations for the next Presiding Bishop had just closed. A number of tweets mentioned the Office of Presiding Bishop as Bishop Curry exhorted his listeners to keep moving forward, and again later as the Rt. Rev. Sean Rowe fielded questions, including an eminently quotable response that the church is “overled and undermanaged; somebody has to get the work done.”

No one doubts that TREC has been given a daunting task. TREC’s members should be commended for their work — and their courage to engage a restive church. Far more questions than answers remain, however.

TRECLive marked a good attempt by the group to speak to the church and to hear how the church responded. TREC has certainly spoken, but the larger question is the degree to which it has listened.

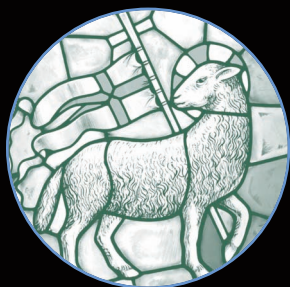
Derek Olsen, a member of the Standing Commission on Liturgy and Music, writes regularly at haligweorc.org.

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Call No Man Your Father

“And call no man your father on earth, for you have one Father, who is in heaven” (Matt. 23:9). For years, Protestant polemicists have quoted this verse as a proof text against the Catholic custom of addressing a priest as *Father*. (It is not clear whether they extend the prohibition to *Mother*.)

Many Episcopal priests have experienced earnest evangelical Protestants addressing them as “Pastor,” to avoid falling foul of Jesus’ stricture, and Roman Catholics pointedly addressing them as “Reverend” to imply inauthentic priesthood. To complicate matters, some clergy now encourage parishioners to use their first names. But use of *Father* or *Mother* is still widespread, sometimes in combination with the first name.

In any case, Jesus’ saying really does not apply to contemporary forms of address for clergy. It occurs in the context of his denunciation of the Pharisees, who love “to be greeted with respect in the marketplaces, and to have people call them rabbi.” But his disciples are not to behave in this way. And he names three forms of address they should avoid.

First, they are not to be called *rabbi* (teacher), for they have one teacher, and they are all brothers. Here, unfortunately, the NRSV botches the translation by substituting *students* for *brethren* (*adelphoi*). *Brothers and sisters* would have been the better inclusive translation. The significance of *brethren* in this instance becomes clear in the next verse, when Jesus completes the thought: “You have one Father, the one in heaven.”

Second, for this very reason, they are to call no one on earth father. Taken literally, this prohibition would extend even to one’s biological father — and that is precisely Jesus’ point, as will become clear.

Third, they are not to be called *instructors* (RSV: *masters*) because they have one instructor, the Messiah (or Christ). The first and third admonitions thus concern what Jesus’ disciples

should not be called, while the middle admonition concerns what they are not to call others.

The theme running through all three prohibitions is Jesus’ concern to maintain unity and concord among his disciples. When individuals allow themselves to be called *rabbi* or *master*, it usually means they are gathering followings around them, a prospect that portends factionalism, division, conflict, and strife.

Most of all, in ancient Israel as in the rest of the ancient world, people identified themselves over and against one another by their ancestry. The deep radicalism of Jesus’ command is that it deprives people of the ability to make social distinctions based on who their parents, grandparents, or more distant ancestors were: “I’m of the tribe of Aaron,” “I’m of the tribe of Benjamin.” Fellow disciples should now regard one another as brothers and sisters precisely as sons and daughters of the same Father in heaven. A new spiritual family is coming into being to replace earthly families, tribes, and nations as the object of the disciples’ ultimate loyalty and allegiance.

Among the disciples, and later in the Church, unity and concord result from each person avoiding self-exaltation and seeking to be the servant of all — behavior diametrically opposed to the self-aggrandizing behavior of the Pharisees whom Jesus denounces in this passage. The prohibitions in today’s Gospel serve this purpose.

Look It Up

Compare this interpretation of Matthew 23:1-12 with St. Paul’s teaching in 1 Corinthians 1:10-13 and 3:1-9.

Think About It

How much truth was there in the 19th-century liberal Protestant slogan proclaiming the essence of the Gospel as “the Fatherhood of God and the brotherhood of man”?

Wise and Foolish Virgins

A wedding is about to take place. The bridegroom has gone to the home of his bride's parents, to sign the marriage contract with her father, and then bring his bride in a procession back to his house where the celebrations will begin. But the bridegroom is long delayed in his return. Perhaps the last-minute negotiations have bogged down.

The bridegroom's return at midnight reveals the wise and foolish among the young women who have been waiting to greet him. The foolish maidens are caught with their lamps flickering — and find themselves locked out of the marriage feast after going to buy more oil.

Biblical scholars generally interpret this parable as a symbolic commentary on the delay of Christ's Second Coming. After Jesus' resurrection and ascension, the earliest Christians expected him to return within their lifetime to judge the world and inaugurate the kingdom of God.

Again and again, the Bible describes the kingdom of God as a wedding feast, with Christ as the bridegroom. In the parable, then, the cry at midnight, "Behold the Bridegroom," evokes the imagery from St. Paul's Epistle to the Thessalonians: "the Lord himself will descend from heaven with a cry of command."

But the years went by, and the original generation of apostles and disciples began to die out. The bridegroom was delayed. Perhaps some Christians were tempted to give up on the hope that he would ever return, and grew lax in their faith. They had all been prepared and waiting at the beginning; but as time went on some of them found their faith flickering and growing dim, like the lamps of the foolish maidens.

