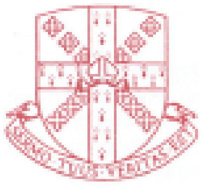

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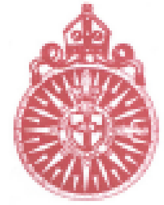

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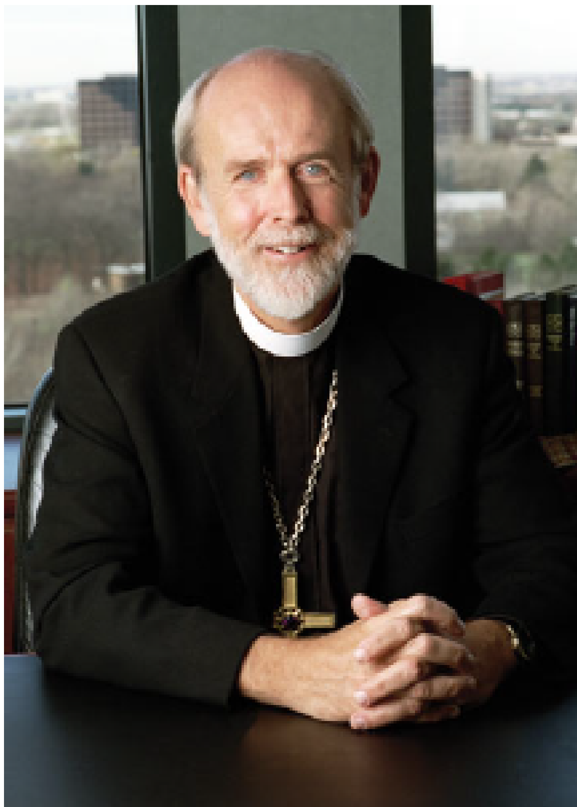

Mark S. Hanson, Presiding Bishop of the Evangelical Lutheran Church in America, preached this year's William Reed Huntington Sermon at Saint Peter's Lutheran Church, New York, New York.

The Quarterly Gazette of the Anglican Society and the General Theological Seminary

FROM THE PRESIDENT

Communion of the Non-Baptized: Is the Water of Life Necessary for the Bread of Life?

by J. Robert Wright

COMMUNION OF THE NON-BAPTIZED and its ecumenical consequences was the subject of much discussion at the meeting of the Inter-Anglican Standing Commission on Ecumenical Relations this past December in Malta, where Bishop Christopher Epting and I were the representatives from the Episcopal Church. The commission determined to undertake a study of this practice, noting "with grave concern" in its resolution no. 4.05 "instances in some parts of the Anglican Communion of inviting non-baptized persons, including members of non-Christian religious traditions, to receive Holy Communion in Anglican celebrations of the Eucharist, and that this practice is contrary to Catholic order as reflected in the canonical discipline of our churches, and undermines ecumenical agreements and partnerships." The vote was unanimous, and my purpose in raising the subject in this column is not to enter a full discussion of the subject here but rather to point out that a demand to change on this point was made and rejected very early in our history and that our minds today may be fed by a knowledge of how the church handled it then.

Recently I have been completing for publication a companion, or commentary, or study-guide, for readers of the *Ecclesiastical History of the English People* by the Venerable Bede (672-735), drawing upon my experience of nearly forty years in teaching it. Bede's book is the earliest history of our own church, from which we take our origins, and much of its contents still have a fresh ring and a strikingly contemporary relevance. One such account in Bede's History strikes me as probably being the earliest record in our own Anglican church history of a debate on the subject of communion of the non-baptized, a subject that has attracted much coverage of late, and I thought I would share it with readers of this column both for its contemporaneity and for its intrinsic interest. It comes from chapter five of the second book of Bede's History, and this is the story.

In the early seventh century the deaths of the Saxon Christian Kings Ethelbert and Sabert stimulated strong reactions and reversions to paganism and the old pre-Christian religions. (These in turn, as Bede tells us, soon prompted divine retribution). Now Mellitus was one of those monks sent to England by Pope Gregory I in 601, and he had been consecrated a bishop by St. Augustine of Canterbury with London as his episcopal headquarters. Sabert's three sons, who have reverted to idolatry after the death of their father Sabert, happen to see Mellitus,who has become the first Bishop of London, "offering solemn Mass"

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The Baptism of Jesus
By Caspar Lukien (1672-1708)
Historiae celebriores Veteris Testamenti Iconibus representatae
Courtesy of the Digital Image Archive, Pitts Theology Library, Candler School of Theology, Emory University.

in a church (presumably the church of St. Paul, which Ethelbert had built for his use) and giving the Eucharist to the people, and they ask the bishop why he will not give them the same "white bread" that he used to give to their father. Bishop Mellitus replies that if they are willing to be baptized, as was their father, then they may receive it, but so long as they reject the "Water of Life" (the Latin term is *lavacrum vitae*) then they are quite unfit to receive the "Bread of Life" (Latin: *panem vitae*). Their reply to this decision about the necessity of Baptism literally reads, "we refuse to enter that font" (Latin, *fontem illum intrare*). They say they have no need of Baptism, although they do say they want to be strengthened (literally, "refreshed") by that bread. Bede's Latin term for "strengthened" or "refreshed" is *refici volumus*, but he gives us no further clue as to what they really wanted or why they wanted it. Bishop Mellitus again explains to the three royal brothers that no one can be admitted to communion without first being baptized, and they reply that if Mellitus refuses them such an easy request then they will have Mellitus and his followers banished from the kingdom, and this is what happens.

Mellitus retreats to Kent for consultation with his fellow bishop Justus of Rochester and, deciding to make no further issue of the matter at this time, together they flee across the Channel to Gaul. Nonetheless, retribution occurs, as Bede dutifully informs us, and the sons of Sabert and their army soon fall in battle against the West Saxons. Eadbald the king of Kent, who has become a Christian and accepted Baptism, soon recalls them to England (616 A.D.) and Mellitus eventually becomes the third archbishop of Canterbury (619-624). He has clearly upheld the traditional, catholic, orthodox teaching on Baptism, and even suffered for it, but there are some today, even some theologians and church leaders, who believe that the traditional teaching has been superseded by modern considerations and is not worth defending. If it was only a trivial matter anyway, as the sons of Sabert exclaimed, then why not make peace with the rulers of the present age? It would have been easier for Mellitus to give in to the demands of the sons of Sabert and avoid exile, but today it is Mellitus who is still honored in the English calendar, over 1400 years later (April 24).

Communion of the non-baptized is only one of the many vexing questions facing the church today, upon which there is a variety of sincerely held opinions. No one who studies history can deny that on some matters the church's doctrine has undergone development and change, but the question that remains from Bede's story is: how can a decision be reached in the face of such demands? Anglicanism has never been very clear as to where authority lies in such matters, and this of course is the subject that the Windsor Report, long overdue, is finally addressing. Today, would we stand with Mellitus, or with the sons of Sabert?

The William Reed Huntington Memorial Sermon
Saint Peter's Lutheran Church, New York, New York
January 18, 2006

by Mark S. Hanson

Acts 4:8-13; Psalm 18:1-7, 17-20;
1 Corinthians 10:1-15; Saint Matthew 16:13-19

In nomine Jesu!

Grace to you and peace from God our Creator and our crucified and risen Christ.

IT IS A GREAT HONOR to be invited to give the William Reed Huntington sermon, though I must confess I suspect it will be more reflection than proclamation. It is also a joy and a privilege to join with you in giving thanks to God for Called to Common Mission and the five years The Episcopal Church and the Evangelical Lutheran Church in America have been in full communion.

Whether in social ministry, theological education, or congregational or campus ministry settings, it is clear we are heeding the call to join together in God's mission for the life of the world.

Today we say thanks to God for the endowed chair in Anglican studies at the Lutheran Theological Seminary at Philadelphia, for the strong cooperative relationship between that seminary and the General Theological Seminary, as well as the collaboration taking place between our seminaries in Austin, Texas, and Berkeley, California.

We give thanks to God for the Lutheran-Episcopal Disaster Response of Mississippi, one of the first and now continuing responses to hurricane Katrina's devastation, and for the cooperation we share in social ministry in New England.

