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ON THE COVER

A beaming Pope Francis waves from the Popemobile during his visit to Washington, D.C.

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THE LIVING CHURCH

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We are grateful to the dioceses of Fort Worth and Northern Indiana [p. 32], St. Mary of the Angels Church, Orlando, and Christ Church, Cooperstown [p. 33], and St. George's Church, Nashville [p. 35], whose generous support helped make this issue possible.

EYEWITNESS

From the Million, One

It is difficult to describe the experience of being in a crowd of a million people. I have been to large gatherings before — graduations, sporting events, and even marches — but nothing like this. It felt as if for one day the entire world had gathered in one place for one purpose.

My friend Renée and I set out just after 8 a.m. Sept. 27 from my house five miles outside of Philadelphia. When our train arrived at University Avenue, we emerged into a city that was quieter than I have ever known it to be. Inside the area that had been cordoned off by security, the air was still and peaceful. That changed quickly, however, when we reached 21st Street, where thousands of pilgrims were already lined up to go through security.

It took us three and a half hours to get through the tight security line. We were all huddled together, shuffling along a couple of steps at a time. It was difficult, but graces began to flow. Up in a window high above us, someone had posted a life-size picture of Pope Francis praying with the words “#PopeInAWindow.” We all shouted and cheered as the people in the window waved. Then a large group of young Dominican nuns from Nashville started singing and the whole crowd followed suit. We sang “Amazing Grace,” “Salve Regina,” “Ave Maria,” and even “God Bless America.” We felt we were part of something larger than life.

Once inside the secure area, Renée and I found a spot about halfway down the parkway from where the altar stood in front of the Philadelphia Museum of Art. Jumbotrons lined the street, giving the crowd a closer view. We spent a couple of hours being jostled by people crossing back and forth. About forty-five minutes before the Mass, the pope



Gov. Tom Wolf/Flickr photo

Pope Francis hugs the three children of Richard and Bernadette Bowes upon his arrival in Philadelphia. Bowes was injured in the line of duty as a Philadelphia police officer in 2008.

began traveling the surrounding streets in the Popemobile. It was hard to see much of anything through the sea of cell phones and digital cameras.

Selfie sticks were banned from the event, but one older man used a rubber band to attach his phone to his cane and then held it above his head. Just knowing the pope was nearby excited the crowd. At one point, a family with a small baby tried to break from the center to bring the baby to the pope. The Secret Service seemed less than pleased, but the crowd began to shout, “Let the baby through!” Finally, security relented, and the pope kissed and blessed the infant.

Thanks to a Mass booklet, we could follow the liturgy as it was conducted in English, Spanish, Vietnamese, and predominantly Latin. Though people did occasionally continue to shove and push their way through, the crowd was mostly quiet during the celebration. People ap-

plauded vigorously after the pope’s homily in Spanish. After the *Sursum Corda*, many people dropped to their knees right there in the street.

Throughout the Mass, I kept wondering how they would distribute Communion since the crowd was far too thick to organize into lines. The problem was solved by hundreds of priests acting as concelebrants who filed down the open roadways and set up along the barricades with large containers filled with consecrated hosts. The faithful moved toward the sides in any way they could in order to receive. Afterward, the massive congregation began to sing but was quieted by the emcee, who reminded us all to observe silent prayer. The pope spent a long moment in silence in his chair, clearly deep in prayerful meditation.

The crowd cheered when Archbishop Vincenzo Paglia, president of the Holy See’s Pontifical Council for the Family, announced that the next World Meeting of Families would be

in Dublin in 2018. Though most of the crowd had come for the pope's visit, the energy of the World Meeting of Families had continued to animate the proceedings all day. A family standing behind us had traveled all the way from Oklahoma and said they would make the journey to Dublin as well.

Finally, after the pope gave his blessing, the crowd began to disburse. As Renée and I found ourselves again caught in a massive, slow-moving throng, we could still see people just arriving, even as the final hymn was concluding. All along the way, both in and out, there were scores of police, military, and event volunteers, each of them offering a smile and a helpful hand. Given the size and scope of this event, the city and the Archdiocese of Philadelphia deserve praise for keeping us all safe and keeping things moving.

I am still meditating on what I will take away from this event. Certainly, I was moved by the Holy Father's love for the poor and his charge to us

to allow love to be the animating principle in our family life. More than anything, though, I am aware of the vast beauty and scope of the Catholic faith. As an Anglican, I never felt uncomfortable or out of place amid the devotions of so many faithful pilgrims. In a group that large, the diversity is impossible to track. There were people of every race, age, and national background, speaking a variety of languages, observing a variety of traditions, likely holding to a variety of divergent political and theological beliefs. Yet, in the presence of the pope, we were united into one body of prayer, a million people basking in the light of the presence of God.

The Rev. Jonathan Mitchican

Pope Buys Environmentalists

For faith-based environmental activists, Pope Francis's visit to the United States had a major effect even before he set foot on American soil.

Now they hope his trip's influence on their cause will reverberate long after he's gone.

Just knowing Francis would be in town was enough to launch a series of high-profile events in Washington, D.C., linking faith, moral responsibility, and care for the earth.

Religious leaders, including the Rev. Canon Sally Bingham, spoke to crowds on the National Mall in the hours before Francis addressed Congress on Sept. 24.

Later that night, Washington National Cathedral hosted "Coming Together in Faith on Climate," an evening of songs, poetry and speeches. The goal was "to inspire and connect faith and climate leaders and build momentum for action."

The pope's visit to America soon after issuing his encyclical on the environment, *Laudato Si*, encouraged Bingham and her cause as the Diocese of California's missionary for the environment.

"To have Pope Francis come out

(Continued on next page)

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Pope Buoy Environmentalists

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and bring this message from such a powerful, moral foundation of the world has given us a tremendous boost,” said Bingham, who is also founder and president of Interfaith Power & Light, which lobbies Congress to act on climate-change initiatives. “It’s very affirming for me that I haven’t wasted the last 15 years of my life talking about this.”

She believes other faith groups have also been moved by the pope’s leadership on the environment. She cites as an example the Islamic Declaration on Global Climate Change, signed by an international group of Muslim leaders in August, just two months after the release of *Laudato Si*.

As Francis traveled the Eastern seaboard, he had a series of colossal stages, including Madison Square Garden and the United Nations, for addressing environmental concerns.

“What we decided to do in order to amplify that message even further, was to organize an interfaith rally and celebration in support of his message,” said the Rev. Fletcher Harper, executive director of Green-Faith, an interfaith environmental coalition.

The event — part rally, part worship — occurred about one block from the United Nations on the eve of the pope’s Sept. 25 speech to the U.N.’s General Assembly. The event drew participants from the Episcopal dioceses of New York and Newark and included prayer, chanting, singing, and ritual.

“Volunteers in different faith communities around the world are going to be holding short prayer vigils on the same evening as an act of solidarity,” Harper said. “These types of things matter in terms of civil society.”

Organizers hope such events will build momentum for the United Nations Conference on Climate Change, which begins Nov. 30 in Paris. Dele-

gations will discuss whether their nations can commit to reducing greenhouse gas emissions by certain amounts in years ahead.

As part of that momentum-building effort, Bingham encourages congregations to take the Paris Pledge, which commits them to cut their carbon footprints by 50 percent by 2030 and 100 percent by 2050.

On the governmental front, Bingham notes that Congress has 137 Roman Catholics. She hopes many will hear the Holy Father and be moved to action.

“Perhaps they need to look at this from a moral perspective rather than a political one,” Bingham said. “Maybe they can step outside of the party line and do the right thing.”

She hopes preachers in various faith traditions will hear Pope Francis and begin speaking about a moral duty to confront climate change.

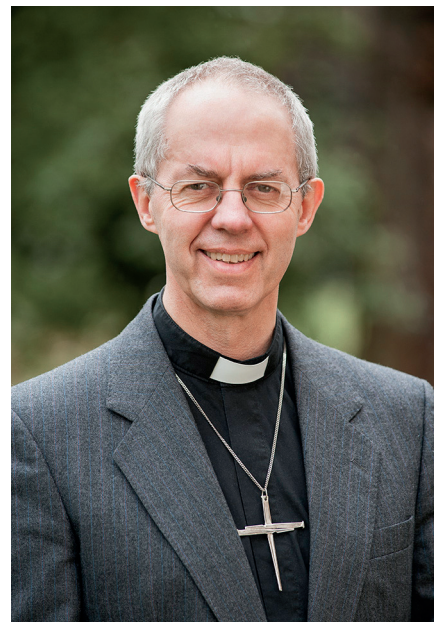
“They’ve been afraid to get into the pulpit and talk about something that is seen as a political issue,” Bingham said. “But the pope has given them the opportunity and the responsibility to now speak about it from the pulpit. So I see it as a really big change-maker.”

G. Jeffrey MacDonald

Reading Lambeth’s Tea Leaves

The Archbishop of Canterbury’s invitation for his fellow primates to meet together in January has triggered a plethora of conflicting media headlines and interpretations. Perspectives ranged from Archbishop Justin Welby urging “breakup of the Anglican Communion” and taking a “last throw of the dice” to breathing “new life into the Communion.”

The invitation follows on the heels of face-to-face visits with each of the other 37 primates. In the archbishop’s words, the meeting will “look afresh at our ways of working



Welby

as a Communion and especially as primates, paying proper attention to developments in the past.”

Put simply, the systems of the Anglican Communion are not working very well. There have been problems for the best part of two decades. Meanwhile we have a world on the brink of global conflict. The flood of refugees and displaced persons grows daily. Anglicans need to address a global ecological crisis. As ever, the world needs the good news of Christ. External mission requires sorting some internal wrangles.

Archbishop Welby has suggested that he is playing back what primates said to him during his visits. They clearly want this gathering to happen. As yet there is no detailed agenda for the meeting, but the primates will determine one in the months ahead.

The archbishop wants a fresh approach, having come to believe that endless meetings seeking unity were failing to achieve any progress. In the words of one Lambeth Palace source, the archbishop believes the Communion has spent “vast amounts of time trying to keep people in the boat and never actually rowing it anywhere.”

Lambeth insiders believe Welby’s proposal is to loosen the Communion so that the prime bond is with his office as Archbishop of Canterbury.

Many primates told Archbishop Welby that the See of Canterbury is symbolic, the heart of Anglicanism's mission. Such a view does not require a shift from *communion* to *federation*.

As *The Windsor Report* noted in 2004, the Archbishop of Canterbury's role is "pivotal" among the Instruments of Communion, the "one common factor" to all of them. His relationship to the faithful can be likened to the spokes of a wheel. Each spoke has a direct connection to Canterbury as the hub, but each has space for local expression of the Anglican ideal, way, or ethos. The farther they are from the hub, of necessity they may be more distant from others, though they may choose how and with whom they relate.

Many other factors also form the ethos of Anglicanism: Mothers' Unions, particularly in Africa; mission agencies; theological colleges; publishing; Anglican studies that have burgeoned in the last two decades; cathedrals, as guardians of liturgical innovation and excellence; the fruits of ecumenical dialogues as major contributors to Anglican self-understanding.

The forces at work in the global Communion crisis are complex. A considerable factor has been the emergence of the Web, which makes transparent what in earlier decades might not have been accessible. It has become possible for the beliefs and practices of the churches of North America and the United Kingdom to be scrutinized as never before by the Global South, and vice versa. It is equally possible for false information to be spread without effective rebuttal. Web-based debate has outpaced face-to-face meetings.

With this has come growing criticism of the Anglican Communion Office. The Instruments of the Communion evolved without enough thought about how they would relate. Dissatisfaction with the Anglican Consultative Council at the 1978 Lambeth Conference, for instance, led to a call for Primates' Meetings. This added another layer of meetings and expense.

