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Remembrance

Rutledge's Advent

THE LIVING CHURCH

December 2, 2018

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EVANGELICAL

ECUMENICAL



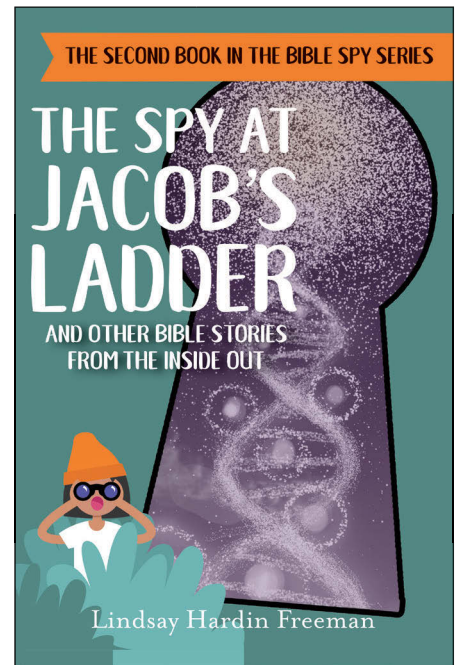
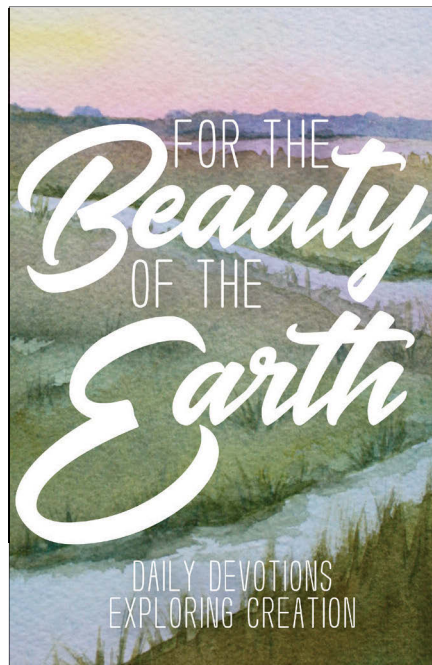
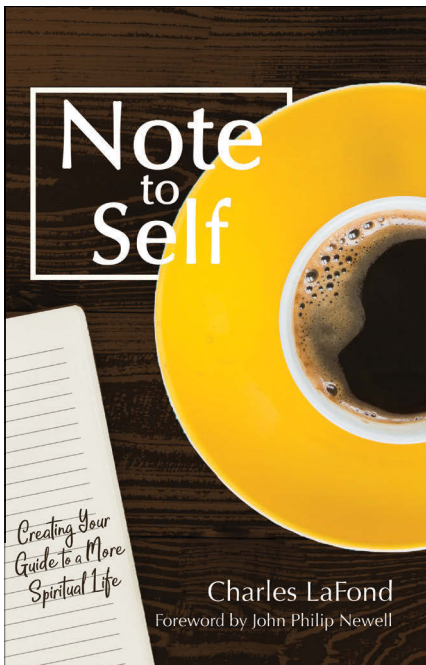
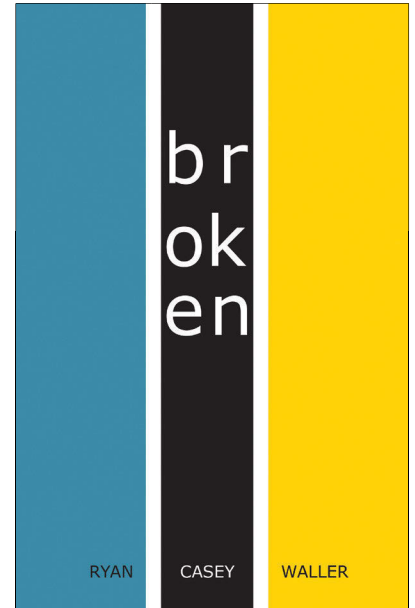
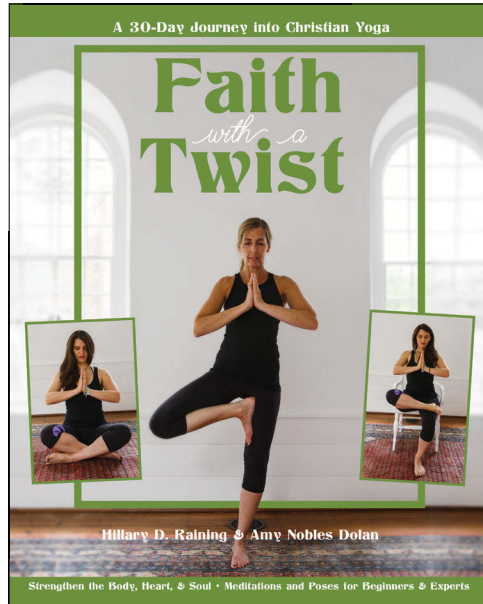
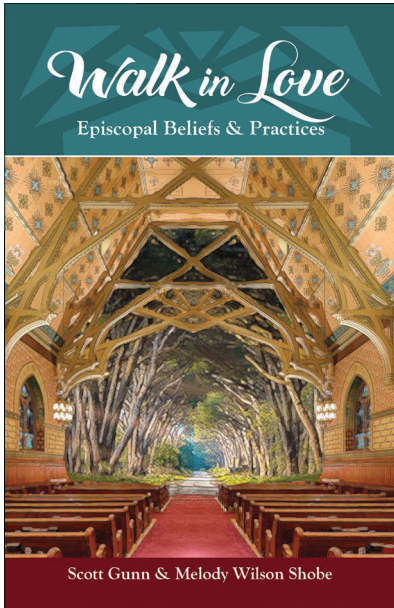
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ON THE COVER

“The uniqueness of Advent is that it really forces us more than any other season to look deeply into what is wrong in the world” (see “Advent Begins in the Dark,” p. 16).

Lawrence Lew, OP/Flickr photo

THE LIVING CHURCH

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We are grateful to St. Matthew’s Church, Richmond, and Grace Church Broadway [p. 24], the Diocese of Dallas [p. 25], and St. George’s Church, Nashville [p. 27], whose generous support helped make this issue possible.

POSTCARD FROM NOVA SCOTIA

What We Remember on Remembrance Day

By Matthew Townsend

For Americans, November 11 marks the moment in which we give thanks to all military veterans, living and dead, for their service to God and country. Memorial Day, held on the last Monday in May, serves to acknowledge and remember people who died in that service. Memorial Day is said to have emerged from the established practice of decorating graves of those lost in war — and the Civil War's shocking toll.

Elsewhere in the world, it was World War I that provided a jarring entry into modern, mechanized combat, with battles lasting for months and wars for years. What began in 1914 as a war to end all wars, a short war to bring lasting peace, quickly proved to be otherwise. By the time the war ended on Nov. 11, 1918, millions of combatants

and civilians had died. Estimates vary, but most sources suggest about 10 million soldiers died, and roughly the same number of civilians.

In Canada and the British Commonwealth, Nov. 11 is Remembrance Day, a day in which those dead are brought to mind. Canada's losses were felt intensely. About 61,000 members of the Canadian Expeditionary Force were killed, with another 172,000 injured, according to the Canadian War Museum. Another 1,305 Newfoundlanders (not yet part of Canada) were killed, as well. With around 424,000 Canadians sent overseas — or around 5 percent of the country's population, at the time — the math is shocking. More than one in two Canadians deployed did not come home or did not return physically unscathed.

That pain is visible in Anglican

churches throughout Canada. Many of them contain plaques that commemorate parishioners who died in the war, lest we forget.

Remembrance Day takes on special meaning at St. Paul's Anglican Church in Halifax, Nova Scotia, and not only because of its losses in the Great War. Ninety-one parishioners were killed during the war; their names were read as a litany during Holy Eucharist on Nov. 11, along with names of those who died in World War II.

St. Paul's — built in 1750 and said to be the oldest building in Halifax and oldest Protestant church in Canada — is planted at the south end of the Halifax Grand Parade, the city's most prominent public square. At the north end is Halifax's city hall; the city's cenotaph lies between government and church, a somber reminder of Haligonians who died in the world wars and in the Korean War. St. Paul's front doors open upon the cenotaph.

On days like Nov. 11, the Grand Parade is Halifax's busiest public space. This year, well more than a thousand people packed into the square to hear memorials of the dead, 100 years after World War I ended. As solemn poems and prayers were read at 11 a.m. by city dignitaries, veterans, and youth, cannons on Citadel Hill (about a quarter-mile away) loudly saluted the hour of armistice. They also heard of death, of sacrifice, of post-traumatic stress disorder, and of loss — but they did not hear, as St. Paul's rector told the church before the ceremony, glorification of war. That is not a part of the Remembrance Day program.

"This is a day of remembrance. Let us give thanks for those who offered their lives in the hope that their sacrifice in a short war would create a long peace," the Rev. Paul Friesen preached. "We remember above all the love of God that heals."

St. Paul's participation in events



Matthew Townsend photo

Haligonians share a moment of silence around the Halifax cenotaph on Remembrance Day.



Ashley Stephenson photo

Airmen await the start of the Remembrance Day parade. Halifax is home to land, sea, and air personnel.

included hospitality. The church remained open as a warm space before, during, and after the ceremony —

refuge from the morning's near-freezing temperatures and harsh winds. Staff and volunteers hauled king-sized pots of hot chocolate between the small parish kitchen and the narthex, where youth presided over cups and ladles. (Marshmallows, however, were a self-service affair.)