Called to Common Mission is being lived out in parish and campus ministry settings: Ascension Lutheran and Saint Matthew's Episcopal in Price, Utah, a joint parish served by an Episcopal priest, provides a significant presence in the "missionary setting" of Mormon Utah. The newest congregation of which I am aware is Lamb of God Church in Fort Myers, Florida, a federated congregation served by both an Episcopal priest and a Lutheran pastor.

This weekend I was in Kentucky and heard of the campus ministries in which we are engaged together both there and in Indiana. Just one more personal example—following a Christmas concert in Minnesota, I was talking with one of the performers. He told me he is on the staff of a Lutheran Church-Missouri Synod congregation on Long Island, is attending the General Theological Seminary, and is considering candidacy in the ELCA. I couldn't tell if he is a mess, a miracle, or a foretaste of the ecumenical feast yet to come. So I responded, "Well, God bless you."

This evening I also express my personal gratitude and the appreciation of the ELCA for your leadership, Bishop Griswold. On our annual Heads of Communion retreat, I have been blessed by your theological wisdom and the depth of your spirituality. In the West Wing of the White House and the halls of Congress, I have witnessed your prophetic call for justice. As you have tended to your relationships in the Anglican Communion and The Episcopal Church, I have learned from your compassion, your courage, and your commitment to a church fully inclusive of persons who are gay or lesbian. May the Holy Spirit continue to grant peace in your heart and vision in your leading.

Bishops Bouman and Joslin, Pastor Derr, members of Saint Peter's, and the Anglican Society: thank you not only for sponsoring this annual commemoration of William Reed Huntington, but also for modeling in your ministries what it means to be called by God into communion for the

The Right Reverend Mark S. Hanson has served as Presiding Bishop of the Evangelical Lutheran Church in America since 2001 and president of the Lutheran World Federation since 2003. A graduate of Union Theological Seminary, he served previously as Bishop of the Saint Paul Area Synod in Minnesota. He is the author of Faithful Yet Changing: The Church in Challenging Times *(Augsburg, 2002) and father with his wife Ione to children Aaron, Alyssa, Rachel, Ezra, Isaac, and Elizabeth.*

sake of the Gospel and the life of the world.

My thanks to all ecumenical guests for your leadership and commitment to our unity in Christ. I must confess that I find it a challenge to meet the expectation of both proclaiming the Gospel and sharing reflections on the changing ecumenical landscape.

In the context of the Gospel reading for this commemoration of the Confession of Saint Peter, I will reflect upon five challenges we face as we seek to live as faithful and courageous disciples in the body of Christ. These challenges are not unique to our Episcopal-Lutheran relationship; they belong to all who gather this Week of Prayer for Christian Unity.

Challenge one

IN A CONSUMER RELIGIOUS CULTURE seemingly preoccupied with market shares of members, let us with clarity proclaim the Gospel of the incarnate Word, inviting people into life in Christ and the community of faith that bears Christ's redeeming word to all the world.

Last Easter Sunday, *The New York Times Magazine* cover story was titled "The Soul of the Exurb." Featured was the 15,000-member Radiant Church and its pastor, Lee McFarland, in Surprise, Arizona. Radiant Church offers financial planning, athletic facilities, child care, marriage counseling, and Krispy Kremes with every sermon. Pastor McFarland's sermons are about how to reach your financial goals, discipline your children, and invest your money. "If Oprah and Dr. Phil are doing it, why shouldn't we?" he asked. Pastor McFarland said that although he does preach about forgiveness, he never talks about being transformed through struggle, surrender, and sacrifice. He does preach about being made happier by accepting Jesus into your office, your kitchen, your backyard, and your marital bedroom.

In a consumer culture that values a "feel good" theology and a privatized spirituality and seems to confuse happiness and joy, there is great pressure on clergy to get their market share of members by following Pastor McFarland's lead of offering a Jesus, whom we invite into our hearts so that we can take a bit of Jesus with us where we want him to go, hoping that he will make us happy and successful along the way. But, in doing so, we just may end up with what someone described as a microscopic Jesus rather than the coming Christ of the cosmos.

But what is being offered: the Gospel of Jesus Christ as a verbal therapeutic massage?

New Testament professor Mark Powell suggests there is not one place in any of the four Gospels when Jesus asks to come and live in someone's heart. Rather Jesus invites us to come and die and follow him. Or, to use Pauline images: through baptism, we are buried with Jesus in a death like his so that—just as Christ was raised from the dead—we might walk in newness of life. The Christian life is not taking a bit of Jesus with us in our hearts where we want him to go, but it is living in Christ so that Christ can take us where Christ wants us to go.

Therefore, perhaps the most pressing question we must continue to ask ourselves and one another is, "What Gospel are we proclaiming?"

With Peter we respond to Jesus' question, "But who do you say that I am?" with the confession, "You are the Messiah, the Son of the Living God."

Agreement in the Gospel is foundational for full communion. Therefore, to ask, "What Gospel do we proclaim?" must remain at the heart of ecumenical conversations.

It may seem strange in this context to quote a Lutheran theologian whom I believe did not support CCM. Yet the late Gerhard Forde made a compelling point when he argued, "We stand at a crossroads. Either we must become more radical about the Gospel, or we would be better off to forget it altogether…what is at stake is the radical Gospel, radical grace, the eschatological nature of the Gospel of Jesus Christ crucified and risen…"

"What shall we be?" Forde asks. "Let us be radicals: not conservatives or liberals, 'fundagelicals' or charismatic (or whatever other brand of something-less-than-Gospel entices), but radicals: radical preachers and practitioners of the Gospel of justification by faith without deeds of the Law."

There is too much timidity, too much worry that the Gospel is going to harm someone, too much of a tendency to buffer the message to bring it under control. It is essential to see that everything hangs in the balance here. Faith comes by hearing. Will the old persist? ... It depends on whether someone has the courage to announce to us, 'You have died and your life is hid with Christ in God! Awake you who sleep, and arise from the dead'.

In my recent travels to West Africa, it became clear that even as Anglican and Lutheran churches are experiencing significant growth, they are also seeing members drawn away by evangelists who proclaim a prosperity Gospel and by preachers who cause faithful Anglicans and Lutherans to question their baptismal identity and the presence of the Holy Spirit in their life.

In Matthew's Gospel, Peter's confession is inseparable from Jesus' passion prediction and from Jesus' invitation to deny ourselves, take up our crosses, and follow him—losing our lives for Christ's sake. It just may be the two most pressing ecumenical questions we ask are, "What Gospel do we proclaim and serve?" and "Is the way of the cross the path of our discipleship?"

Challenge two

IN A CULTURE THAT SEEMS to equate unity with uniformity and fears diversity, let us receive unity and

diversity as God's gift and our task.

The interplay and interrelatedness of unity and diversity is a constant biblical theme. Genesis opens with the account of one richly diverse creation. Paul's metaphor is of the church as one body with many members. He speaks of one Spirit, yet a variety of gifts given for the sake of the Gospel and the common good.

In the Pentecost account in Acts, one Spirit is given to people who are telling and hearing the mighty deeds of God each in their own language. The early church was people sharing all things in common as each had need.

Dietrich Bonhoeffer reminded us that the unity of the Church as the body of Christ is not a goal to be achieved, but a fact to be recognized. According to this image, the mission of the church is not to achieve unity, but to act as the unified body we already are. We do so not only for the sake of unity, but so that the world might believe (John 17).

In this inseparable interplay between unity and diversity, I believe we must continue to work under the ecumenical concept of differentiated consensus, which enabled Roman Catholics and Lutherans to sign the Joint Declaration on the Doctrine of Justification. Differentiated consensus acknowledges that the truth of the Gospel is profound and complex at the same time. In differentiated consensus two churches, through a process of dialogue over historically controversial theological issues, come to some agreement that allows each to recognize the Gospel in the teaching of the other, even though there may not be total agreement about the way a certain teaching is expressed. The effect is to recognize that the unity of the Church is a unity within diversity and not a simple form of uniformity—an organic unity. But the differences that remain are not considered church-dividing and in fact may be seen as complementary.

Intriguing questions are being asked about how differentiated consensus might lead us to differentiated practice or what Harding Meyer calls "differentiated participation." Is that in fact how we resolved questions of episcopacy leading us to full communion? I believe these concepts will be very helpful as we continue to address the difficult questions of the structures of unity in both Episcopal and non-Episcopal churches.

