

# THE ANGLICAN

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His Eminence the Most Rev'd Ephraim S. Fajutagana,  
Obispo Maximo XII of the Iglesia Filipina Independiente

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## Fajutagana installed as Obispo Maximo of Iglesia Filipina Independiente

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**O**N MAY 10, 2011, delegates to the 12th Triennial General Assembly of the Iglesia Filipina Independiente (IFI) voted unanimously to elect the Most Rev'd Ephraim S. Fajutagana y Servanes, D.D., former General Secretary of the Assembly, as twelfth Obispo Maximo or Supreme Bishop of the IFI.

Supreme Bishop Fajutagana was ordained to the priesthood in 1977, after graduating from Saint Andrew's Theological Seminary, Quezon City, with a Baccalaureate in Theology degree. (Saint Andrew's is an ecumenically-oriented Episcopal institution serving both the Episcopal Church in the Philippines and the IFI). In July 2002, he was consecrated to the episco-

pate and served the Diocese of Cavite as diocesan ordinary until his election as General Secretary in May 2005.

Supreme Bishop Fajutagana succeeds the Most Rev'd Godofredo David y Juico, who held the office of Obispo Maximo from his election in 2005. The investiture and installation of Bishop Ephraim Fajutagana as Obispo Maximo XII took place on June 11, 2011, at the National Cathedral of the Holy Child, Manila.

Since 1960, the Iglesia Filipina Independiente and The Episcopal Church have enjoyed a relationship of full-communion with one another. IFI bishops have participated in the Lambeth Conference since 1964.



The Most Rev'd Ephraim S. Fajutagana y Servanes, D.D., installed as Obispo Maximo XII of the Iglesia Filipina Independiente, June 11, 2011.

Photo: Nemuel Fajutagana © 2011.

## Comments on the Tragedy of 9/11 after Ten Years

*J. Robert Wright*

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**A**S THE TENTH ANNIVERSARY of the tragedy of September 11, 2001, approaches us, I thought I should update and share some comments written by me at that time but not published. These are still reflections that I hold.

God clearly had to have a purpose for the Episcopal Church, especially for its New York diocese, and more especially for Trinity Parish and St Paul's Chapel, in the midst of the tragedy of 9/11. The structures and the dynamic vision of purpose and leadership that they evidenced from the very moment that the Towers collapsed made possible an immediate and soul-filled response that the rest of us could only admire from a distance and from the perspective of our resurrection faith. For me, as a professor at the General Seminary, perhaps a couple of miles to the north, I was profoundly grateful for the swift and informed response that Dean Ward Ewing and so many of our students exhibited in this time of trial. Not since the day that Archbishop Desmond Tutu was announced here as the winner of the Nobel Peace Prize and the lead anchors of the big three television networks all descended upon us at Chelsea Square, has this place been so galvanized for Christian witness. Our students were busily collecting relief supplies from the impromptu stations at the nearby street corners, converting our front lobby into a relief center, organizing additional prayer services daily in our chapel for crowds of people from off the streets who were wandering around in bewilderment or walking home that day because the means of public transport were not at hand. Some also were student volunteers following our Dean down to the site of Ground Zero itself, to serve in whatever way might be useful.

There is a temptation for many of us to claim some bit of heroism in such a context, but I have to confess that for me, in the face of so many people who claimed to know exactly what ought to be done on behalf of so many others who were suddenly uprooted, I concluded that the role of an activist was

not for me. I certainly gave thanks for their witness, but I concluded that I myself could best be of help by just staying out of their way, by continuing my classes on behalf of the others who for various reasons chose to stay behind, and by praying and reflecting in my own place rather than rushing to the site of the tragedy. God has different roles for each of us, and we must each do what we think we are called to do in the midst of so many sirens and crowds and in the face of such chaos, even as we try also to respect those who discern different directions for their own response.

But at Chelsea Square in the midst of a relative "calm," if such it could be called, I began to reflect on what all this might mean, even though I realized that no one could make sense of it at such an early date, indeed if ever. It would be easy for Episcopalians to see their church as the center of it all, as the God-appointed vehicles of divine redemption in the midst of the tragedy of September 11. In one very real sense, especially for Trinity Church and St Paul's Chapel, that was true, and I thank God for their witness as well as for the response of my Bishop and the rest of my church. But as an ecumenist I know that there is always more to the story than one denomination can tell, and I know that a fuller picture cannot emerge until other churches have also had the chance to share their stories as well. As the official Historiographer of the Episcopal Church, named as such by the Presiding Bishop and elected by the General Convention, I know that historians must take a longer view of things. It has well been remarked that the recording of great tragedies often begins with firsthand pieces of testimony, with eye-witness accounts, newsprint, and photographs, and I think that in many ways we are still in that first stage of recording. The next stage, of course, is the writing of memoirs (such as this) and documentaries and autobiographies, and still later biographies written by others. Works of fiction are also inevitable in such a process, and they too can be appropriate if there are responsibly written; the same can be said of pictorial accounts. Then eventually, after such raw materials