Canada's observance of Remembrance Day seems to strike a balance sometimes hard to find in the United States. Somewhere in between "The Battle Hymn of the Republic" and "Down by the Riverside," the day creates a space and time in which anti-war sentiment and respect for service men and women can coexist. War is deeply lamented while the warriors are embraced. Warfare is not glorified, and soldiers are not sanctified, but the depth of their sacrifice is honored.

Karen Lynch, chairwoman of the Nova Scotia/Nunavut Command of the Royal Canadian Legion, told TLC that Remembrance Day, for her, is a way of "showing that we understand their commitments and the sacrifices that they've made, and the apprecia-

tion for what they've done."

Lynch, an associate member whose family served in conflicts, was among those to carry a poppy wreath to the cenotaph during the Remembrance Day Ceremony. (Poppies are the universal symbol of war dead throughout the Commonwealth, thanks to the poetry of Canadian physician and soldier John McCrae, one of those who did not see 1919.)

She said that Halifax's military history — and the active duty personnel that call the city home — give a special significance to Remembrance Day. Lynch said support for the Legion's work during "poppy season," the time between the end of October and Nov. 11 when Canadians of all stripes (and politics) don lapel poppies and drop funds large and small into Legion collection boxes, had been overwhelming. She said, however, that support of veterans and the fallen is not limited to a single day.

"It's almost like a daily part of our lives here," she said. "It's not just

(Continued on next page)

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Remembrance Day

(Continued from previous page)

Remembrance Day. It's something we strive to do every day, especially the Legion in its advocacy for veterans."

For Lt. Mike Campbell, a member of Canada's Air Force Reserve who attended the ceremony with his wife (also in uniform), the day was as much about remembering as teaching future generations. He said that Remembrance Day is a way to be sure knowledge of sacrifice is passed on. "It's the same thing in the U.S. and a lot of other nations in the world where people have served," he told TLC. "It's nothing too deep — just to come, be out here, and remember."

The Grand Parade cleared after the cenotaph was decorated with wreaths, but events continued throughout the day. On the national level, the Legion offered materials to local branches suggesting that church, municipal, and Legion hall bells be rung 100 times at sunset — "Bells of Peace."

John D. Meehan, president of Legion Branch 161/Eastern Marine, Nova Scotia, told TLC that he worked with local churches to include them in the program. He said he promoted the event through social media, with more than 300 shares. "That might not seem a lot to you, but when you realize where we live, in the rural area, 300 shares is good."

Meehan, a veteran who served in the British and Canadian navies (39.5 years of service, mostly attached to submarines) said he hoped people would think about the 100 years that have elapsed since the end of World War I. "But I'd also like them to think that the Great War was not the solution" that it was expected to be.

"We've had wars and conflicts since then, and we still have them," he said. "Originally, I think it could have been a celebration of 100 years of peace. But, of course, that didn't happen."

Meehan's view on what people should think when hearing the bells — when remembering — may encapsulate why Remembrance Day sees wide adoption in Canada regardless of poli-

tics, personal views on war, and familial connections.

"Individuals will have different feelings when they hear the bells. They may look at it as a celebration. They may think of their families, their lost ones, who served in past wars, past conflicts," he said. "It's a mixed bag. I'm not about to tell people what they should think. Let them make up their own minds."

Matthew Townsend and his wife, Kate Crane, live in Nova Scotia as Kate pursues academic studies. They worship at St. Paul's and, from time to time, King's College Chapel, Halifax.

Christmas and Humility in Las Posadas

By G. Jeffrey MacDonald

Episcopal parishes are bringing a touch of drama, playfulness, and Latino culture to their Advent traditions by observing the liturgy of Las Posadas, which depicts Joseph and Mary's long-suffering search for shelter.

Popular in Mexico, Cuba, and parts of Central America, Las Posadas involves a flexible program of prayers, processions, and singing as characters dressed as Joseph and Mary are turned away again and again. Finally, they are welcomed into a humble refuge, followed by a fiesta of sharing traditional foods and smashing a seven-pointed piñata representing the deadly sins.

"It has been discovered by the Anglo congregations as a wonderful drama that kinds of accentuates and puts flesh on the Advent season," said Al Rodriguez, interim director of Latino/Hispanic Studies at Seminary of the Southwest. "They're also discovering that it's a wonderful way to have an outreach to a local neighborhood or area. In reality, it's kind of an evangelistic tool."

Doors are opening to make Las Posadas more accessible to congregations. Since 2015, Forward Movement

has offered a free Las Posadas resource in Spanish (bit.ly/Posadas1) and English (bit.ly/Posadas2).

In July, the 79th General Convention approved adding Las Posadas to the Book of Occasional Services.

On Nov. 10, the Diocese of East Carolina augmented its promotion of Las Posadas with a six-hour cooking workshop on how to prepare Las Posadas cuisine from Mexico, Colombia, and Venezuela.

“When we’re thinking about our Advent and Christmas traditions, they’re kind of a hodgepodge borrowed from a bunch of different cultures anyway,” said the Rev. Fred Clarkson, Spanish-language ministry coordinator for the Diocese of East Carolina and a priest at St. Peter’s Church in Washington, N.C. “This is a way of really engaging the biblical story and really engaging the gift of Hispanic culture. And that’s the gift that it offers.”

Las Posadas often looks different north of the U.S.-Mexico border. Mexican congregations usually celebrate

Las Posadas nightly from Dec. 16 through 24 — one night for each month of Mary’s pregnancy — with the fiesta on the ninth night (Christmas Eve). Anglo churches in the United States often condense Las Posadas into fewer nights, with some observing it in a single evening, Clarkson said.

Congregations are adapting the program to their settings. For instance, on Dec. 23 at St. Bede’s in Atlanta, Mary and Joseph will move from one room to the next within the church building until finally they are welcomed into the nave for Holy Eucharist, followed by decorating a Christmas tree and a piñata for the kids.

At Bushwick Abbey and its host church, Iglesia de la Santa Cruz in Brooklyn, congregants last year brought Las Posadas into the streets. Mary, Joseph, and pilgrims sang for shelter outside a few local bodegas that are displaying art in their windows as part of the church’s Bodega Advent Project.

Las Posadas gave the two Episcopal congregations a way to transcend language barriers and do ministry side by

side in Advent, according to Vince Anderson, director of arts and community development at Bushwick Abbey.

“We used the traditional Posada operetta,” led by a retired priest who has experience with it, Anderson said. “He led the singing and did the little dialogue. He even ended up singing the parts for the bodega owner. It was all pretty scrappy, which adds to the beauty of it.”

Forward Movement reports growing usage of its Las Posadas guide. English-language downloads have increased by 20 to 30 percent annually since 2015, said Hugo Olaiz, assistant editor for Latino/Hispanic Ministries. Spanish-language downloads have been steady, he said.

“If, instead of overeating, buying expensive gifts, and celebrating Santa, were we to celebrate Posadas as they do in many parts of Latin America, we would have Christ-centered Christmas,” Olaiz said via email.

Among the congregations that have (Continued on next page)

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Las Posadas

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celebrated Las Posadas in the past two years: Church of the Good Shepherd in Silver City, N.M.; St Dunstan's in Madison, Wis.; St. John's in Washington, D.C.; and St. John's in San Bernardino, Calif.

Because the liturgy is flexible, it can be adapted to suit various Advent themes and emphases. Some have used it to inspire action on immigration issues by framing how Joseph's and Mary's plight has parallels to today's challenges facing refugees and migrants. Others take turns hosting a Las Posadas event in different neighborhoods each night and use the occasion to invite neighbors over for what is, in effect, a comfortable rendering of the Christmas story.

"A lot of the Christmas traditions that we tend to practice don't really engage the biblical story," Clarkson said. "That's one of the reasons why

Las Posadas does appeal to people when they see it. It's really about the story and why we really celebrate Christmas, as opposed to this kind of commercial nature of Christmas and what it has become. That's really the beauty of it."

Bishop Love's Lone Stance on Same-sex Marriage

News analysis by Kirk Petersen

A decision by Albany Bishop William H. Love to reject a compromise on same-sex marriage reached at the 79th General Convention has placed Love and the diocese under a spotlight that might soon become a microscope.



Battle lines are being drawn for what may become disciplinary action against Love, who in a pastoral letter to the diocese declared "the trial rites authorized by Resolution B012 of the 79th General Convention of the Epis-

copal Church shall not be used anywhere in the Diocese of Albany."

In response, Presiding Bishop Michael Curry said in a statement, "Along with other leaders in the Episcopal Church, I am assessing the implications of [Bishop Love's] statement and will make determinations about appropriate actions soon."

Bishop Lawrence C. Provenzano of Long Island, who was instrumental in negotiating the compromise at General Convention, told TLC by email: "I know that in his heart, Bill Love would never do anything or say anything to directly harm an individual. He is a gentle, kind man. His decision regarding B012 is breaking my heart. I truly believe it is the responsibility and duty of the diocesan bishop to interpret and pastorally implement the decisions of General Convention in the context of a particular local church."

Going into the July convention in Austin, bishops of 93 U.S. dioceses supported same-sex marriage rites that were initially approved on a trial basis at the 2015 General Convention. The

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2015 resolution said the rites could only be used with the approval of the diocesan bishop. Albany was one of eight dioceses in which approval was not subsequently granted.