Professor Barbara Rossing suggests that the image of a braided stream captures the ecclesial sense of unity within diversity. A braided stream is a river of many branches, crisscrossing, weaving together and then dividing again. "In a braided-stream model of *ekklesia*," Rossing suggests, "many diverse theological strands and perspectives will sparkle together as part of God's wide, pluriform, multivocal, flowing stream."

Questions of unity and diversity pertain not only to ecumenical relationships among Christians, but also to our interfaith relationships. What about our relationships as the three Abrahamic faiths? The Interfaith Initiative for Peace in the Middle East made up of Jewish, Muslim, and Christian leaders in the United States is one example. A long process of dialogue led to consensus on what steps the Israeli government, the Palestinian Authority, and the United States government must take for there to be a lasting and just peace in the Middle East.

How do we understand our reading from Acts on the diverse religious context in which we live? Peter declared, "There is salvation in no one else, for there is no other, none among mortals by which we must be saved." Is Bishop Krister Stendahl compromising Peter's proclamation when he suggests we ponder the meaning of "holy envy?" "Holy envy" is to contemplate—without diminishing our devotion to Christ—the possibility that God is involved in the faith of the other in ways that we may not understand or imagine.

There may be no more urgent question that challenges the unity of Christ's body and reveals our diversity and our divisions than the question of how we understand the authority and interpretation of Scripture. Certainly that is the heart of our discussions and dialogues over human sexuality.

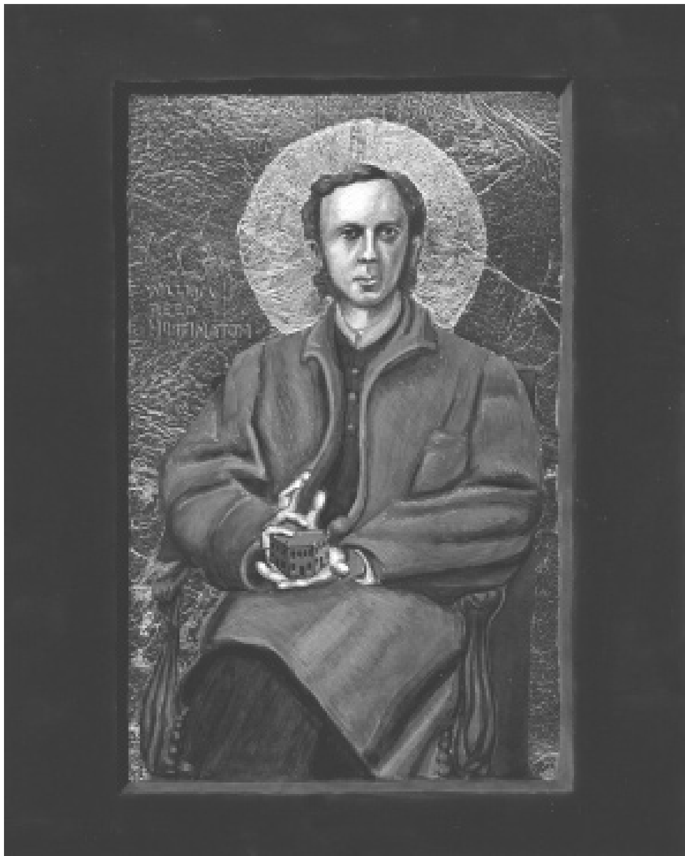
President Duane Larson of Wartburg Seminary has argued that it is time for a global ecumenical council convened by Roman Catholics, Orthodox, Anglicans, Lutherans, and Reformed on this question of the authority and interpretation of Scripture. Why? Because he says we are living in a culture and world dominated by an apocalyptic, millenialist, fundamentalist interpretation of Scripture that is not our understanding.

Professor Mark Powell suggests that "binding and loosing" in Matthew's Gospel is not so much about the authority to forgive or withhold forgiveness as it is about Jesus giving the community of disciples the authority and responsibility not to set aside the law, but to discern when the law is to be loosed for greater purposes. Powell further contends that Jesus, in Matthew's Gospel, has been teaching about what these purposes and principles are and has given us examples in his healing and picking grain on the Sabbath.

In a culture preoccupied with business, burdens, and boundaries, questions of unity and diversity belong to all spheres of our lives as we steward a more highly diverse creation on the verge of ecocide and as we welcome the sojourner and the immigrant. In fact, Bishop Bouman suggests the meta-narrative of our post 9-11 nation may have as its most critical question: how will we receive the stranger, the immigrant, the refugee in our midst?

Unity and diversity are God's gifts and our task is to receive, protect, and express them in our life together and in our witness and work in the world.

I hope with greater brevity, I will reflect on three other challenges we face.



Icon of William Reed Huntington
Written by the Reverend Tobias S. Haller, BSG. Reproduced with permission.

Challenge three

IN A CULTURE THAT demands and offers the illusion of certainty, let us live in the confidence of faith.

It is Douglas John Hall who develops nicely the distinction between certainty and confidence. In *Bound and Free: A Theologian's Journey*, Hall contends, "What our culture demands of religion is that it should provide the resolution of the whole human predicament if not fully and visibly, with at least significant weight to tip the balances unmistakably in that direction; if not in this world here and now, then by all means in the next" (p. 69). He says, "Fundamentalism, whatever the origin of the term, has come to mean a position of such exactness and certitude that those embracing it—or more accurately those embraced by it—find themselves delivered from all relativities, uncertainties, indefiniteness, and transience of human existence" (p. 100).

Hall reminds us that the God of biblical faith is a merciful God who does not meet our need for certainty only with a refusal and rebuff. God offers an alternative to certitude. It is called trust. God reveals God's self as one who may be trusted. God does not give us the truth, yet God lets the truth live among us—incarnate, lets us glimpse enough of God's living truth that we may learn the courage to live despite our vulnerability, impermanence, and littleness. "Certitude is denied," Hall says, but "confidence is made possible. Confidence in the Latin means "with (con) faith (fide)."

So Hall reminds us that "faith is a living thing—it is not a once-for-all accomplishment… it is an ongoing response to God, to the world, to life" (pp 101-102).

Jesus says, "And, I tell you, you are Peter and on this rock I will build my church and the gates of Hades will not prevail against it" (Matthew 16:18). To Christ's promise, we cling by faith—in confidence.

Confidence frees us to embrace ambiguity and express curiosity. The anti-intellectualism of a certitude-seeking culture gives way to faith seeking understanding. The catechetical question Martin Luther instructed parents to teach their children is, "What does this mean?"

"What I am appealing for is an understanding of grace that has the magnitude of the doctrine of the Holy Trinity," wrote Joseph Sittler in *Gravity and Grace*. "The grace of God is not simply a holy hypodermic whereby my sins are forgiven. It is the whole giftedness of life, the wonder of life, which causes me to ask questions that transcend the moment" (p. 14).

Such curiosity, such questions, such ambiguity call us to be public communities of moral deliberation. We cannot know for certain what God is doing in the world, yet paradoxically God calls us to align our lives with God's purposes. For people marked with the cross of Christ in

baptism, Bonhoeffer said, there remains an experience of incomparable value: to see from below, from the perspective of the outcast, the suspect, the mistreated, the powerless, the reviled—in short from the perspective of those who suffer (p. 34, Public Church).

I commend to you Cynthia Moe-Lobeda's *Public Church: For The Life of the World*, a clarion call to be public communities of moral deliberation and justice, seeking neighbor's love where people and the creation suffer most. I believe you in New York are giving leadership to the nation in what it means to be a public church engaged in public moral deliberation, which leads to a fourth challenge.

Challenge four

IN A CULTURE of deception, let us seek to speak the truth for the sake of reconciliation.

"I woke up this morning thinking this town might as well be standing on the floor of hell for all the death there is in it." No, not my assessment of life in New York or Chicago. Those are the words of the Reverend John Ames, writing to his son in Marilynne Robinson's provocative novel, *Gilead*.

In a culture of deception, blaming trumps responsibility-taking, spinning replaces truth-telling, national security justifies covert spying and lying.

In a culture of deception, as people of faith we are called—compelled—to publicly confess the truth of our salvation. "Most merciful God, we confess that we are captive to sin and cannot free ourselves."

