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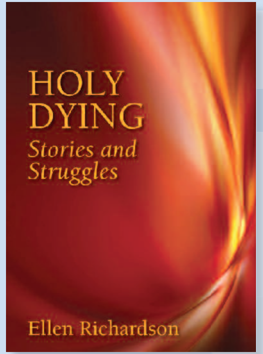

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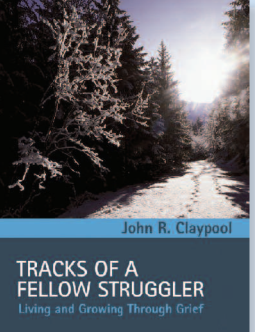

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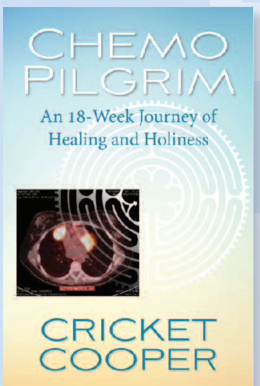

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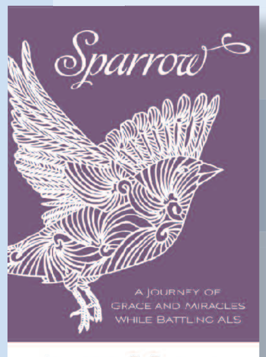

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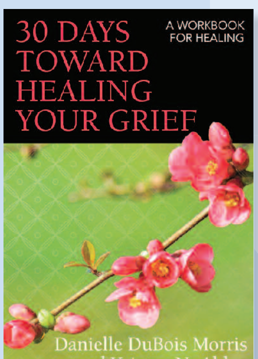

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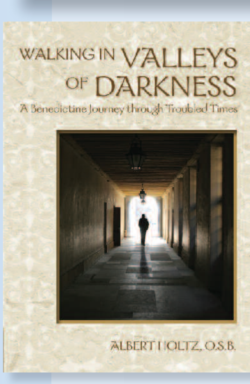

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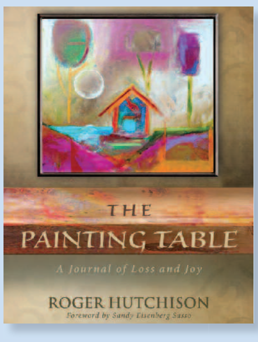

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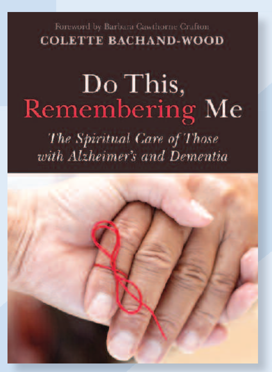

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ON THE COVER

Rowan Williams: "We are less and less capable of seeing our lives as following a God-given trajectory in which birth, generation, and death constitute the way God gives us of being human and growing in our humanity to the point at which we resign our lives into God's hands for a 'Great Transfiguration'" (see "Understanding Our Embodiment," p. 15).

Death Comes to the Banquet Table by Giovanni Martinelli

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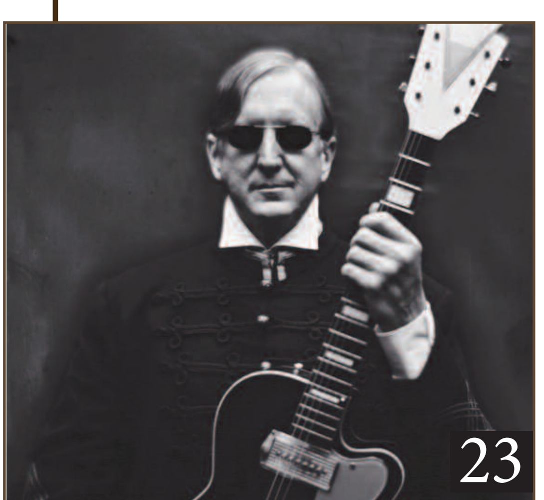

THE LIVING CHURCH

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We are grateful to the Diocese of Southwest Florida and Church of the Good Shepherd, Corpus Christi [p. 25], the Diocese of Springfield [p. 27], and the Diocese of Long Island and Church of the Good Shepherd, Augusta [p. 28], whose generous support helped make this issue possible.

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

Postcard from Australia

Market Logic on Good Friday

Australians are far more comfortable with the profane than the sacred. But for such a worldly society, we have always taken Good Friday very seriously.

Nothing, and I mean nothing, happens on Good Friday. The highways are empty, except for the last of people fleeing the cities for the long Easter weekend. Where shops are open, employees are paid triple the normal rate. Only Good Friday and Christmas Day merit that.

Good Friday is the one day when churches are busier than pubs.

This year that changed. The Australian Football League (AFL), the nation's tribal religion, staged a Good Friday match for the first time ever. The Western Bulldogs of Footscray, Victoria, defeated North Melbourne by three points.

Football codes divide Australia rather like the oil-butter line in Europe. Traditionally, the top half of Australia plays rugby, the bottom half "Australian Rules," which means gridiron with a lot more running. AFL has been trying for a generation, with some success, to rope the unbelievers into the national code.

When a new chief executive took over the multimillion-dollar AFL in 2014, the push was on to stage a Good Friday football match.

In Melbourne, sacred birthplace of the Australian Rules football code, Anglicans spearheaded a long campaign against the move.

Emails and meetings were passionate but respectful. More than 2,000 Anglicans put their names to a petition protesting the move. The Rt. Rev. Philip Huggins, Bishop of Melbourne, and other church representatives met with the AFL's leaders.

"Change was inevitable," AFL leaders said.

The churches responded that playing football on Good Friday was not inevitable, but a choice.

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"It is God's Friday and not simply a public holiday," Bishop Huggins wrote. "We focus on Jesus' death and what this means for all humanity. Matters of violence, suffering, death, and eternity are there for our reflection. Reflecting on death and eternity, we are taken into considerations of true inevitability.

"Hence the tradition, which is part of our culture, is to keep this day quietly and unlike any ordinary day. That is why cultures develop 'holy days.'"

The AFL went very quiet until the release of the football fixture late last year. Only one match was scheduled for Good Friday, in the evening. The AFL said a twilight timeslot was chosen "to ensure it did not conflict with major Good Friday afternoon services on the day."

And as a sweetener, the league collected donations for the Royal Children's Hospital.

Bishop Huggins, a self-confessed passionate football supporter, spoke for many when he called it "another win for the relentless and commodifying logic of the market overwhelming all other considerations."

Before the match, the bishop wrote in his local letter: "As Good Friday approaches, can I just note that we continue to receive requests from church people asking that we do something more to try and discourage the AFL match on Good Friday.

"Some want more deputations, media releases. Others want a protest outside the (Docklands) game, etc.

"To be frank, I have not personally known what to do with these extra requests, having done my best to help you appreciate or re-appreciate the significance of Good Friday as the turning point of human history.

"The sacrificial, generous love of God in Jesus has been a founding spiritual and philosophical basis of our society, and still is. Because of its profound meaning for every life, the Cross of Jesus has inspired some of civilisation's greatest art, music and most generous lives."

He said more AFL play on this holy day is "very sad" and quoted Jesus' observation that "Where your treasure is, there will your heart be also."

Robyn Douglass

More Bombings in Egypt

Palm Sunday explosions in two Egyptian Coptic churches left at least 49 worshipers dead and many more injured; ISIS claimed culpability. The bombs were detonated 80 miles apart: one in the coastal city of Alexandria, the other in the Nile Delta town of Tanta.

At least 27 people died in the blast in Tanta, with 78 injured. In Alexandria, 18 civilians and four police officers were killed when a suicide bomber struck outside a Coptic church.

President Abdel Fattah el-Sisi declared three days of nationwide mourning and a three-month state of emergency.

Coptic Orthodox Christians say they

feel discriminated against and abandoned by the authorities in a predominantly Muslim country. But the Christians of Tanta also say they are determined to hold to their faith. "We're Christian and we will stay Christian," one woman told a French news agency.

The bombings were "yet another targeted attack" on Christians, said Bishop Angaelos, leader of Coptic Christians in the United Kingdom. "What is undeniable is the senseless and heartless brutality that can lead a person or persons to indiscriminately take innocent lives, especially at the most vulnerable hour of prayer."

He called for prayer for the Coptic Pope Tawadros II and his clergy and for Coptic laity who "continue to be resilient in the face of ongoing and escalating attacks" and who "resist the urge to react vengefully or reciprocally."

John Martin

Voorhees Welcomes New Leader

Calling on his students and colleagues to "think differently," W. Franklin Evans was inaugurated April 7 as ninth president of Voorhees College, 120 years to the day when educator Elizabeth Evelyn Wright opened the school for children of former slaves that grew into the college.

"I will uphold the mission established by the founder, as I work to make Voorhees a premier institution of excellence," Evans said at his inauguration. He has called Voorhees "the hidden jewel of South Carolina."

The daughter of an African-American father and a Cherokee mother, Elizabeth Evelyn Wright had studied at Booker T. Washington's Tuskegee Institute in Georgia. In 1890 she moved to rural Hampton County, South Carolina, and tried to start several schools for blacks, despite the surge in racist Jim Crow laws in that decade.

Overcoming arson attacks and sparse funding, she established the Denmark Industrial School, modeled on Tuskegee, above a storefront in 1897. It attracted the attention of New Jersey philanthropists Ralph and Elizabeth Voorhees, who in 1902 donated $5,000 for land and a building. The Voorhees family also established another Voorhees College, a historically Anglican institution in Vellore, Tamil Nadu, India.

Today the Voorhees College campus is listed on the National Register of Historic Places, and is one of the ten members of the Association of Episcopal Colleges.

The Episcopal Church is striving to assure the financial future of Voorhees and St. Augustine's University in Raleigh, North Carolina, as part of its racial reconciliation initiative.

Voorhees is a small college of 600 students in a small town of 3,300 residents, of whom 86 percent are African American and 35 percent live below the poverty line. It cannot pay faculty and staff salaries to match those of larger institutions. Enrollment has been declining. The last decade has seen shrinkage in federal scholarship

(Continued on next page)

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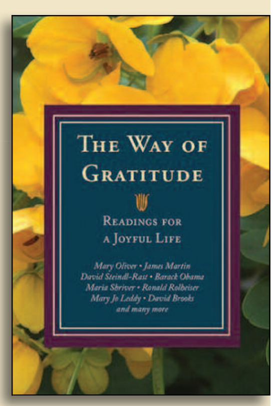

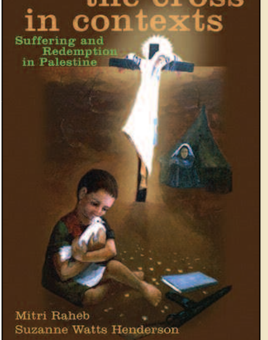

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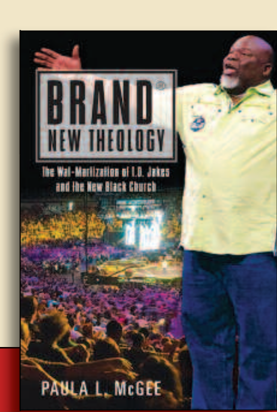

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Voorhees

(Continued from previous page)

funds for low-income students.

But Voorhees may be able to benefit from the surge of interest in the country's 107 historically black colleges and universities, which were established before 1964 to serve the African American community.

Evans previously served as interim president of South Carolina State University, where he also had been provost and chief academic officer, responsible for faculty recruitment, strategic planning, and reaccreditation. His top priorities are boosting enrollment and encouraging greater alumni support.

His inauguration occurred before an audience of 500. The Rt. Rev. Gladstone (Skip) Adams of the Episcopal Church in South Carolina preached, and the Rt. Rev. Andrew Waldo of the Diocese of Upper South Carolina celebrated the Eucharist.