At January's meeting in Canter-
(Continued on next page)



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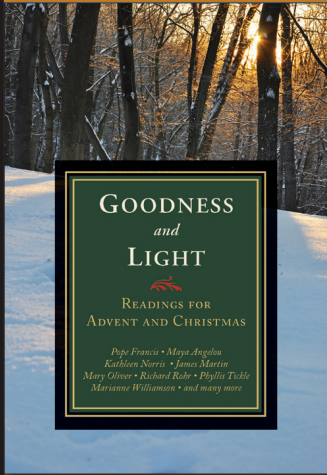


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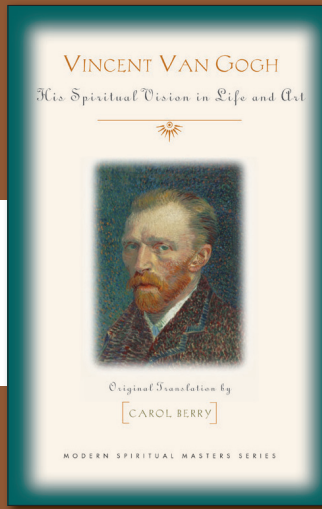
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Reading Lambeth's Tea Leaves

(Continued from previous page)

bury, the archbishop will ask the advice of the primates about the next Lambeth Conference. Members of the Anglican Consultative Council will offer their thoughts when the council meets in Zambia in April 2016. Since 1978 the ACC has launched the planning for each Lambeth Conference.

Communion leaders now speak of a Lambeth Conference meeting in 2020. Just how many dioceses will send their bishops is still an unknown. As one Lambeth employee said, "We will hold it, even if participants fit in a telephone [booth]."

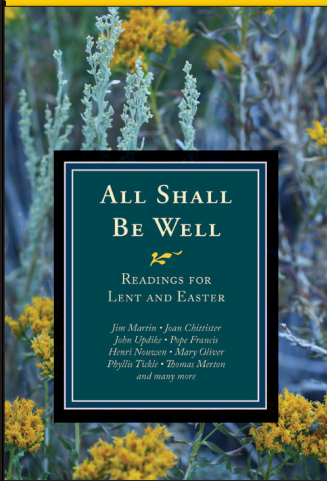
John Martin

Agreed Statement Addresses Personhood

The International Commission for Anglican-Orthodox Theological Dialogue has completed the first section of its work on the theological understanding of the human person. The commission met Sept. 19-25 at the Orthodox Church of the Annunciation in Buffalo and attended an ecumenical celebration of Evensong at St. Paul's Cathedral in Buffalo.

The commission will soon publish its agreed statement, *In the Image and Likeness of God: A Hope-Filled Anthropology*. The statement is the culmination of six years of study on what Anglicans and Orthodox can say together about the meaning of human personhood in the divine image.

"This agreement lays the foundation for continuing dialogue on ethical decision-making in the light of this vision," the commission said in a brief communiqué. "At its future meetings the Commission will consider the practical consequences of



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this theological approach to personhood. The Commission anticipates ongoing study in areas such as bioethics and the sanctity of life, as well as human rights and ecological justice.”

The commission’s work resumes in September 2016.



Werner

Burundian University Defies the Odds

Burundi Christian University has launched its second year of classes despite political instability in the region. The Anglican Church of Burundi founded the university to train indigenous leaders in critical thinking and to instill a vision for God’s kingdom in Burundi. Burundi is one of the five poorest countries in the world. The nation has suffered from corruption, warfare, inter-tribal clashes, and poor access to education. Burundi’s Anglican church hopes to address some of those problems by teaching university students about God’s vision for peace, justice, and reconciliation.

The Rt. Rev. Eraste Bigirimana, Bishop of Bujumbura, is chancellor and the Rev. Canon Donald Werner is vice chancellor of the university, which offers a BA in theology. It is housed in a former cathedral donated by the Diocese of Bujumbura. In a prime site in the center of the capital city, the cathedral has been converted into three lecture rooms, a library, offices, and a chapel.

In the school’s first year, 11 stu-



Courtesy of Burundi Christian University

Vice Chancellor Donald Werner with other staff members of Burundi Christian University

dents completed coursework, including ten men and one woman, all pastors and ordinands within the church. The teaching faculty, all approved by the Ministry of Education, is composed mostly of local professors.

Rather than focusing on memorization, courses help students learn to think critically and acquire wisdom. Canon Werner believes this educational approach will have far-reaching benefits, arguing that “if one treats questioning as an arrogant rebellion, one gets the present political situation: opposition is regarded as the work of a traitor.” He hopes to teach students to respond with dialogue rather than with violence or fear.

In April, Burundi entered a period of serious political instability when the ruling party announced that President Pierre Nkurunziza would seek a third term. Many believed this move violated the nation’s Constitution and a peace accord. Protests boiled over in May when soldiers launched a coup. It was quickly put down by the president’s loyalists, but thousands began to flee the country.

Nkurunziza was re-elected in July in elections that were widely condemned as unfair. In recent weeks, occasional attacks have targeted opposition and government officials and supporters. The violence has left more than 100 people dead and created tens of thousands of refugees.

The leaders of Burundi Christian University ask for prayer: that the right students would apply, that financial contributions would allow them to pay the teaching faculty a full salary, and for administrative support.

“A healthy country,” Canon Werner said, “should not just go from one tragedy to another, but should have its basic thinking renewed by the gospel of Christ’s reconciling love.”

Amy Lepine Peterson

Australians Open their Doors

As Europe struggles under the influx of thousands of asylum-seekers from Syria, Australians showed their compassionate face by announcing they will take 12,000 refugees from camps in Jordan. The Anglican church asked the Prime Minister directly to accept 10,000 more, above the annual quota of about 15,000. The churches promised their “cooperation to facilitate the settlement of these refugees as best we are able.”

From bishops down, the church is mobilizing its forces. Various branches of Anglicare welfare agencies, already experienced at providing short-term accommodation and support for new arrivals, are preparing to extend their services. While Anglicare can provide the practical

(Continued on next page)



St. Peter's Cathedral, Adelaide, is among the places of support for asylum seekers.

Australians Open their Doors

(Continued from previous page)

knowledge and know-how for resettlement, it takes a community to make people feel befriended, welcome, and at home.

Bishops around the country have written to parishes, in the words of the Rt. Rev. Tim Harris, assistant bishop of Adelaide, "to ask each of you how you might step up at such a time as this."

Kate Harrison Brennan, CEO of Anglican Deaconess Ministries, has offered to champion a "one-parish, one-refugee family" approach across the diocese.

"We will seek to help churches provide a warm and friendly welcome to refugees, regardless of their religion," she said. "ADM will coordinate the response of these participating churches as they provide temporary housing to refugees, assistance in finding long-term accommodation, as well as friendly help in using public transport, setting up bank accounts and learning English (as needed)."

In Adelaide, social worker Helen Carrig has seen the practical response in action last year, when an extended family of 13 arrived from Africa. They were shunned by local authorities who falsely feared they may have been carrying Ebola. She turned to a local church, and parishioners came out in force with linen,

blankets, kitchen utensils, and saucepans. Another plea at Christ-mas produced gifts and cash the family could use.

"I think if you sit around saying, 'Somebody should do something,' nobody really knows what to do," she said. But a practical presentation produced "amazing" results. "It's saying, 'You are welcome,'" she said.

So far, so good. Australians are looking like people willing to welcome the stranger into their midst.

But on a darker note, many churches are already dealing with the grubby reality of Australia's draconian immigration laws, and new Prime Minister Malcolm Turnbull has reiterated that there will be no change to the hardline offshore detention policy.

There are nearly 5,000 asylum-seekers in Australian immigration detention; 1,579 are out of sight and out of mind in offshore detention camps in Manus Island and Nauru. They have been told they will never reach Australia, but be resettled in havens of peace and prosperity like Cambodia and Papua New Guinea.

The Asylum Seeker Resource Centre says there are close to 3,000 in detention on the mainland, in circumstances remarkably like concentration camps. There are another 29,000 in the community on bridging

visas, waiting for some resolution for their claims.

Inevitably, some of them find their way to local parishes.

In Adelaide, St. Peter's Cathedral launched a petition through its church networks last week to support a family threatened with deportation. They are employed and settled, and the parish is devastated that members of their parish family may be sent away.

The dean, the Very Rev. Frank Nelson, said there are a number of people who have become part of his city community, but who are in limbo. Many came here courtesy of people smugglers, "boat people" in common parlance; many have overstayed visitor visas. They have been allowed to stay on temporary visas while their claims to asylum are assessed, or until authorities deem it "safe" for them to return home. While they are here, they have no means of support or right to employment, even though they are keen, even desperate, to work.

Dean Nelson said the cathedral acts as a beacon not just for Christians, but simply for the curious. One such visitor came in to do some volunteer work and ended up making friends. Like many, he found support in the parish, whether that's just a social network or formal help with English. They found out he was a keen cyclist, so parishioners obtained a bicycle for him and helped him link up with cycling groups.

The dean said there are many stories like this, but Muslim asylum-seekers, for example, are terrified that authorities back home may discover they have been consorting with Christians. What happens if they are sent back then?

How can one make a new start while constantly anxious about being sent back? Those in camps are infinitely worse off, with no useful occupations and no assurance about the future or the future of their children.

Perhaps the churches' generous response to the Syrian crisis will encourage the government to believe

that Australians are prepared to offer people in need a genuine welcome, not a half-open door.

*Robyn Douglass,
in Adelaide*

Missional Focus in New Zealand

More than 500 people are expected at Mission Together, New Zealand's decennial mission conference set for Oct. 6-9 at King's College in Auckland.

The Rev. Christopher Wright, international ministries director of Langham Partnership, is one of the featured speakers. The Rt. Rev. Dickson Chilongani, Bishop of Central Tanganyika, will lead Bible studies. Central Tanganyika is a vast diocese, with 258 parishes serving 600,000 Anglicans.

The conference will hear a former governor-general of New Zealand and judge, Anand Satyanand. He is chairman of the Commonwealth Foundation and has close links with Trans-

parency International, founded in 1993 as a global anti-corruption coalition. He believes corruption is one of the main obstacles to development and to improving the lot of the world's poor.

The conference has scheduled 30 workshops that will center on the Anglican Communion's Five Marks of Mission. The climax will be the launch of New Zealand's General Synod-mandated Decade of Mission.

A wide international presence is expected of church leaders from Africa, Australia, Canada, England, Fiji, Melanesia, the Middle East, Papua New Guinea, South East Asia, Tonga, and the United States.

"What we do as a missional church is an expression of who we are as the people of God," said the Rev. Canon Robert Kereopa, executive officer of the Anglican Missions Board, "and gives us the chance to refocus on our core-calling, which Christ passed on to his disciples."

John Martin

Global Briefs

Crime Novelist Attacked: James Runcie, author of the Granchester series of mystery novels, sustained head and eye injuries while attacked on his way to give a talk at Ely Cathedral. Runcie, 56, son of the late Archbishop Robert Runcie, was helped by passersby who called the police and an ambulance. Police say they have arrested a man in connection with the attack.

Happily Christian, Whatever that Means: A new study has found that while 57 percent of people in England are happy to be called Christians, two in five think Jesus was a mythical figure. Most of the 3,000 people polled said they knew at least one Christian and would most likely describe them as friendly, caring, good-humored, generous, and helpful; 43 percent said they believed Jesus rose from the dead. But more than a third (39%) thought Jesus did

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not exist and people under 25 are more likely to hold that view. The study is a shared project of the Church of England, the Evangelical Alliance, and Hope UK.

Bones Found at Westminster Abbey: Demolition work on a lavatory block has uncovered the remains of at least 50 people in Westminster Abbey. Archeologists believe the bones are those of senior clergy and monks from the 11th or 12 centuries. The bones appear to have been disturbed and reburied when King Henry III (1207-72) demolished the original building and replaced it with the huge minster edifice. This latest discovery takes the number of individuals buried in Westminster Abbey to 3,500.