The 2018 resolution curtailed that veto power, declaring that conservative bishops must find an amenable bishop to guide a congregation desiring to perform a same-sex wedding. This path, conceptually similar to Delegated Episcopal Pastoral Oversight (DEPO), could allow bishops to affirm traditional teachings on marriage within their dioceses without preventing congregations from seeking an alternative arrangement. Same-sex marriage liturgies — where permitted under civil law, approved by a rector, and supported by parish leadership — were thus made available to the whole church.

“To their credit,” said the Rev. Canon Susan Russell, a longtime LGBT activist, the other seven bishops have all developed ways “to make marriage available, in some way, to the same-sex couples in their dioceses. And Bishop Love has drawn a line in the sand.”

For example, the Rt. Rev. Daniel Martins told the Diocese of Springfield a few days after General Convention that although he remains opposed to same-sex marriage, he will ask another bishop to provide temporary spiritual and pastoral oversight to any congregation seeking to conduct a same-sex wedding.

In his eight-page letter to the Diocese of Albany, Love quoted from the ordination declaration made by all bishops, priests, and deacons: “I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation.” Love then cited multiple passages from Scripture in support of his position against same-sex marriage.

There is a second clause in the ordination declaration that Love did not quote: “I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.” Curry’s response pointedly borrowed that language: “In all matters, those of us who have taken vows to obey the doctrine, discipline, and worship of the Episcopal Church must act in ways

that reflect and uphold the discernment and decisions of the General Convention of the Church.”

Whether conformity requires obedience may be a matter for a hearing panel.

The 2018 resolution does not take effect until the first Sunday of Advent, which is December 2, so there may not yet be any party with proper standing to make a complaint against Love under Title IV of the church’s canons, which deals with ecclesiastical discipline.

Under Title IV.4(1)(h)(2), members of the clergy, including bishops, are required to refrain from “holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held by the Church.”

As seen in the case of Bishop Jon Bruno of Los Angeles, it can take years for a formal complaint against a bishop to make its way through the convoluted steps of Title IV. However, Title IV.7(3) also gives the presiding bishop broad

(Continued on next page)

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Bishop Love

(Continued from previous page)

powers to take action against a bishop "without prior notice or hearing" if the bishop "may have committed any Offense, or that the good order, welfare or safety of the Church or any person or Community may be threatened" by that bishop. The presiding bishop can place restrictions on the bishop's exercise of ministry, or order the bishop into administrative leave.

Curry cited this section of the canons on Aug. 1, 2017, when he stripped Bruno of any authority over St. James of Newport Beach for actions Bruno took during the Title IV proceedings against him.

It may not take long for a catalyzing case to emerge. Albany is a conservative diocese, and Love's stance against same-sex marriage reportedly enjoys substantial support among the clergy. There are, however, pockets of resistance.

At St. Andrew's in Albany, parishioners burned a copy of Love's letter outside the front door of the church on Sunday, Nov. 11. The rector, the Rev. Mary Robinson White, said by email, "The congregation of St. Andrew's felt anger and frustration at the contents of Bishops Love's pastoral letter and directive."

Her husband, John White, told TLC that St. Andrew's has been operating under a DEPO relationship with the neighboring Diocese of Central New York, under which Bishop DeDe Duncan-Probe of Central New York provides pastoral oversight to the church.

"The House of Bishops devised DEPO in 2004 for congregations that so severely disagree with their diocesan bishops on matter of human sexuality and other theological matters that their relationship is completely broken," according to Episcopal News Service.

At St. George's in Schenectady, the Rev. Matthew Stromberg told his parish in a September newsletter that he hoped Love would accept the will of the General Convention despite the bishop's profound disagreement. "Failure to do



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so could lead to serious consequences for our diocese. ... Please pray for discernment for our bishop, that he will make the right decision."

"I would have liked to see him follow the lead of the other seven conservative bishops," Stromberg said after the bishop's announcement. Stromberg said he has "a lot of regard for him personally," and would not act in defiance of Love's instructions.

One priest in the diocese told TLC he "intends not to abide by" Love's directive and will celebrate a same-sex marriage if the opportunity arises.

The Rev. Glen Michaels is an assistant attorney general for New York State. He serves as priest in charge of All Souls Memorial Chapel in St. Hubert's in the Adirondacks, about 100 miles north of Albany. All Souls is open only in the summer, and Michaels said it frequently serves as a wedding venue.

Michaels said that as he reads the canons, Love's prohibition of same-sex marriage is "not enforceable" because of the action of the General Convention.

"For better or worse I see myself as a good person to challenge this," he said, because his livelihood does not depend on his work as a priest.

Complaint Dismissed

A Title IV complaint against the Rev. Canon Michael Pipkin, whose name was removed as a candidate from the bishop search process in Colorado, has been dismissed.

The Rt. Rev. Brian N. Prior, Bishop of the Episcopal Church in Minnesota, wrote about the dismissal to members of the diocese, in which Pipkin is canonically resident.

"In consultation with the President of the Standing Committee, the Chair of the Personnel Committee and the Chancellor, we obtained the services of an independent investigator. After conducting multiple interviews, the investigator reviewed the findings with the Reference Panel and the Chancellor. It was decided that the complaint be dismissed, as the concerns were not a Title IV violation (the Episcopal Church clergy disciplinary

canon)," Prior said.

"However, it was determined that Michael could benefit from engaging in some time in professional development. As such, Michael will be taking a leave of absence from ECMN for the month of November to work with LeaderWise."

The 40th Province

The Iglesia Anglicana de Chile, the Anglican Church of Chile, became the 40th province of the Anglican Communion in a celebratory service in the capital, Santiago.

During the service, Bishop Héctor Tito Zavala Muñoz was installed as archbishop and primate of the new province. Archbishop Justin Welby prayed over the new archbishop and presented with a primatial cross.

More than 800 people, including many from overseas, attended the service Nov. 4 at the Grange School.

Chile began seeking autonomy in 2015. It received approval from the Standing Committee of the Anglican Consultative Council and support from a majority of the Anglican Communion's primates. Its inauguration as 40th province comes just over a year after Sudan became the 39th.

Adapted from ACNS

Actions Before Words

Most New Zealanders believe that the most effective approach to evangelism is to demonstrate Christian actions before speaking of one's faith, according to a new survey.

More than half of New Zealanders (59%) thought they were more likely to be influenced to investigate the Christian faith by seeing it in Christians' lives, especially in caring for people experiencing trauma or life change. The survey also found that 54 percent of New Zealanders were open to changing their religious beliefs or exploring other beliefs.

Faith and Belief in New Zealand reports on a survey commissioned by the Wilberforce Foundation and conducted by McCrindle Research of Australia. The survey, which also draws on New Zealand Census records of religious affiliation, used online questionnaires to establish patterns of perception and belief across a group of 1,007 respondents.

Just under half of those who completed the questionnaire (46-47%) believe that spirituality is important for well-being and mental health.

Respondents said stories of sexual abuse are the greatest barrier to people

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New Zealand

(Continued from previous page)

coming to faith. The most off-putting aspects they cited were sexual abuse within the church (76%), hypocritical attitudes or behavior by Christians or churches (69%), church teachings on homosexuality (47%), and the perceived conflict of proclaiming a loving God who sends some people to hell (45%).

Just under 10 percent of the respondents did not know a single Christian and a quarter knew fewer than two. Another statistic showed that more than half of the respondents knew next to nothing about their local churches.

The survey indicated that Jesus constituted good news: 92 percent of respondents knew about Jesus, 53 percent associated him with love, and members of a non-Christian focus group largely agreed that they saw Jesus as relatable, approachable, and gracious.

John Martin

Polynesian Election

The Rev. Fereimi Cama, vicar of St. Peter's in Lautoka on the Fijian island of Viti Levu, has been elected Bishop of Polynesia.

When he is consecrated and installed, he will also become one of the three archbishops and primates of the Anglican Church of Aotearoa, New Zealand, and Polynesia. The election was announced Nov. 11 by the two incumbent primates, Archbishop Don Tamihere and Archbishop Philip Richardson, who have responsibility for the church's Maori and Pakeha tikangas, or cultural streams.

The 63-year-old archbishop-elect is a former dean of Holy Trinity Cathedral in Suva.

"The fact that he will be the first Bishop of Polynesia of indigenous Fijian descent is something else worth celebrating," Abp. Tamihere said, "though I know that Fr. Cama is committed to serving all the nations and people of Polynesia with equal effort and respect."

Adapted from ACNS

The Bishop of Los Angeles responded with a statement and a prayer in response to the shooting death of 12 people on Nov. 7 at Borderline Bar and Grill in Thousand Oaks, Calif.

"The Episcopal Diocese of Los Angeles joins in mourning the victims of the Borderline shooting in Thousand Oaks and offering words of comfort and support to their families and those who were wounded," said Bishop John Harvey Taylor.

"This act of anger, hatred, and violence reminds us of Jesus Christ's invitation to his realm of forgiveness, love, and peace. We make our way there together by merciful acts of prayer and consolation and then resolute acts of justice and mercy: Advocating along with Bishops United Against Gun Violence for common-sense reforms; supporting organizations pledged to serve veterans of Afghanistan and Iraq who are battling trauma and the effects of moral hazard; and working to erase the stain of social isolation by making our churches and other faith institutions."

Bishops Against Gun Violence also responded with a statement, and a rite that mentions the nationally known shootings in recent years.