In *The End of Words: The Language of Reconciliation in a Culture of Violence*, Richard Lischer contends that the first casualty of the information age is truth. He goes on to remind us that the end of preaching is reconciliation. Lischer writes, "The truth we proclaim is that at the heart of the universe lies a mysterious Being whose very self is moved by love for all that Being has created. The truth we proclaim is that in the ministry, death, and resurrection of Jesus of Nazareth, God has been revealed as one who is perpetually turning toward us as if to welcome us home, the way a mother or father opens their arms to a wayward child. So whenever we preach [I would add celebrate the Sacraments] we participate in this God's definitive gesture toward the world. The end of preaching is reconciliation."

In a culture of deception, let us confess the truth of our human situation and announce the promise of God's mercy. You in New York City will not let this nation or the world forget the truth of 9-11: the truth of death, sustained grief, and economic hardship; feelings of abandonment and being violated; truth for the sake of reconciliation and healing.

When Desmond Tutu submitted the final report of the Truth and Reconciliation Commission he said, "Fellow South Africans, accept this report as a way—an indispensable way—of healing, where we have looked the heart in the eye."

In a culture of massive self-deception, our ecumenical challenge is to raise up leaders who are prophets as our colleague John Thomas reminds us, "who are truth tellers schooled in the theological disciplines and practiced in the spiritual disciplines, lest the truth that is proclaimed be merely warmed over political agendas or social ideology with a pious veneer."

Joel Childs said in a recent lecture, "A healthy public life and a just community cannot flourish in which trust is eroded by the habitual compromise of truth."

Challenge five

IN A CULTURE of arrogance and dominance, let us seek to exercise power marked by humility and courage as together we live the way of the cross.

Cardinal Walter Kasper reminds us that without a grass roots ecumenism, which he calls an ecumenism of life—Christians praying together, studying Scripture, and engaging together in works of mercy—the ecumenical movement will have a difficult time being sustained.

I agree with him even as I grow in my dismay over the absence of civility and humility in so many conversations and actions. Writing in *Life Together*, Dietrich Bonhoeffer also describes our context.

Those who love their dream of a Christian community more than the Christian community itself become destroyers of that community… first by becoming accusers of other Christians in the community, then accusers of God and finally desperate accusers of themselves…

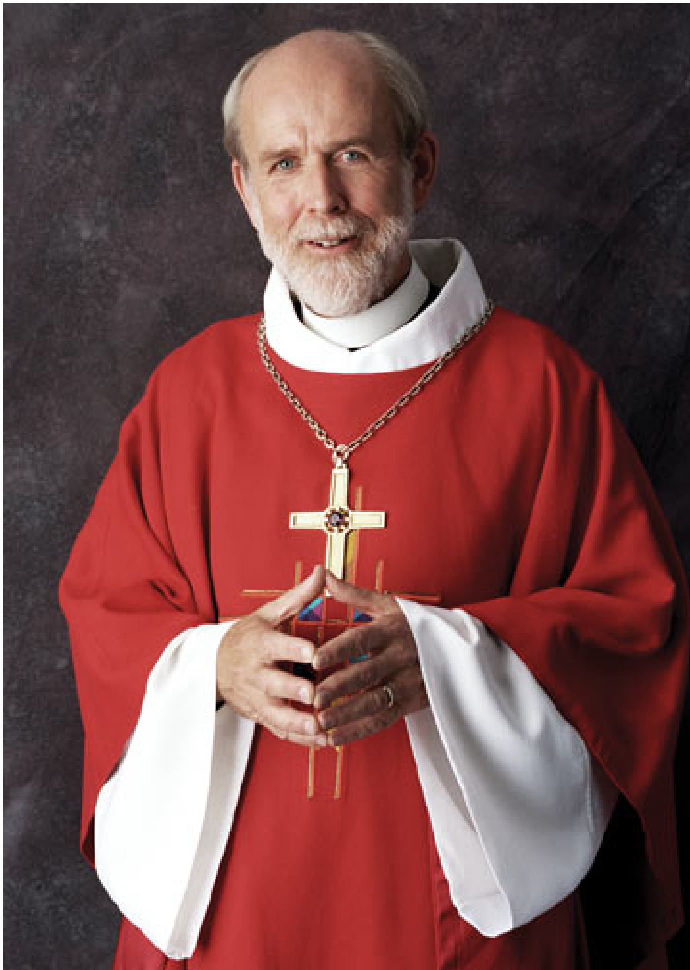
Because God has already laid the only foundation of our community, because God has invited us in one body with other Christians in Jesus Christ long before we entered into common life with them, we enter into that life together with other Christians, not as those who make demands, but as those who thankfully receive…

The very moment of great disillusionment with my brother or sister [becomes the moment to be taught] that both of us can never live by our own words or deeds, but only by that one Word and deed that really binds us together, the forgiveness of sins in Jesus Christ.

In a culture of arrogance and dominance, let us seek to live the way of the cross with humility and courage.

One of the most hopeful signs on the ecumenical horizon is the convergence occurring around shared commitments to end hunger, reduce poverty, and care for the environment. Persons from church bodies and organizations with little theological agreement joined together in New York City in September and in London in July to demand just trade policies and the elimination of debt held by developing nations and increased aid.

This growing convergence goes beyond Christian relationships. Leaders and 2000 mentors from a very



Bishop Hanson.
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diverse group of 43 religious bodies joined together in the Washington Cathedral to publicly commit ourselves to work together to end hunger. The next day we met with leaders of Congress and the Bush administration.

With increasing clarity and unity we are challenging the morality of a federal budget balanced on the backs of those in poverty while giving tax breaks to the wealthy.

As William Sloane Coffin reminds us in *Credo*, "faith should quell our fears, never our courage. So what the Christian community needs to do above all else is to raise up men and women of thought and conscience, adventuresome, imaginative people capable of both joy and suffering. And most of all, they must be people of courage so that when the day goes hard and cowards steal from the field, like Luther they will be able to say: 'my conscience is captive to the Word of God… to go against conscience is neither right nor safe. Here I stand. I can do no other. God help me'" (p. 70-71).

With confidence, humility, and courage as members together of Christ's body, we face these five challenges and others that may come. May this prayer of William Reed Huntington be our petition.

Almighty God, whose dear Son went not up to joy, but first suffered pain and entered not into glory before he was crucified, mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace through thy Son, Jesus Christ our Lord. Amen.

ANGLICAN VERSE

T.S. Eliot at Norwich, 1942

by Stella Nesanovich

Swirl and riddle beyond the gray wall
where she was anchored, an old church,
a labyrinth of vines and dragonflies now,
maze of thistles overtaking enclosures,
crevices and crenelations of vegetation,
tufts of grass piercing hermitage
and cloistered cell. Her every choice
renunciation, her fame transcendant.

A river ripples against a bank,
her wisdom flooding the years so we,
in our desolate century, imprisoned
and starved for sanctity, encounter
her visions and devotion, how she assigned
no blame for sin, let shine as sterling
God's love of all who came to call
and lingered near the water's edge.

From such inhabitude of solitude,
she spoke a truth as only sages can,
knowing the heart's most secret cries.
A red candle now praises yellowed stone,
flames to comfort the frightened spirit,
hearing again the gunners near the coast,
picturing in this pastoral place
the London fires, the missile's shrill voice.

Rank smell of mussels from the river,
the dark, cold, empty desolation
of those *vast waters* not far
from where she walked. Leper houses
once clustered about these church walls,
embraced the town gates. The rattle
of warning clappers stirs in imagination:
through the small squint, the narrow
space at ground where those accursed
were fed the holy word, the Lord
as blessed bread—that part Julian chose,
a garden enclosure like the soul
awash in God's emboldening love.
Now a crumbling grindstone, smoky glass
lie amid old elms and fallen timbers.
Yet all manner of thing shall be well.

I saved her words for the last Quartet,
the final movement in symphonic work,
casting the soul's pilgrimage in verse
to quiver like spring on earth, alive
and beating, discharging all, myself no less,
from sin and error—or so I hoped.
I thought the Greeks my masters once,
struck redemptive gold in sacrament.

What do we know of her in that small cell,
at window where she heard some confess
to crimes they dare not tell the priest?
Nourishment on desolate nights, her life
a bended knee embraced by words
transcending place, this very poem.
A gray figure offering sense for dreams,
the correlation of journey and loss.

Autumn afternoon, secluded chapel,
half ruins now, scaffolding for thoughts
echoing in my heart, quick as the fire
of grace. Here a bronze crucifix twisted
by heat, a scent of apples, shocked grain,
perhaps an end and a beginning,
the cycle's spinning, the slate of years
unchanged in rural places beyond these walls.