Bishop Mallally Ordains: The first ordinations by a woman bishop of the Church of England took place during the weekend. The Rt. Rev.

Sarah Mallally, Bishop of Crediton, ordained two deacons and two priests in separate services in Devon in the west of England. She told the BBC, "It's another milestone and a great celebration."

Canon Hilda Kabia to Lead College: Tanzania has its first woman theological college principal. The Rev. Canon Hilda Kabia has been installed as principal of Msalato Theological College. It is part of St. John's University of Tanzania, located west of the national capital, Dodoma. She has been dean of students for the past nine years. Raising financial resources will be a primary challenge, the new principal said.

Lambeth Welcomes Refugees: Declaring that "Jesus was a refugee," the Archbishop of Canterbury Welby has announced a four-bedroom cottage at Lambeth will be available to refugees. "As a Christian who leads the Church of England it is something he feels absolutely passionate about," a Lambeth spokeswoman said. The gesture echoes a similar move by

Pope Francis, who made available Vatican housing for two refugee families. He will meet the rent from gifts received for his mission projects.

Community of St. Anselm Launches: Religious communities are "ancient and current reflections of the love of God seen in the Trinity, in which people risk everything to seek to emulate that love," the Archbishop of Canterbury said Sept. 19. He preached at the inaugural service for the Community of St. Anselm, his initiative in which young people from throughout the Anglican Communion will spend "a year in God's time" at Lambeth Palace.

Kidnapped Bishop Freed: A Nigerian bishop kidnapped on Sept. 8 has been released. The Rt. Rev. Moses Tabwaye, Bishop of Gwagwalada in Nigeria's Delta region, was abducted by gunmen in the state of Edo. Police say they have arrested the suspected kidnappers and nobody paid the ransom of 40 million Nigerian Naira (US \$202,000).

John Martin

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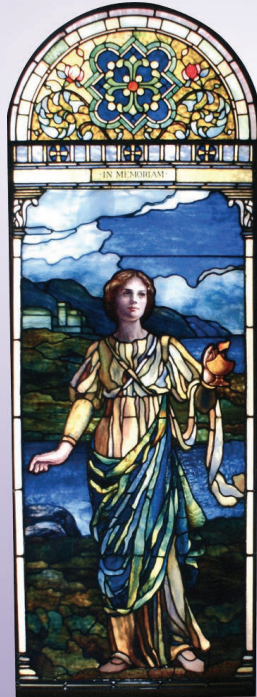
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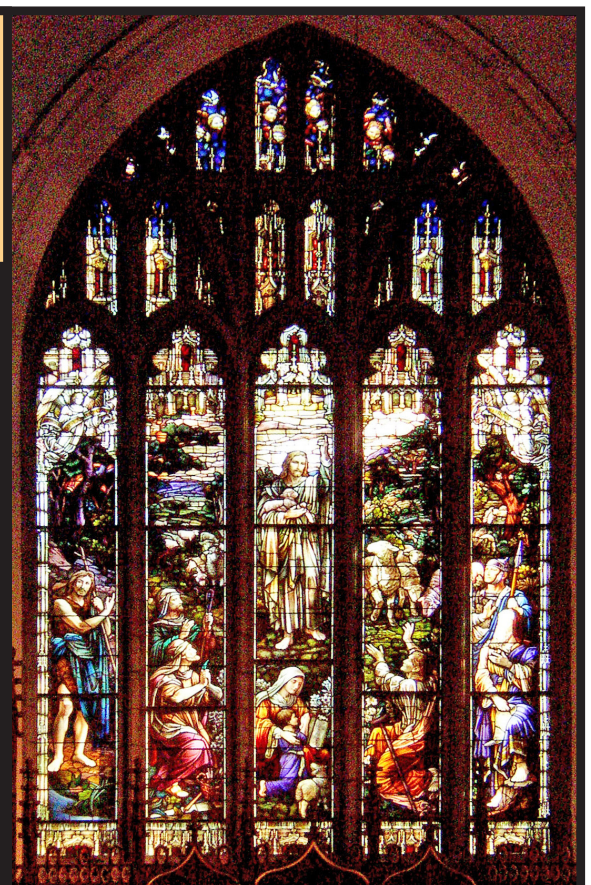
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Christ Church, Greenwich CT

Rohlfs was entrusted with the total restoration and preservation of the five Lancet Altar Window

St. James Declines \$1 Million

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles, reportedly offered \$1 million to parishioners of St. James the Great Church in Newport Beach during an ill-fated mediation process to resolve grievances pending before an ecclesiastical court.

The Rev. Cindy Voorhees, vicar of St. James, says Bishop Bruno made the offer while both sides were working with a church-appointed mediator to resolve differences stemming from Bruno's moves to evict the congregation in June and proceed with a deal to sell the property.

The diocese says Bishop Bruno simply renewed an offer he first made in the spring, and that the offer was not an attempt at settling the dispute.

Conciliation talks broke down in September, with the two sides failing to reach agreement. The congregation, which alleges in its complaint that Bruno is culpable in 147 violations of church law, was not interested in Bruno's \$1 million offer, Voorhees said.

"The church building that we were in cost \$6 million to build, and the land alone would be \$15 million," she said.

Voorhees said Bruno wanted the congregation to drop its complaint in exchange for the \$1 million.

Bob Williams, the diocese's canon for community relations, said no such quid pro quo was ever on the table.

Williams confirmed that Bruno had indeed offered a sum during the conciliation process, though he declined to disclose the amount. He emphasized, however, that Bruno had previously made the same offer in the spring, before the congregation filed its complaint, which is known as a presentment in the church judicial process. It was a standing offer of support for the congregation's con-



St. James the Great Church, Newport Beach

tinuing mission, Williams said, and was never intended as a settlement.

"It would be absolutely wrong to characterize it that the bishop was offering them money to somehow settle the situation," Williams said. "That would be absolutely inaccurate."

Ever since the locks at St. James were changed on June 29, the congregation has been without a building to call home. Voorhees now leads Sunday morning services in a nearby park. Before losing access to the building, St. James averaged around 125 in Sunday attendance.

The embattled property is held through Corporation Sole, which Bishop Bruno controls. Corporation Sole has an interested buyer that wants to develop luxury housing units on the site, but the pending sale is held up in litigation. Bruno is suing the original donor of the property,

the Griffith Co., for a clean title. The Griffith Co. maintains the property was donated as the site of a congregation in perpetuity and cannot be sold at Bruno's discretion.

Parishioners of St. James hope the pending sale will be cancelled and that they can return to the building, which the diocese retained after a nine-year court battle with four congregations that affiliated with the Anglican Church in North America. Bruno participated in a renewed commissioning of St. James in 2013.

In the recent conciliation efforts, St. James had little leverage, Voorhees said, but nonetheless made an offer that would have let parishioners return to the building at 3209 Via Lido in Newport Beach. She said they suggested a mixed-use development for a portion of the property that is now used as a parking lot.

(Continued on page 32)



The Office is the Church's daily prayer, offered day in and day out to the glory of God. (Carmel of the Annunciation photo)

Praying the Daily Office through the Church Year

From the rising of the sun to its going down let the name of the Lord be praised. —Ps. 113:3

By Julia Gatta

Christian spirituality encompasses the whole of life. Every facet of our lives, states the First Epistle of Peter, presents opportunities by which “God may be glorified in all things” (4:11). We cannot do this without daily prayer. Although Christ lives in us and we live in him, we easily lose awareness of the presence of God as we engage our daily activities. We can end up living for our own glory rather than God’s. Prayer focuses our minds and hearts Godward. Indeed St. Paul, reflecting on the Christian experience of prayer, teaches that the Holy Spirit activates both the desire to pray and prayer itself. We typically feel inept at prayer, at loose ends, but the Holy Spirit comes to our rescue by praying in us: “Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words” (Rom. 8:26).

The Eucharist and Daily Office, celebrated across the span of the Church year, bring us into harmony with the rhythms of nature, while making real in us the mysteries of the Incarnation.

People want to know how to pray. One of Jesus' disciples came to him with that very request: "Lord, teach us to pray, as John taught his disciples" (Luke 11:1). Jesus replies with what we know as the Lord's Prayer. This prayer, which begins by glorifying God and continues with petitions essential to our life, is so central to us as a praying community that it is included in every liturgy. French mystic and philosopher Simone Weil writes: "The Our Father contains all possible petitions; we cannot conceive of any prayer not already contained in it. . . . It is impossible to say it once through, giving the fullest possible attention to each word, without a change, infinitesimal perhaps but real, taking place in the soul." If we do nothing else for daily prayer, we should try to punctuate the day with the Lord's Prayer, giving its phrases the focused concentration Weil recommends.

Jewish piety evolved a round of prayer for the Temple, the synagogue, and personal use. Temple sacrifice occurred each morning and evening, and local synagogues arranged systematic readings of Scripture, together with psalmody and prayers. Devout Jews prayed on their own three times a day: "in the evening, in the morning, and at noonday" (Ps. 55:18). When St. Luke describes how new Christians were devoted to "the prayers" (Acts 2:42), he is probably referring to these practices inherited from Judaism. In the first centuries of the church, cathedrals and monastic communities devised their own schemes of Scripture reading, psalmody, hymns, and prayers based on these precedents: the origins of our Daily Office. The Office (Latin *officium* = "duty") underwent considerable elaboration in the Middle Ages. Thomas Cranmer simplified these offices for early editions of the Book of Common Prayer to make them once again the daily prayer of the parish.

Ideally, the Daily Office is said each morning and evening in the parish church; this expectation undergirds various versions of the Book of Common Prayer. Since these offices may be lay-led, some parishes have a regular rotation of lay officiants who carry the Office through the week. A full congregation is not essential: "where two or three are gathered in my name, I am there among them" (Matt. 18:20). For many of us, the demands of family or work will prevent us from praying the Office with the gathered community. But even when we pray the Office on our own, we are still praying with the Church. It is the Church's daily prayer, offered day in and day out for the glory of God.

There are many benefits to praying the Office. Like all liturgical prayer, it is objective; its performance does not depend on our mood or creativity. We may need instruction about how to find the daily readings and psalms (there is a lectionary in the back of the prayer book), how to interpret the rubrics, and how major feasts alter the usual pattern. But once we grasp the basic format, we need only a Bible and Book of Common Prayer to join in this great rhythm. The Office is available as an instrument of prayer even when we do not feel like praying. It can carry us through long stretches of spiritual

dryness or days when we feel utterly uninspired. It can serve as an anchor when other aspects of our life are falling apart. It puts words around the mere desire to pray, to connect with God. We just have to do it.

The Office also places us in harmony with the cosmic rhythms of day and night, light and dark, as the earth turns on its axis and rotates around the sun in an annual cycle. The prayers of the morning are especially suitable for the start of the day with its promise and challenges. Evening prayers reflect with thanksgiving on the day that is past and ask for protection for the coming night. Special collects for particular days of the week bring us close to the great mysteries of the faith associated with those days: the resurrection (Sunday), the crucifixion (Friday), and creation (Saturday/Sabbath).

Praying the Office, together with faithful attendance at the Sunday Eucharist, situates us in the strong currents of the liturgical year. The readings and collects take on distinctive coloration in the various seasons of Advent, Christmas, Epiphany, Lent, Eastertide, Pentecost, and the long, slow growing season of "Time after Pentecost." Like the seasonal changes in the natural world, these cyclical rhythms in the Church year are psychologically satisfying. Yet there is far more at work in the progression of the Church calendar.

While baptism initiated us into Christ's own life, we grow as participants in that life through the annual celebration of its key moments: Christ's birth, death, or ascension, for example. These events, while belonging on one plane to history, are considered "mysteries" — not because they are inscrutable, but because they have eternal significance and infinite depth. Precisely because the whole mystery of Christ is so vast and multifaceted, the major feasts and seasonal celebration of the particular events of Christ's life are spread across the year.