Bishop Adams turned Psalm 78's question — "Can God spread a table in the wilderness?" — to the college. "Can Voorhees be an altar, that is, a sacred table set by God around which God's good people are gathered?" Drawing on the language of Presiding Bishop Michael Curry, he asked: "Can Voorhees be part of the Jesus Movement in this time and place, in the wilderness and the culture in which we live?"

Representing the nine other presidents of the Association of Episcopal Colleges, the Rev. Canon James G. Callaway recounted to Evans the distinctive ways each had been founded since 1822. "Each was founded to minister to a particular social need with compassion, vision, and service. Now, sir, we invite you to join in writing the next chapter in Voorhees College's distinctive witness of 'changing minds, changing lives.'"

The Association of Episcopal Colleges is the American chapter of the Colleges & Universities of the Anglican Communion, a worldwide network of 150 Anglican colleges and universities that exists for the mutual flourishing of its members.

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Bishop Ousley's New Calling

The Rt. Rev. Todd Ousley, Bishop of Eastern Michigan since 2007, will become the next Bishop for Pastoral Development on July 5. Ousley will resign his jurisdiction in Michigan on June 30, and the diocese has established a transition webpage. He will be based in Michigan.

He succeeds the Rt. Rev. F. Clayton Matthews, who is retiring.

Ousley was elected bishop coadjutor and consecrated in September 2006. Before then he had served for five years as canon to the ordinary.

"Bishop Ousley is an experienced bishop with a depth of pastoral and leadership skills," said Presiding Bishop Michael Curry, who appointed Ousley. "I am very thankful to him for his willingness to assume this particular ministry, which is vital to the spiritual life and vitality of our bishops and, through them, the Episcopal Church. I have known and worked with him for several years and, like my brothers and sisters in the community of bishops and spouses, Bishop Ousley has my deep respect, affection, and trust."

A committee led by the Rt. Rev. James Waggoner, retired Bishop of Spokane, interviewed and recommended finalists. Bishop Curry and committee members then conducted further interviews with the finalists.

Ousley holds a DMin in congregational development from Seabury-Western Theological Seminary; an MDiv from the Episcopal Theological Seminary of the Southwest; a master's degree in educational psychology from Texas A&M University; and a bachelor's degree in business administration from Baylor University.

Office of Public Affairs

Parole for Heather Cook?

Heather Cook, the former bishop who pleaded guilty to manslaughter in the December 2014 killing of a cyclist in a drunken crash in North Baltimore, is eligible for parole next month.

Cook had been sentenced on October 27, 2015, to seven years in prison for the crash, which claimed the life of Thomas Palermo, a married father of two who had been out riding his bike two days after Christmas.

Cook pleaded guilty to vehicular manslaughter, leaving the scene of a fatal accident, driving while under the influence, and texting while driving.

Asked how the state calculated her eligibility for parole, less than two years into her prison term, the Department of Public Safety and Correctional Services' media relations specialist Gerard Shields explained it this way:

"She has a seven-year sentence, but because the crime is considered nonviolent, she is eligible for parole after serving 25% of it," Shields said.

Fern Shen, Baltimore Brew

'Tolerance in Action'

In Abu Dhabi, capital of the United Arab Emirates, an Anglican church is working to become a beacon of hospitality.

St. Andrew's Church welcomes wor-

ship services of 40 congregations, ranging from Syrian Orthodox, Mar Thoma, and Indian Pentecostals to Ethiopian Orthodox, African independent denominations, and Seventh-day Adventists. It is a congregation of the Anglican Diocese of Cypress and the Gulf.

It is now involved in constructing All Saints Anglican Church, which will accommodate 4,200 worshipers.

"Emiratis have long had maritime contacts through their pearl-diving industry and shipping trade with Iraq, Iran, and India," said the Rev. Canon Andrew Thompson in an interview with Claude Hammond of Religion News Service. "In order to engage in trade, they've learned to accept people who believe very differently than themselves. They've come to a level of maturity where they feel that they don't have to fight people of different beliefs."

Thompson is the senior Anglican chaplain of St. Andrew's Church and author of *Christianity in the UAE* and *Jesus of Arabia*.

The new facility for All Saints Anglican Church, which is two-thirds complete, will include a center for dialogue with people of other faiths, especially Muslims. "In some places in the Middle East, and in the West as well, we have seen walls going up and attitudes hardening as people embrace the lies of intolerance," Thompson said. "Here we see tolerance in action."

Archbishops' Coffins Found

The St. Mary-at-Lambeth Garden Museum, standing beside the London residence of the Archbishop of Canterbury, has yielded a long-forgotten burial vault containing coffins of five archbishops.

When workers restoring the medieval building lifted a stone slab, they found a large space below. Searching the void with a smartphone attached to a stick, they found 30 lead coffins, including a stack of six with a red and gold miter on top, glowing in the dark. The coffins for Richard Bancroft (archbishop in 1604-10) and John Moore (1783-1805) had nameplates. The coffin of Moore's wife, Catherine, was among the six.

A later search of records showed that at least three other archbishops are buried in the vault: Frederick Cornwallis (1768-83), Matthew Hutton (1757-58), and Thomas Tenison (1695-1715). Church leaders had thought the former church had no crypt because it was so close to the River Thames.

Thanks to a £7.5 million (US$9.4 million) restoration project, visitors will see the coffins through a glass panel in the chancel floor.

During Bancroft's tenure, a group of 54 scholars edited the Authorized (or King James) Version (1611).

"This is really astonishing. This is one of the most incredible things I've seen," said Wesley Kerr, a former chairman of the Heritage Lottery Fund. "To know that possibly the person that commissioned the King James Bible is buried here is the most incredible discovery and greatly adds to the texture of this project."

The first St. Mary's was a wooden structure dating from Norman times. It was for many years the parish church of Lambeth, and its vicars were often on the archbishop's staff. The gates of Lambeth Palace are just a few yards away. The current building was made redundant in 1972. When church leaders learned that naturalist John Tradescant the Elder was buried in the church in 1638, they designated a garden museum at St. Mary's in his honor.

Hundreds of people are buried on the site, and many coffins were removed during the Victorian era. The internal organs of Archbishop Thomas Secker (1693-1768) are buried in an urn in the churchyard.

Another famous person buried in the churchyard is William Bligh, the autocratic sea captain depicted in *Mutiny on the Bounty*.

John Martin

What Britons Believe

Polls about British religious beliefs continue to baffle pundits. A new report by Westminster-based ComRes, commissioned by the BBC, found that a quarter of Britons who describe themselves as Christians do not believe in the resurrection of Jesus.

But almost one in 10 claiming no religion nevertheless said they believed the Easter story. A fifth of non-religious people said they believe in life after death. The poll surveyed 2,010 people by telephone in early February, and the

(Continued on next page)

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Beliefs

(Continued from previous page)

results were published on Palm Sunday:

- 17 percent of all respondents affirmed this statement: "I believe the resurrection of Jesus from the dead happened word-for-word as described in the Bible." Among Christians, the number rose to 31 percent. Among active Christians (defined as those who attend a religious service at least once a month) the number rose to 57 percent.
- Half of all respondents do not believe in the resurrection at all.
- 46 percent of people say they believe in some form of life after death and 46 percent do not.
- 20 percent of non-religious people say they believe in some form of life after death.
- 9 percent of non-religious people affirmed this statement: "I believe in the resurrection of Jesus from the dead, but the story in the Bible contains some content which should not be taken literally."

"This important and welcome survey proves that many British people, despite not being regular churchgoers, hold core Christian beliefs," said the Rt. Rev. David Walker, Bishop of Manchester. "Alongside them, it finds surprisingly high levels of religious belief among those who follow no specific religion, often erroneously referred to as secularists or atheists.

"This demonstrates how important beliefs remain across our society and hence the importance both of religious literacy and of religion having a prominent place in public discourse."

John Martin

Montreal College Calls Jesse Zink

Zink

The Rev. Jesse Zink will become the next principal of Montreal Diocesan Theological College on Aug. 1. Zink is director of the Cambridge Centre for Christianity Worldwide, a member institution of the ecumenical Cambridge Theological Federation. He is also an affiliated lecturer on Cambridge University's faculty of divinity.

Zink was born in Vancouver and grew up in the United States. His doctoral research at Cambridge University was a study of the growth of the Anglican church during Sudan's second civil war. He also has degrees from Acadia University, the University of Chicago, and Yale Divinity School. He worked as a news reporter at a radio station in Alaska and as a missionary in South Africa before his ordination in the Diocese of Western Massachusetts.

"Dr. Zink brings with him a commitment to the future of the college and its community, showing a readiness to engage with the majority francophone, diverse, and secular environment in which the college and the Anglican Church in Quebec minister," said the Rt. Rev. Mary Irwin-Gibson, Bishop of Montreal and president of the college.

Zink cited "many existing strengths" of the college: "Strong ecumenical relations, an innovative and mission-focused MDiv program, the long-standing relationship with McGill, one of Canada's leading universities, and the low costs relative to comparable programs in North America. I look forward to working with partners and colleagues in the Montreal School of Theology, the alumni community, the Dioceses of Montreal and Quebec, and churches more broadly to build on these strengths, raise the profile of the college, and chart a sustainable future in coming years."

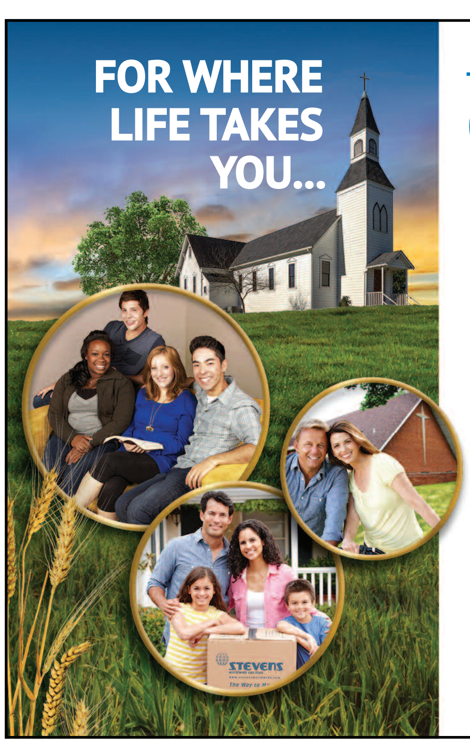
Zink is the author of three books about theology, mission, and the global church, including *A Faith for the Future* and *Backpacking through the Anglican Communion: A Search for Unity*.

Bishop Ball Dies at 90

The Rt. Rev. David Standish Ball, Seventh Bishop of Albany and a U.S. Navy veteran of World War II, died peacefully on the afternoon of April 18.

A native of Albany, he was a graduate of Colgate University and General Theological Seminary. He was ordained deacon and priest in 1953.

Bishop Ball began his ordained ministry as a curate at Bethesda Church in Saratoga Springs, serving there until 1956, when he was made canon sacrist at the Cathedral of All Saints. He served three years as canon sacrist and two years as canon precentor, and was elected dean of the cathedral in 1960.



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He served as dean for 23 years.

He was elected Bishop Coadjutor of Albany in 1983 and consecrated in 1984. Soon after becoming bishop, he established the Step Out in Faith campaign, which raised several million dollars for the diocese. He was known for supporting hospitals, nursing homes, schools, St. Margaret's Center for Children, and ministries among the poor and the homeless.

He retired as bishop in 1998.

Bishop Borsch Dies at 81

The Rt. Rev. Frederick Houk Borsch — whose 1988-2002 tenure as bishop of the six-county Diocese of Los Angeles was marked by his theme of "Adelante: Forward Together" — died in his sleep April 11. He was 81 and succumbed to complications of myelodysplastic syndrome, a blood cancer, for which he began treatment last fall.

The bishop is survived by Barbara S. Borsch, his wife of more than 56 years and an honorary canon of the Diocese of Los Angeles, and by their sons Benjamin, Matthew, and Stuart; daughters-in-law Jeannie, Elizabeth, and Fang Zhang; grandchildren Jack, Emily, Owen, and Zoe; and a sister, Jane Borsch Robbins.