"While the phrase 'thoughts and prayers' might have become devalued by elected leaders who believe speaking these words discharges their duty in the wake of a massacre, we nonetheless believe that we are called to pray for the dead, those who mourn them and those who respond to the scene of mass shootings," the bishops said.

The rite lists each mass shooting and the number who died.

Deepening Roots

For a second year, a Boston conference has given Anglo-Catholics a place to consider their history and future.

By G. Jeffrey MacDonald

Episcopalians gathered in Boston for two days of exploring Anglo-Catholicism's roots and what it offers a 21st-century world.

"Anglo-Catholic Roots II," a con-

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ference sponsored by Church of the Advent and THE LIVING CHURCH, gave scholars a platform to discuss the nature of unity in light of Scripture and ecclesiastical tradition. It also gave clergy and laity to probe their tradition for insight into how live their faith in challenging times.

"I'm committed to serving the Lord Jesus and I want to be able to be a witness for him in the world today," said Anastasia O'Melveny, a parishioner at Church of the Advent. "But there are so many negative things that so-called Christians do that when someone says *What's your religion?* I hesitate to say Christian because they will think of you through this lens. That's very, very upsetting.

"So I look at this conference as a sign that we're all searching for ways to make the church a living witness for the Lord."

Anglo-Catholicism is a strain of Anglicanism that traces its beginnings to the Oxford Movement of the 19th century, which gave rise to a cohort of street priests who worked among the destitute in England's cities. It is marked by emphases on traditional worship, orthodox doctrine, service among the poor, and radical hospitality.

Anglo-Catholicism has shown signs of dying out in recent decades, said the Rev. Jeff Hanson, Roots II organizer, a research associate in philosophy at Harvard University and curate for Christian education at Church of the Advent, which hosted Roots II on Nov. 1 and 2. But the movement has more to offer than has been realized, he said.

"The Anglo-Catholic tradition did not set out to say, *Well, we'd better bring back chasubles,*" Hanson said. "That wasn't the first impulse. The first impulse was revival." He said early Anglo-Catholics emphasized how church was for everyone, not just for patrons who had paid for a box or a pew, and a church for all can be energizing.


"I want to see that vision come back where the Anglo-Catholic tradition, it seems to me, ought to be a rival for something like Catholic social teaching,"

(Continued on next page)

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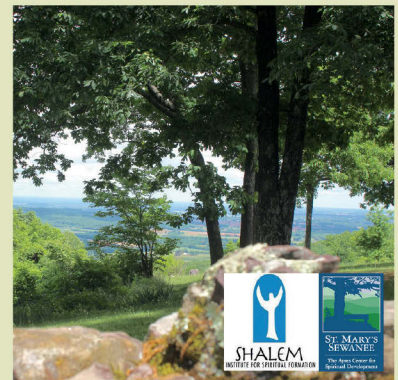
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Roots II

(Continued from previous page)

Hanson said. “We all recognize the body of moral teaching and instruction shaped by Roman Catholic theology. But I don’t think we know a thing in the world about what sort of moral vision was articulated by our predecessors.”

Before turning to social and political matters, Hanson said, Anglo-Catholics need to find their common moorings in the tradition’s core principles. To that end, Bishop John Bauerschmidt of the Diocese of Tennessee set the tone with a talk on church unity and how it depends on preserving orthodox beliefs.

“Scriptures create sacraments and episcopate,” Bauerschmidt said. “These elements have roots that stretch back to the first centuries of the church. They are explicitly the basis of the unity that characterizes our own churches in the Anglican Communion.”

In the Scriptures, he said, are common beliefs that transcended local settings of the early Church. The Bible also contains warnings about heresy, or false teachings that lead followers astray and create division that leads to destruction. Among the texts he cited was Titus 3:9-11, which calls for avoidance of “stupid controversies” and consequences for “anyone who causes divisions.”

“There the heretic is one who causes divisions, rather than any formal concept of false doctrine,” Bauerschmidt said. “We’re more accustomed to think of division as schism, but there is a common thread of thought. The heretic chooses his or her own truth, while the schismatic chooses his or her own leadership. It’s the preference for one’s own that provides the connection.”

Bauerschmidt said he does not want to restore heresy trials. He argued instead that heresy can be “an important diagnosis tool” for assessing what lies at the heart of church divisions.

On the conference’s second day, four presenters further explored the

Keep Watch — Live on Facebook

For a Nashville church, the social media platform’s streaming feature is a portal to a peaceful night.

By Kirk Petersen

For the third straight Advent at a Nashville church, a nighttime liturgy dating to the sixth century will connect with a technology platform dating to 2004.

At 9 p.m., six times weekly, staff members at St. Bartholomew’s will take turns reading Compline from the Book of Common Prayer on Facebook Live, providing a few minutes of tranquility during what can be a hectic season.

Sally Chambers, director of communications at St. Bartholomew’s, said the practice arose from a brainstorming session among members of the clergy and staff, who asked, *How do we get people to open up the prayer book and engage with it?*

The services last about ten minutes and can be watched live or after the fact. Chambers estimates the service averages 25 daily viewings.

“Our community is so geographically dispersed, and with the way Nashville is growing now, it’s getting more and more difficult to bring people to our church building,” said the Rev. Travis Hines, associate rector.

“Sally, who’s our communications director, but really functions also as a pastor for our community, came up with

the idea: What if we were to do Compline ... every night here at the church, but then broadcast it via Facebook Live?” he said.

Through more discussion, the team realized it was not necessary to make someone come to the church every night, that staff members could take turns broadcasting Compline from their homes.

Hines said he normally does not like social media, believing that it helps reinforce a “malformed liturgy” of the contemporary secular world. But “any opportunity we have to redeem it in some way, and to make use of it to reform our people in the image of Christ, I’m excited about that,” he said.

During Advent, the beginning of the church year, St. Bartholomew’s has found “there’s a willingness in people to reorient ... toward spiritual disciplines, that they can engage more in the rhythms of the liturgical life of the church,” Hines said. “Compline is a simple service, it’s an easy entry in,” and it comes at the end of the day, when families typically are gathered together at home.

Keep watch, dear Lord, with those who work, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love’s sake. Amen.

theme of church unity and its nature. Among them, Virginia Theological Seminary theologian Katherine Sonderegger spoke on “Catholic Visibility.” Christopher Wells, editor of TLC and executive director of its foundation, explored “Anglican Augustinianisms.”

Laypeople listened for deeper insight into their tradition, which has enjoyed a resurgence of late in Boston, where it is drawing even hard-to-reach demographic groups from across one of America’s least religious cities.

It is not uncommon, parishioners and clergy say, for Church of the Advent to pack its 11:15 a.m. Rite I High Mass to near capacity on an

average Sunday. Unlike many Episcopal congregations, Church of the Advent attracts more men than women to worship, and millennials are well-represented.

“Now there’s a sort of critical mass, and they bring other young people of that age,” said the Rev. Jay James, associate rector at Church of the Advent. “That was not representative of the church 25 or 30 years ago. It was dying off.”

“Roots II” marked the second time in as many years that Church of the Advent has hosted a November conference on Anglo-Catholicism. The parish hopes to host two more in 2019 and 2020, Hanson said.

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'Advent Begins in the Dark'

*Fleming Rutledge discusses Advent's unflinching gaze
at evil and its themes of wrath, judgment, and hope.*

By Zachary Guiliano



“Every year, Advent begins in the dark.” This phrase opens and punctuates a series of sermons by the Rev. Fleming Rutledge, from the mid-1990s to the present day. It condenses into one poignant phrase a theme that emerges again and again in her preaching, speaking, and writing: the necessity of confronting realities and topics that modern people, Christians, and perhaps especially Episcopalians want to avoid, even when the sharp edges of those realities recur. The problem of evil, the judgment and wrath of God, the inescapable strangeness and power of the biblical witness — all these animate Rutledge’s thinking and expression.

“That’s what I think is so important about the season,” she told TLC. “The uniqueness of Advent is that it really forces us more than any other season, even more than Lent, to look deeply into *what is wrong* in the world, and why the best-laid plans don’t work out the way we meant them to, and why our greatest hopes are so often confounded, and why things happen the way they do, and why sometimes it is so difficult to see where God is acting.”

Advent: The Once and Future Coming of Jesus Christ (Eerdmans, 2018) is her latest offering, a collection of 46 sermons delivered in the past four decades, paired with a thematic introduction and other writings. Her intended audience includes preachers, teachers, liturgists, and laypeople “who want to live more deeply out of the gospel as it is dramatized in the church’s year” (p. 30). She admits the volume “has a conspicuous Episcopal (Anglican) flavor” but her “hope is that Christian believers of all persuasions will find that the depth of theological meaning in the observance of Advent holds inexhaustible significance for them as well in these days” (p. 31). To that end, the sermons and other resources refer constantly not only to Scripture, but to Advent liturgies and hymns, Handel’s *Messiah*, and the poetry of Auden and Eliot — each drawing out and extending the themes of the appointed lectionary readings.

Rutledge’s career has spanned one of the most dramatic periods of change in the Episcopal Church. Made deacon in 1975 and priest in 1977, she was among the earliest ordained women in the church, and began her ministry at a time of great liturgical upheaval, as the 1979 Book of Common Prayer was authorized. Her temperament and influences have long been distinctive. One of the sermons, “The Great *But*,” provides some sense of her impatience with political correctness among other seminarians in the ’70s. Moreover, she takes pride in having been molded, as a sixth-generation Episcopalian, by what Paul Zahl calls “the Protestant Face of Anglicanism.”