Evelyn Underhill writes that "in that devout commemoration of the successive Mysteries of the life of Jesus, from Christmas to Easter and to their consummation at Pentecost, on which the liturgical year of the Church is based, all phases of human experience are lit up by the radiance of eternity and brought into relation with the inexhaustible revelation of God in the flesh." Phillips Brooks captures this sense, in this case of the Christmas mystery, in the final stanza of his well-known hymn, "O little town of Bethlehem": "O holy Child of Bethlehem, descend to us, we pray; cast out our sin and enter in, *be born in us today.*" We pray that Christ will be born in us at Christmas; just as we pray that we will die and be raised in him through the liturgies of the Triduum; and that his Spirit will come upon us at Pentecost. The Eucharist and Daily Office, celebrated across the span of the Church year, thus bring us into harmony with the rhythms of nature, while making real in us the mysteries of the Incarnation.

The Rev. Julia Gatta is professor of pastoral theology at the University of the South's School of Theology in Sewanee. This is the fourth in a series of articles.

Rediscover



Dr. Helen Nambalirwa of Makerere University, Uganda, and the Rev. Johannes Zeiler of Uppsala University in Sweden share a lighter moment between residential research stints.

Our Global Family

By Jesse Zink

The rapid growth of Christianity in the non-Western world has been observed for a generation or more. From charismatic Pentecostalism and austere holiness movements to historic mission denominations flourishing at the grassroots, diverse expressions of the faith have made it clear that if we are to be Christian in the 21st century, we must understand ourselves as part of a global body of Christ.

At the same time, *mission* has become a buzzword in our churches. There's a strong sense that the Church needs to reclaim its outward focus to find out what God is doing in the world, and to participate in the movement established by Jesus Christ. But it's not always clear just what mission means in our local contexts or how our own practice can be enriched by the rich and complex history of Christian mission.

The Cambridge Centre for Christianity Worldwide sits at this intersection: a growing world church meets a deeper desire for reflection on Christian mission. As a research and teaching center, the CCCW serves as a resource to Christians of all denominations in England and around the world, encouraging a deeper understanding of the worldwide and missionary nature of the Christian Church by maintaining a distinctive balance between study and engagement.

CCCW traces its origins to the Henry Martyn Trust, established in the 1880s to commemorate the Cambridge graduate who forsook a glittering academic career to serve as a chaplain to the British East India Company. He translated huge portions of the Bible into Urdu and Persian before dying at the age of 31. For decades, the trust sought to encourage greater missionary involvement among Cambridge graduates.

In recent years, the trust has amplified its efforts. The CCCW is a member of the Cambridge Theological Federation and affiliated with the university's divinity faculty, meaning its director teaches courses in mission and world Christianity both to undergraduates and to students preparing for ministry. With recent faculty appointments across several departments, Cambridge University has a growing energy for world Christianity that is attracting new students working on an array of projects.

Many of these students rely on the CCCW library. In the last 20 years, it has been transformed from a small collection of missionary memoirs into one of the central libraries in the United Kingdom for research in missiology and global Christianity. The center's growing archive contains the papers of numerous individuals involved in the world Church, most notably Joe Church, the Church Missionary



As a research and teaching center, the CCCW serves as a resource to Christians of all denominations in England and around the world.



Society figure so closely involved with the early years of the East African Revival.

But the trust understands that academic study only takes a person so far. In order for our lives of faith to be truly enriched, we need to participate in the lives of our sisters and brothers in Christ. The center's Intercultural Encounter program funds young people who will spend considerable portions of their summer working and worshiping alongside other Christians around the world, whether in a diaspora Pentecostal church in London or an Anglican cathedral in Africa or Asia. By encouraging both practice and reflection, the center hopes to contribute to the development of a new generation of Christians who understand themselves as bound up in a single, global body of Christ.

Cambridge has long been a center of global mission. Henry Martyn's mentor was Charles Simeon, the vicar of Holy Trinity Church, who helped spark the evangelical revival and found the Church Missionary Society. Max Warren, the leading Protestant missiologist of the mid-20th century, spent time as vicar of Holy Trinity as well.

New times demand new reflection, new teaching, and new forms of practice. As the inheritor of a long tradition of mission involvement, the Cambridge Centre for Christianity Worldwide continues to shape and form reflection on a church that is strongest when its people join God's mission together.

The Rev. Jesse Zink is director of the Cambridge Centre for Christianity Worldwide and author, most recently, of Backpacking through the Anglican Communion (Morehouse, 2014).



How One Monastery Has Thrived

BOOKS Review by Mother Miriam, CSM

The Trappistine Cistercian monastery of Vitorchiano has a unique modern history of growing numbers of Sisters, adding six new daughter foundations since 1968, while many religious orders have experienced a painful decline since Vatican II. The religious authorities wanted to know Vitorchiano’s “secret.” Mother Cristiana is the most knowledgeable person to reflect on Vitorchiano’s history and the Cistercian influences that added to the community’s prosperity. She summarizes well her aim in writing this book:

- To render present and relevant the pedagogical patrimony left us by those who have gone before me in the ab-

batial ministry I am currently trying to exercise;

- To confront this patrimony with our present experience of the manifold reality of our Cistercian foundations, often situated far away;
- To enrich our patrimony by reflecting on the experience that has led us to maturity in the school of our own history. (p. 2)

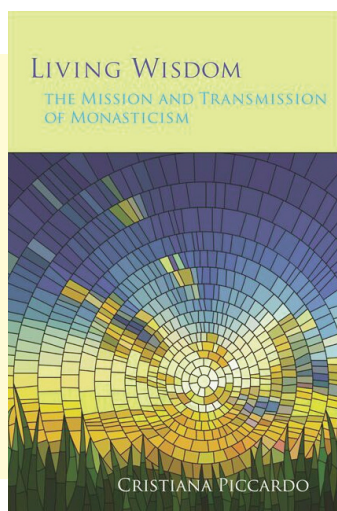
Since Mother Cristiana is writing primarily for her own congregation familiar with the cultural disconnect between life in the secular world and within the monastery, Dom David Foster gives an astute analysis of the worldly culture from which seekers come to the monastery.

In the world of today we see the sad spectacle of lives lived without any density of being, lives deprived not only of historical memory but also of that more substantial memory formed by the awareness of having an origin, a tradition, a destiny. Hence we have developed the tendency to adopt a radically subjective perspective on every human experience, even on religion and morals. By it, relativism of belief and ethical norms has become systemically established (p. xx).

For the sake of English-speaking readers, Dom Foster gives a brief history of Cistercian spirituality, springing primarily from St. Bernard of Clairvaux. Medieval Cistercian monasteries were beehives reclaiming wasteland during the high Middle Ages, but more importantly, along with their Benedictine brethren, they preserved the intellectual and spiritual treasure of the patristic age. St. Bernard was rightly declared a doctor of the Church

Living Wisdom
The Mission
and Transmission
of Monasticism

By **Cristiana Piccardo, OCSO.**
Cistercian Publications.
Pp. 210. \$19.95



for his understanding of the personal relationship of the committed Christian in Jesus Christ as an adopted son of the Father. “Sonship” is a relational word for the Cistercians that applies equally to men and women, as adopted children of God in Christ.

The book is challenging for those outside of the monastery. Many of the names cited are unfamiliar to Anglicans; the only name familiar to Americans would be Thomas Merton. The year 1969 was crucial as

the challenges faced were various: the extraordinary rate of historical and social change in the world at large; the arrival in our monasteries of a new generation carrying a different cultural baggage and a spiritual, social, and ecclesial sensibility that often did not match that of previous generations; the [Cistercian] Order’s ever greater missionary expansion. (p. 39)

Mother Cristiana tells how Vitorchiano attracted and actively taught modern European women first to love reality and truth in themselves, then to go deeper in contemplative prayer, and to bond as a new generation of community within community. Her collected wisdom from past generations at Vitorchiano is adapted to the changes that smartphones and tablets bring to contemporary people. The fear of silence and the lack of imagination to go into the depths of prayer to find God had made the monastery seem a strange and forbidding place rather than a crucible of love. The key to her handed-on pedagogy is a modern synthesis of St. Bernard’s sense of “sonship.” It shows how we belong to God our Father.

Mother Cristiana discusses how reforms in liturgy (*lex orandi, lex credendi*) and formation in the Italian Trappist Congregation affected the monasteries of women, especially Vitorchiano. The General Chapter’s *Declaration on Cistercian Life* and *Statute on Unity and Pluralism* no longer required rigid conformity of liturgies and monastic custom. This allowed cultural sensitivity within the novitiates to build community based upon the frame of reference from which new members came. Ascetical custom and theological teaching needed to take into account new psychological understandings, globalization, and new awareness of Eastern religious traditions. The order transformed itself from a community focused on concrete observances to one of a consensus-forming family.

Mother Cristiana spends significant time on the assimilation and adaptation of the Second Vatican Council’s definition of ecclesiastical authority and obedience for the monastic community, much of which may appear unnecessary to Anglican readers. Within the

evolving community of the late 1960s, the leading insight of Vitorchiano held that “if a sister cannot be really integrated among the members of her own generational group, she will never become a fully integrated member of the community as a whole.” At the same time,

there flourished a capacity for positive insight that encouraged each person to give her best. Any tendency to withdraw to the margins of the community was sternly censored, as were expressions of self-justification that, while masquerading under the name of charity or high spirituality, in fact represented a conflict with authority. (p. 14)

This community has the confidence in the ageless monastic communal wisdom that “personal growth and development of a monastic vocation cannot happen apart from the educational, healing role of the community; that it presupposes paternal or maternal authority as the wellspring of sonship; that it must follow the proven path of monastic conversion and Benedictine humility.” The vowed commitment of obedience is the pathway to true freedom of the person in Christ. Family values are learned from parent to child. It is the same in forming community. The community leadership stands in the place of Christ for the novice in order that she may learn this true freedom. Mother Cristiana quotes another abbot who expressed this as the antidote to modern

The community leadership stands in the place of Christ for the novice in order that she may learn this true freedom.

youth’s “self-absorption, anti-authoritarianism, and restlessness” (p. 67).

Vitorchiano’s watchword for this catechesis and integration of new members is “Return to the heart.” This is the ancient Benedictine vow of conversion of manners. In discovering what is in our hearts we discover both the scantiness of our interior values and how they arose, but also that “vital point of divine likeness that lies deep within us. The God who is Love makes himself and his redemption known in this inward space where we encounter ourselves in the light of his Word” (p. 67). Here is the heart of her wise interpretation of the Benedictine rule of “Good Zeal,” in which a disillusioned generation of youth in the 1990s — seeking peace, belonging, accomplishment, but with convenience — can be molded into confident self-sacrificing brethren of a monastic family.

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How One Monastery Has Thrived

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These were the ideals that set the community of Vitorchiano on a path of missionary zeal. As requests came for the planting of new missions in far-off places, the bonding of community in each class of new sisters was the glue — first at Vitorchiano, then in other parts of Italy, Argentina, Chile, Venezuela, Indonesia, Philippines, and Angola — that established stability in each new location. Each founding group of five to seven sisters were allowed a year in their old community to begin to learn the language and customs, then to live closely with each other as community within community, before they traveled so far from all that was familiar, never to return. They then transferred their obedience to one of their number, the abbess of the new foundation, adopted their new country, and accepted vocations from the local community once more. That took tremendous courage and grounding in the love of God, but most of all it took more than one person in which to establish such a foundation in Christ.