The Rt. Rev. Bishop J. Jon Bruno, Borsch's successor, paid tribute during an annual Holy Week service. "Today we renew our vows in honor of Bishop Borsch and seek to follow his example of ministry, leadership, and scholarship," Bruno said after learning of Borsch's death shortly before the liturgy began at the Cathedral Center in Los Angeles.

From 1998 to 2000 Borsch was chairman of the Theology Committee of the House of Bishops. He served for seven years on Executive Council, and was a member of the Anglican Consultative Council, after which he led a 1988 Lambeth Conference section on the theme "Called to Be a Faithful Church in a Plural World."

Bob Williams

Bishop Hibbs Dies at 84

The Rt. Rev. Robert Hibbs, Suffragan Bishop of West Texas from 1996 to 2003, died peacefully in his home on April 17, three days before he would have turned 85.

A native of Philadelphia, Hibbs was an alumnus of General Theological Seminary and the University of Toronto. He was ordained deacon and priest in 1957.

Hibbs was ordained as a priest in 1957 and consecrated as a bishop in 1996, serving alongside the Rt. Rev. Jim Folts.

Hibbs served on the faculty of St. Andrew's Theological Seminary in Quezon City, Philippines, for 15 years as subdean and later dean. He then served on the faculty of the Seminary of the Southwest in Austin.

Bishop Hibbs is survived by his wife, Nancy Joane, whom he married in 1957, and two children. Another child preceded him in death.

Diocese of West Texas

John Merbecke's title page

Cranmer
and Congregational Singing

By Andrew-John Bethke

Anglicanism is the heir to a tradition of glorious congregational psalmody and hymnody; from its earliest days, metrical texts written or translated by Anglicans have enriched Christians' lives. But was congregational singing one of the aims of Thomas Cranmer and his fellow English reformers when they were designing vernacular liturgies for the Church of England? This was a question I began asking as I embarked on research in early Anglican music, particularly as it related to congregational singing in parish churches. My PhD thesis examined trends in contemporary congregations, with a special focus on how the reforms of the liturgy in the middle 20th century affected the spectrum of musical diversity within Anglican parishes.

Looking back at the birth of Anglicanism provided a concomitant liturgical upheaval, and the reformers' attitudes to congregational music was an important indicator of how each denomination's musical traditions developed. I wanted to see what contemporary liturgical reforms could mean for music in South African Anglicanism today and thus try to predict the course of congregational music for the future. I began with Cranmer, one of Anglicanism's founding fathers, assessing his understanding of music in the liturgy and how he felt about congregational participation.

During the European Reformation, several strands of theological thinking about music emerged. Luther's was the most inclusive. He recognized that congregational participation through singing would promote ownership of new forms of worship. In particular, hymns designed for ordinary people could reinforce new theological ideas (see Robin A. Leaver, "Christian Liturgical Music in the Wake of the Protestant Reformation," in *Sacred Sound and Social Change: Liturgical Music in Jewish and Christian Experience* [University of Notre Dame Press, 1992], p. 127). He also recognized, however, the devotional and aesthetic value of professionally performed music within the church: its beauty could inspire meditation and contemplation from worshipers. (Neil Stipp, "The Music Philosophies of Martin Luther and John Calvin," in *The American Organist* [September 2007], p. 68).

The Lutheran sacred cantata later fused the concepts of congregational song and concert music into a seamless whole, with Johann Sebastian Bach's examples being the pinnacle of the genre.

Zwingli, on the other hand, was far more skeptical of the value of music in worship, realizing its power to distract the singer or listener from contemplating God. Zwingli was an amateur musician and did not reject music-making completely. In fact, he seems to have encouraged secular musical endeavors, much like Cromwell did in Britain when the English monarchy fell for several decades. (William J. Gatens, *Victorian Cathedral Music in Theory and Practice* [Cambridge University Press, 1986], p. 20). Nevertheless, Zwingli favored services that focused the congregant's attention solely on God through the mind. Thus, devotional aids like music, art, stained glass, and incense all disappeared. Several years after his death, the reformed church set about tempering Zwingli's stance slightly, allowing congregational psalmody. It is possible that Cranmer was gradually steering the church toward an austere Zwinglian form of worship that had little place for congregational participation as we know it today. Rather, it focused on a service dominated by the word.

The other great reformer, Calvin, sat midway between Luther and Zwingli. Like Luther, he recognized the value of singing as a theological educational tool. Like Zwingli, however, he was skeptical of professionalism in music, finding it distracting to devotion (Diarmaid MacCulloch, *Silence: A Christian History* [Penguin, 2013], p. 232). Thus, his solution was to allow congregational singing, using only biblical texts (mostly the psalms and some canticles), but devotional texts written as commentaries on biblical themes were normally frowned upon. To distance his church from the excesses of Roman Catholic polyphony, he directed that congregational music be as simple as possible, sung in unison and without accompaniment. Like Zwingli he enjoyed music, and so was happy for harmonizations of the psalm tunes to be made for home use, but in church, unison singing was to be the norm (Stipp, "The Music Philosophies of Martin Luther and John Calvin," p. 68).

Cranmer had encountered Lutheran hymnody and choral music when he was in Germany representing the British crown in diplomatic endeavors, but it is possible that he had already encountered Lutheran theology as early as the 1520s while studying at Cambridge (Nicholas Temperley, *The Music of the English Parish Church*, vol. 1 [Cambridge University Press, 1979], p. 12). What he thought of this new blend of congregational participation and "professional" choral music is not known, however.

While he was still in Germany, he was nominated by Henry VIII as Archbishop of Canterbury, and thus, on his return to Britain, found himself at the head of the English church, which was on the precipice of schism with Rome. After the official severing of ties with the pope and communion with the See

of Rome, new possibilities existed for church worship. Indeed, Henry VIII decided that the Sarum Rite would become the official liturgy for the whole of his realm. Likewise, he eventually realized that a vernacular version of the Bible was necessary (not long after he had sanctioned William Tyndale's death warrant). Reform was moving apace.

During this time, it appears that Cranmer was going through radical spiritual renewal. At first he had been a faithful adherent to Roman Catholicism, teaching theology in his early adulthood before his first wife died, and then later becoming a priest. His writings from the first part of his life reveal a conservative, devout theologian. His trip to Europe seems to have challenged this conservatism, and upon his return to England, he appears to have become ever more radical.

At this time Cranmer was intent on transforming the professional music that accompanied the Mass and office. At this stage in musical history, polyphony dominated sections of the service. Its beauty was uncontested, but the words it carried were all but lost, either because of the dense texture of the music or because the singers were somewhat lazy about including the Latin words. Thus, the music had become detached from its purpose of carrying the text of the liturgy. The great European scholar Erasmus, who visited England several times, often commented disparagingly about the phenomenon of textual incoherence, and advocated for its reform. (See Peter le Huray, *Music and the Reformation in England 1549-1660* [Cambridge University Press, 1978], p. 11. Erasmus wrote about English church music: "Modern church music is so constructed that the congregation cannot hear one distinct word. The choristers themselves do not understand what they are singing, yet according to priests and monks it constitutes the whole of religion.")

Cranmer, as soon as he was archbishop, set about remedying the situation. He ordered that all church music be composed so that each syllable was set to one note, immediately nullifying the effects of medieval polyphony, which often set each syllable to dozens of notes, obscuring their overall meaning (Kenneth Long, *The Music of the English Church* [Hodder and Stoughton, 1971], p. 28.

Henry VIII, while happy to dabble in Protestant theological debate for political purposes, was intent on keeping the English church Catholic, but without the pope (Gordon Jeanes, "Cranmer and Common Prayer," in *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey* [Oxford University Press, 2006], pp. 21-22).

While King Henry authorized an English version of the Bible and a few liturgical texts, he required that Latin still form the basis for worship (Jeanes, "Cranmer and Common Prayer," pp. 22-23). When his son Edward VI ascended to the throne, possibilities opened for far more radical change. Within a year of Edward's coronation, the first English Book of Common Prayer was released in 1549. It drastically simplified the medieval liturgical system, while retaining much of its essence translated directly into English. Like his colleagues in Europe, Cranmer felt that it was essential for congregations to understand what was going on, but he also seems to have thought that to understand was to participate. This is a very different out-

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Cranmer

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look to the modern concept of participation through active corporate sharing. Yet for centuries ordinary people did not understand Latin services, and so could not participate through intellectual cognition of the liturgy.

For those in musical foundations such as cathedrals, the prayer book presented no major changes, except that the liturgical texts were no longer Latin, but English. All the sung portions of the liturgy were, for the most part, still there. John Merbecke even wrote plainsong settings for the new liturgy: *The Book of Common Prayer Noted* (1550). But was this music intended for congregational use? It seems Cranmer advocated that the musical sections of the service should be led by a professional musician or group of musicians, with the congregation simply listening; this reinforced his concept of understanding as participation (Robin Leaver, "The Prayer Book 'Noted,'" in *The Oxford Guide to the Book of Common Prayer*, p. 40.

Yet he had commissioned Merbecke to compose music that was easy enough so that those congregants with a musical ear could be taught the chants with ease. In fact, Cranmer was happy for members of the congregation to join parish choirs if they were musically gifted, but the congregation would not participate in singing (Temperley, *The Music of the English Parish Church*, p. 13). Furthermore, he did not make allowance for congregational hymnody within his liturgies. There are no rubrics within the 1549 or 1552 prayer books that call for congregational song. It cannot be argued that Cranmer was not aware of congregational hymnody, since he would have encountered it in Germany (Leaver, "The Prayer Book 'Noted,'" p. 40). Neither could it be argued that English Christians were not aware of congregational psalmody, since it was being practiced in certain foreign embassy reformed churches in London, where the rubrics catered specifically for metrical psalms (Temperley, *The Music of the English Parish Church*, pp. 16-17).

The second English prayer book of 1552 changed much more than the first. In particular, some have argued that Cranmer seems to have been moving the church toward a Zwinglian theological perspective of the Eucharist as a memorial, rather than concentrating on the Real Presence (see for example Gregory Dix, *The Shape of the Liturgy* [Seabury Press, 1982], p. 657). In fact, it may be that Cranmer had several more liturgical revisions in mind, pushing the church gradually toward a fully reformed position. Had Edward VI not died, Anglicanism may have looked quite different. In the second prayer book, provision for music-making in the rubrics all but disappears. There are a few indications for singing, but again, the rubrics seem to suggest that professionals do the singing, while the congregation simply listens. Was Cranmer envisioning a church with no music at all, similar to what Zwingli had pioneered?

Indeed, it is plausible that Cranmer was using successive revisions of the prayer book to gradually introduce Zwinglian theology; in other words, a calculated and systematic repudiation of Roman Catholic doctrine and practice. From a musical perspective, if this was true, then silencing the congregation from the very beginning of the reform process was ingenious: the first edition of the prayer book included "professional" music-making but no congregational singing; the second gradually dismissed professional music. Would a third edition have eradicated music altogether? History had a different story to tell, though. Edward died, and Catholic Mary took the church in another direction. Cranmer's possible further reforms never saw the light of day.

In South Africa today congregational music-making forms the backbone of Anglican worship. Unlike Cranmer, the architects of *An Anglican Prayer Book 1989* (APB) decided to include rubrics concerning congregational music. This included singing hymns and songs in traditional places like the entrance procession, gradual, offertory and recessional procession. It also included options for music throughout services at appropriate times. Thus, it is not uncommon for worship songs to be sung in place of the *Gloria* in charismatic parishes, or for verses of hymns to be sung spontaneously during the prayers of the people in rural parishes, or for short vernacular songs to be sung at points during the consecration prayer in township congregations. Such variety and spontaneity was never a vibrant aspect of worship before the experimental liturgies that led to APB. In essence, then, the liturgical changes of the 20th century have enabled congregations to express their piety within the sanction of the official liturgy of the province — a far cry from what appear to be the intentions of Anglicanism's first liturgical architect, Thomas Cranmer. This allows a strong sense of unity in diversity, and it is a fitting picture of Anglicanism's spirit.

Andrew-John Bethke is director of music and precentor at St. Michael and St. George Cathedral in Grahamstown, South Africa.