Stella Nesanovich is Professor of English at McNeese State University in Lake Charles, Louisiana. Her poetry has appeared in America, Anglican Theological Review, Xavier Review, Christianity and Literature, Louisiana Literature *and elsewhere. She edited and contributed to* Points of Gold: Poems for Leo Luke Marcello *(New Orleans: Xavier Review Press, 2005).*

Saint Hugh of Lincoln Then and Now: Opportunity in a Time of Crisis

by Christopher Epting

A Sermon preached in the Chapel of Saint John the Divine at Seabury-Western Theological Seminary on November 17, 2005

OUR LESSONS for this commemoration of a twelfth-century bishop, Hugh of Lincoln, continue to sound the "pre-Advent" theme we have been hearing in our Sunday lections over these last couple of weeks. Which is fine with me since I love the season of Advent above all others, and four weeks is much too short a time to cover all the richness and variety of the season! Certainly our Gospel tonight sounds like Advent:

"Keep awake therefore, for you do not know on what day your Lord is coming...Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves their allowance of food at the proper time? Blessed is that slave whom his master will find at work when he arrives" (Matthew 24:42, 45-46). And in the letter to Titus, "For the grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly" (Titus 2:11-12). All Advent-like themes!

And those themes have a certain resonance for us in our own day, don't they? Because we are, in many ways, living in apocalyptic times: with the continuing insecurities of domestic and foreign terrorism (now in Jordan as well as in Afghanistan and Iraq, Israel and Palestine, and the United Kingdom), hooking us all right back into the insecurities of 9/11.

We see the ravages of nature in hurricanes, earthquakes, and floods—and the crushing realities of poverty at home and abroad which makes some people so much more vulnerable to those natural disasters. And we have what many of us believe to be the misguided war in Iraq which shows no sign of winding down and with Senator McCain (a possible candidate for President in 2008) now saying we need to ramp up with more troops not less in order to fulfill our "mission!" Apocalyptic times indeed. Apocalypse now!

On a less cataclysmic scale, but still important in my life—and in those of my colleagues on the Standing Commission on Ecumenical and Interreligious Relations as we meet here at Seabury-Western—we are in somewhat of a crisis time in the ecumenical movement today. With our own difficulties in the Anglican Communion, our ecumenical partners are a bit suspicious. It remains to be seen how the election of Cardinal Ratzinger as Pope Benedict XVI will affect the ecumenical movement. He has sent some positive signals, but his ecumenical history is a mixed one and actions speak louder than words. We shall just have to wait and see!

A bright spot is Cardinal Walter Kasper who is the President of the Pontifical Council for Promoting Christian Unity in Rome. He has admitted that we are in a time of transition in the ecumenical movement, perhaps even a time of "crisis." But he has pointed out that the word "crisis" also means a time of opportunity. It is like balancing on a knife's edge, and we can go either way.

The Right Reverend Christopher Epting is the Presiding Bishop's Deputy for Ecumenical and Interfaith Relations of the Episcopal Church. He served as Bishop of Iowa for thirteen years until 2001. He may be reached at cepting@episcopalchurch.org.

Bishop Epting (left) greets the Ecumenical Patriarch in Istanbul. Reproduced with permission from http://www.episcopalchurch.org.

Kasper has suggested some attitudes we need to have during this crisis, or transitional, time. We must avoid stereotyping one another or trying to convert one another from one denomination to another. That is not easy to do with "fellow Christians" like Pat Robertson threatening a Pennsylvania community with the wrath of God for throwing out their school board in a vote against the teaching of so-called "intelligent design," or the Vatican seeking to purge Roman seminaries of gay students in a misdirected effort to deal with their problems of clergy sexual abuse. But we need to avoid making snide comments or taking cheap shots at one another, even if we do disagree...and have to say we disagree. We have to observe a certain "ecumenical protocol," or at the very least, Christian charity!

Next, Kasper says that we need to find new forms and structures for our national and world councils of churches. Indeed, an encouraging development in our time is something called "Christian Churches Together in the USA," a new expanded ecumenical table which includes Roman Catholics, Orthodox, historic Anglican and Protestant churches, Evangelicals and Pentecostals, and those churches which define themselves largely through their racial or ethnic identity. A similar effort is underway internationally with something called "The Global Forum."

And even though some of our bilateral ecumenical dialogues seem to have bogged down a bit, Cardinal Kasper has encouraged us all to hang in there with them. "False irenicism gets us nowhere in these dialogues," he points out, and we cannot avoid the tough issues today around ordained ministry... the ministry of bishops...even papal primacy in those discussions. As well as honestly sharing with one another our own internal issues as churches.

For there are two forms of 'ecumenism' according to Kasper: external ecumenism which is the search for unity between the churches; and internal ecumenism which is the search for unity, renewal and reform within our own churches. For, surely, the more we can renew and reform our own church to conform to the will of Christ—and the more other churches do the same—the closer we will draw to one another!

Finally, Walter Kasper speaks of celebrating what he calls "spiritual ecumenism," remembering that the ecumenical movement for the unity of the church has always been and will always be an impulse and gift of the Holy Spirit. If the Church is ever to be one, it will not be something we create, but will be a gift and work of the Holy Spirit. So, ecumenically concerned monasteries, movements like Cursillo and Marriage Encounter, healing groups like the Order of St. Luke

all will make enormous contributions toward unity if we give them our attention.

So, times of crisis can also be times of opportunity! Certainly that was the case in our Readings from Scripture today: the slave who was put in charge of the household is called “blessed” if he is found at work when the Master arrives. And the Epistle speaks of the grace of God which has appeared bringing salvation to all and of Christ who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds! That is good news, dear friends. Good news even in the midst of troubling times.

I just got back from a National Council of Churches meeting in Baltimore and found good news there as well—with a stronger organization than I have seen in some time, speaking out against torture, calling for a renewal of the voting rights act, launching a Special Commission for a Just Rebuilding of the Gulf Coast, passing the first reading of an ecumenical statement on human biotechnology, working hard to reassure and strengthen our commitment to the Orthodox churches (by choosing an Armenian Orthodox bishop as President-elect)—and all the while praying and worshiping together, not least in an historically African American congregation where our singing together nearly lifted the roof off!

So, times of crisis can be times of opportunity! And I challenge you, in these days, to witness to your congregations and to your families and friends about the security you find in God, even in times of insecurity in world and church. To speak of what really matters, what is really important, and what is not—in tight economic times. To speak of the peace which will inevitably come, finally, on the heels of war. To speak of the compassion which has been unleashed in the wake of natural disasters. Yes, even to speak of an ecumenical springtime in what feels to many like an ecumenical winter!

That was certainly the message of Hugh of Lincoln who is described as being “wise with cheerful boldness.” It was certainly the message sent to Titus—to show himself a model of good works, and in his teaching to show integrity, gravity, and sound speech that could not be censured (2:7-8). And it was the message of Jesus—exemplified in the life of that faithful and wise slave.

May we be guided by these examples and continue to pray in the words of today’s Collect: “... that we also, rejoicing in the Good News of your mercy, and fearing nothing but the loss of you, may be bold to speak the truth in love, in the name of Jesus Christ our Redeemer; who lives and reigns with you and the Holy Spirit, one God, for ever and ever.” Amen.

A NOTE FROM THE EDITOR

Unavoidable production difficulties have resulted in extraordinary delays in the October, 2005 issue, as well as the current issue and the forthcoming April, 2006 issue. I offer my sincere apology for this lateness to subscribers and contributors to THE ANGLICAN. Please feel welcome to address contributions and concerns to me directly at rjm45@columbia.edu.

ANGLICAN PREACHING

A Sermon preached at Christ Church, Oxford on Trinity III

By Oliver O'Donovan

So he changed his behavior before them and feigned himself mad in their hands (1 Samuel 21:13).

If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you (Luke 11:20).

AT ONE LEVEL the story of how the fugitive David "feigned" madness before King Achish of Gath illustrates a virtue. David was cunning. By making himself contemptible in his host's eyes he extricated himself from a threatening situation, an interest in his cause and person that might prove menacing, and effected a withdrawal to the mountains where he could re-group with his supporters. Within the fugitive the king that was to be was already taking form. For cunning is an aspect of wisdom, and wisdom is the prerogative of kings. Cunning is wisdom heightening itself by concealing itself, assuming the public dress of absurdity in its pursuit of a secret rationality.