The “justification of the ungodly” is a constant theme, and her intellectual influences are more Continental and Reformed than those of many other Episcopalians. John Calvin, Ernst Käsemann, Karl Barth, and others appear fre-

quently in her writing, though her reading and intellectual engagement are both wide and deep. The reader is just as likely to encounter a quotation from Augustine or Anselm or modern scholars like Brevard Childs, Robert Jenson, Paul Riceour, and Katherine Sonderegger, all set alongside references to current events and literature. Each sermon, therefore, is something of a master class in preaching. In this and other ways, Rutledge considers herself an heir to the deep intellectual and spiritual traditions of Protestantism, as well as part of “the great Church” of the ages, always seeking God’s truth and communicating it effectively.

As a sought-out speaker, preacher, and retreat leader, Rutledge’s homiletic skill has long been recognized by those inside and outside the Episcopal Church. *Advent* is her seventh collection of published sermons with Eerdmans, and the late Hughes Oliphant Old, author of a definitive multi-volume work, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church*, classed her appreciatively with other “generous orthodoxy” preachers like Methodist Will Willimon. “When the Word is truly preached, the glory has by no means departed,” he said of Rutledge.

Grappling with and struggling to understand that divine Word is the preacher’s calling, before any sermon can be delivered. “Giving up oneself to the fresh reading of a passage of Scripture is a very humbling exercise, because if we’re really reading it and receiving it, we’re going to find ourselves reoriented. We’re not going to be able to use the illustrations we plan to use. We’re not going to be able to say the things we planned to say,” she says.

“This Word is alive, and God speaks through it. And that means my little notions of what I was going to say may be overturned and, by God’s grace, reshaped for others.” Preachers need to be “seized by the text.” Rutledge describes her training in preaching with a Lutheran professor at Union Theological Seminary as “intensely demanding, rigorous, and biblical.”

The season of Advent particularly needs these disciplines in its preachers, for it confronts us with truths we wish to avoid: the problem of evil and “rampaging demonic powers.” “Advent requires us to think about judgment, that theme we scorn and disdain and omit and gloss over throughout the year,” she says. “If you take Advent as a seven-week season, beginning with the Sunday after All Saints, then you have a full biblical picture in the lectionary of what it means to experience the wrath of God. And that, of course is a great challenge for preachers because no one wants to hear about the wrath of God.”

The sermons in *Advent* therefore engage in an activity that Rutledge describes in the introduction as “looking into the heart of darkness.” Many of them describe historical or contemporary horrors: war, murder, the torture of children, atrocities from Nazi Germany or the Rwandan genocide,



Rutledge

(Continued on next page)

Rutledge

(Continued from previous page)

natural disasters and accidents, or the great divide between rich and poor that becomes so evident in the run-up to Christmas.

Her goal is not to convince her audience of the evil that lies somewhere *out there*, but of the evil within each human heart. In “When the Man Comes Around,” she criticizes *New York Times* columnist David Brooks for decrying the horrific crimes of Saddam Hussein’s regime, while elevating American moral character. “Brooks does not allow any room for understanding that Americans, too, are part of the dark reality of human nature.”

“Every day we learn more and more how the United States is implicated in evils around the world,” she told TLC, citing the recent example of the murder of Jamal Khashoggi and the war in Yemen. “American companies are deeply, deeply involved in supporting and providing intelligence and other types of cooperation with the Saudis. ... There’s an intricate web of Sin and Death in our world which cannot be overcome by human imagination or human resolution or proposals or propositions or actions.”

This necessary Advent meditation on the mystery and problem of evil is analogous to looking into the depths of hell, a comparison Rutledge draws in her acclaimed book *The Crucifixion: Understanding the Death of Jesus Christ* (Eerdmans, 2015). To consider Christ’s descent into hell, she writes, is partly “to look without blinking at the presence and potency of radical evil in order to register the worst about human nature, to fortify ourselves to resist that worst, ... by acknowledging that there are submerged dark inclinations *in all of us* that under certain circumstances can come to the surface” (emphasis original). As one of her sermons puts it, quoting Václav Havel and his evocation of Aleksandr Solzhenitsyn’s *Gulag Archipelago*, “The line between good and evil runs through each person.”

We would misread Rutledge if we imagined her preaching is meant merely to take us to the moral brink and throw us in the abyss, like some caricature of a fire-and-brimstone preacher. Rather, the contemplation of evil highlights how we live like the biblical prophets, in a time between times. We await the coming of the Messiah to usher in the new creation and bring an end to evil. “It can only be overcome in the last analysis by an intervention from another sphere,” she says. “This is what is promised in Jesus Christ.”

On the Second Coming rests “the integrity of the whole gospel.” Without it, Christ would not truly be the long-awaited Messiah: “the Christian gospel would not come to its completion, and ... take on the world-historical, cosmic relevance aspect that it has in Isaiah and Revelation, not to mention Paul and his letters.”

Rutledge is aware of how countercultural Advent’s message is, both for contemporary culture and for a church whose liturgical and biblical sense is often adrift. “[N]othing short of a full court press could bring it back into the worship of the church,” she writes in *Advent*.

“I have personally been present when new names for the candles of the Four Sundays of Advent have been proposed along the lines of Peace, Joy, Love, and Hope. This presents quite a contrast with the medieval Advent themes of death, judgment, heaven, and hell—in that order!”

The theme has been countercultural throughout Rutledge’s education and ministry. “When I was young, I was told that *We don’t believe that anymore*. I was told that by seminary professors and highly educated clergy and other ‘large’ figures in the church. ... Well, in my old age I have come to believe that without that promise the gospel becomes simply consolation for individuals and nothing of world-historical importance.”

Rutledge has been seized by that Word of God encountered in Holy Scripture and proclaimed in Advent. And so she can preach with conviction about judgment and wrath, but also hope, addressing “all of history, all of humanity, all of the future, because God can create out of nothing.”

Other books by Fleming Rutledge

- *The Bible and The New York Times* (1998)
- *Help My Unbelief* (2000)
- *The Undoing of Death* (2002)
- *The Battle for Middle-Earth: Tolkien’s Divine Design in The Lord of the Rings*
- *The Seven Last Words from the Cross* (2004)
- *Not Ashamed of the Gospel: Sermons from Paul’s Letter to the Romans* (2007)
- *And God Spoke to Abraham: Preaching from the Old Testament* (2011)
- *The Crucifixion: Understanding the Death of Jesus Christ* (2015)
- *Advent: The Once and Future Coming of Jesus Christ* (2018)
- *Three Hours: Sermons for Good Friday* (forthcoming)





The Annunciation, Leonardo da Vinci, 1472-75

Wikimedia Commons photo

Past and Future Meet in Advent

By Lawrence N. Crumb

In 2018 December is the month of Advent, a mystical time when the Church year comes full circle and overlaps itself. It is, as we are often reminded, the beginning of the liturgical year, the time when we think about how God prepared the people of the Covenant for the coming of the Messiah, through the work of patriarchs, prophets, and psalmists, and we reflect on the announcement of the angels to Zechariah and Mary about the imminent births of John the Baptist and his cousin, Jesus.

It is also, in a sense, the end of the Church year — a time when we think about the Second Coming and the Last Judgment at the end of time. Just how we can relate to events so long ago or so far in the future is a mystery, and thus the element of mystery — always a part of the Christian experience — is especially present at this time. We await something truly awesome, and a kind of awed hush should be our natural reaction.

In Advent we especially appreciate the restoration of the First Testament to the eucharistic lectionary, as we share in the life of the people of the first covenant. Readings from Isaiah, Jeremiah, the Minor Prophets, and 2 Samuel help us to understand their longing for the Messiah and the extension of the Davidic kingship. Like Mary the expectant mother, bravely riding the donkey to Bethlehem, the entire nation had been pregnant with expectation for the birth of a Messiah. As we read portions of the Hebrew Scriptures, we can gain a fresh sense of how God cares for us by preparing us for better things to come.

It is the Gospels, though, that set the tone for each Sunday.

The first Sunday gives us the three expressions of the Synoptic apocalypse: “There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves” (Luke 21:25). The second and third Sundays are about John the Baptist, whether the prediction of his birth (including the canticle *Benedictus Dominus*) or his preaching. The fourth Sunday is about Mary, whether the Annunciation, the Visitation (including the canticle *Magnificat*), or the Nativity.

Advent is an appropriate time for approximating the meditative quality of a retreat as closely as is possible in our hustling, bustling world just before Christmas. Finding a time and place of quiet may not be easy, but it can be done.

Since many churches are not open during the week, a quiet corner at home or at work can usually be found, at least for a few moments. If a prayer book is at hand, or brought along for the purpose, the Advent collects and the psalms appointed for the season can help to set the tone of a meditation or provide its principal content. The current readings in *Forward Day by Day* can provide food for thought, as also the *Daily Devotional* published by TLC (bit.ly/TLCDailyDevo).

Many Advent hymns are suitable for private prayer. Any or all of these practices can be, not only a welcome break from the commercial world, but also an enhancement of the joy that will come when Christmas is celebrated in hymn and sacrament.

An Advent calendar has a window for each day, but the Advent season is a window into eternity.

The Rev. Lawrence Crumb is priest in charge of St. Andrew, Cottage Grove, Oregon.