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Worship in Red, Green, and Blue

The Lutheran Church–Missouri Synod has tried and replaced a few different hymnals since 1941.

By Michael Kesar

Lutheran pastor and thinker Richard Webb once said that the role of Lutherans in the "ecumenical choir" of Christendom is to shout "Salvation by Grace through Faith" as loudly as possible over and over again. One group of Lutherans that strives to do this is the Lutheran Church–Missouri Synod.

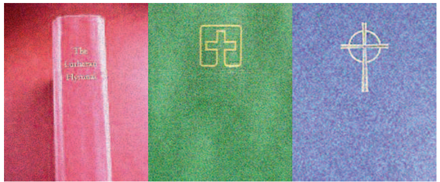
The Lutheran Church–Missouri Synod is a historically German denomination. It was founded in 1847 by Saxons who had emigrated to avoid the Prussian Union, a coercion to merge Lutheran and Reformed worship back in Germany. The LCMS is considered moderately conservative in theological and social issues. At about 2 million members it is larger than the more conservative Wisconsin Evangelical Lutheran Church and smaller than the more liberal Evangelical Lutheran Church in America. Though historically German, it has gradually become a truly American denomination.

We can identify three major influences on worship life in the last 60 years: hymnals, technology, and the influence of other denominations.

The last several decades of LCMS hymnal development bear some resemblance to the Episcopal Church's revisions and supplemental books.

Hymnals often shape the worship life of a denomination. In 1941 the LCMS's Concordia Publishing House published *The Lutheran Hymnal*. It enjoyed a universal acceptance for more than 40 years. It is seen as the benchmark of 20th-century LCMS worship life. It is often referred to as "the red hymnal," although some copies were printed with blue covers.

The Lutheran Hymnal was heavily influenced by Anglican chant. It included only one setting of the Sunday liturgy, known widely as "the Common Service" (though it is not labeled as such in the book). There were two versions, one with Communion and one without, both containing the same texts and melodies for the ordinary. Matins and Vespers were also included for the Daily Office. Matins was often used on Sundays without Communion. The most likely pattern for the celebration



of Holy Communion in the LCMS has been every other Sunday or twice a month. In recent years some pastors and congregations have moved to a weekly celebration. Others have moved to a less frequent celebration.

The Lutheran Hymnal emphasized German chorales ("Dear Christians, One and All," "Rejoice, Salvation Unto Us Has Come") to be sure, but it also included a variety of English hymns ("Holy, Holy, Holy"). They came into use when the LCMS began worshiping in English instead of German. Thus, Anglican hymn-writers appear frequently in *The Lutheran Hymnal* and subsequent books.

In 1969 the LCMS prepared a *Worship Supplement* to help pave the way for a new hymnal. In 1978 the LCMS joined with the Inter-Lutheran Commission on Worship (including four synods) to produce a new hymnal called *The Lutheran Book of Worship.* This green book brought many changes to Lutheran worship practices in North America. While several LCMS pastors and musicians served on the committee to create the hymnal, others in the synod had reservations about its theological content, its omission of certain hymns, and some of its liturgical omissions and innovations. Some congregations adopted this book and purchased pew copies as soon as they were available, but they were in the minority.

Just as the new hymnal was being distributed the 1979 LCMS convention moved to create its own hymnal, which was eventually called *Lutheran Worship*. It was published in 1982 with a blue cover.

Liturgically, *Lutheran Worship* included many of the same innovations as *The Lutheran Book of Worship* but with more moderation. Both books included chant psalms according to various church modes. *The Lutheran Book of Worship* omitted the Common Service. *Lutheran Worship* included it with gentle updates. Two more liturgical settings incorporated through-composed melodies for the canticles. Another setting provided an outline for celebrating Luther's *Deutsche Messe* using his hymnic settings for the ordinary. Matins and Vespers were included but most of the strophic Anglican chants were replaced with through-composed melodies. These settings then became less popular. The book added new settings for Morning and Evening Prayer and Compline.

Lutheran Worship incorporated new hymns, some of which were historic Lutheran chorales ("In Thee Is Gladness") and some of which were part of the 20th-century English hymn explosion ("Lift High the Cross," "Sent Forth by God's Blessings," "Christ Be My Leader"). It included some newer hymns by Lutheran authors and composers ("Thy Strong Word," "Earth and All Stars," "Have No Fear, Little Flock," "Now the Silence"). A few gospel and folk hymns were admitted ("Amazing Grace," "How Great Thou Art," "Were You There?"). Though some of these additions were popular, some omissions of other hymns were not. A few popular hymns had their tunes changed (and not for the better). Other standard hymns had updated texts and some of these did not sit well.

Though carefully laid out for a richer worship celebration, *Lutheran*

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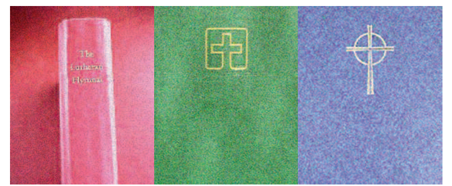

Hymnals

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Worship was seen to have liturgies that were too complex and to offer too many options for the typical pew-sitter to navigate. (Red rubrics abounded.) Adding this to missing hymns and a few other nuances, *Lutheran Worship* was just not popular with some congregations. The Common Service was present but small changes were jarring to some people.

This left LCMS churches of the late 20th century using three books: *The Lutheran Hymnal*, *The Lutheran Book of Worship*, and *Lutheran Worship*. *Lutheran Worship* had the largest usage but meaningful minorities held on to their previous books.

In 1998 the LCMS published a *Hymnal Supplement* as a precursor to a new hymnal. It offered one new hymnic liturgical setting and a smattering of new hymns. It was just popular enough to lay a good foundation for *The Lutheran Service Book* (2006).

The Lutheran Service Book sought to unite the LCMS again in the use of one hymnal. The church took surveys to assure it heard from more members. It assimilated some of the liturgical settings and innovations of *The Lutheran Book of Worship* and *Lutheran Worship*, yet preserved the Common Service virtually unchanged from *The Lutheran Hymnal*. The layout of liturgies was decluttered in the printed edition. Some hymn language was actually down-dated to preserve well-known and beloved texts. Editors worked to provide an almost seamless transition from the existing hymnals. *The Lutheran Service Book*'s publication was timely because most pew editions were wearing out, and it has been a numerical success. Multiple printings have brought pew copies into most LCMS churches. An electronic version is also available.

As with many aspects of life, technology has influenced worship practices in the LCMS. The ubiquity of the photocopier in church offices in the last 30 years allowed for certain innovations. The complex and multi-option nature of *Lutheran Worship* liturgies led many churches to begin printing out most or all of the service.

The new century saw another technological innovation as many LCMS churches began to install overhead screens and projectors. Service elements may or may not be paired with a printed service folder or a reference to the page in the hymnal.

These innovations gradually led to still more creative liturgical innovation. In some churches the canticles of the Mass are routinely substituted with hymns. Portions of the liturgy could be omitted or inserted only on rotation. Standard Confessions of Sin and Prayers could be edited or replaced. Even the order of liturgical elements became easy to switch around.

Beginning in the 1980s another worship trend emerged as some congregations committed to various kinds of contemporary services. These services replaced organs with guitars and drum sets for accompaniment. Most or all of the hymns were replaced with songs using a pop style. Liturgy was reduced or eliminated. The liturgical order and much of the song content of these services is heavily influenced by evangelical megachurches. Sometimes meeting resistance, these services were first offered as an additional option among traditional services within a congregation. In some places they were accompanied by significant growth. Some new congregations began their life with contemporary services as the only style of worship. While the voice of Anglican hymns was borrowed when more hymns were needed in the English language of the 20th century, the voice of the evangelical church was borrowed when more songs were needed in the pop genre of the 21st century.

While contemporary services seem to roll like a juggernaut through some Lutheran regions, many liturgists and congregations remain committed to historical, liturgical worship practices as found in LCMS hymnals. Some of these churches have become *more* historical and liturgical in their practices, often led by enthusiastic young pastors. Each year there are conferences where Lutheran young people gather and sing hymns and liturgy exclusively.

Other churches continue to offer two or more types of services. Blended worship mixes historic hymns and liturgical elements with contemporary pop elements. As innovations and trends continue, some churches have created a more radical contemporary service. It might have a catchy name like “Journey Worship” or “The Alley.” It could meet in a gymnasium or other alternative space. Candles and atmospheric lighting are featured along with more aggressive music and more comprehensive use of media.

When using multiple styles, Lutherans generally continue the traditional service at the 8 or 8:30 slot while the contemporary services begin later. Some churches, however, might work with a blended style for all time slots.

In addition to these main streams the voices of recent immigrants from Sudan, India, and Pakistan have added to the diversity of LCMS worship.

As Pastor Webb has observed about Lutheran worship, “What makes us Lutheran is no longer our form but the content of our talking.”

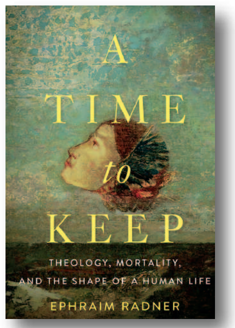
Michael Kesar has served as a Lutheran teacher and church musician for 30 years in Detroit, Milwaukee, New York City, and Omaha.

Understanding Our Embodiment

Ephraim Radner, a systematic theologian for our age, develops a theological anthropology.

Review by Rowan Williams

Anything written by Ephraim Radner can be guaranteed to be serious, constructively difficult, spiritually challenging and original, and this book is no exception. It will be hard to classify, though; it is essentially an essay in theological anthropology, but is at the same time an exceptionally wide-ranging essay on



A Time to Keep
Theology, Mortality, and the Shape of a Human Life
By **Ephraim Radner**
Baylor University Press
Pp. 304. $49.95

our North Atlantic cultural crisis. In a nutshell, what he argues is that our Western society has lived through a "Great Transition" involving altered expectations of life and health, and reduced birth rates. We are less and less capable of seeing our lives as following a God-given trajectory in which birth, generation, and death constitute the way God gives us of being human and growing in our humanity to the point at which we resign our lives into God's hands for a "Great Transfiguration." Learning to inhabit this trajectory is the "Great Traversal," the journey in which we enact and echo God's traversing of human experience in Jesus Christ, the divine act that has established that the prosaic transitions of our routine experience are the stuff of which the new creation will be made — not by our effort or success, but by God's mercy.

We have, in short, been encouraged in the modern, post-transition age to lose a sense of narrative in our humanity. And this is not only to do with our individual lives, if there are such speculative and abstract realities; it is about the process by which life is transmitted and new generations inducted into the human "traversal," about the roles we provide for one another and especially for the younger members of our community and about the way in which we understand and live out the calling to "fill the earth" with new humans. If we lose our bearings with regard to death, we lose them with regard to sex, and vice versa. Post-transition failure to imagine the "arc of life" in its unfolding fullness is bound up with far-reaching confusions about sexuality and reproduction. Not the least of the strengths of this really remarkable book is the way in which Radner reframes the current debate about sexuality, avoiding the clichés of both left and right. He offers a sober and original case for being wary of same-sex marriage, a searching exploration of the calling to singleness, and a comprehensive theology of what he calls "filiation," the embeddedness of human identity in the family.

The argument is grounded in a sustained engagement with scriptural texts — not least from that unpopular book Leviticus (Radner has written about the history of its exegesis) — and has a strongly, if sometimes indirectly, christological theme. To have a human story of "traversal" is to accept that the incarnate Christ marks out the shape of creaturehood lived under grace — lived, that is, with a joyful and obedient awareness of limitation. Our temptation in the modern world is to treat every real or supposed limitation as a sort of insult to liberty, creativity, dignity, to prize the self-directed, self-constructed identity over against what is slowly and painstakingly woven in the interaction between what is received and what is decided or chosen. And this affirmation of the focal human good of interacting with the "given" but never refusing it as gift is rounded off with a wonderful chapter on "Working and Eating," which sketches a model of how work in the widest sense (transformative engagement with the environment) is a primary aspect of our human nature and our human sociality; and how eating together is a central enactment of our mutual dependence, our shared labor to relate well to the world and our ultimate relatedness to the Giver of all things. Christ ate; he depended on the ordinary creaturely dispensation for life and well-being. And his eating, which we are summoned to share in his Supper, becomes the moment when the Great Transfiguration occurs for his body, the Church.