Like many of us in the monastic life, Mother Cristiana felt she should speak about methods of prayer within



her pedagogy, her corpus of formation of new members in her community. It was to be the epilogue, but like St. Benedict she found that the best method to teach prayer is simply to pray the Office, with the members of the community, flowing from the celebration of the Eucharist. It is not hard, but it takes a whole life and a whole lifetime.

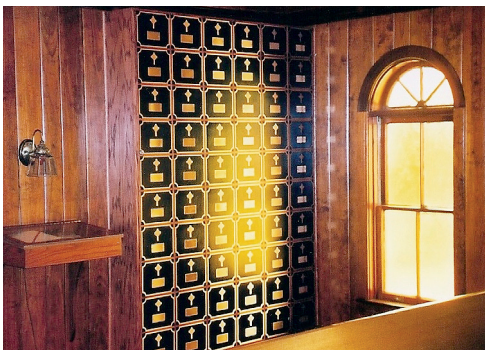
This is a good book for anyone concerned with a committed life within the Church, whether in monastic communities or small parish groups in the fellowship of a whole parish. The terminology of *pedagogy* and *patri-mony* and *sonship* might discourage the average American reader from persevering to the end of the book because of the technical and non-inclusive language. But the prospect of having the secret of a lifetime's successful community-building is worth the price of working with unfamiliar expressions and stretching to focus our lens upon a unique frame of reference.

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



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Interpreting Vatican II at 50

Review by Christopher Denny

The 50th anniversary of the Second Vatican Council has ushered in a spate of books that attempt to assess that gathering for the life of the early 21st-century church. This collection of essays developed from a 2013 conference held at Boston College. Co-editor Faggioli has recently gained prominence by examining what have come to be known as the “hermeneutics of the Council.” In his introduction, Faggioli repeats a claim he has made in recent publications, including his book *Vatican II: The Battle for Meaning* (Paulist, 2012). Per Faggioli, to understand this ecumenical council properly one must go beyond parsing the conciliar texts and instead judge Vatican II both by its immediate historical context and the history of the church since the Council. In accord with this hypothesis, these essays run the gamut from historical examinations of key *periti* at the council to studies of the council’s subsequent influence on liturgy and moral theology.

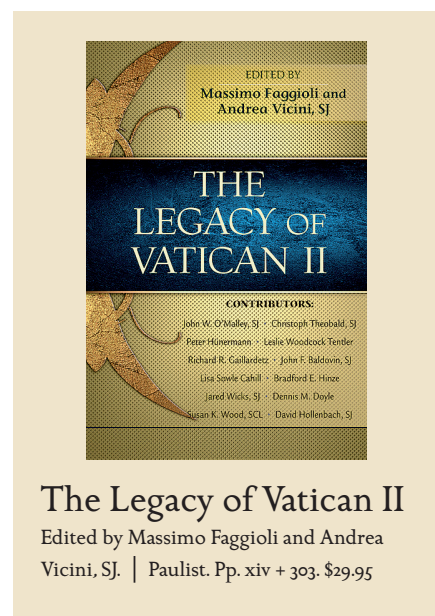
Part One, “Themes: Continuity and Change in Vatican II,” includes four essays. John O’Malley, a veteran of Vatican II studies, uses the theme of reconciliation to interpret the complex conciliar agenda. In this case, the reconciliation in question was a rhetorical attempt to bridge the post-Enlightenment schism between the Roman Catholic Church and modernity. Such an opening to the world could only come about by recognizing that historical change might represent something other than a threat to Catholicism. Like other contributors, O’Malley emphasizes chapter four of *Gaudium et Spes*.

Christoph Theobald begins his contribution by asserting that the primary task of current scholarship on Vatican

II is not to read and apply its documents but rather to enter into its “pastorality.” Theobald judges that the difference between the original Italian manuscript of John XXIII’s opening address in 1962 on one hand, and the Latin translation of it prepared for John to read on the other hand, reveals a fundamentalist preference for continuity with tradition rather than pastorality. Peter Hünermann’s essay, like O’Malley’s, centers upon John’s innovation of a “pastoral council,” which inscribed dogmatic and propositional concerns within a new linguistic style of communication. Leslie Woodcock Tentler’s essay contains an incisive presentation of the role of Jesuit moral theologian John Ford, an opponent of liberalizing the Catholic Church’s opposition to artificial contraception.

The second part of the volume, “Engagements: The Council and the Public Arena,” begins with Richard Gaillardetz’s focus on ecclesial humility. In its move from ecclesiocentrism to christocentrism, the Catholic Church in Gaillardetz’s estimation opened the door to dialogical engagement with the world, and provided an implicit reflection on the relationship between power and service. John Baldovin’s essay, one of the best in the volume, uses the engaging leitmotif of the funerals of the three Kennedy brothers — John, Robert, and Edward — to trace the progress of liturgical theology and practice in the United States from the early 1960s to the 21st century.

Lisa Sowle Cahill’s chapter on ethics and the council interprets *aggiornamento* as openness to the world, acknowledges Vatican II’s ambivalence about the authority of laity, and offers a mixed assessment of the conciliar afterlife in light of the lack of moral consensus among laity and clergy in the United States. Bradford Hinze rounds out the section by examining



The Legacy of Vatican II

Edited by Massimo Faggioli and Andrea Vicini, SJ. | Paulist. Pp. xiv + 303. \$29.95

how pre-conciliar Catholic Action movements paved the way for a post-conciliar era marked by ecumenical and interreligious apostolates dedicated to grassroots organizing and willing to share tactics with secular political activists such as Saul Alinsky. Hinze closes his essay with a comparison of four frameworks for understanding the relationship between social activism and ecclesial movements: Christendom, New Christendom, Distinction of Planes, and Liberation.

The book’s final section, “Figures: The Jesuits and Vatican II,” offers profiles of four influential members of the Society of Jesus. Readers of *THE LIVING CHURCH* will find Jared Wicks’s excellent essay on Cardinal Augustin Bea illuminating for its description of Bea’s momentous ecumenical influence on the conciliar preparations and on the debates during the first session. Otto Semmelroth’s ecclesiology, rooted in his understanding of the Church as a sacrament, is explained clearly by Dennis Doyle. Doyle traces the route by which Semmelroth’s promotion of

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the Church as an *ursakrament* during the early 1950s found expression in the constitution *Lumen Gentium*. Susan Wood's essay on Henri de Lubac and *Gaudium et Spes* represents the acme of *The Legacy of Vatican II*; Wood combines a historiography of the Pastoral Constitution's journey through the four sessions, from its

genesis as "Schema 13" to its final promulgation as *Gaudium et Spes* in 1965. Her closing contrast between views on the nature-grace relationship in the works of de Lubac and Edward Schillebeeckx provides one example of a continuing postconciliar debate. David Hollenbach's fine piece juxtaposes the contribution of John Courtney Murray to Vatican II's "Declaration

on Religious Freedom" with religious conflicts ranging from religiously sanctioned apartheid in South Africa to religious persecution in the Middle East. Co-editor Vicini provides a brief conclusion.

Although *The Legacy of Vatican II* encompasses a wide variety of topics, three common assumptions link several contributions together. The first is the attention given to the revolutionary rhetorical style of the conciliar documents by comparison with the anathemas approved by previous councils such as Trent and Vatican I. This appreciation of linguistic genre allows the authors to place documents in a pastoral context rather than in an ahistorical doctrinal vacuum.

Second, following the recent interpretive path set forth by Faggioli and O'Malley, the authors think that Vatican II oriented the Church in a firm *ad extra* direction: facing the world. Those looking for a volume focusing primarily on the well-covered issues of the *ad intra* organization of the Catholic Church (e.g., papal primacy and collegiality, clergy and laity, hierarchy and egalitarianism) will best look elsewhere.

Finally, this book is typical of a current historicizing trend in theological scholarship on Vatican II, motivated partly by commemorations of the golden jubilee. While Theobald's contrast between the council's texts and its pastoral orientation is too sharp, his essay does reflect a growing consensus that the work of Vatican II remains unfinished, even though proponents of this consensus often differ among themselves on the prescriptive measures necessary to fulfill St. John XXIII's call for *aggiornamento*. Seen in this light, the council's legacy remains as susceptible of contrasting interpretations as when Vatican II concluded 50 years ago.

Christopher Denny is an associate professor in the Department of Theology and Religious Studies at St. John's University in New York City.



LGBTI people in many African countries face violence and persecution because of who they love or how they identify.

Much of this is inflicted in the name of religion. This summer, The Episcopal Church joined the Primates of the Anglican Communion in their repudiation of any "victimization or diminishment" of LGBTI people, and urged:

"parishes and dioceses to offer prayers for the safety of our Lesbian, Gay, Bisexual, Transgender, and Intersex sisters and brothers, their families and communities, and for the scholars and activists who tirelessly work on their behalf."

This fall, observe a Gilead Sabbath for global LGBTI justice.

By observing a Gilead Sabbath, your parish or diocese can help counteract the violence and persecution of LGBTI people in Africa. Educational, prayer, and advocacy resources are available to help your parish or diocese learn, pray, and act for global LGBTI justice.

Won't your parish or diocese please pray?

Your prayers can express solidarity and support for LGBTI people in Africa.

Together, let us heed the call of our Communion and work to end the violence and persecution LGBTI people face worldwide.

For more information or to sign up, visit www.religiousinstitute.org/gilead.

Disconnected by Postcolonialism

Review by Michael Nai-Chiu Poon

This monograph is an ambitious undertaking by the prolific Sri Lankan-born writer R.S. Sugirtharajah to chart and interpret the “complex and complicated” (p. 5) engagement between the Bible and Asia, from the pre-Christian era to the postcolonial age — as the title puts it — through the lens of postcolonial hermeneutics. His aim is to correct an imbalance in biblical scholarship, which has been overwhelmingly dominated by the West.

To a large extent, except for the first and last main chapters, Sugirtharajah focuses his discussion on the complex interplay between 19th-century biblical scholarship in Britain, missionaries, and local intellectuals amid rising nationalism in British India in the late 19th and early 20th century.

The author aims to underscore Asia’s subversive and idiosyncratic relationship with the Bible. In this respect, the book should be of interest to readers of *THE LIVING CHURCH* who are concerned with the wider influence of 19th-century liberal Christianity (and higher criticism) on the ways in which Christianity, Asia, and the West were imagined and projected, often in unexpected ways, across continents and cultures.

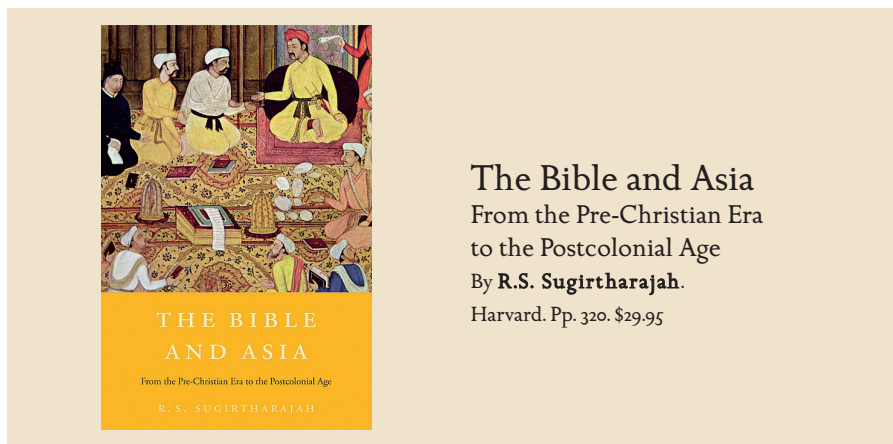
Sugirtharajah reproduces several main sections of the book in his chapter “The Bible in Asia” in *The New Cambridge History of the Bible, Volume 4: From 1750 to the Present* (Cambridge, 2015). That briefer essay, however, is not a summary of the larger work. They serve different purposes. “The Bible in Asia” focuses on the reception history of the Bible.