have been produced, there comes a more reflective and more fully documented period of writing of “history” properly so called, replete with facts and annotations. Only in that context are we really able to stand outside of the event itself, and to gain some perspective, and to ask what it really meant, and then to compare our own church’s witness with that of others, and thus to plan for a better future. We must be neither solipsists nor triumphalists about such matters, and we must be careful not to interpret every other event of history in the light of any one event in this world, because for Christians that sort of possessive historical exclusivism is permitted only in the ultimate light of the resurrection-event, and not from the perspective of 9/11 or any other lesser event, no matter how momentous it may seem to our own finite minds.

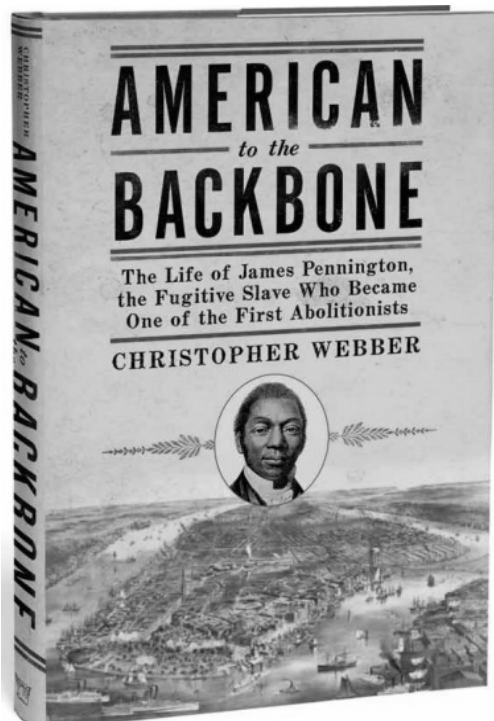
And so, from these preliminary cautions, I can honestly say that I was mightily impressed with our church’s response to 9/11, and that I believe the Episcopal Church accredited itself well. From General Seminary, from St Paul’s Chapel and Trinity Church,

from the Seamen’s Church Institute and from Bishop Sisk and the Presiding Bishop (Frank Griswold) himself, and from so many others whose stories are either known or still unknown, the Episcopal Church was really present in the midst of 9/11 — meeting the challenge in prayer and witness and service. Likewise, from the very outset, we cannot doubt that there were and have been both religious and political undertones to 9/11, and I think the greatest challenge for all of us now is to ask how we as people of faith can work to change the minds and hearts of our fellow humans of this globe so that something like that does not happen again, whether in New York or anywhere else. Our church’s understanding of the Christian faith demands that we be peacemakers, and this means that we must be organized and intentional in what we will do. We who live as Christians today must not be content merely to study the history of the past, but we must also collaborate in re-creating it for the sake of a better future. As St Augustine once said, “We are resurrection people, and Alleluia is our song.”

## Book Announcement

### *American to the Backbone*

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*American to the Backbone* is the incredible story of James Pennington, escaped slave, school teacher, Yale scholar, congregational pastor, and international leader of the antebellum abolitionist movement. Pennington served congregations in Long Island, Hartford, and Manhattan and traveled three times to England, Scotland, and the continent of Europe as an anti-slavery advocate. He was so respected by European audiences that the University of Heidelberg awarded him an honorary doctorate, making him the first person of African descent to receive such a degree. After the Civil War, he served briefly in Mississippi during reconstruction and then in Portland, Maine, and finally in Jacksonville, Florida.

The Rev’d Christopher L. Webber, D.D., is author of a wide-ranging selection of books, poetry and hymnody. A much sought-after preacher and public speaker, Webber lives with his wife in northwest Connecticut

\$29.95

Pegasus (July, 2011)

ISBN-13: 978-1-60598-175-8

## Common Words, Common Song, Common Prayer

Cody C. Unterseher

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*This editorial first appeared on the liturgical blog Pray Tell — <http://www.praytellblog.com/index.php/2011/06/25/c-w-c-s-c-p/> — on June 25, 2011. It is reprinted here, slightly amended, with kind permission of the editor of Pray Tell, Dom Anthony Ruff, OSB.*

AS MANY READERS OF *THE ANGLICAN* undoubtedly know, Roman Catholics in English-speaking nations are in the process of introducing a new translation of the Roman Missal, the “prayer book” of that church’s liturgy. In the United States, the implementation date has been set for Advent Sunday (November 27) of this year. Mass ordinary, propers, commons: all of the presidential prayers, all of the proper chants and all of the people’s acclamations have undergone a process of retranslation and will require a period of re-learning.