So we need to rediscover the discipline of "numbering our days" — reckoning our limits, facing and embracing our mortality as well as our "natality," the sheer fact of our human origins in the lives and relations of others. The Church has very largely accepted with resignation the impoverished anthropology of Western modernity, and needs to be helped to reaffirm the unavoidability of time-keeping — seeing human life anew from the perspective of an unfolding narrative of changing responsibility and vocation (the old "ages of Man" trope in its

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Shakespearean form is explored with great imagination). And we must learn again the interdependent lessons of God's two "books," Scripture and nature, and beware of a "scripturalism" that draws us away from obedience and attention to God the creator who makes himself known in the ordering of a time-measured universe and a time-bound human story.

This summary gives little flavor of the density and beauty of Radner's prose and the many incidental insights that beg for quotation and longer meditation. The book repays more than one reading. It offers what most would call conservative conclusions on some of the contested topics of the day, like same-sex blessings and assisted suicide, but with a freshness and perception that merit the most careful attention from those who might disagree. On same-sex relations, his main point is not that Scripture simply and arbitrarily writes off these unions as sinful, but that Scripture gives us no way of making strictly *theological* sense of non-generative sexual congress within the "arc of life." If Leviticus is severe about these matters, it is because Leviticus works with a strong affirmation of what Radner calls the "skinful" character of human existence: we are who and what we are as beings living in our skins as the medium of limit and contact. And what breaches or wounds the skin so that bodily fluid is lost is automatically a challenge to the meaning of our humanity (hence regulations about "leprosy" are to be found in close proximity to those about relations between the sexes), unless it is within the context of the fertility God intends for these fluids: the shedding of blood and the "spilling" of semen belong in the same space of meaning for Leviticus.

This is — well, *ingenious* is the wrong word, as it can sound dismissive — certainly subtle, and not at all implausible as a reading of the semantics of Levitical observance. But given that Jesus touches lepers and hemorrhaging women, it seems as though Leviticus does not quite have the last word. We can hardly just repeat the Levitical principles of cleanliness in the light of the gospel; and to say this is not to adopt a facile Old/New Covenant opposition, which Radner is absolutely right to reject. The question I am left with is whether we are bound to say with Radner that every non-generative sexual act is pure "wastage" in the terms he implies. To question this is hardly, I would suggest, a total refusal of a general human trajectory of natality, generation, and mortality; there is a case for saying that bodies can "generate" in ways that are not simply about conception and birth. And — to revive a distinction I proposed many years ago — to see something (generative sexual congress) as an interpretative center for making sense of other relationships is not quite the same as claiming that this center is the literal norm for every act. But Radner makes a strong case for not assuming that we can make sense of same-sex relation by a simple extrapolation of what we say about heterosexual relation in its non-reproductive aspects. His plain declaration that the Church *cannot* know what sense to make here is honest, if tantalizing; because if same-sex attraction is somehow a given condition for some human psyches, it is frustrating not to be able to promise any meaning at all to it in the overall framework of creaturely temporality.

This is an area where I am not completely in accord with Radner. His discussion of euthanasia and assisted suicide, on the other hand, is one that I find almost completely persuasive. Yet here, as in the account of same-sex unions, I rather miss a recognition of the morally serious elements in the opposing case. It is indeed true, as Radner says, that the demand for physician-assisted suicide has a lot to do with the effects of a hubristic medical culture that insists on artificially prolonging life; but there is a case to answer when we are confronted with a sufferer from advanced motor-neurone disease, say, who is aware of each succeeding day as an expanse of impotent struggle, breath by breath. It may be wrong to allow our immediate empathic response to dictate; I think we do need to be wary of this. But the case of assisted dying is not a morally or even religiously trivial one here, and Radner's compelling large picture would benefit from a closer attention to the hard cases.

That being said, the book has endless examples of fresh insight. There is a brilliant discussion of the odd redefinition of the word *inclusion*, abstracted from any language about obedience or transformation. Radner grants the point that theology needs a clear answer to those who see the Church's disciplines as rejecting the beauty of diversity in creation, and he does a strikingly coherent job of shaping such an answer. There is a wealth of cultural allusion, historical and contemporary. There is some very creative engagement with Freud on sexuality and death (though I think he is a little hard on Ernest Becker, whose *Denial of Death* is less a theory about what the title implies and more a phenomenology of "pride" as the ascetic tradition thought of it). This establishes Radner as not only an unusually profound analyst of ecclesial and ecclesiological issues (his previous books have shown that in abundance), not only a theological essayist of near-genius, but a truly systematic theologian in the best sense, someone who can connect the great themes of dogmatic orthodoxy and scriptural figure to the challenges of our culture, which seems increasingly adrift from any idea of what common humanity — let alone common created identity — might amount to.

The Most Rev. Rowan Williams is master of Magdalene College at the University of Cambridge.

Shift to the 'Big Me'

Review by Mac Stewart

The Road to Character

By **David Brooks**

Random House. Pp. 320 Pages. $18

The Road to Character makes a very old point in a very old way. David Brooks observes that the "moral ecology" of American society has taken a big shift in the past few generations. In the mid-20th century, the dominant frame of reference for moral reasoning was something he calls the "crooked timber tradition of moral realism," the conviction that life is primarily a "moral adventure story," a daily struggle against the weakness, selfishness, and vice that is hard-wired into the crooked timber of human nature, and the ultimate goal is to grow, humbly and gradually, into the character traits that make one's life worthy of admiration and emulation.

By contrast, the "moral ecology" of the past few decades has shifted from a culture of humble self-effacement and self-confrontation to one of what Brooks calls the "Big Me," a basic orientation toward self-promotion and self-trust, the conviction that the central goal of the moral life is to be true to ourselves and to embrace, celebrate, and even advertise the feelings we find when we turn inside rather than being suspicious of them. Brooks grants that this new moral ecology has been accompanied by important moral gains for American society: groups of people who were long in the shadows of mistreatment and neglect have in many cases been given more of a voice at the table.

But it has also created a climate in which graduation speeches regularly rehearse the same clichés that assume the highest moral authority to be one's unique self ("follow your passion," "chart your own course"); the ambition to be socially and economically impressive makes work the defining feature of one's life; and desire for admiration and affection often finds its chief outlet in the careful curation of social-media profiles and the hopes of winning "victories in the currency of 'likes'" (p. 251). An overemphasis on "authenticity" has given way to a culture of narcissism.

Brooks is clear and incisive in his diagnosis of this shift. He is certainly right that the concept of the moral life as a long and arduous struggle against the weakness and recalcitrance of human nature is ancient (just read Aristotle or Homer). He also helpfully identifies the roots of the contemporary supersession of this older moral realism in the "moral romanticism" of the 18th century (e.g., Rousseau's emphasis on "inner goodness" over "inner weakness").

But it is also noteworthy that Brooks attempts to make this age-old point in an age-old way: by telling the stories of people whose road to character was charted out for them by the boundaries and signposts of the crooked timber tradition. The bulk of this book is occupied with brief biographies of a wide range of historical figures (mostly 20th century), all of whom help Brooks identify key features of the older moral ecology that American culture has generally lost and that, he believes, ought to be revived. The lives of Dwight Eisenhower and George Marshall, for example, illustrate how the people who command the most respect are not those who discover their raw inner nature and then parade it in public, but rather those who master that raw nature through rigorous self-discipline so that they can serve some larger good beyond their private ambitions. Though Brooks is clear that all of his characters are far from perfect, he nevertheless intends the lives in this book to serve the same purpose as those of Plutarch or Butler: to win people over to a deeper way of being in the world by concrete personal witnesses to its attractiveness.

Christians have much to appreciate about this book, from Brooks's diagnosis of the shift in "ecologies" to his desire to catechize a new generation into a more morally articulate, more aesthetically beautiful form of life. It is clear, however, that this is not a book of theological ethics, and a Christian reader will often wish that Brooks would follow through more confidently on trains of thought that seem to be headed in a promising direction.

In a chapter on vocation ("The Summoned Self"), for example, Brooks's character (Frances Perkins) finds herself "called by indignation," and "summoned by life" (pp. 24, 21). These are legitimate figures of speech, of course, but they also reflect his squeamishness throughout the book to make firm metaphysical claims as the rationale and motivation for the ethical claims he makes so well. In this case, to use the language of vocation presumes a personal agency who does the calling; you cannot be called by an emotion.

And although "God" appears often in these pages (many of Brooks's figures are devout Christians, including Dorothy Day and St. Augustine), he is usually invoked not as the *telos* of the virtuous life but rather as just another possible option on the list of things that might help someone become a better person (along with family, friends, ancestors, and institutions). *The Road to Character* is a good attempt to rekindle a desire for a substantive moral life, but ultimately that desire will only find its rest in the infinite beauty of the Triune God.

The Rev. Mac Stewart is curate at All Souls' Church in Oklahoma City.

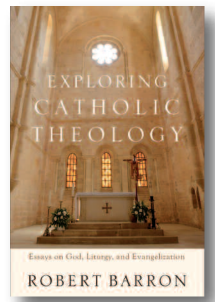
The God Who Coinheres

Review by Jonathan Mitchican

The New Testament professor in my senior year of seminary once said, quoting Gregory the Great, that the Gospel of John is "shallow enough for a child to wade in while being deep enough for an elephant to drown." There is something very simple and straightforward about John's prose, yet bubbling underneath is a well of complex, intricate profundity. The same could be said of Bishop Robert Barron's *Exploring Catholic Theology*.

Many people are familiar with Bishop Barron because of his popular Word on Fire ministry that includes podcasts, YouTube videos, and other social media. Having spent many years as rector and president of Mundelein Seminary in Chicago before becoming an auxiliary bishop of the Archdiocese of Los Angeles in 2015, Barron is accomplished at communicating in both high academic theology and in the language of the common Christian. *Exploring Catholic Theology* falls somewhere in between, being intellectually challenging but also clear and open enough that an educated layman could comprehend most of it.

At the heart of this collection of essays is one basic idea: God is not a part of the universe but rather "coinheres" with it. God is not the biggest, best, most wonderful thing in existence, as we sometimes tend to think



Exploring Catholic Theology
Essays on God, Liturgy, and Evangelization
By **Robert Barron**
Baker Academic
Pp. 272. $24.99

of him. Rather, God is existence itself, sheer being. God is personal, to be sure, but he cannot be categorized in the way that created things are categorized. There is no definition of God.

Barron writes: "God is not this kind of being rather

The New Monasticism

An Interspiritual Manifesto for Contemplative Living
By **Rory McEntee** and **Adam Bucko**. Orbis. Pp. 248. $25

The greatest benefit of *The New Monasticism*, a joint effort of Rory McEntee and Adam Bucko, is to inspire confidence in the *old* monasticism. Whereas the brothers in Norcia helped save civilization, the path of the new monastic is a New Age navel gaze.

Llewellyn Vaughan-Lee writes in the foreword that the "new monasticism is about honoring one's own unique path" and taking in the "primal breath" (p. xii). Mirabai Starr further emphasizes this highly personal adaptation of religious life in the preface: "A new monastic may not even believe in a personified deity" (p. xvi). Here we notice a thread that runs throughout the book: a complete absence of the monastic (or simply Christian) virtue of obedience. It is not about self-offering, but rather self-actualization. Forget about common prayer (unless, you know, that works for you).

McEntee and Bucko admire Pierre Teilhard de Chardin, Thomas Keating, and Raimon Panikkar. They particularly love the late Brother Wayne Teasdale, who pioneered the practice of interspirituality, which is a glorified cafeteria of religious experiments. McEntee and Bucko take the torch from Teasdale, whose vague principles include "a wide variety of various constituencies and multiple meanings" (p. 61).