That is a narrower and simpler task.

This monograph — on the Bible and Asia — is more expansive, and potentially more promising. It opens the opportunity to explore the effect of the Jewish and Christian canonical texts away from the Mediterranean world (and later Christendom) in the cradle of world religions across both the land and maritime silk routes from the Near East to the Asia Pacific. A study of the meetings of the sacred texts — Buddhist, Confucian, Hindi, Islamic, and Jewish, with their own multiple differentiations — and their

stances.

Readers are left unclear what he means by the Bible: is it the King James Version, the Hebrew Scripture, a translated text, or even a shorthand of Christianity? In what ways can an Asian American reading count as an Asian interpretation? Sugirtharajah is at risk of caricaturing Asia by mistakenly labeling K.K. Yeo a Chinese, who in fact is a Malaysian-born American (p. 170). He makes Paul into a precursor of “European cultural imperialism.” In support, he refers to Paul’s sayings in Philippians



The Bible and Asia

From the Pre-Christian Era
to the Postcolonial Age

By **R.S. Sugirtharajah.**

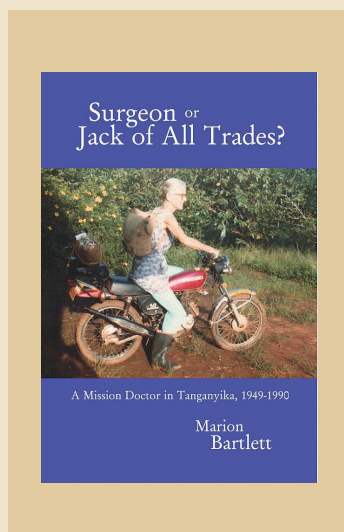
Harvard. Pp. 320. \$29.95

shaping of social life would be of immense worth in a contemporary world that often sees life in binary terms.

The book falls short of this goal because the postcolonial lens that Sugirtharajah adopts is unable to embrace this larger vision. In fact, his postcolonial strategy makes the study contrived. Sugirtharajah’s uses of the terms *Asia*, *Asian*, *Bible*, *West*, and suchlike are inconsistent and vary widely throughout the book, and are juxtaposed within a discussion. This weakens his arguments in many in-

stances. Readers are left unclear what he means by the Bible: is it the King James Version, the Hebrew Scripture, a translated text, or even a shorthand of Christianity? In what ways can an Asian American reading count as an Asian interpretation? Sugirtharajah is at risk of caricaturing Asia by mistakenly labeling K.K. Yeo a Chinese, who in fact is a Malaysian-born American (p. 170). He makes Paul into a precursor of “European cultural imperialism.” In support, he refers to Paul’s sayings in Philippians 2:10, Romans 14:11 (which quotes from the Old Testament), and 1 Corinthians 1:18 to conclude that those “who fail to conform and confess are excluded and are on the way to destruction” (p. 185). Sugirtharajah’s postcolonial lens also prevents him from drawing on the rich tradition of patristic and medieval exegesis, which was born out of vibrant engagement with philosophical and religious traditions (including those in the East) that cannot be straight-

(Continued on next page)



Surgeon or Jack of All Trades?

A Mission Doctor in Tanganyika, 1949-1990

By **Marion Bartlett**. Words by Design. Pp. 368. \$19.87

Marion Bartlett's memoir of her life as an Anglican missionary doctor in Tanzania in the second half of the 20th century is chock-full of Swahili names, dusty villages, and obscure ways to deal with tropical maladies in a former era.

You won't recall any of it. Still, it is most valuable reading. You get a feel of the texture of missionary life, woven so deeply into the lives of local people. It was a practical life that constantly required one to be a jack of all trades, even while showing a profoundly spiritual side.

Missionaries were, for all their mistakes, a heroic lot. Laboring in obscurity, they shared in an enterprise that transformed the face of Christianity. We are nowadays taught to think differently about mission. Fair enough. But any understanding of that term would do well to bear in mind still the Marion Bartletts of yore.

*The Rev. George Sumner
Dallas*

In what ways can Asians, and as a matter of fact those outside the West, contribute substantively to the making of the Christian tradition?

(Continued from previous page)

jacketed into Western and imperialist Christianity in postcolonial terms.

These weaknesses should not distract readers from the larger issue the author raises: in what ways can Asians, and as a matter of fact those outside the West, contribute substantively to the making of the Christian tradition? As with many of Sugirtharajah's ethnic peers, postcolonial studies has become perhaps the only viable discipline in which he can establish his scholarship in the Western-dominated academic world. Some resort to "queer" studies, feminist theologies, and so forth.

There is also a subtext. Sugirtharajah and many of the Asian diaspora theologians are not only finding their feet amid their Western counterparts. They face, in his words, a "double rejection": "being rejected by the host country as not being Asian enough and scorned by the cultures they left behind as being too Western and co-optive" (p. 220). *The Bible and Asia* therefore is a penetrating spiritual diary of a sensitive Asian diaspora: an act of remembering and rediscovering the resources that are buried deep in his soul to become a more authentic person. The deepest irony lies in the classification of the book on the copyright page: "Bible — Criticism, interpretation, etc. — Asia," which is far from the truth.

The Rev. Canon Michael Nai-Chiu Poon is an honorary research fellow at the Divinity School of Chung Chi College, Chinese University of Hong Kong.

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We Too Are the Other

Same-sex Marriage and the Real Question for Our Day

By George Sumner

I was a classics student in school, and there I learned about a literary device called *praeteritio*. You begin by saying what your speech is not about, though in the telling you have planted the idea squarely in people's minds. As Bishop-elect of Dallas I am in a similar "no, but then again yes" situation. In my case the question of same-sex marriage is, as always, on the audience's mind. This is not an essay about that controverted subject, at least not as we are accustomed to dealing with it.

Debate on that issue now contributes little. People's views are hardened. Often there is little theology to be found. Many are tired of it all. The young circumvent its quicksand. But most of all the situation has changed. Because the situation has changed, the question before us has changed. That is the single point I mean to expound.

We need to start with a sober, honest, dispassionate consideration of the moment in which we stand as Episcopalians. The decades-long battle is over. The progressive side has prevailed. We have, therefore, ended

As a result, conservatives who remain in the Episcopal Church are now not primarily to be thought of as combatants, but rather as a religious minority within their denomination. This has become the real question: how is the church to think about this minority? What is the framework, what are the categories, by which the church ought to decide what to make of this minority? What is at stake in this decision?

I do not belittle the sacrifice of those who lost much in that long struggle, nor would I suggest that the arguments do not matter. We need contests that are more theological, not less. Nor do I believe that the question about marriage has been settled, the case proved. A later age will tell us what it makes of all this, and God's final verdict is yet another matter. Nor am I abandoning my traditional views. (It is worth noting that the House of Bishops' task force for the study of the theology of marriage, the work of which was published in *The Anglican Review* [Winter 2011], was the last such group to include both points of view, and this shows

I believe these four arguments, each represented by a figure, should be acceptable to someone of more progressive commitments.

one chapter of the church's life and begun another. A cultural and political tidal wave promises to bring changes we have not yet seen. A new generation is learning to relate within this new atmosphere. The long legal battle with conservative Episcopalians who have left has nearly ground to an end, but has left its scars. The wider Anglican and Christian worlds do not agree at all with the conclusion, and remain in conflict. But still, in our own church, our new situation is the battle's end.

the question is still theologically contested. I was a conservative member of that group.)

My goal here is to offer a series of theological arguments for the importance of the sub-community of Episcopalians who espouse a traditional view of Christian marriage. I believe these four arguments, each represented by a figure, should be acceptable to someone of more progressive commitments. In fact I intend to show that these points follow from the very claims made in versions of the progressive case.

First Witness: Rabbi Gamaliel

The movement for the liturgical acceptance of same-sex marriage has seemed like a political campaign. But its more theologically attuned advocates have described it as a “development of doctrine,” such as figures like John Henry Newman have urged in the history of theology. We should give them the benefit of the doubt. What would it mean to cast the change in these terms? An obvious answer in the tradition of Newman would be that the Episcopal Church should have waited until there was a “consensus of the faithful” across the Anglican Communion and in the ecumenical world. But we are trying to think theologically in light of where we now find ourselves.

The main point here would be a sense of provisionality, of uncertainty, of humility. Time will tell — certainly a generation or two, at the very least. But, you may ask, *Don't things get decided much more quickly in our fast-paced, twitterized age?* Yes, but this restates the challenge rather than answering it. Our witness in favor of taking the patience of reception seriously is the rabbi in the fifth chapter of Acts who sagely observed that if the matter were of God, it would thrive, but if not, it would wither. Again, if we think of the Church Catholic, the confirmation would be no rapid or solely local matter.

And what in our common life, in the meantime, would embody this patience and provisionality? One could argue that the strange inconsistency of our time, when the text of the prayer book's marriage service anomalously remains, represents a kind of tacit nod in this direction. More long-lasting, more satisfactory, would be moves that track the custom of the Canadian church (with its gift for social cohesion) to leave the prayer book alone and limit change to the revision of alternative services. We should also embody this provisionality by not just tolerating remaining conservatives for a limited time, but rather by valuing their continuing “minority report,” which is the inherited view. If we are not yet sure, if time will tell, if there is actually a process of reception here, this would follow. That minority represents a bit of the old yogurt culture, some cells of the inherited DNA, a few acres of biodiversity. It was amid the minority community of Hasids that the wealth of ancient Jewish spirituality was stored, and one day rediscovered. But making this kind of space will require a measure of the tolerance for ambiguity, the not needing to be sure, that Episcopalians prided themselves on when I was a young priest not so long ago.

Over the years, proponents of same-sex blessing, and now marriage, have taken varying stances about its significance. In this light, we might wonder

whether the matter still deserves a seemingly belabored period of testing. Of course, the rending national and global conflict of the past decade suggests a big deal. But let me mention several claims that I have read in the writings of serious theologians in the last six months, and then pose several questions that should make us see the attraction of a Gamaliel-style approach.

- Claim: Marriage is reconceived as a new kind of relationship better suited to the new age in which we live, since it no longer emphasizes that feature we share with the rest of the mammalian order, namely, procreation. Questions: What of the nexus of the orders of creation and redemption, which the aims of marriage represented? And what of our interest precisely in creation theology and the relation to science elsewhere in our church's life?

- Claim: We have a new revelation available to us through the experience of contemporary Christians and cultural progress. Question: What is the relation of this large claim to the revelation found in Scripture and confessed in the creeds and in our common prayer?

- Claim: We do not want to end up on the “wrong side of history.” Question: Should we not unpack the theology of history, culture, and the Spirit presumed by this sentence?

In short, the large claims tied to our recent actions about marriage still need a great deal of testing.

To be sure, we face other, deep theological issues, concerning for instance how we think about ourselves as human beings. But in these we should not be divided into progressives and conservatives. We are all complicit in postmodern trends. Our power to redefine ourselves, and our reconstruction of the limits of creation, raises questions larger than those of sexuality. But traditional Episcopalians may, along the way, have a calling to raise such questions on behalf of all.

Second Witness: F.D. Maurice

The struggle in Anglicanism in the 21st century is in some ways similar to the struggles of the 19th-century church, not least in acrimony and the recourse to lawyers. We ought now to appeal to our own sense of Anglicanism, and more specifically to its comprehensiveness: its capacity to embrace schools of thought. Such an approach nurtures a “thicker” kind of diversity — consisting of strongly held and theologically defended positions — than we have seen recently. My generation learned in seminary to admire F.D. Maurice, the 19th-century forebear of liberal Catholi-

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cism. This is his argument: the parties are better understood as complementary impulses within a single church, moments within a single striving for truth. I confess that conservative Episcopalians have been hard on him, but as a member of a minority I can now better grasp his point. And liberal leaders who have talked the Mauricean talk should now walk its walk. What if, in short, the head said to the feet, “I do have need of you”: not tolerance, but need. That is the stronger point Maurice was making.