Mark Rothko: *Reflection* at the Museum of Fine Arts, Boston

Museum of Fine Arts, Boston, photo

Rothko's Icons

By Dennis Raverty

Mark Rothko's abstract color field paintings, executed between the mid-1950s and his death in 1970, are said to have pared down and eliminated anything extraneous to the stained and painted surface of the canvas, reducing everything to what he sees as the essence of painting: color. Abandoning drawing, abolishing chiaroscuro, jettisoning representation — even eschewing any sort of asymmetrical composition, Rothko favors instead a large, static, frontal, monolithic arrangement of two or three hovering rectilinear shapes of sometimes subdued, sometimes saturated color arranged within a relatively two-dimensional field from which they seem to emerge.

The viewer of these commanding paintings confronts a substantial canvas that is often slightly larger than human scale, and which is difficult to capture on a magazine page. As is true of most non-objective, abstract painting, Rothko's mature works are usually discussed in formalist terms alone,

analyzing characteristics of appearance and style to the exclusion of any other considerations. Yet Rothko says that his pictures address “the timeless and the tragic” — middle 20th-century, existentialist, perhaps even atheistic, but still profoundly Romantic and spiritually sublime.

These works are sometimes interpreted iconographically (in terms of subject matter). Art historian Stephen Polcari says Rothko's monolithic canvases represent doorways or windows, and as such recall the Renaissance conceit of the picture plane being a transparent window to an idealized, Platonic world of perfect forms, as they are said to exist in the mind of God. But unlike the clear picture plane of the Renaissance painter, Rothko's windows are murky, translucent, or opaque and are visually impenetrable, like an ordinary window with the shades pulled and the curtains drawn: the light perceived, as Paul writes, “but through a glass darkly.”

The pristine, atmospheric surface of each of these paintings represents a veil suspended over a threshold or portal from behind which emanates a mysterious light — some-

times dim, sometimes bright — with an unseen and unseeable source. They are in some ways like altarpieces — in effect, luminous, Jewish icons of the Unrepresentable (i.e., the uncircumscribable ultimate). Rothko's mature painting is a veil over a threshold in anticipation of the dawning of this eternal, unnamable, unrepresentable God of the Jewish mystical tradition (sometimes referred to by Hasidic Jews as the Shekinah, which literally means "the Presence").

The organizers of the recent, quietly spectacular exhibition of Rothko's work at Boston's Museum of Fine Arts seemed cognizant of this similarity to Rembrandt's sense of light, which also appears to be coming from *behind* the painting somehow. In fact, the exhibition opened with a small, early Rembrandt from Boston's collection: a self-portrait in front of an easel, in which the depicted canvas is represented as turned away from the viewer. Yet it seems to illuminate its surroundings, almost giving the effect of a modern flat-screen television or computer monitor emanating a soft, cool light.

In the Book of Exodus, it undoubtedly took a few minutes of careful observation for Moses to notice that the burning bush was not just an ordinary brush fire. And following the freeing of the slaves in Egypt, Moses had to veil his face from the Hebrews after encountering God on that same mountain, because his face was so resplendent that no one could behold him directly. Rothko's paintings are similarly a veil upon the face of the enlightened Moses, whom Russian Orthodox Christian iconographers would not hesitate to represent face to face, but which would be strictly prohibited by Jewish tradition. In keeping with this iconoclastic attitude, Rothko's icons are utterly faceless, like the stark missing façades on certain Renaissance churches like Brunelleschi's San Lorenzo in Florence.

This reading of the paintings as latter-day, abstract Russian icons — Jewish, not Christian — by an emigre artist heralds the arrival of the Shekinah, a sort of user-friendly interface of God. Like the veil of the semi-legendary Christian saint, Veronica (whose name means "true image"), the veils of color in Rothko's paintings both reveal and conceal the divine visage, present by implication. The veil represents the suggested but unspoken: the Presence is implied, but nowhere to be directly found. This is the "transcendental signified," as Jean-François Lyotard dubs it in "The Postmodern Condition," a latter-day version of the sublime: "Finally, it must be clear that it is our business not to supply reality but to invent allusions to the conceivable that cannot be presented."

These paintings allude to an original lost totali-

ty present *before* a way of knowing mediated by representations, narratives, images, and texts. All of these are, in a certain sense, "veils" on the face of the Shekinah, which seems just about to dawn in every abstract, mystical threshold represented by the artist.

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.

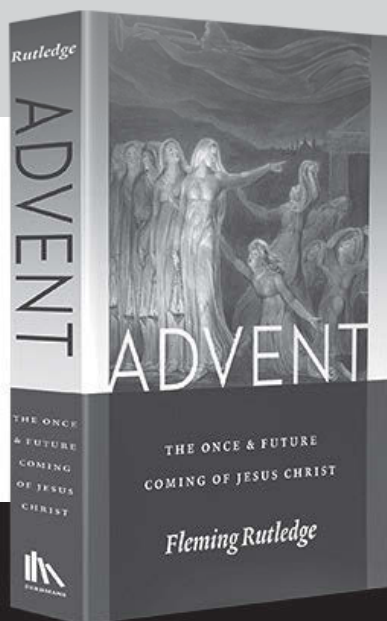
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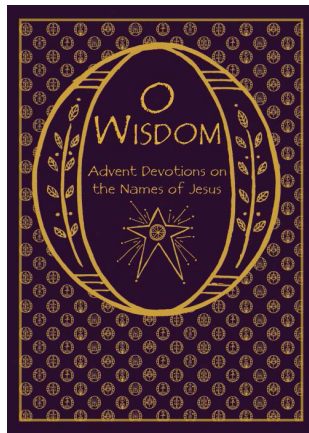
O Advent

Review by Emily Hylden

Last year, I made the difficult decision to forgo reordering my favorite planner. The book is an investment, but it was not a financially motivated decision. Its format, though beautiful, is too large and too heavy to be practical for carrying around.

That is not a problem suffered by *O Wisdom: Advent Devotions on the Names of Jesus*, published by Forward Movement. As I read this guide while traveling, I was especially grateful for its slim, paperback format. I imagine it will be toted without thought or concern in handbags and briefcases for reading in a stolen moment during the holiday season — perhaps instead of staring at a phone screen.

Designed for more than Advent,



O Wisdom

Advent Devotions on the Names of Jesus
Forward Movement. Pp. 128. \$7

this volume provides daily meditations from the first Sunday of our liturgical year through the feast of Epiphany, using a combination of readings assigned by weekday and calendar date. It solves the problem of a calendar that blends both fixed and movable feasts, as well as using all seven O Antiphons.

The content varies by image, poetry, and prose, as well as by quality. Some authors in the stable of almost 30 are consistently a pleasure to read, like KariAnn Lessner, while others struggle to produce dependable material.

The chorus urging action and redoubling of outward effort at times drowns out an introspective tone, a curious choice for a piece of devotional work, especially at the Advent season, a trough in the Church year set for quietude and “storing up all these things” in our hearts. The engagement with Scripture also feels skimmed; a verse leads each week, with a Sunday charge by Forward Movement’s executive director, the Rev. Canon Scott Gunn, but rarely is God’s Word given more attention throughout the course of the weeks’ offerings.

Read in concert with the Daily Office, to provide a backbone of Scripture and a bastion for reflection, *O Wisdom* may be an inspiring descant to your holiday season.

More Advent Titles

Journeying the Way of Love

Advent Curriculum
By **Jenifer Gamber** and **Becky Zartman**
The Episcopal Church. Pp. 30
Free at bit.ly/WayofLoveAdvent

The Art of Advent

A Painting a Day from Advent to Epiphany
The Archbishop of York’s Advent Book 2018
By **Jane Williams**
SPCK. Pp. 176. \$15

Wounded in Spirit

Advent Art
By **David Bannon**
Paraclete Press. Pp. 176. \$29.99

Advent for Everyone

Luke
By **N.T. Wright**
SPCK/Westminster John Knox. Pp. 128. \$16

Awaiting the Already

An Advent Journey through the Gospels
By **Magrey R. deVega**
Abingdon Press. Pp. 96. \$12.99

The Advent Storybook

25 Bible Stories Showing Why Jesus Came
By **Laura Richie**
Illustrations by **Ian Dale**
David C. Cook. Pp. 64. \$10.49

Follow the Star

By **Isabelle Hamley**
Church House Publishing. Pp. 36. \$1.98

A Shaking Reality

Daily Reflections for Advent
By **Peter B. Price**
Darton, Longman & Todd. Pp. 160. \$12.29

Faithful Celebrations

Making Time for God from Advent
through Epiphany
Edited by **Sharon Ely Pearson**
Church Publishing. Pp. 160. \$14.95

I am Mary

Advent Devotional
By **Carol Howard Merritt**
Chalice Press. Pp. 48. \$3.99

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Building the Worldwide Communion

Review by Peter Doll

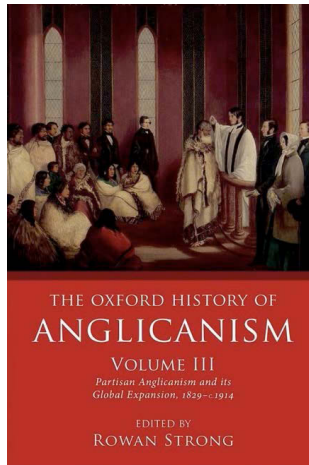
History, in its perverse way, does not conform to the tidy but arbitrary bounds imposed by chronology. In Anglican history, the 19th century does not begin in 1801, which is still part of the “long 18th century” (c.1689-1832), when all English, Welsh, and Irish officeholders were still required to be communicant Anglicans.