The goal of new monasticism is "building bridges to a contemplative life for the twenty-first century," but it is never clear what the end of our contemplation is meant to be (p. 11). The authors champion the "holiness of the secular," which turns out to be a far cry from the gritty endeavors undertaken by most real monastics. St. Teresa of Calcutta, for example, spent hours in front of the Blessed Sacrament to fuel a love of Christ in the poor. Her soul was seemingly in a perpetually dark night, and that's just fine. Her holiness was not about her.

McEntee and Bucko seem to be saying little more than that the work of being made holy (or making others holy) is a quaint and oppressive predecessor to simply declaring the holiness of everything and everyone just the way they are. Find yourself some enlightenment, and tell me where you got it.

Do not bother with this book.

The Rev. Andrew Petiprin
Orlando, Florida

than that; he is not in this category rather than that; he is not great rather than small; he cannot be placed, positioned, or indicated." In other words, there is no way for us to qualify or quantify God as there is with anything else. He is completely other, yet without being remote or uninvolved in the world he has made. This is why we can say that when we choose to do good in the world it is both God and we who are acting. It defies neither our free will nor God's sovereignty to say that, because God is not competing with us for space.

This is a stunningly simple concept, yet out of it spring myriad complex ramifications. Barron follows those ramifications in a variety of ecclesial disciplines, including philosophy, theology, liturgy, and evangelization. In so doing, he shows that how we understand God affects how we understand everything else. For instance, realizing the simplicity and otherness of God shifts how the Church should engage with the arguments of new atheists because the version of God that they consistently mock is not God at all but a scientific phenomenon yet to be discovered or named. It also shifts how the Church should engage with the culture at large, because the only good news that we can offer to the world is found in the Resurrection of Jesus, God's ultimate act of coinherence in which he saves the world not by crushing it or manipulating it but by becoming a part of it.

Barron grounds his argument in Scripture but also largely in the works of St. Thomas Aquinas. He pins the counter idea, that God is the "supreme being" who sits in the top spot in all our categories, on the work of Dun Scotus and William of Ockham. Barron shows how the coinhering, noncompetitive God shows up in the work of many of his heroes, including Irenaeus, Augustine, John Henry Newman, Avery Dulles, Bernard Lonergan, and Pope John Paul II. For Barron, the recovery of this long-held understanding is the key that unlocks what is best in the work of all these great figures.

It is difficult for a collection of essays that have been previously published elsewhere to hang together as one. Barron's book falls into the trap of repetition. He introduces and explains his concept again at least once in every other chapter. He also repeats many of the same examples over and over.

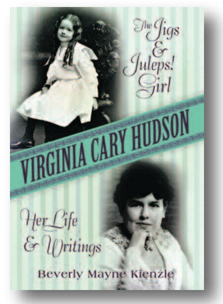
Still, it would be hard to find another work this comprehensive that is also this accessible. While it is not a systematic theology, it is certainly a well-rounded treatment of the doctrine of God and its place in the life of everything we say and do as Christians. Barron opens many fertile fields for more exploration. May those who read this volume be inspired to pick up where he leaves off.

The Rev. Jonathan Mitchican is rector of Church of the Holy Comforter in Drexel Hill, Pennsylvania.

Family History

Review by Zachary Guiliano

Dusty manuscripts, lost wisdom, years of labor, an Anglican bishop's wife, an engrossed public, and questions of authenticity: readers may be surprised to hear that this is not the story of the latest Dan Brown novel. It is the very real tale of Virginia Cary Hudson, her life and writings, as told by her granddaughter, Beverly Mayne Kienzle. (Readers will recognize Kienzle, recently retired from Harvard, as an eminent historian of medieval preaching and women's theological writing.)



Virginia Cary Hudson
The Jigs & Juleps! Girl:
Her Life and Writings
By **Beverly Mayne Kienzle**
iUniverse. Pp. 288. $30.95

Older Episcopalians may fondly recall *O Ye Jigs and Juleps!* (1962), a collection of essays originally written by the 10-year-old Virginia as a set of exercises for school and posthumously published by her daughter. Helped by a series of pre-publication reviews in everything from *Time* to the *Woodford County Sun*, the book reached its third edition after the first week it was available, soon debuted on the *New York Times* bestseller list, and remained on the list for 66 weeks as a national phenomenon. Reviewers praised its "sparkling" prose and remarkable origin.

Skeptics emerged immediately, however, questioning whether a 10-year-old could have written so well or so insightfully, demonstrating surprising fluency with details of Episcopal liturgy, such as the Latin names of Daily Office canticles. Even positive reviews frequently reported incorrect facts about Virginia's life, stating that she was penniless or a widow, or about the manner of the volume's publication; negative reviews called into question the author's very existence, even as her daughter continued to publish compilations of her work in later years: *Credos & Quips* (1964), *Flapdoodle, Trust & Obey* (1966), and *Close Your Eyes When Praying* (1968).

Kienzle's work lays to rest many of these old myths and questions about Virginia Cary Hudson, working

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from original source material, including photos, much of it collected earlier before by Kienzle's mother. She recounts the story of Virginia Cary Hudson's family and life, the process that Cary Hudson's daughter, Virginia Cleveland Mayne, went through to see her mother's works published, the character of the writings (a chapter humorously titled "Boiling Down Ecclesiastical Double Talk"), the final years of Virginia Cleveland Mayne, and a scrapbook of the poems and sketches Virginia Cary Hudson made for her granddaughter, Beverly.

The colorful character of "the *Jigs & Juleps* girl" emerges in anecdote after vivid anecdote. Ethel Jacobson, in the *Chicago Sunday Tribune*'s review of *O Ye Jigs and Juleps!*, highlighted one of my favorites, involving a dispute the young Virginia had with another girl about whether women should wear hats in church: "When the girl said, 'Fooie on St. Paul,' Virginia slapped her 'for the whole state of Christ's church universal' and pinched her 'for herself.' Jacobson observed, 'Of all the theological schisms that historically have riven the church, few have been stated so directly or resolved so swiftly'" (p. 93).

Similarly, Virginia's theological teaching, often delivered in Sunday school or at a local chapel, will be of considerable interest to those interested in the history of the Episcopal Church and its culture. I especially appreciated Kienzle's review of her grandmother's Good Friday sermons, included in *Credos & Quips*. Virginia states that all those about to enter heaven will be asked four questions, based on Jesus' parable of the sheep and the goats (Matt. 25:31-46). Among the questions is, "Whom have you as a stranger taken in?" Virginia elaborated on having strangers among our family, but also strangers of "opinions, faith, culture, education, or race." Virginia went on: "There are strangers of race, men of different color of skin, whose flesh, and bone, and blood, and feelings are identical with our own" (p. 119). In this explicit address toward racial division in old Kentucky, Virginia was ahead of her time, as she was in many other ways that Kienzle highlights — not least being a woman who taught and preached regularly.

What comes into view as well is a picture of the Episcopal Church and America at a very different time. Reviewers and readers of *O Ye Jigs and Juleps!* drew attention to how the young Virginia captured the quality of Southern and Episcopal life in the late 19th and early 20th centuries, with all the charm and precociousness of Scout in *To Kill a Mockingbird*, save with one crucial difference: Virginia's life was no fiction, and its resonance with readers' experiences came from its authenticity.

Kienzle accomplishes much the same thing. Virginia Cary Hudson's work was published during the heyday of Episcopal influence and visibility in American culture, near its high-water mark of membership. With a changed landscape and a diminished Episcopal presence, it is hard to imagine a young Episcopalian's voice speaking in tones familiar to American audiences, exuding the same attractive charm, and gaining such attention. I leave it to others to say whether bishops' wives can still seamlessly connect prospective authors with literary agents and publishers.

The book also is a landmark in multigenerational effort, stemming from the real struggles of grandmother, mother, and daughter to preserve a family's history and achievements, especially those of a revered, beloved matriarch. What comes through the pages is thus not only the work of a careful historian (who, I might add, has well proved her mettle on far more difficult and sparse medieval sources throughout her career), but also a loving daughter and mother, and a steadfast champion of women's contributions to the Church in every age.

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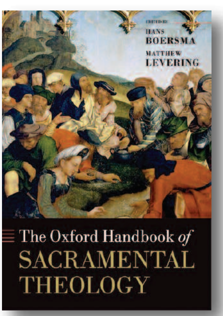
Essential Reading on the Sacraments

Review by Robert MacSwain

The Oxford Handbook of Sacramental Theology is an essential yet odd, fascinating yet frustrating reference volume. Weighing in at just over 700 pages, with 44 chapters and 50 contributors (plus two translators), it is structured into six parts: (I) Sacramental Roots in Scripture, (II) Patristic Sacramental Theology, (III) Medieval Sacramental Theology, (IV) From the Reformation Through Today, (V) Dogmatic Approaches, and (VI) Philosophical and Theological Issues in Sacramental Doctrine. As I will explain, my pleasure is primarily with Parts III and VI and my problem is primarily with Part V.



The Oxford Handbook of Sacramental Theology
Edited by **Hans Boersma** and **Matthew Levering**
Oxford University Press
Pp. xiii + 716. $150

The editors are distinguished sacramental theologians representing the Reformed (Hans Boersma) and Roman Catholic (Matthew Levering) traditions. Aside from their jointly written four-page introduction, their contribution is limited to editing, which is a shame, since chapters by them would have enriched the volume. They state that the handbook has three purposes: "historical, ecumenical, and missional" (p. 1). The first two purposes are straightforward and dominate the volume, with chapters by many leading Anabaptist, Anglican, Lutheran, Orthodox, Reformed, and Roman Catholic scholars. The significant historical and ecumenical value of the handbook is thus unquestionable and its greatest strength.

By designating the third purpose as "missional" the editors explain that "the task of writing about Christianity, even in a painstakingly objective manner, inevitably invites the sharing of the gospel, the message of joy, and consummation and communion that lurks behind even the driest or most critical description" (pp. 2-3). However, this missional purpose, at least in the context of an academic handbook published by a major university press, is occasionally in tension with the first two purposes and generates several incongruous moments. Whereas most chapters are written in a conventional scholarly voice, even if from a position of personal faith, others adopt an overtly homiletic, confessional, or even polemical mode that is jarring in such a volume, and in at least one case violates the ecumenical purpose of the book.

Part I contains eight chapters on the Bible, with a stop in the Intertestamental period and with some specific books considered in more detail. Protestant authors supplied six of the chapters, which gives the presumably unintentional impression that the editors consider them safer when it comes to the Bible — but as it happens the highlight for me was (Roman Catholic) Luke Timothy Johnson's "Sacramentality and Sacraments in Hebrews." By contrast, (Orthodox) Edith M. Humphrey's "Sacrifice and Sacrament: Sacramental Implications of the Death of Christ" contains much of interest, yet seems out of place in this section, since it does not limit itself to Scripture and is one of the most overtly ecclesial contributions. As she writes at one point: "How do we understand the energy of the God-Man on our behalf, and that One's relationship to heaven and earth — specifically, to us in the church? … Our proper posture is that of adoration" (p. 68). Such convictions are mandatory for "us in the church," but Oxford Handbooks generally address a wider audience.

Part II on the patristic era contains four strong chapters covering the pre-Nicene period through the seventh century in the West and the ninth century in the East. The five chapters in Part III on the medieval period are all by Roman Catholic authors (which again might give the impression that medieval theology belongs to them). All of these chapters are substantial, yet two stood out for me, at least partly because they cover less familiar territory: Boyd Taylor Coolman's "Christo-Pneumatic-Ecclesial Character of Twelfth-Century Sacramental Theology" and Yury P. Avvakumov's "Sacramental Ritual in Middle and Later Byzantine Theology: Ninth-Fifteenth Centuries."