Yet the story has something obscurely unsettling about it. Key elements in David's calculations are missing. With what expectations and on what pretext did David throw himself on the mercy of Achish in the first place? How did the courtiers' whispers, not in themselves unsupportive, alter his position so dangerously? What exactly was it that he feared? If we wish, we may improvise answers to these questions, and defend the character of the narrative as a tale of cunning. But perhaps it is more instructive not to do so. As things stand, David's control of the situation is left in doubt. It could have been cunning, but could equally have been panic, neurotic suspicion, paranoid indecisiveness. His performance of the part of a drooling maniac could have been a revelation of the torment of his frightened soul.

Is David's madness the servant of his cunning, then, or is his cunning only an aspect of his madness? Let us set that question in the frame of a more general one: how can a calculated breach with reality ever be a method in the service of a rational goal? This question was raised for us in the acutest form a decade and more ago by the Western policies of nuclear deterrence in the cold-war period: how could we, by threatening acts of mad destructiveness, convince our adversaries to desist from (on their own terms rational) acts of conquest? But there are many applications of the question. Fiction and drama constitute one whole sphere of strategic unreality. Another lies nearer home. All scientific "method"—not only in the natural sciences but in any discipline—is cunning. It is like the application of pressure to the eyeballs: it brings into focus what lies under our nose. By isolating in laboratory or hypothesis processes never isolated in nature, we observe them with a greater clarity than they ever present directly.

But that means we see them not only as they are, but at the same time as they are *not*. Though it be method, there is madness in't. The wise practitioners of every science know that a "method" can be a delusion.

Oliver O'Donovan is Regius Professor of Moral and Pastoral Theology at the University of Oxford and Canon of Chirst Church. He is the author of many books, including the 2003 Bampton Lectures under the title The Ways of Judgment *(Eerdmans, 2005). It will be reviewed in a future issue of THE ANGLICAN.*

A nineteenth-century view of Christ Church, Oxford. Reproduced with permission from the New York Public Library Digital Gallery, http://digitalgallery.nypl.org/.

They are always ready to review their methods, subject their deliveries to reality-checks, modify them as need may require. They know that whatever findings method presents them with, they must evaluate, interpret and integrate them before they can judge whether they contribute to a truthful view. A vaguely scientific civilization does not exercize that caution. A culture of non-scientists trained to look on the world as though they were always just about to embark on some experiment, wears the distorting lens of experimental method as though it were a corrective prescription. Distortion becomes the permanent condition of viewing reality.

A civilization where scientists feign madness within experimental limits and for experimental purposes quite easily becomes one where non-scientists go mad trying to live their lives in an experimental mode. To vary the example: we understand what it is for an actor to feign madness playing King Lear on stage. But what can it mean to undertake an idiot's act for life? When Lear cries, "Fool, I shall go mad!" it is Shakespeare's genius to wipe out the clean line we like to draw between the cunning wilfulness of a sane king and the helpless delusions of a mad one.

"He casts out demons by Beelzebul, the prince of demons," Jesus' contemporaries sagely observed. They were cunning people who naturally assumed a world run by the laws of cunning, where nothing could be what it seemed. Perpetual suspicion seems to offer a defence against cunning; in fact it is simply cunning reproducing itself. Suspicion plunges deeper and deeper into the madness of cunning, so that finally we know nothing about the world at all except how deceptive everything is. And so Jesus warned them that their suspicion of appearances, the sceptical habit of driving a wedge between perception and reality, was the gateway to lunacy, shattering the conditions of knowledge. "Every kingdom divided against itself is laid waste and a divided household falls." Suspicion cannot cast the demon of madness out; it can only clear the way for it to burrow more deeply in. If we are to see the devils cast out, we must believe our eyes when they show it happening.

This bears directly upon the way we think of madness, a matter on which our scientific civilisation is far removed both from Jesus and from his sceptical observers. The word "madness" itself, of course, has become one of those words (and there seem to be an inexhaustible number of them) which our prudish civilization thinks unfit for polite society. By censoring ourselves in that way we cunningly hint that whenever we speak of "madness" we are speaking of other people, not ourselves, so that we must be polite. Science, too,

tells us that there are many afflictions of the mind, very various in their causes and histories. Yet there is a common factor, a loss of purchase on reality entailing a loss of purchase on the self, and the censorship of our vocabulary therefore becomes a means by which we suppress our anxious awareness precisely of that general threat to our future selves. When we look the threat in the face, we need a simple and direct word to give voice to our fears: "O fool, I shall go mad!"

The modern suspicion declares as follows:—"Naïve antiquity believed that madness came from forces outside the sufferer; science has shown that its delusions are produced by internal malfunctions with physical roots. Madness cannot be cast out, because it never was, nor could be, external to the sufferer." Again, this is not the point of view of the working clinician. Those who engage directly in the relief of madness tend to be more modest doctrinally and more flexible conceptually. They do not cross theoretical bridges before they come to them, do not pretend to map precisely the no-man's land between external and internal, or between compulsion and self-direction. It is the point of view of a civilisation taught to look quzzically on all phenomena, as though about to conduct an investigation that never actually starts. The tactical moment of objectivity thus becomes frozen; the phenomenon become a fixed object rather than an event we interact with. The madness here becomes the patient, the patient becomes the madness. Such a civilization has, one might say, tried to cast out the demons by the prince of demons. It has adopted its own madness—its own isolation from reality—as a way of looking behind the madness of others. The ancients, on the other hand, forged their conceptualization of madness out of first-hand experience—the experience of being mad and the experience of living with those who were afflicted with madness.

Consider for a moment what is implied in thinking of madness as something to be "cast out." In the first place it affirms the integrity of the patient as a rational subject. The madness has invaded, it is "from without." In saying that, we claim the personality for its rational functioning, we identify the true self with its untroubled and collected state. Legion sits clothed and in his right mind at Jesus' feet; and although we have never seen him so before, we know that this always was the person whom we only knew imperfectly as "legion," because he was many. The concept of demon-possession is, therefore, a statement of faith—not faith in demons, who are in the end neither here nor there, but in personality, as the gift and destination of every human being. At the same time, we recognise the vulnerability of the personal subject, its exposure to invasion and self-loss. Madness is a paradigm of the whole human condition, in all its nobility, hope and peril.

Secondly, it affirms that the evil befalling the sufferer is a "force." The mystery of evil at every level, from the cancerous cells lurking in the body's organs to the lies lurking in the mind and the tyranny lurking in the state, is precisely this: how can that which is in itself mere nothingness, negation, confusion and disorder, assume a coherence in operation that imposes on us and unmakes us, parasitically destroying the truth and good order on which it rests. Evil is always adverbial; it is not a noun or an adjective. The cells in the cancer are somatic, but reproduce chaotically; the ideas that constitute the lie are intellectual, yet arranged deceptively; the loyalties and laws that support the tyranny are social, deployed oppressively. And so it is with madness: the energies of the mind that should impel it forward to rational engagement with the world fire off disorientedly, making engagement with the world difficult or impossible. This force of the disorientation is what we try to name when we pronounce the word "demon."

Look at the madness through one of its simplest manifestations, one of the most common, of which we are understandably afraid—the loss of memory. This may frighteningly disrupt our capacity to function effectively as social beings. To lose our memory is to lose our ability to call on ourself as an agent, and so to lose our capacity to act. Yet the dread with which we view this experience is itself a witness to the integrity of personality underlying it. If I cannot remember who I am or what I did, it is that same "I" which, as Augustine said, is always a great question to me, that has become a most painful and acutely urgent question. Nothing, perhaps, in the contested legacy of this House's most famous philosopher, John Locke, rings quite so false as his cheery assurance that memory-loss means simply change of person; we cannot fear it, because the person who will lack our memories will not be the *same* person as the one who now fears their loss. On the contrary, it is the same "I" that I now am that I shall then feel the lack of and have to search around for like a lost coin.