The repeal of the Test and Corporation Acts in 1828 allowed Nonconformists to be part of the political nation. During much of the rest of the 19th century, Anglicans — whether British or not — had to come to terms with that momentous change. The century reached its cataclysmic end with the beginning of the First World War. While the title of this volume bluntly puts the focus on the importance of church party within the developing Communion, the story that its contributors tell is more nuanced.

In the widest sense, the Church of England ended up exporting its fundamental tensions into the burgeoning Anglican Communion. The High Church Society for the Propagation of the Gospel (SPG) and the Anglo-Catholic mission societies were in competition with the Church Mission Society (CMS) and its evangelical allies, and they divided the British Empire between them. The SPG tended to focus on white settler colonies and to cooperate with the colonial authorities, while the CMS was committed to tropical colonies as well as regions beyond British control.

Even today, the heritage of the different mission societies is easily discernible within the Communion. It was not accidental that the impetus toward an Anglican Communion represented by the Lambeth Conference and the Lambeth Quadrilateral was the work not of the imperial Church but primarily of the American Episcopal Church — now a matter for rueful reflection.

It does not follow, however, that evangelicals or Broad Churchmen or



The Oxford History of Anglicanism, Volume III Partisan Anglicanism and its Global Expansion, 1829-c.1914

Edited by **Rowan Strong**
Oxford University Press. Pp. 448. \$135

Anglo-Catholics would respond in uniform ways to the common challenges they faced. In Central and South America, evangelicals ministered almost entirely to Anglophone expatriates, whereas in India and Africa they were pioneers in translating the Scriptures into native languages and encouraging the development of an indigenous ministry.

The high-church Community of the Resurrection took on running Codrington College in the Caribbean, but the Society of St. John the Evangelist was reluctant to be part of the “civilizing mission” in India. In Australia, evangelicals and Anglo-Catholics alike were drawn to minister to the rural hinterland through the work of the Bush Church Aid Society and the celibate Bush Brotherhoods, but both alike failed to establish any lasting ministry to the Aborigines.

Both evangelicals and Anglo-Catholics responded to the desire of women to serve God in ministries independent of male control, evangelicals in response to the holiness movement, and Anglo-Catholics through the religious communities that became an essential part of mission both in Britain and in

the Empire.

The series editor, Rowan Strong, argues that in this century Anglicans showed not only a strong tendency toward division and mutual hostility but also a remarkable shared capacity to adapt to a variety of global places and contexts. Without this adaptability it is unlikely the church that began this period as a national and monarchical institution could have ended it well on the way to being a global Communion of self-governing national churches.

With the particular chronological focus of this volume, it is unfortunate that it does not recognize sufficiently how the way toward a disestablished identity was prepared by Laudian theologians during the Cromwellian interregnum in the 17th century and by nonconformist Anglicans in the northern American colonies in the 18th century.

This volume, and the whole series, is an outstanding contribution to modern historical scholarship generally and not to Anglican studies only. The last 30 years have seen a flowering of historical studies treating Anglicanism not as the subject of narrowly denominational history but as a significant contributor to wider movements in politics, sociology, economics, science, literature, gender studies, music, art, and architecture.

Where once the religious contribution was written out of any kind of secular history almost as a matter of course, that is thankfully no longer possible. That all of those who have contributed to this volume write from universities in secular academia is an encouraging acknowledgment of the wider-than-religious significance of their research. Many of the chapters are condensed versions of major studies, thus providing a useful starting point for the general reader, the student, and the researcher alike. For anyone wanting to understand how the Anglican Communion got to where it is today, this book is an essential place to start.

The Rev. Canon Peter Doll is canon librarian and vice dean of Norwich Cathedral.



John G. DeMajo photo

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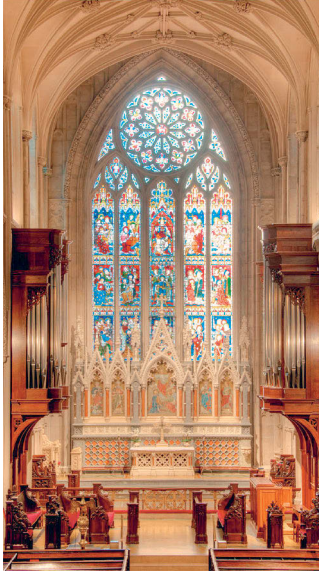
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PEOPLE & PLACES

Deaths

The Rev. **Lynne Bacon**, a deacon, died Aug. 30 after a long battle with cancer. She was 72.

Born in Denver, she was a graduate of Colorado College and the University of Nebraska. She taught French and Spanish at Creighton Preparatory School for 31 years and then worked for Conagra in bilingual customer service. She was ordained deacon in 1993 and served at All Saints, Omaha.

The Rev. **Herbert Buckley**, a U.S. Navy veteran who served on the USS Culebra Island at the end of World War II in the Philippines, died Aug. 22. He was 91.

Born in Brooklyn, he was a graduate of Newark Teachers College. He was ordained deacon in 1971 and priest in 1975. He served multiple churches in Arizona, Montana, and Utah. He first saw Montana when visiting a cousin, and loved the state so much that he adopted the slogan "I wasn't born in Montana, but I got here as quick as I could."

The Rev. **Michael J. Curran**, a U.S. Army veteran and retired teacher who worked in small native Alaskan communities and a Navajo reservation in Arizona, died Aug. 28 in Waterbury, CT. He was 71.

Born in Derby, CT, he was a graduate of New Haven University. He was ordained deacon in 1999 and priest in 2000. He served faith communities in the Alaskan towns of Wrangell, Juneau, and Seward before becoming missional priest at Christ Church, Bethlehem, CT, in 2013. During his years of Army service, Curran was a translator in Vietnam and Germany.

The Very Rev. **James H. Dunkerley**, who was born in England but served in the Diocese of Chicago beginning in 1970, died Aug. 16. He was 78.

Born in Manchester, Dunkerley was a graduate of Kelham Theological College and Seabury-Western Theological Seminary. He was ordained deacon in 1964 and priest in 1965. He served at St. Peter's in Chicago, was a dean of the Chicago North Deanery, and welcomed the San Pedro Hispanic congregation as it organized.

The Rev. **William Ferrell Ellington**, a veteran of the U.S. Navy and a general psychologist, died Sept. 21. He was four days short of his 84th birthday.

Born in Arlington, TX, he was a graduate of Arlington State College, Seabury-Western Theological Seminary, and the Pacific Graduate Institute. He was ordained deacon and priest in 1964. He served churches in California, Oklahoma, Texas, and Wyoming, and was canonically resident in the Diocese of Los Angeles. In the Navy, he was a reserve regimental chaplain with the 10th Marine Regiment, Second Division, achieving the rank of commander. After moving to Oklahoma in 2000, he was a psy-

chologist and clinical coordinator for the Oklahoma State Penitentiary in McAlester and several other correctional facilities in the region, and as a general psychologist.

The Rev. **Davis Marion Ferrell**, a deacon, died Aug. 14, six days after celebrating his 59th wedding anniversary with his wife, Doretta.

Born in Long Beach, CA, he was a graduate of California State University-Chico, Chapman University, the University of the South's School of Theology, and Church Divinity School of the Pacific. He served as a public information officer in the U.S. Marine Corps and worked as a roundhouse clerk for Western Pacific Railroad while finishing his bachelor's degree. He was ordained deacon in 1998 and served at Trinity Church, Nevada City, CA.

The Rev. **Austin Ford**, who led Emmaus House in inner-city Atlanta beginning in 1967, died Aug. 18. He was 89.

Born in Atlanta, he was a graduate of Emory University and the University of the South and its School of Theology. He was ordained deacon and priest in 1953. "Austin Ford was someone who believed and lived his faith shoulder to shoulder with people from all situations and circumstances," said the Rt. Rev. Robert C. Wright, Bishop of Atlanta. "He was a man and a priest who understood that Jesus wants his followers with the poor. His shoes will be hard to fill. His example changed minds, hearts, and lives."

The Rev. **Mary L. Forsythe**, a vocational deacon and newsletter editor, died Sept. 22. She was 85.

Born in Sioux City, IA, she was a graduate of the University of Iowa and the University of Nebraska. She was ordained to the diaconate in 1988. She was convener for the Order of St. Luke's, and helped formed its chapter in Omaha. For 20 years she edited *The Servant*, a newsletter for deacons. She was a chaplain at Omaha's Methodist Hospital for eight years and worked at the area veterans home for 20 years.

Marie Greatorex, a leader of Girls Friendly Society in the Diocese of Los Angeles, died Sept. 2. She was 92.

Greatorex was a Girls Friendly Society member and leader since childhood. She served many positions on the society's board of directors in Los Angeles, and was its president from 2003 to 2006. A registered nurse, she worked for 26 years at Hoag Hospital, and served as camp nurse when the society held sessions in the 1970s at Camp Stevens. She attended GFS World Councils in Australia and South Korea.

Correction: The second half of "Sexual Sins: From Lament to Resolve" did not appear in the Aug. 5 edition of TLC. The full article is available at livingchurch.org/sins

Clarification: In the Nov. 4 edition, "Cathedral Honors Matthew Shepard" appears in its entirety on page 10.