By far the longest Part is IV, "From the Reformation Through Today," with 11 chapters on the Lutheran, Reformed and Anglican, Anabaptist, Orthodox, and Roman Catholic traditions, with several traditions treated in more than one chapter across the centuries. We now reach one of the most frustrating aspects of the handbook: its almost complete neglect of Anglicanism as a distinct sacramental tradition, with its own emphases, literature, and figures. Thus, Michael Allen's "Sacraments in the Reformed and Anglican Reformation" subsumes early Anglicanism within Reformed theology, and provides not a single Anglican source in his sub-

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stantial bibliography. The problem is not limited to Allen's chapter. The Rt. Rev. Colin Buchanan, a theologian and retired bishop in the Church of England, provides a detailed critique of the handbook's neglect of Anglicanism in his review in *Journal of Theological Studies*. I will not repeat this material here; my critique will focus more on Part V. Suffice it to say that for Anglican and Episcopal readers, the primary value of this handbook lies in what it has to say about other traditions.

The problem with Part V ("Dogmatic Approaches") is that it not only abandons the historical purpose but also the ecumenical one. It offers eight chapters: one thematic and the remaining seven focused on a specific sacrament. Aside from Geoffrey Wainwright (Methodist) on baptism and Brent Waters (United Church of Christ) on marriage, all of the chapters are written by Catholics, either Roman or Ukrainian-Greek. And, aside from Wainwright and Waters, who both cast their nets more widely, the other authors simply tell us what their tradition has to say. For example, in Chad Pecknold and Lucas Laborde's chapter we receive an admirably clear exposition of what "the apostles, Augustine, and Aquinas, and the teaching of the Catechism and Pope St. John Paul II" say about confirmation and why it is "central to Christian faith" (p. 488). But what other Christian traditions think about confirmation or current debates about its continued validity as a distinct rite are left unmentioned. Likewise for the other chapters on the Eucharist, orders, reconciliation, and anointing: they are all from an exclusively Roman Catholic perspective.

Furthermore, Peter J. Casarella's "Catholic Sacramental Theology in the Twentieth Century" had concluded Part IV by discussing four "contested issues" of post-Heideggerian debates about presence and gift, liturgy and social justice, gender and sacramentality, and inculturation. Surprisingly, however, these crucial contemporary issues are almost totally absent from the six Roman Catholic contributions in Part V, all of whom are men and most of whom write from a more traditionally Augustinian or Thomistic framework. Revisionist, feminist, and liberationist voices are missing here and in the volume as a whole. Also, among 50 contributors, there are only four women (one Roman Catholic, one Orthodox, one Anglican, and one Protestant). Counting translators, here are more Dominicans than women, and no Jesuits, so even from a Roman Catholic perspective the doctrine swings to the right. This is especially apparent in Adam J. DeVille's "Sacrament of Orders Dogmatically Understood," which despite his opening claim that the chapter will "confine itself" to the "understanding of ordination in the Catholic, Orthodox, and Assyrian traditions" (p. 532), nevertheless concludes with a surprise attack on Anglican developments regarding women and same-sex relationships: for example, the ordination of women "finally answered the longstanding controversy over" the validity of Anglican orders and apostolic succession (p. 541). Here we see the missional purpose of the handbook in polemical conflict with the ecumenical and scholarly purposes, since DeVille asserts this conclusion without considering more recent historical and ecumenical valuations of Anglican orders, questions that remain unresolved.

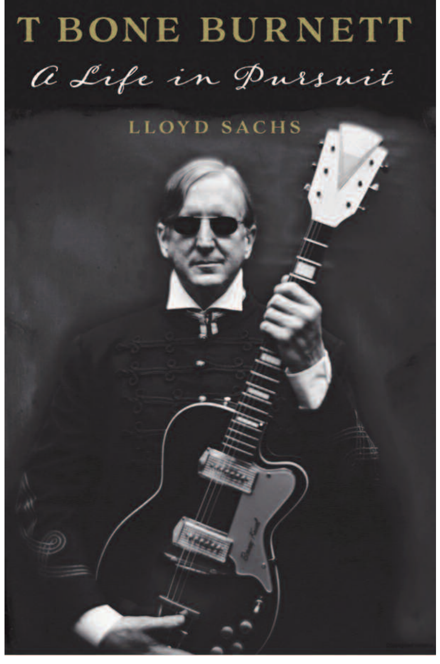
This is a valuable and indispensable resource for the historical and ecumenical understanding of Christian sacramental theology.

The sixth and final part addresses philosophical and theological issues more broadly, and here we find the only chapter written from an overtly Anglican perspective: David Brown's "A Sacramental World: Why It Matters." After the preceding heavy emphasis on traditional Latin theology, it is fascinating to enter a rather different conceptual universe. Brown draws on Newman, Gore, Wordsworth, Eliot, and Farrer to argue for an expansive "sacramental imagination" (p. 608) in which all of human experience can mediate the divine presence. And Brown's preference for the sacramental value of Platonic "metaphors of participation and imitation" (p. 604) echoes Luke Timothy Johnson's argument that the Book of Hebrews both inherits and reshapes a Platonic vision of reality by fusing it with biblical and specifically christological elements. It thereby creates "a sense of the world in which the invisible is made manifest in the visible, and the visible points beyond itself to the invisible. The empirical does not exhaust being; indeed, what is most real and true in reality lies 'beyond the veil' [Hebrews 10:20] of appearances. Such a conception lies at the heart of a sacramental imagination" (p. 115).

My critical comments notwithstanding, this is a valuable and indispensable resource for the historical and ecumenical understanding of Christian sacramental theology. Although Anglican/Episcopal readers should not expect to find much of their tradition represented herein, it would make a useful addition to a parish library and should certainly be consulted for basic research on the sacraments.

The Rev. Robert MacSwain is associate professor of theology at the University of the South's School of Theology.

Hipster and Moralist



T Bone Burnett
A Life in Pursuit
By **Lloyd Sachs**
University of Texas Press. Pp. 278. $26.95

Review by Douglas LeBlanc

Lloyd Sachs has taken upon himself the dream job of writing the closest thing yet to a biography and critical appreciation of T Bone Burnett. Burnett, like his hero and longtime friend Bob Dylan, seems omnipresent in popular culture but guards his offstage life with such care that he remains largely a mystery. Several items comprise the key points of Burnett's life, in that they appear in most feature stories about him:

- He was born in St. Louis and spent his formative years in Fort Worth.
- Dylan recruited him to be part of the Rolling Thunder Revue in 1975-76.
- With two other Rolling Thunder veterans, David Mansfield and Steven Soles, Burnett formed the Alpha Band (1976-78).
- Some writers claimed that Burnett played a role in Dylan's becoming a Christian. Burnett disputes those accounts, and from this book it sounds as though Soles was more engaged with Dylan on spiritual matters.
- Since the demise of the Alpha Band, Burnett has recorded solo work but mostly produced albums for other musicians.
- Burnett married Leslie Phillips (his second wife) after producing her album *The Turning*. Phillips broke with the Contemporary Christian Music subculture, rechristened herself as Sam Phillips, and recorded several pop albums produced by Burnett.
- Burnett became a millionaire through producing the music for *O Brother, Where Art Thou?* (2000) and many other films.
- Burnett and Phillips divorced in 2004. Since 2006 Burnett has been married to Callie Khouri, the screenwriter of *Thelma & Louise* and creator of the ABC TV series *Nashville*.

Sachs is a music critic who has written for the *Chicago Sun-Times* and *No Depression* magazine, so he focuses heavily on album reviews and the finer details of recording. If you've never heard of ProSoundWeb, Tape Op, or Smoke Music Archive, here's your chance to swim in the music nerds' end of the pool.

Sachs comes close to self-parody when he quotes repeatedly from a music-industry weblog, *hybeblot*, as its one-name contributors debate analog vs. digital recording. Burnett is a fierce critic of digital recording, streaming music, and rapacious tech companies. The readers of *hypeblot* respond to him as though he were a Luddite.

Burnett finally loses his patience:

> [H]e wrote to the user EarOnDalton, "I hope the best for the future, but I do not have the kind of fervid belief in technology that causes the citizens of iTopia to behave in as close minded, threatened, and hostile a way as fundamentalists in any other religion."

Burnett's detachment from the book complicated this project. "We can have lunch any time you're not writing a book about me," he told Sachs by email. But many of Burnett's closest friends and family, including Phillips and their daughter, Simone, cooperated. The result is that here Phillips tells the best stories about Burnett, including the way he disarmed the always menacing Jerry Lee Lewis during a recording session for the film *Great Balls of Fire!* (1989). As Phillips tells it, Burnett said to the Killer, "Hey, that's a really nice piece, can I see it?" Lewis handed over the pistol. Then Burnett removed the bullets and tucked them into his pocket.

Perhaps it's a combination of Burnett's distance from the project, his sense of privacy (one report quoted a friend as saying Burnett changes his email address every few weeks), or Sachs's interests, but what little the book says about Burnett's faith makes him sound like just another "spiritual but not religious" pilgrim, with Christianity as his most frequent lodging.

Burnett had an engaging run as a moralist, both with the Alpha Band and especially on his solo album *Proof through the Night* (1983). The Alpha Band's "Rich Man" draws directly from James 5:1-6:

> If money could talk it would cry out
> against you
> To witness the lies you have told
> And the lives you have sold out
> like a lamb that you slew
> For the turning of tables on you
> You have lived luxuriously on the
> earth
> And led a life of wanton pleasure
> You have fattened your heart
> in the day of slaughter

Burnett once suggested that the multiple songs about mistreated women on *Proof through the Night* are ultimately meditations on the United States. Consider two stanzas from "After All These Years" with that in mind:

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No More Cranmer

I am sure many other Episcopalians will join me in rejecting Gavin Dunbar's call for recovering Thomas Cranmer's influence in a revised prayer book ["Rediscover the Gospel," April 9], and I am certain I am not alone in challenging the assumptions on which his call is based.

I find his reference to "our origins in the 16th-century Reformation" troubling. His description of the Episcopal Church as a "denomination" and his appeal to "Protestant orthodoxy" trouble me equally. I concur with John Macquarrie, who wrote, "Anglicanism has never considered itself to be a sect or denomination originating in the sixteenth century. It continues without a break the *Ecclesia Anglicana* founded by St. Augustine thirteen centuries and more ago."

The Reformation exercised considerable influence upon the English church. It prompted radical liturgical revision, supposedly constituting a return to the usages of "the primitive church." Unfortunately, Cranmer knew little of these usages, and the rites he framed reflect late medieval influences much more than patristic ones. In casting off late medieval accretions, he cast off essential expressions of Catholic doctrine.

The liturgies of the Scottish nonjurors departed significantly from Cranmer's rites, reaffirming Catholic teaching about the sacrificial character of the Eucharist and the Real Presence. Their framers, under the influence of early liturgies, reordered Cranmer's 1549 rite and tweaked it as much as they dared. The American book of 1789 bore the influence of these liturgies, and every revision since then has moved further away from Cranmer into the Catholic mainstream. The 1979 book accelerated progress toward casting off his yoke.

Revision of the 1979 prayer book along the lines Dunbar proposes is no more "necessary or expedient" than the sort sought by politically preoccupied liberal Protestants in the Episcopal Church.

Bruce E. Ford
Newark, New Jersey

Gavin Dunbar replies:
I could not agree more with Mr. Ford on the importance of the ancient catholic origins of the *ecclesia Anglicana*, which the high church and Anglo-Catholic movements have done so much to recover and defend — and not least in correcting the tendencies of a corrupt evangelicalism when it devalues the Church, its sacraments, and ministry. Sadly, however, between Hurrell Froude and Gregory Dix, Anglo-Catholicism got trapped in a one-sided and merely polemical view of the Reformation. Though recent historical scholarship has done much to correct the distorted picture of Anglican history they imparted, its influence is all too evident still.

The Reformation divines were hardly careless of the ancient catholic heritage: Luther's doctrine of justification, for instance, is a revision of the traditional Augustinian doctrine, prompted by a fresh reading of St. Paul, and reshaped on the basis of Chalcedonian Christology. The Thirty-nine Articles begin with a summary of the Nicene and Chalcedonian Faith; the disputed status of the Apocrypha is resolved on the basis of Jerome's teaching; the ancient creeds are affirmed as subordinate authorities; Cranmer's treatise on the Eucharist, *The True and Catholic Doctrine of the Lord's Supper*, is replete with an extensive and meticulous patristic scholarship; the prayer book explicitly teaches eucharistic sacrifice and the true and spiritual participation of Christ's body and blood. One could multiply examples further, but however stringent in casting off "late medieval accretions" — some of which we have of course brought back — at no point did Cranmer cast off "essential expressions of Catholic doctrine." In expunging his theological and liturgical legacy, the catholicity of the Episcopal Church has not been strengthened but weakened. It has become merely denominational.