The parable is thus a warning. Even though the bridegroom seems delayed in coming, we need to take care to remain alert, prepared, and ready to meet him. For when he does arrive at an unexpected hour, there will not be time to make the preparations that we should

have been making all along.

This is, or should be, a large part of the reason we attend church on Sunday. We all need continuing spiritual formation, preparation, and conversion. All the classical Christian disciplines and practices — Eucharist, Office, daily prayer, spiritual reading, meditation, confession, retreats, and so forth — train us to prepare for the joy of heaven itself. There, we shall be caught up in continual praise and adoration of the Blessed Trinity; and here, Sunday-by-Sunday, our worship at the Eucharist affords us the opportunity to practice and get ready by experiencing an anticipatory foretaste of that heavenly glory. Similarly, if we hope to spend eternity with God, it's a good idea to spend some time in prayer every day getting to know him now.

The Bridegroom is coming. But will we be ready to meet him? The classical spiritual disciplines and practices of the Christian faith are the oil by which we keep our lamps burning brightly, so that when the time comes, we may enter with joy into the endless celebration of the heavenly wedding feast.

Look It Up

Using a Concordance or Bible software, search for *bridegroom*, *bride*, *marriage*, and *wedding* in the New Testament. What patterns emerge?

Think About It

If you knew you had exactly one year left to live, what changes would you make to prepare to meet the Lord? Are these changes you could be making in your life now?



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Deaths

The Rev. **Andrew Parker Bateman "Park" Allis**, who smuggled Bibles into East Berlin and once preached to astronauts, died Sept. 10. He was 76.

A native of Mansfield, PA, he was a graduate of Mansfield University of Pennsylvania, Duquesne University, Pittsburgh Theological Seminary, and Graduate Theological Foundation. He was ordained deacon in 1963 and priest in 1964. He served congregations in Florida, Pennsylvania, Rhode Island, and Texas, and wrote articles for TLC, including "Retired Clergy: Are We Expecting Too Much?" in 2004.

He was married for 33 years to social worker Pauline Ann Middleton Allis of Brighthouse, England, from 1979 until her death in 2012. They met in 1978 while Park was studying inner-city ministry at the Urban Theology Unit in Sheffield.

Fr. Allis is survived by his sons Andrew P.B. Allis, Jr., of New York City and Ryan P.M. Allis of San Francisco; brothers Joe and Tom Allis; and a sister, Martha Kiely.

The Rev. **Richard Edwin Crews**, 84, a U.S. Navy veteran, died Sept. 11. He was 84.

A native of Independence, MO, he was an alumnus of Cornell University and Yale Divinity School. He was ordained deacon in

1962 and priest in 1963. He was a gunnery officer while serving in the navy. Fr. Crews's bachelor's and master's degrees from Cornell were in electrical engineering, and he worked in that field before pursuing ordination.

He served multiple parishes in Connecticut and was school chaplain and teacher at South Kent School, where he taught physics, algebra, and theology.

Fr. Crews is survived by his wife, Joan Dinkel Crews; sons Richard and Peter Crews; and grandchildren Alexandra, Nicholas and William Crews.

The Rev. **Martha Elizabeth Hay** died in Spokane, WA, Sept. 11 after living with cancer for two years. She was 52.

A native of Dillon, MT, she was a graduate of Whitman College and Church Divinity School of the Pacific. She was ordained priest in 2003. She served as associate priest at St Paul's Church in Pittsburgh and rector of St. Thomas Church in Canonsburg, PA. She loved children's ministry and she found joy in raising her children, spending summers in Montana, and creating art and beautiful spaces.

She is survived by her parents, the Rev. John and Marj Hay; children Anna and Thomas Eilertsen; sisters Julie Hay and Jennifer Steward; and brothers Michael Hay and Jeff Eilertsen.

The Rev. **Leslie Howard Maltby**, who served parishes in Florida and South Carolina, died Aug. 29. He was 57.

A native of Miami, he was a graduate of Florida International University and General Theological Seminary. He was ordained deacon and priest in 1987.

As Fr. Maltby battled cancer he drew strength from members of St. Alban's Church, Lexington, SC, and from Rabbi Gerald Zelizer and his friends at Congregation Neve Shalom. He is survived by his parents, Arthur and Ann Maltby; and sisters Nancy and Ginny.

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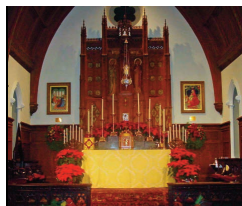
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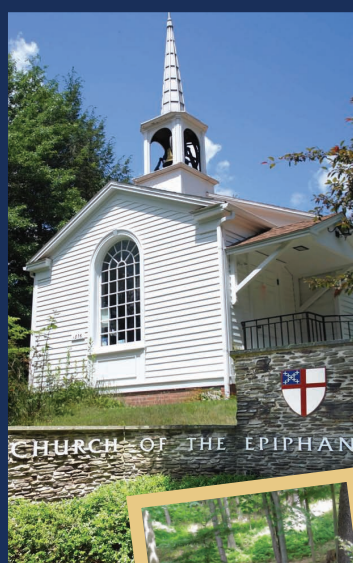
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