So much can be said in defence of the notion of "casting out" madness. But in Jesus' teaching a new element appears that takes us beyond casting out. To

cast out the strong man, there must be a stronger. There is another and a higher spiritual power, on which the healing and flourishing of personality hangs, and that, too, outside us, for it is God. If we learn to think of our sanity, and not only of our madness, as governed from beyond ourselves, another important point follows. Madness may not merely be suffered; it may be self-induced, by negligence or carelessness. The room swept and garnished is a room open to plunder if left unguarded. The "seven worse devils" are waiting at the door of the restored personality. Madness is a sign not merely of our nobility and vulnerability, but of our moral alienation, our failure to attend to what could make us wise. The mystical traditions of Christian morality have often interpreted moral temptation as a kind of demon-possession: gluttony, lust, avarice, depression, anger and listlessness, vanity and pride, gain purchase on the soul like predators, robbing it of its natural exercise in self-fulfilment. Only a very moralistic morality is so sure of the sheer *voluntariness* of sin, draws the line between wilful offence and helpless doting so sharply that the two can no longer be related to each other. "You are old before your time," says the Fool to Lear. How? "You should not have grown old before you were wise!"

The power that offers to *restore* us must be allowed to *protect* us. And this is the power of the word of God. "Blessed are those that hear the word of God and keep it." "Keep it," we notice, not simply in the sense of "observe it," but in a much wider range of senses. We "keep" the word of God by meditating on it, drawing inferences from it, shaping our personal habits and projects by it, looking on the world in its light, echoing it and answering it in our speech. It was a *dumb* demon that gave rise to the series of sayings on madness. The coherence of God's speech, without which we are dumb, restores and safeguards us from the disorderly chaos into which we are constantly at risk of falling.

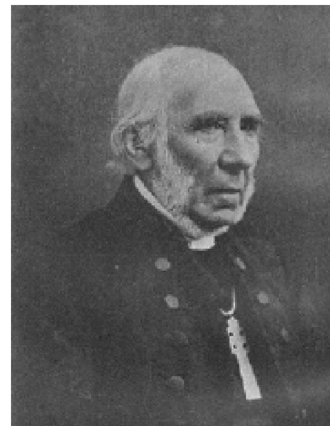
LET US RETURN to David's feigning of madness before Achish, at one level a tale of cunning, at another a story of personal disruption and distress. But the church fathers had a third way of reading it: as a parable of the incarnation of the Word of God, who took on himself in his humility our madness, offering himself to us in the simple folly of the human image. The word of God can alienate itself in images, accomplish that for which it came forth, and return to whence it came. Our first instinct is to protest that that is not what the story is about. True enough; but it may be what what-the-story-is-about is about. The story is about our madness, in all its forms an object of terror, a cause of distress. Can we believe that even our loss of ourselves is taken into the service of God's cunning? That it will serve his purposes who gives himself to us in order, self-possession and peace? The madman scrabbling at the gates is ourselves; but also a persona dramatis borne by the Word of God who came forth to share our lot with us, who will establish his sovereignty in us and affirm his unchallenged reign. If it is by the finger of God that I cast out demons, then the kingdom of God has come upon you (Luke 11:20).

The Editor's Bookshelf

By Richard J. Mammana Jr.

A SUMMER OF WORK in western Canada after college was my first introduction to the modern reputation of John Medley (1804-1892), first Bishop of Fredericton in what is now Maritime Canada. Anglicans in Saskatchewan are still aware of the heroic reputation of this pioneer bishop, and with good reason. In **Apostle to the Wilderness: Bishop John Medley and the Evolution of the Anglican Church** (Fairleigh Dickinson University Press, 2005, 246 pp.), the first full biography of Medley since 1893, Barry Craig chronicles the long and very influential episcopate of the man who was among the very first Tractarian-influenced priests to become a bishop.

On his arrival in Canada from England in 1845, Medley found a colony still composed largely of Loyalist descendants of British refugees from the American Revolution, along with a population of French Roman Catholics and growing numbers of Irish immigrants. Oxford Movement theology was less than welcome, and with this handicap Medley set about to win the colony for the Church of England through a campaign of concentrated and effective pastoral work, church building, missionary recruitment and fundraising. In order to do so, he adapted his energies at every turn to the needs of New Brunswick's people. As an architect and musician of acknowledged ability, he designed churches and wrote music to beautify worship. As a writer, he turned out a steady stream of printed sermons, addresses and charges during the course of his ministry. Most of all, he appears to have won the loyalty of the diocese through determination and pastoral devotion in difficult conditions.



John Medley, from http://anglicanhistory.org

Barry Craig compiles some remarkable statistics in this book: between 1845 and 1892, Medley consecrated 107 new churches; at 81 years of age, the bishop confirmed 400 people and traveled 2,747 miles in the course of missionary work—a comparable level of work as during his first year in the diocese. He kept up this pace for himself even during the last ten years of his life when he had the assistance of a coadjutor, reasoning that two men could do twice the amount of work as one. Medley left his diocese with a strong body of clergy organized in archdeaconries, with a large Gothic revival cathedral and with a stronger provincial footing than it had on his arrival.

Craig breaks new ground in analyzing the intellectual background of Medley's life and work in their relation to romanticism, rationalism and British imperial thought. He spends a considerable part of the book mining Medley's writings and parsing them for evidence about whether the bishop deserves the

frequently-bestowed title "Tractarian Patriarch of Atlantic Canada." In the end, Craig argues for situating Medley on the border between Tractarianism and old-fashioned High Churchmanship, a border on which missionary bishops of the American church found themselves as well; he has much in common with Jackson Kemper, Henry Whipple of Minnesota, George Washington Doane of New Jersey, and others.

This is an interesting and illuminating biography that deserves a wide audience for the light it throws on Medley's own life and also for close connections between the Episcopal Church and the Church of England in Canada throughout the nineteenth century.

Another engrossing recent title is **The Mystical Language of Icons**, by Solrunn Nes (Eerdmans, 2005, 112 pp.). Finnish-trained Norwegian iconogapher Nes explains the technique of icon painting and gives a brief summary of the history of icons in Christian doctrine and worship. The main body of the book is comprised of bright and striking photographs of her icons, each with an explanation of the person or event depicted and a short commentary on its place in Orthodox tradition.

Two particularly interesting examples of Nes' work are now in Saint Paul's Church, Bergen, Norway. Saint Paul's is a Roman Catholic church in a heavily-Lutheran country, and Nes' adaptation of Byzantine liturgical art to this congregation's needs is remarkable. She draws on motifs from thirteenth-century Italian painting in her icon-crucifix, showing versatility and skill in her chosen medium and a noteworthy blend of eastern and western elements.

Nes understands her work as particularly relevant today: "The information society we live in produces a continuous stream of intrusive and rapidly changing visual stimuli. The mass media makes it possible for images to be devoured like consumer goods. And such a continuous, cursory stream of pictures has a disturbing effect on people's minds. Orthodox iconography [by contrast] has a form which inspires serenity and a content which invites meditation. The fact that icons are now, in our time, thought worthy of consideration is, not least, due to these contemplative qualities."

Caroline A. Westerhoff's **Make All Things New** (Morehouse, 2006, 131 pp.) is beautiful for its contents in the same way that Solrunn Nes' work is beautiful to the eyes. In fourteen thoughtful and fluid essays, Westerhoff explores the themes of peace, healing and reconciliation in current events and the lived experience of Christians today as well as in scripture, prayer, poetry and literature.

At a time when "healing," "reconciliation" and "peace" have become buzzwords that roll off the tongue perhaps too easily, Westerhoff restores them to their place as vital religious principles with concrete, specific meanings. One particularly interesting essay focuses on her experience in Jerusalem in 2000 at the Dome of the Rock, not long before it was closed to non-Muslim visitors in the wake of fierce violence. "Our combined prayers rise in the holy smoke, and God, who offers multiple means of accessing the highest heaven, beams in delight," she writes. "Oh, that every street corner in Jerusalem and on earth could become that crammed-full cave at the center of the world!"

The remarkably prolific Rowan Williams examines some of the same topics in his new **Where God Happens: Discovering Christ in One Another** (New Seeds Press, 2005, 174 pp.). Drawing on the wisdom of the Desert Fathers, to whom Laurence Freeman refers in the Introduction as "monastic oddballs of an unimaginably different and ancient world," the Archbishop highlights contemporary meaning in sayings and episodes from the very beginnings of monasticism: "Certainly the desert fathers and mothers were in flight from the social systems of their day, from the conformity and religious mediocrity they found elsewhere. But they were clearly not running away from responsibility or from relationships." Rather, they entered in a more focused and determined way into their individual responsibilities by rooting themselves in prayer, asceticism and radical commitment to the teachings of Jesus Christ.