(Continued from previous page)

I lost track of her way back
in the Sixties
I even heard that she had tried suicide
There were rumors the government
killed her career
Did she still look as scared after
all these years?
Was she still as alluring,
still as seductive?
Could she still drive you crazy
by the look on her face?
Did she still have a whisper you could
hear cross an ocean?
Was she still a scandal, still a disgrace?

Lyrics like those led a writer for *The New Republic* to misclassify Burnett as a right-wing rock musician, which would have placed him in rare company. Amid other blowback to his work, Burnett stressed that he was preaching as much to himself as to anyone else.

Since his years with Phillips, Burnett has reserved his sardonic voice for such targets as fundamentalism (never much defined), Pat Robertson ("as power-mad a religious figure as we've been afflicted with since Rasputin"), Presidents George H.W. and George W. Bush — you can pretty much guess the rest of his heavies.

Now he plays a benefit concert for Gyuto Tantric Monastery in Minnesota. He burns Palo Santo wood sticks during recording sessions ("'Musicians all want it because it ties all of the senses together, it's part of the community, you know, everybody smelling the same thing,' Burnett told the British site *Bring the Noise*"). He's popped in at the annual Wild Goose Festival, which is equal parts "We are not the Christian Right" and "We are the LGBTQIAA affirming."

Still, there is a whimsy about Burnett and his work that keeps him endearing, even to one who would like rather more of *Proof through the Night* and less of comparing individuals to Rasputin.

If there's a lot more to Burnett's spiritual story, let's hope that Steve Turner turns to a biography before long, or that Burnett even takes up a memoir. Meanwhile, we can count it as part of common grace in the 21st century whenever Burnett picks up a guitar and begins strumming.

SUNDAY'S READINGS | 4 Easter, May 7

Acts 2:42-47 • Ps. 23 • 1 Pet. 2:19-25 • John 10:1-10

God is Present in the Church

The universe and its human inhabitants are expansive mysteries open to their hidden ground. "Wisdom [the Word] has built herself a house. The power of God the Father, subsisting in himself, has prepared the entire universe as a home fit for himself, in which he dwells through his goodness, and the human being, who was created in the image and likeness of God" (Commentary on Proverbs by Procopius of Gaza, bishop, Cap. 9). God created the heavens and the earth, and placed the human creature in the garden; and God set out, walking in the garden amid the cool evening breeze (Gen. 1-3). The sciences and humanities, and the God who is present in them, may be searched and examined fruitfully and joyfully until the end of time.

God is present also in the household of the Church, a truth felt less strongly these days. This was, however, in many previous centuries a bedrock belief: Christ and his Church. It was not a question merely of "going to church," though the gathering was important and participation presumed, but rather, the whole community had a deep sense that the risen Lord stood in its midst. "When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, *Jesus came and stood among them and said, 'Peace be with you'* (John 20:19, emphasis mine). "Day by day, as they spent much time together in the temple, *they broke bread at home and ate food with glad and generous hearts,* praising God and having the goodwill of all the people" (Acts 2:46-47, emphasis mine). The house and the bread are the Church and the Eucharist.

There are, to be sure, other ways that God may come to his people, but that is no reason for ignoring a deeply held conviction dating to the earliest days of the Church. A Christian, in other words, was held to be a communicant, an active participant in the sacramental life of the Church. Those who did not so participate were either outside the Church or within it though subject to its temporary penitential exclusion. The Church was held to be Christ's living body, as Scripture well attests.

As Christ's body, the Church is the guardian of teaching, fellowship, signs, wonders, the breaking of bread, and prayers (Acts 2). In all of these the risen Lord is truly present. He has burst from the grave and stands among us "that we may have life and have it abundantly" (John 10:10b). From other strands of Scripture and subsequent early developments, additional elements emerged, a skeletal structure of the Church, which again provided a sort of guarantee, under God's care, that Christ would be present to the Church until the close of the age. There is a form: "bishops, priests, deacons, baptism, confirmation, Eucharist; Bible, creed, catechism; Christian week, Christian Day" ("A Churchman's Duty," Austin Farrer). And, of course, the spirit of the risen Lord animates the structure and makes it a living temple and a sacred home.

Can this be tested? In a sense, yes; the Church's proclamation is available to everyone. A person may come to listen and look, to examine and participate, even if tentatively. This testing may be brief or extended, shallow or deep, but no one thing or event can force the hand of providence. In the end, God will do what God will do. And God's Son is the shepherd who gathers, the gatekeeper who opens the door, the gate itself as he is the way into the one holy catholic and apostolic Church.

Look It Up

Read Ps. 23:5. The Church in dangerous times.

Think About It

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Acts 7:55-60 • Psalm 31:1-5, 15-16 • 1 Peter 2:2-10 • John 14:1-14

Resurrection from the Dead

At nearly all funerals, the Gospel reading begins, "Let not your heart be troubled. Believe in God, believe also in me" (John 14:1). If, as these words are recited, the whole congregation recalls that the deceased lived a long life, had some measure of success and happiness, and shared love and kindness with others, the words of Jesus will sound duly consoling, an acknowledgment of present sorrow and a solemn promise of comfort and life "in me." "I will come again, and will take you to myself, so that where I am, there you may be also" (John 14:3). It is a beautiful promise, and absolutely true. It marks an end and opens a beginning.

A funeral is quite different, however, when sorrow is mixed with a heavy portion of bitterness, when the cause of death is violent or brutal, or life is cut short by disease, disability, war, or accident. In this setting, which is all too common still, death comes as the ancient enemy, not the natural end of mortal life, but the thief who breaks in and steals. In this setting, Jesus is heard in a different way, heard perhaps in many ways. He acknowledges the terrible loss, his heart breaks, he weeps, and still he says, "Believe in God, believe also in me." The promise lingers over the bereaved, and unless the Spirit moves over the face of the deep, it will fall flat upon the floor of the nave.

Easter is the celebration of the resurrection of Jesus Christ from the dead, not merely from natural death, but from a cross, a bitter death, an inhumane and unjust execution, a life brutally cut short. Contracted in his agony and death are all human sufferings, and from this hell-like prison he burst forth on the eighth and final day. This story is reenacted again and again in the members of Christ's body.

St. Stephen, the first Christian martyr, retraces in obvious detail the moments of Christ's death. A violent crowd turns against him, he is dragged out of the city, he is stoned to death. He prays in a manner like Jesus: "Lord … receive my Spirit. … Do not hold this sin against them" (Acts 7:59-60). He is in the eye of a storm, and somehow, God knows, the heavens are rent as they were torn at the baptism of Jesus. Stephen sees the Son of Man at the right hand of the Father. "Whoever has seen me has seen the Father" (John 14:9). In the critical moment of his end, Stephen beholds a dwelling place (John 14:2) secure in the heavens that cannot be taken from him.

Viewed from the perspective of Christ's victory over death, the brutality, though not denied, is muted, just as the Gospels are nearly silent about the torturous details and pain of crucifixion. So, to give but one example, Carlo Crivelli's famous depiction of St. Stephen shows a calm and victorious deacon of the Church, his face peaceful, bent downward in silent reflection, his eyes soft, his left hand holding the martyr's palm, his right hand the Gospel book. Three stones are placed on his body, one on each shoulder, and one on his head, forming a triangle, thus suggestive of the Trinity. The one on his head, however, is most striking. It sits inside the nimbus, the luminous orb of glory and sanctity. Thus, even these stones are living (1 Pet. 2:4). Used for violence by violent men, God has made a triune victory.

Resurrection is resurrection from the abode and grip of death.

Look It Up

Read Ps. 31:1-5, 15-16. Save me.

Think About It

When he had said this, he died. What will you say?

Acts 17:22-31 • Ps. 66:7-18 • 1 Pet. 3:13-22 • John 14:15-21

A Religious Wound

No less than among the Athenians of New Testament times, the world is brimming with people who are extremely religious in every way (Acts 17:22). Then, as now, there is little cohesion among the religiously inclined, for there are so many objects of worship (Acts 17:23). Behind a pantheon of competing gods, however, there is at least a common ache, a search, a groping, a desire to find that one pearl of great price (Acts 17:27). Christians are bold to say, in fear and trembling, that the perfect pearl beneath all human longing is Christ Jesus, the Lord. On the calendar of providence, God has fixed a day when Christ will judge the living and the dead, and that new day, or at least the inauguration of that day, is the hour at hand. Christ planted the wound that he alone can heal.

Although reaching with healing and venerable hands, Jesus leaves open traces of wounds that draw toward his cleft heart. The soul restored is still a suffering soul; and deep-down needs soften the neck and open the heart to the touch of consolations. "For you, O God, have tested us; you have tried us as silver is tried. You brought us into the net; you laid burdens on our back; you let people ride over our heads; we went through fire and through water; yet you have brought us out to a spacious place" (Ps. 66:10-12). Within and without, the faithful disciples will feel the pain of testing, and feel it most intensely as the inscrutable working out of providence, which is why laments even against God are the vocabulary of the Bible and the living tradition of the Church: "My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46).

The cry of dereliction transforms a wound into a door, the grave into a gate. God sets foot upon a valley of dry bones in the incarnate Son of suffering, the bearer of a cross, the sign of death in the place of skulls. Yet death could not contain him. Rather, he swallowed up death forever on the eighth and final day.

This side of eternity, the testing will not end. Expect tribulation. And yet divine consolation is real and true and rooted in the being of God. "I will ask the Father, and he will give you another Advocate, to be with you forever" (John 14:16). The Advocate is not a measured dose of divinity. The Advocate is God, the one who bears witness to God's Son. The Advocate is the Spirit of the Son, and the Son is in the Father and the Father in the Son, and thus the whole Trinity of one divine being abides with us and is in us.

My God, why? It is an anguished and necessary question, intensified by the assertion that "the God who made the world and everything in it" is loving and kind, forgiving and merciful, righteous and just. Why, then, this cup? Tears formed a river in Gethsemane, and the rod of the cross turned that river to blood. Is there any real consolation, is there any real hope? How long? And where is love?

"I am coming you to," a voice says. In the chamber of the heart, "you will see me." You will see me radiant and alive, victorious and free. "Because I live, you also will live" (John 14:19). This Word is living and true and pure resurrection.

Look It Up

Read Acts 17:26, 31. A common beginning and a common end.

Think About It

"You know him, because he abides in you, and he will be in you" (John 14:17). The future tense, if a scribal correction, may also be the will of God.

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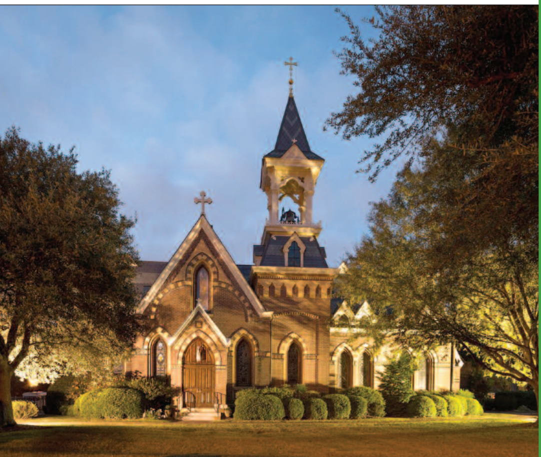

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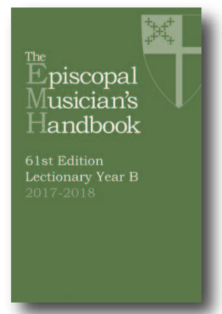

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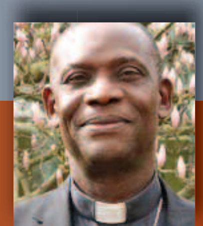

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