From this argument readily flows the implication that the contemporary traditionalist party has gifts to offer that the whole church needs and that require a

we have from culture, is too valuable to waste. In this particular case, the debate is made more complicated because the state and a significant portion of the church are using the same word, *marriage*, but with two different meanings. But a real debate, including the underlying issues of culture and “Constantine,” a debate in which progressives may have interests on other grounds, requires a robustly traditional interlocutor and subculture.

Third Witness: An Inuit Elder

At a church meeting in the far north of Canada discussing same-sex blessing, the elder stands and speaks: “In our village we make room for those who

Liberal leaders who have talked the Mauricean talk should now walk its walk.

distinct subculture. Let me give an example. It is no accident that much of the vigor of evangelism in England has come out of Holy Trinity, Brompton, with its Alpha course. Our church wants to renew church-planting. It is no accident that those with expertise often have a connection to Fuller Theological Seminary. It is no accident that the African church has grown mostly in the more evangelical fields tilled by the Church Missionary Society. What the Episcopal Church wants can at the very least be enthusiastically advanced by the evangelical subculture.

When I was in seminary, the must-read list included H. Richard Niebuhr’s *Christ and Culture*. In spite of a show of impartiality across his fourfold typology, one discovered that the correct relationship, in his view, was the last one, “Christ transforming culture,” and that is just what we Episcopalians imagine ourselves to represent. But the truth is that, as if hearkening to our Establishment roots, we list too easily to the “Christ of culture.” To be sure, our leaders have increasingly been formed by exilic and post-Constantinian schools of thought, sometimes fruitfully. Yet reaction to the recent Supreme Court decision about same-sex marriage has displayed strongly Constantinian features. The state and the society it represents have spoken: are we not morally, if not legally, obliged to conform? Since the Episcopal priest who performs a wedding is an agent simultaneously of state and church, this issue is ground zero for the church-state nexus.

It is therefore fascinating that voices on both sides of the issue have wondered if we should stop functioning as an agent of the state. The crisis over marriage has made plain a tension within our self-understanding as a church. A debate should ensue, because such a crisis about who we are, and how much room

are different. Where I live, to leave is to die. And the male and the female are the tent-poles that hold up the cosmos.” Then he sits down. I like the story, which I have heard through Bishop Mark MacDonald, because it places all three imperatives — acceptance of one another in our difference, commitment to unity, and recognition of uniquely male-female fruitfulness — next to one another with the implication to “go figure it out.” But it is also significant that an Inuk tells the story. There may be a tendency to think of the opponents of same-sex marriage as privileged, old, white Republicans or Tories. But in the case of the Episcopal Church, they may hail from Honduras or Guatemala, and in the case of Canada, they may well be indigenous. Diversity has its ironies.

In a time of strained relations (to say the least) with the Anglican Global South, what if Episcopalians could recognize that their more conservative colleagues are preserving something for the whole, and for the future? What if they are preserving a fragile bridge on behalf of the entire church? Isn’t this the positive meaning of *remnant*? Those with power need to see the minority as able to accomplish something that the majority cannot. Such a realization is usually salutary for the powerful.

Fourth Witness: Emmanuel Levinas

This post-Holocaust German-Jewish philosopher combats the deep tendency that we all have to turn the “other” who stands over against us into a thing under our control, or else to turn both ourselves and the other into parts of a system. In either case the distinct reality, the equal claim, the mystery of that other per-

son as a person is lost. In an earlier generation theology students read Martin Buber's *I And Thou*, which offered a similar point about the mysterious reality of another person eliciting a more genuine ease of being human. Levinas captures the point in his reflections on looking at a face, which at once embodies, shows, and conceals a person, and in his reflection on language, which connects us without eliminating the gulf between. Human dignity entails honoring the other as other. His philosophy is popular in part because it has proved evocative for those who experience themselves as out of the mainstream and at the margins. Our humanity should not lead us to eliminate this "otherness" but address and embrace it. Liberation theology and the philosophy of "the other" have in our time reinforced one another.

I once heard a joke about the Day of Atonement. At the climax of the High Holy Day the rabbi prostrates himself on the pavement. Next the cantor is moved, and collapses near him. Overcome by such humility, the janitor falls to the ground as well. The rabbi turns to the cantor and says, "So look who thinks he is humble?" The mantle of marginality can be an ironic one. In the Episcopal Church, the other now includes theological conservatives. If they don't seem to fit the bill, well, that is the point. A ready framework, even of justice, which can cause one to ignore the face, to pass by on the other side, is what Levinas challenges.

The New Testament passages that most resemble otherness are Paul's discussions of weak and strong, especially in 1 Corinthians. The strong are disbarred from claiming their rights, from putting their freedom

fear was that heirlooms were being put out in a sale on the church's front yard. But this pedigree is not the point. The calling of theological conservatism was not to some political conservatism, or fundamentalism (which is far indeed from its real bearings), much less antiquarianism or a curmudgeonly temperament. The call was instead to reclaim, to hear again, the Word of God. That calling continues to be compelling for our church. Of special importance is the next generation of scholars in this line, who will have their own voice. Their guarding, testing, preserving impulse must remain; it is in fact part of the prophetic office we so value. A viable traditionalist minority is therefore key.

My aim, for the most part, has been to present the case for why, in this new moment, its traditional minority should matter to the Episcopal Church, and so why it should offer to them something more than a thin and transitory tolerance. Obviously this is of more than abstract interest to me. An extended conversation about how this could be embodied is required. I have mentioned the idea of leaving the Book Common Prayer alone, Canadian style, even if it is not used by many. We also might simply choose not to decommission the old one; years ago I wondered in an article about the analogy of "old rite" and "new rite" Russian Orthodox. And there are still other possibilities.

But a sense that a real accommodation is a worthwhile goal must precede. Entailed in this sense is the understanding that generally more conservative dioceses, and not just parishes, are valuable. While a conservative subculture can be supported by mission societies, seminaries, and theological journals, dioceses

Human dignity entails honoring the other as other.

first. Within the body the tangible presence of the weak constitutes a tangible claim on the strong. Protecting the conscience and preventing the rending of the body are the ethical priorities.

A Personal and Practical Postscript

The first law of interpretation is charity. May it extend to this last and more personal note. Doubtless many motives were at work in us, the flawed human beings who were theological conservatives in the Episcopal Church in recent decades. The movement to "reclaim the faith" antedated the full-fledged warfare over human sexuality that ensued after 2003. The best and deepest motive was to hear again the tradition as it articulated God's Word, as if one were rediscovering a sacred text buried in the cellar (2 Kings 22:8ff.). The

are the seedbeds for evangelism, formation of younger clergy, and companion relations to global churches.

Some years ago, my friend Paul Zahl addressed a gathering of the Episcopal Church Foundation Fellows. He presciently described the challenge for our church's leadership to model a Christian understanding of winning and its temptations. But there is also a challenge for the conservatives who remain; we too must find a new orientation of mind, even as we continue to make our witness. We will require patience and hope, the spirit to build homes and plant gardens, marry and be given in marriage (Jer. 29:5-6). May God grant us candor, wisdom, and charity.

The Rev. George R. Sumner will be consecrated as the seventh Bishop of Dallas on Nov. 14. Responses to this piece will be published in the following issue.



Gospel according to Francis

Based on a homily preached at the Cathedral Church of All Saints, Milwaukee.

“**T**he law of the LORD is perfect and revives the soul; the testimony of the LORD is sure and gives wisdom to the innocent” (Ps. 19:7). What is the LORD’s law and testimony but a balm of ordered society, according to the pattern of reconciliation? God’s law and testimony are borne in the body of Jesus, and they bear repeating, as the Lord opens our lips and our lives so that our mouths may proclaim his praise. He puts his words in our hearts through the love of others. He binds them to our hands in the gift of teachers. He fixes them as an emblem on our foreheads in baptism and in death. These are the words of God that we talk about with our children when we are home and away, when we lie down and when we rise (see Deut. 11:8-10). In this way, prayer overflows into obedience by grace. God’s speech calls forth our reply.

We have just seen an example of this in the amazing spectacle of “Pope Francis, of the Holy See!” riding round the most powerful country in the world by Fiat (and airplane). Sept. 23 the pope met President Obama, led a parade on the National Mall, and canonized the first saint on American soil. Sept. 24, he delivered a mesmerizing — challenging, beguilingly gentle — speech to Congress before slipping away to

share lunch with the homeless of Washington, eschewing congressional fanciness in favor of the poor and marginalized, en route to New York for Evening Prayer at St. Patrick’s Cathedral. Sept. 25, this most energetic 78-year-old urged many of the world’s principal leaders at the United Nations General Assembly to tend to justice and order, care for our planet, and the sanctity of life, after which followed an interfaith service at the 9/11 memorial, a Catholic school in Harlem, Central Park, and finally Mass at Madison Square Garden. Sept. 26, the main event was the Festival of Families on Philadelphia’s Benjamin Franklin Parkway where, to the astonishment of commentators, he replaced a prepared speech with a spontaneous 20-minute catechesis on God’s triune nature as love, how and why God created, the Fall writ as the first fratricide, and the way that God’s special concern for families runs through all of history and Scripture, culminating in the offering of his own Son to a humble couple, Mary and Joseph, who had the courage and fearless trust to say, “yes, we assent; be it unto us according to your word.” Here, said Francis, is the cradle of social life, because we all come from families, in and through which we learn love: that only love can overcome disappointment and despair; that love forms us to look beyond ourselves.

Why was this amazing? Because the world’s primary Christian leader captivated our country with his large-hearted generosity, dominated the news cycle

for five days, and so managed to touch not only thousands upon thousands in the cities he visited but many millions more on televisions and laptops everywhere. You would have thought that CNN was EWTN as it streamed All Things Catholic 24-7. Several of the most articulate and enthusiastic commentators were non-Christians, like the irenic and generous Bruce Feiler, a Jewish writer. And sitting next to Feiler and others would be a parade of Catholic priests, lay faithful, and scholars who had an extraordinary opportunity to preach the gospel, that is, to talk about and frankly commend the Christian faith. For a moment, the cynicism of Washington and fatuous self-regard of New York melted before the sweet authenticity of the pope, and one sensed in the City of Brotherly Love our nation's longing for truth, beauty, and genuine freedom.

There can be no separating word from act. God's power depends upon the two working together, and the words of Christians, when they are true, presume and subsist in action.

One often hears a saying attributed to St. Francis of Assisi: "Preach the gospel and if necessary use words." In fact, the saint never said it, but Scripture and our own fashioning in God's image press in the opposite direction. The word of the gospel transforms human beings as it touches our bodies and souls both. Pope Francis cuts a fittingly Franciscan figure in his radical focus on and continual *reference* to Jesus, forsaking the world in favor of the humble poor who should be sought out, served, embraced, and imitated in their dependence on God.

In this way, "whoever is not against

us is for us" (Mark 9:40) as many unsuspecting persons are drawn into the work of God. The gospel is true, and "the word of God is living and active" (Heb. 4:12), which means "the prayer of faith *will* save the sick, and the Lord *will* raise them up The prayer of the righteous is powerful and effective" (James 5:15,16).

"Listen!" says Jesus at the end of the Bible: "I am standing at the door knocking. If you hear my voice and open the door, I will come in to you and eat with you, and you with

me" (Rev. 3:20). When this happens, we commune with the one who speaks and the world is made, whose words make our hearts burn within us, who wants to make us members of his Body. As Pope Francis observed at Catholic Charities in Washington, Jesus was born homeless to homeless parents because there was no room for them in the inn. By contrast, God makes room for us and rushes to meet us, saying, *welcome home, my child*. Let us similarly welcome one another.