The last title on my shelf this month is the fascinating new **Faith in Their Own Color: Black Episcopalians in Antebellum New York City**, by Craig D. Townsend (Columbia University Press, 2005, 241 pp.). Townsend writes in detail and with clarity about the history of the city's African American Anglicans, focussing on Saint Philip's Church and leading figures such as Peter Williams, Alexander Crummell and Alexander Frazer.

Faith in Their Own Color paints a moving portrait of a community forged in adversity. "For the people of St. Philip's," membership in the Episcopal Church "was just as fraught with oppression, negotiation, compromise and self-pride as was asserting their rights and abilities to be Americans."

BOOK REVIEWS

By Alfred Moss and Leander S. Harding

Robert H. Gardiner and the Reunification of Worldwide Christianity in the Progressive Era, by John F. Woolverton (University of Missouri Press, 2005, 288 pages, $42.50).

THIS STUDY IS A MAJOR contribution to a greater understanding of the life and impact of Robert H. Gardiner, a significant figure in American religious, social and intellectual history. The author convincingly makes the case that Gardiner, "from 1910 to his death in 1924, more than any other person, ... kept the flame of world-wide Christian unity burning brightly." This theologically creative and influential Episcopal layman was a seminal, perhaps *the* seminal, figure in the early twentieth century Christian ecumenical movement in the English-speaking world. As the author notes, "given the clerical nature of church organizations, [the fact] that Gardiner made his mark as a layman and on an international scale is even more noteworthy." This was a remarkable achievement for a layperson in a traditionally clergy-dominated, hierarchical denomination such as the Episcopal Church in the United States at the time Gardiner lived, and it would be equally true today.

The rich historical context that shapes this study also makes it a valuable addition to historical literature on the social gospel, especially in regard to the role of Gardiner and other members of the Anglo-American elite as domestic and international Christian moralists and social reformers in the late nineteenth and early twentieth centuries. For example, the author offers a convincing, useful, and insightful interpretation of "intercessory prayer, the [doctrine of the] Incarnation, and social justice" as the "trinity of the social gospel in the [influential] Episcopal Church," pointing to these three as the keys to understanding the "strong desire among Episcopalians for unity with Christians of other traditions." Here also Gardiner was a leader and a man of influence within his own denomination and other sectors of the Christian religious community in the United States and abroad. As the author points out: "Democracy and faith for Gardiner went hand in hand. It was up to mankind to realize both. They were to influence each other, he advised, toward brotherhood, sisterhood, and practical neighborliness. In the failure to reach these goals Gardiner faulted both capital and labor in industrial America."

The author's comprehensive knowledge of Gardiner's life and thought, drawn from exhaustive research in primary sources, coupled with this volume's rich historical context, skilled analysis, and convincing interpretations, make this a rich, authoritative, and intellectually provocative study. The last half of the twentieth century was, and the first years of the twenty-first century are proving to be, a particularly dynamic period in Christian ecumenical activity, both in the United States and abroad. The publication of this study of a major figure in the early twentieth century American and international Christian ecumenical movement is timely indeed.

The Reverend Dr. Alfred A. Moss is professor of history at the University of Maryland, and a member of the boards of the Church Historical Society and the Smithsonian Institution. This is his first article for THE ANGLICAN.

Rowan Williams: An Introduction, by Rupert Shortt (Morehouse, 2003, 144 pages, $4.95).

RUPERT SHORTT IS, in the English phrase, a former pupil of Rowan Williams; he is now the Religion Editor of the *Times Literary Supplement*. He has written a good short book on Rowan Williams. Clearly a fan of his teacher, Shortt still brings out some of the criticisms of the Archbishop's positions and ecclesiastical policies. I recommend the book as a kind of *Cliff's Notes* to Rowan Williams.

The book starts with a brief biographical introduction. Shortt gives us a portrait of a spiritually precocious and intellectually gifted child who was initially raised in the pietistic Welsh Methodism of his parents. The young Williams joined the boys' choir of the local Church in Wales parish and was drawn into the Anglican orbit as so many are by the worship of God in beauty and holiness. By the time he got to Christ Church, he was known as a polymath who "seemed to have read everything" and as a very saintly person whose concern for the poor led him to host street people in his college rooms.

For a time, Williams considered a monastic vocation in the Roman Catholic Church and also contemplated becoming Eastern Orthodox. He ultimately reaffirmed his Anglican loyalty in part because of his preference for the more diffuse nature of authority in Anglicanism. Williams did remain deeply interested in Orthodox theology and wrote his doctorate on Vladimir Lossky at Oxford under A.M. Allchin. Readers looking for a quick way of understanding Williams the man will find some enlightening vignettes about his friends and mentors in this section.

The chapters in which Shortt lays out Williams' philosophical and theological positions in broad strokes are tantalizing. Shortt gives us some clues and lines for further investigation, but the job just cannot be done in the seventeen pages he gives it. The two most significant influences that Shortt brings out are the Hegelian philosophy of Gillian Rose and the mystical theology of figures such as John of the Cross and Teresa of Avila. Shortt quotes Williams as saying that "a theologian like myself knows that their failures of understanding are actually failures of praying."

Most of the chapter on theology is based on one lecture by Williams, the 2002 Raymond Williams Lecture. In this lecture Williams makes a criticism of both militant secularism and militant fundamentalism, pointing out that these two extremes are mirror images of each other. Using a complex Hegelian analysis that links thinking and loving, Williams criticizes both the tendency to come to premature skepticism or a premature certainty as moves which close rather than open conversation; they are thus decisions that foreclose a search for comprehensive truth. It is in this conversational mode *à la* Wittgenstein that one is to find the truth of theology rather than in contextless propositions. The lecture was criticized by both secularists for going too far and by some Christians for not going far enough.

Shortt's exposition of Williams' theology reads more like a glossary of terms than a narrative. Nevertheless, it does give some insight into the Archbishop's fundamental theological position and his *modus operandi*. He is deeply read in the great tradition of the Church and more widely read in both Patristics and the mystical theologians than many of his interlocutors in either the so-called "conservative" or "liberal" theological parties of today. He also has a strong commitment to a particular form of contemporary Hegelian analysis. This gives him a depth often lacking in the current scene and also ensures that his winsome and poetical writing will both fascinate and frustrate contemporary audiences. Williams has been routinely criticized for being hard to understand. His commitment to philosophical and mystical theology in the catholic mode is bound to make him especially opaque to his most able Evangelical conversation partners who are likely to be formed in an iconoclastic Barthian theology suspicious of both philosophy and mysticism.

We have in Rowan Williams a theologian respectful of the great teaching tradition of the Church, focused on the great doctrines of the Incarnation and the Trinity, committed to theology as an enterprise of the Church carried on in a spirit of prayer and repentance. Because of his commitment to a paradigm that abhors premature closure, his theology will leave open questions that have traditionally been thought closed. Systematic theologian Robert Jenson has made just this critique of Williams in a review of Williams' theological writings that appeared in the journal *Pro Ecclesia*.

Part of the interest in the thought of Rowan Williams today is bound up in what he will do as Archbishop of Canterbury to hold the communion together. On the basis of the sketch provided by Shortt, it is hard to imagine Rowan Williams signing on to contemporary theological rationales for same-sex blessings that would would take the form of a kind of conversational unilateralism. Theological traditionalists will be disappointed by his unwillingness to declare the issue of the morality of homosexual acts closed. Williams will want to keep the communion together and talking in a serious theological way. Unable to do that, he will probably think a communion that includes the Global South more capable of carrying on a faithful theological conversation and of comprehending the truth than one which is built upon the superficial liberal theology of the North. Inevitably traditionalists will feel the Archbishop has not sided with them in spite of his actions to the contrary.

The Reverend Dr. Leander S. Harding is Assistant Professor of Pastoral Theology and Head of Chapel at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. His articles have appeared in Pro Ecclesia *and* First Things*; this is his first contribution to* THE ANGLICAN.

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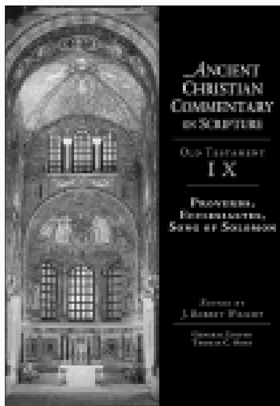

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