Another Coming

The beginning of the Church year is the beginning of ruminations on the end of all things. In a few short phrases the prophet Jeremiah signals urgency and pleads for a hearing: “The days are surely coming, says the Lord;” “In those days and at that time,” and again, “In those days.” He promises that a righteous branch will spring up from David. A King of Kings, a Lord of Lords, will come and demonstrate sovereign power chiefly in showing mercy. In the fullness of time, this promise arrives in the person of Jesus Christ our Lord. The coming of Jesus is the arrival of the end. Human history and providence meet to reveal the Word made flesh, through whom all things were made, all things are guided, all things are brought to their consummation in God. Jesus Christ is the center of all things, the purpose in all time, and he directs all toward the heart of the Father. He is the beginning, the middle, and the end.

Evil obscures but does not erase the intervention of God in Christ. Trial and suffering, persecution and injustice, hatred and greed spoil so much of what could be a deeper and fuller life. We see the overflowing life of Christ as our own, and yet we see through a glass dimly. We have wounds, and we carry them; we have tears, and we let them fall. But hope is not lost. Knowing Jesus means knowing how to wait. Calling the church in Thessalonica to mutual love, St. Paul also tells them to wait for another coming. “And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints” (1 Thess. 3:11-13).

This second coming, an article of the Christian creed, is often ignored or treated with embarrassment. Early Christians expected Jesus to return soon. He didn't. They were wrong. In

places where the Second Coming is emphasized and preached today, it is often used to incite fear and justify absurd predictions.

What then are we to do with the phrase *He will come again to judge the living and the dead*? It might help to recall that the Nicene Creed, written in Greek, uses the present participle (ἐρχόμενον), thereby saying *He is coming*. The Latin version of the Creed used in the West employs the future participle (*venturus est*), saying *He is about to come*. Together, they suggest present urgency rather than some event in the distant future. We are to live as if he is about to come. And, indeed, he is coming moment by moment in the power of his Spirit, and he will come at the end of time to renew all things.

The signs of his coming are all around us. “There will be signs,” Jesus says, “in the sun, the moon, and the stars, and on earth distress among nations confused by the roaring of the seas and the waves. People will faint from fear and foreboding of what is coming upon the earth, for the powers of heaven will be shaken” (Luke 21:25-27).

These are the times in which we live, in which we are called to be on guard and to be alert. Christian living is waiting for the one who is about to come. Behold. He stands at the door; he rides upon the cloud; he is the first light of every day.

Look It Up

Read Luke 21:34.

Think About It

Be on guard, but not weighed down.



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Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Preparation

Austin Farrer once said in a homily, “The Holy Eucharist is not a special part of our religion; it simply is our religion sacramentally enacted” (*Essential Sermons*). Again and again, it is critical that the whole gospel be told and enacted in ways memorable and brief.

This is the entire story of Advent Preparation, the season of waiting for the coming of the Christ Child, the coming of Christ in the age of the Spirit, and, most important, the coming of Christ at the end of time. He will come like a refining fire and like fuller’s soup. He will purge and rescue. He will come to those who stand and look and wait. For those who are prepared, he will bring joy and light, fragrant beauty, robes of righteousness, a diadem of glory, and everlasting life (Bar. 5:1-9; Mal. 3:1-4). How are we to wait and how are we to prepare?

Lesson One: Repentance. In the great canticle known as the *Benedictus*, Zachariah sets forth the mission of his son, John the Baptist, in preparing for the arrival of Jesus. John will, he says, proclaim “the knowledge of salvation to his people by the forgiveness of their sins” (Luke 1:77). The summons to repentance is an essential part of all Christian living. Every moment of every day is a decision in which the heart, mind, soul, and flesh move closer to their proper end in God or recede into a world of self-obsession and narrow greed. The battle is often lost, and so we repent again and again. Turning to God, we turn to our only help and our only salvation. What have we done that we ought not to have done? What have we not done that we ought to have done? When did our speech not help or even cause harm? When was our silence cowardly and complicit with evil? When did we nurse grudges and plan revenge? The invocation to confess our sins is one of the most liberating things we can hear if we believe in the loving kindness of God.

Lesson Two: Enlightenment. Jesus

will come to save those who are in darkness and who sit in the shadow of death. Forgiveness is not enough. He is the light that enlightens everyone coming into the world. “He has deigned,” says Columbanus, an ancient Celtic Abbot, “so to excite from the inertia of sleep, so to ignite with the fire of love that the flame of his love and the desire of his great affection exceed the brilliance of the stars, and divine love always burns within” (*Instructio: De compunctione* 12, 2-3). This is not merely personal enlightenment. “O God, grant me, in the name of Jesus Christ your son and my God, that love which knows not how to fall, that my lamp may be ignited and never be extinguished; may it burn in me a sinner and shine forth to others.”

Lesson Three: Direction. We prepare ourselves for the One who will “guide our feet into the way of peace” (Luke 1:71). Jesus is our present peace and the peace we make in every effort to construct a more humane and decent life, both at home and in public witness. As our present peace, we rest in him. As the peace for which we work, Jesus awakens us to see the truth and casts a light upon our path. He gives us, according to our ability and the measure of his grace, good works to walk in.

Look It Up

Read Philippians 1:6.

Think About It

Until that day: repentance, enlightenment, and direction.

A Beautiful New Being

“John answered all of them by saying, ‘I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize with the Holy Spirit and fire. His winnowing fork is in his hand, to clear his threshing floor and to gather the wheat into his granary, but the chaff he will burn with fire.’ So, with many other exhortations, he proclaimed the good news to the people” (Luke 3:16-18).

The Holy Spirit burns and strips away the chaff of a false and narrow life. The Holy Spirit is the heat that expands life and breaks the husk of sin, opening the self to new life in Christ. In the triune life of God, the Holy Spirit is the begetting love of the Father and the responsive love of the Son, an exchange that is natural and never ends. In the life of a sinner and in the life of the Church, however, the Holy Spirit causes the pain of becoming a son or daughter of God. Sin, the flesh, and the devil are being torn away.

Jesus, the Son of God, is good news to the people. The invitation to be a child of God by adoption and grace is the best news we will ever hear. Yes, there is fire to feel and a winnowing fork to separate, but the newly baptized emerge as beautiful new beings in Christ. The pulpit and pews are a fitting place to feel this beauty, to sense the emergence of a new being, to know the abounding hope and joy of life in Christ.

Will a serious preacher show such hope, permit such joy, and announce the newness of life in Christ? Does the preacher gravitate to illustrations *in extremis* of holocaust and genocide, graphic depravity and the depths of evil, or, when speaking of redemptive action, is the preacher overly committed to heroic examples of sacrifice and suffering? Is the preacher bereft of gospel joy and baptismal beauty? Are the pews solemn and always silent, a bench of boredom and weariness?

Consider Alma Deutscher, an

astounding musician and composer at age 12, as she responds to a few critics:

“Some people have told me that I compose in the musical language of the past, and this is not allowed in the 21st century. In the past, it was possible to compose beautiful melodies and beautiful music, but today, they say, I’m not allowed to compose like this anymore because I need to discover the ‘complexity’ of the modern world, and the point of music is to show the ‘complexity’ of the world.

“Well, let me tell you a huge secret. I already know that the world is complex and can be very ugly, but I think these people have gotten a little bit confused. If the world is so ugly, what’s the point in making it even uglier with ugly music? ... But I think most people go to concerts because they want to hear beautiful music, music full of melody that you can hum or sing, music that speaks to the heart, music that makes you want to smile or cry or dance. There’s enough ugliness in the world. I want to write beautiful music, music that makes the world a better place” (“Why music should be beautiful,” YouTube, Feb. 21, 2017 (bit.ly/Almamusic).

Preaching is permission to rejoice and exult, to sing and feel gladness, to feel safe and gathered in love, to rejoice and give thanks for new life in Christ. Preaching is praise. Good preaching is, God being our helper, beautiful, and it makes the world a better place.

Look It Up

Read Zephaniah 3:14.

Think About It

Love God with all your heart.



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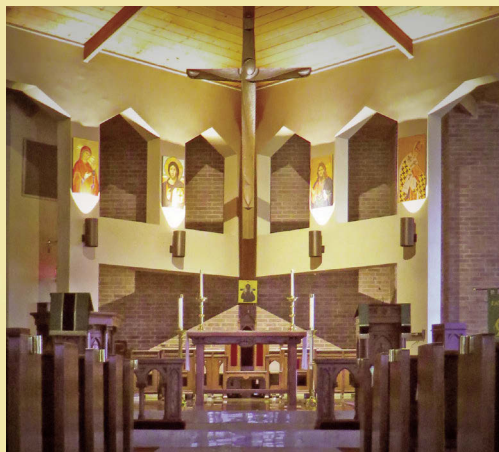
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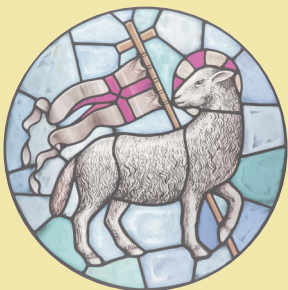
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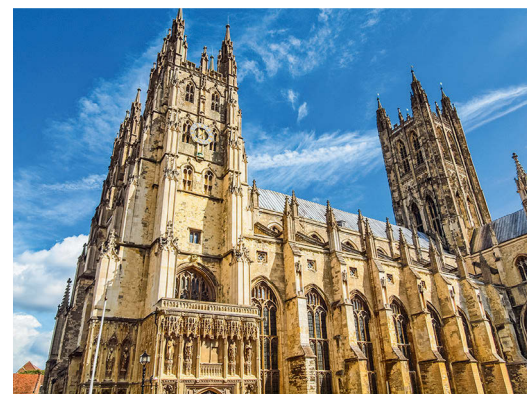
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