Christopher Wells


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St. James Declines \$1 Million

(Continued from page 13)

Williams said Bruno never heard any such mixed-use proposal during the conciliation efforts.

In conciliation talks, a mediator shuttled between the parties, meeting with each side three times in a bid to broker an agreement, but never convening everyone in the same room at once.

With no agreement in sight, the conflict now shifts to other settings. A reference panel for the Episcopal Church will decide on next steps for handling the lengthy presentment, which charges Bruno with such infractions as reckless or intentional misrepresentation and conduct unbecoming of a bishop.

When the diocesan convention gathers on Dec. 4 and 5, delegates are likely to have some say on matters pertaining to St. James.

Allies of the congregation are proposing canonical amendments and related resolutions. Proposed amendments would make sure property associated with active institutions, such as schools and congregations, is moved from Corporation Sole to the Corporation of the Diocese, under which Bishop Bruno would not have unilateral authority to sell.

The Rev. James Newman, rector of St. Bede's Church in Los Angeles, collected signatures for the proposed amendments and resolutions. He said the goal is partly to affirm the rights of local Episcopal groups engaged in active ministries, especially those occupying properties held in

Corporation Sole. A second goal is to prevent another situation like the one in Newport Beach.

"What we could do is work within the diocese to make sure that this didn't happen again and try to put pressure on the bishop to undo what he had done," Fr. Newman said.

Three resolutions, each signed by more than 15 diocesan clergy, call for: (1) an audit of Corporation Sole; (2) a transfer of active institutional assets out of Corporation Sole; and (3) cancelation of the pending St. James sale. The chancellor of the diocese is considering whether to add the resolutions to the December meeting's agenda or deem them out of order, Williams said.

For his part, Bruno issued a statement Sept. 30 that says Corporation Sole is already audited annually. In the statement, he also called on St. James to file monthly financial information with the bishop's office and establish a bishop's committee. Both measures are required of mission congregations in the Diocese of Los Angeles, according to the statement.

"I call us forward at this time," Bruno said in the statement, "to move into the next phases of this transition in Newport Beach, where the property sale is moving forward apace with proceeds to be applied to advance strategic wider mission in both South Orange County and the diocese at large. I hope we will have word very soon from the Reference Panel as to its recommendations."

G. Jeffrey MacDonald



The congregation of St. James the Great Church gathers at Lido Park for worship.

PEOPLE & PLACES

Appointments

The Rev. **Jay Albert** is deacon at Trinity, 1329 Jackson Ave., New Orleans, LA 70130.

The Very Rev. **Dominic Barrington** is dean of St. James Cathedral, 65 E. Huron St., Chicago, IL 60611.

The Rev. Deacon **Edward Cardoza** is deacon-in-charge at St. Mark's, 116 South St., Foxborough, MA 02035.

The Rev. **Rick Cross** is priest-in-charge of St. Patrick's, 21 Holyoke St., Brewer, ME 04412.

The Rev. **Aimée Eyer-Delevett** is rector of All Saints-by-the-Sea, 83 Eucalyptus Ln., Santa Barbara, CA 93108.

The Rev. **Sara Fischer** is rector of St. Paul's, 15 Roy St., Seattle, WA 98109.

The Rev. **Ken Hitch** is rector of St. John's, 405 N. Saginaw Rd, Midland, MI 48640.

The Rev. **Morgan MacIntire** is associate rector of Christ Church, 120 S. New Hampshire St., Covington, LA 70433.

The Rev. **Jacob Nanthicattu** is priest in residence at St. Paul's & Resurrection, 483 Center St., Wood-Ridge, NJ 07075.

The Rev. **George Okusi** is vicar of St. Thomas of Canterbury, 5306 E. Arbor Rd., Long Beach, CA 90808.

The Very Rev. **Scott Quinn** is dean of Trinity Cathedral, 325 Oliver Ave, Pittsburgh, PA 15222.

The Rev. **Jenny Replogle** and the Rev. **Jonathan Thomas** are co-rectors of St. Paul's, 3601 N. North St., Peoria, IL 61604.

The Rev. **Susan Sowers** is rector of St. Christopher's, 3200 N. 12th Ave., Pensacola, FL 32503.

The Rev. **Ben Varnum** is rector of St. Augustine's, 285 S. 208th St., Elkhorn, NE 68022.

The Very Rev. **Malcolm Clemens Young** is dean of Grace Cathedral, 1100 California St., San Francisco, CA 94108.

Retirements

The Rev. **Mary Anne Akin**, as chaplain at St Martin's in the Pines, Birmingham, AL.

The Rev. **Walter Baer**, as a priest of the Diocese of Louisiana.

The Rev. **Elaine Anderson Jessup**, as deacon at Trinity Cathedral, Miami.

The Rev. **Mal Jopling**, as rector of Redeemer, Jacksonville, FL.

Deaths

The Rev. **John L. Hartnett**, a leader in spiritual renewal, died Aug. 15. He was 65.

Born in Carroll, Iowa, he was a graduate of the University of Iowa and Nashotah House Theological Seminary. He was or-

dainated deacon and priest in 1986. He served congregations in California and Florida.

He was chairman of the Diocese of Southwest Florida's evangelism commission from 1992 to 1999 and chairman of its church growth and development commission from 1997 to 1998. He served on the executive committee for a Billy Graham crusade in Tampa Bay in 1998.

"Fr. Hartnett took a special interest in evangelism and renewal, serving as spiritual director for several Cursillo weekends and as a member of Cursillo secretariat," said the Rev. Canon Michael Durning, canon to the ordinary in Southwest Florida.

Hartnett is survived by his wife of 41 years, Wendy Sue MacInnes Hartnett; and sons Michael and Jeffrey Hartnett.

The Rev. **Ruth B. McAleer**, a registered nurse with specialties in natural childbirth and hospice care, died Aug. 19, one day after she turned 84.

A native of Newburyport, MA, she was a graduate of Brigham Hospital School of Nursing, Barat College, Webster University, and Seabury-Western Theological Seminary. She was ordained deacon and priest in 1992, and served parishes in Illinois, Kansas, and Michigan.

"Ruth was a person of deep prayer, and her faithful pastoral care of her parishioners meant so much to so many," said the Rt. Rev. Dean Wolf, Bishop of Kansas.

She is survived by a daughter, Mary Novaria; sons Sean and Thom McAleer; five grandchildren; and a sister.

John Scott, organist and director of music at St. Thomas Church in New York City since 2004, died Aug. 12. He was 59.

Born in Wakefield, Yorkshire, he was a graduate of St. John's College, Cambridge. He worked at St. Paul's Cathedral in London for 26 years before moving to New York.

"The sudden death of John Scott is, indeed, grievous news for St. Thomas, and for the church in every place where Christians find consolation and inspiration in the finest expression of sacred music," wrote the Rt. Rev. Andrew Dietsche, Bishop of New York. "In truth, he was an international figure of excellence and grace. The contributions which John has made to the fullness of life and worship at St. Thomas have enriched the lives of the countless number who have come to draw near our Lord before the altar of Saint Thomas, and I am one of them."

He is survived by his wife, Lily, and three children.

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First reading and psalm: Job 38:1-7, (34-41) • Ps. 104:1-9,25,37b

Alternate: Isa. 53:4-12 • Ps. 91:9-16 • Heb. 5:1-10 • Mark 10:35-45

Rumblings of Ambition

James and John were the sons of Zebedee, but Jesus gave them a fitting nickname: Sons of Thunder. St. Peter stumbled ahead in his zeal, making promises he could not keep or even contradicting Jesus. The Sons of Thunder have a different problem. They are constantly primed for an apocalyptic showdown with evil, asking Jesus why he does not call down fire on his enemies, and pledging their willingness to suffer in the same way that Jesus foretells for himself. Here were two men who did not have to see the resurrected Christ before they were willing to consider martyrdom.

The story of James and John is not, however, one solely of unflinching courage. It is just as much a story about an ambition so unvarnished as to attract the scorn of the other apostles. The request to sit at Jesus' side especially rankles. Here is an example of Scripture's authors distilling human vanity simply through an honest recording of quotidian details. The apostles, much like 21st-century Christians, have little patience with what sounds like an attempt to curry favor with teacher (in this case, the ultimate teacher). North Americans might call James and John apple polishers.

But no less a figure than Martin Luther King, Jr., warns against rushing to condemn James and John. Two months before his assassination in 1968, adapting a message preached by Methodist minister J. Wallace Hamilton, King referred to a "drum major instinct":

"We all want to be important, to surpass others, to achieve distinction, to lead the parade. Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse. Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recogni-

tion, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct. And you know, we begin early to ask life to put us first. Our first cry as a baby was a bid for attention. And all through childhood the drum major impulse or instinct is a major obsession. Children ask life to grant them first place. They are a little bundle of ego."

Jesus does not dwell on the ambition expressed by James and John. Instead, he redirects it: if you want to surpass others and excel, strive for superlative humility, servanthood, and sacrifice. In light of Jesus' teaching on achievement, who will sit at his side in eternity becomes immaterial. In his wondrous way of turning the world's values on their heads, Jesus all but teaches that the one who dies with the most scars wins.

God calls us to suffer far more than most of us would choose for ourselves. We cannot begin to understand why this is. But we can enter whatever suffering life has for us with an open soul, a sigh of vulnerability, and a cry that God will strengthen us to stand in the fire.

Look It Up

Read Matthew 20:20-28, in which the mother of James and John becomes a megaphone for their audacious request.

Think About It

How has ambition affected your vocation, your family life, or how you give back to those around you? Do you tease apart ambition and altruism? What lessons may be behind such a distinction?

Hailing Jesus

An open-minded reading of the four gospels leads to patterns, and this is one: Jesus has an abiding affection for those who recognize him as the Son of God and who press through whatever obstacles might prevent them from seeking his mercy. The Syrophenician woman, the lame man whose friends tear through a roof, and Bartimaeus in the Gospel of Mark: all of them want a measure of what they recognize in Jesus.

These stories are bound to warm our hearts and souls if we are paying attention. They show Jesus fulfilling such assurances as these: "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:29); "Let anyone who is thirsty come to me, and let the one who believes in me drink" (John 7:37-38); "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (Rev. 3:20).

What qualities might we see in the figures of the four gospels? A few come to mind readily:

Childlike trust. Heed the adjective: *childlike*, not *childish*. Childlike trust does not mean believing the claims of any supposed miracle-worker or redeemer who wanders by. Jesus warned his followers about false prophets. Childlike trust *does* mean taking Jesus at his word if we believe that he is who he claims to be: the Son of God. We might think of Jesus as the antithesis to modern politicians. We will not find him subjecting the words *gentle*, *humble*, *rest*, *souls*, *is*, or *thirsty* to a hermeneutic of suspicion or caprice.

Vulnerability. Bartimaeus and the lame man lowered through a roof both risk ridicule and rebuke for their assertiveness. They are undeterred because they know that

their redeemer lives and that he (unlike a mere conjurer, fortune-teller, or snake-oil merchant) has the power to heal their brokenness. They show vulnerability in naming their burdens aloud, in asking for Jesus' mercy, and in believing that Jesus' power is worth the risk of his saying no or failing to deliver.

Sanctification. We remember figures like Bartimaeus to this day because they do more than receive the transformation Jesus offers. They follow through. Mark's gospel tells us that Bartimaeus "received his sight and followed him on the way." Not everyone touched by the Lord did this, as Jesus notes after only one of ten lepers thanks him for a healing (Luke 17:17-19). If we are spiritual beggars, if Jesus has delivered us in a way that nobody else can, how can we do any less than give him thanks and, like Bartimaeus, follow Jesus on the way?

Look It Up

Read Mark 2:1-12 for the account of the lame man being lowered to Jesus through a roof.

Think About It

If you were convinced that Jesus was ready to meet your greatest need, what obstacles might you have to clear to ask for his mercy?



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