Highly contentious both internally and ecumenically, the new translation is a product of several years’ work by the International Committee on English in the Liturgy (ICEL), a Roman Catholic body operating on behalf of the bishops’ conferences of the English-speaking nations. While more elevated in tone than its 1970 predecessor, which was the first official English translation of the Roman Church’s liturgy approved for liturgical use, the new translation does not come close to exemplifying the poetics of (for example) our own Book of Common Prayer, or even of the hand missals that were popular among Roman Catholic laity before the Second Vatican Council. A

reported 10,000 changes made to the text by Vatican curial officials *after* it was approved by the bishops’ conferences of the English-speaking nations and presented to Pope Benedict XVI in April 2010, have not helped matters: the result is convoluted English and, at points, unintentionally questionable theology.

Ever since the liturgical reforms of the mid- to late-twentieth century, Roman Catholics and Episcopalians (as well as Christians in the Evangelical Lutheran Church in America, the United Methodist Church, the Presbyterian Church U.S.A., and several other denominations) have shared a number of common texts in the Eucharistic liturgy, mainly texts sung or recited by the entire congregation. These have included the Hymn of Praise *Gloria in excelsis*, the Creed (with slight variations), the *Sanctus*, the Memorial Acclamation “Christ has died” and the Fraction Anthem *Agnus Dei* or “Lamb of God”. These common texts, soon to be lost to Roman Catholics, were largely products of the International Consultation on English Texts (ICET), an interdenominational group that adopted some of the earlier work of ICEL while also producing common translations of other canticles and acclamations used in a number of Christian churches but not proper to the Roman liturgy. ICET eventually evolved into the English Language Liturgical Consultation (ELLC); ICEL remains a separate body.

The great gift of such common texts was their contribution to ecumenism. So notes the Rev’d David Holeton, Anglican liturgiologist and professor of liturgy at Charles University in Prague: “Both the sense of being ‘at home’ and of being ‘among friends’ are foundational paving stones on the way to Christian unity and it is the liturgy, more than anything else, that has nurtured this sense of communality.” Holeton reports that the loss of common texts “is a very raw point at the moment and has created an atmosphere of ecumenical mistrust.” He goes on to say “We have seen the fruit that has been borne since the (Second Vatican) council, and we hope that the tree that bore it has just been badly pruned and not hewn down.”<sup>1</sup>

One of the fruits of which Holeton speaks is the music with which congregations have given voice to the common texts. Many settings of the people's acclamations of the mass ordinary have been shared among Roman Catholics and other Christian bodies for a number of years, becoming deeply ingrained in congregational consciousness. In the United States, the *Community Mass* of the late Richard Proulx, as well as that composer's arrangement of Franz Schubert's *Deutsche Messe*, and David Hurd's *New Plainsong* all appear not only in *The Hymnal 1982* but in Roman Catholic hymnals as well. The *Mass of Creation* by Marty Haugen, the *Celtic Mass* of Christopher Walker, and several other settings originally composed for Roman Catholic use (and not all by Roman Catholic composers, mind you) have become standard fare in many Episcopal congregations. Until now, composers from many churches have been able to prepare settings for use across denominational lines, and publishers have been able to market to an audience beyond the confines of their particular ecclesial affiliation; such a situation prevailing not only in North America, but also in the United Kingdom.

So we all have been able to sing shared settings of the common acclamations at the core of our respective liturgies, being brought closer to one another in song by the God-given talents and cultivated stewardship of skilled composers, all without concern for other liturgical, theological and organizational issues that, sadly, still hold us apart.

But soon enough, English-speaking Roman Catholics will discover the (very) mixed blessing of their new translation.

The rest of us stand to lose not only the experience of sharing with them common texts, but also the ongoing outgrowth of musical fruits engendered by those texts. The liturgical music market is flooded at the moment with settings of the new Roman Catholic texts for the people's acclamations. "Lush," "elegant," "powerful" and "rich" are adjectives that come to my mind when sampling the audio clips of many of these settings, as posted on music publishers' websites. From my vantage point — shaped as it is by my various ministries (present and past) as an academic liturgiologist, priest-celebrant, and sometime music director — I can only feel deeply

saddened at the thought that these treasures might not continue to be shared for the common Christian good.

It would seem, however, that this need not be the final word on the matter. Under the heading "Concerning the Service of the Church" in the 1979 American Book of Common Prayer, one finds a rather interesting note of provision: "In any of the Proper Liturgies for Special Days, and in other services contained within this Book celebrated in the context of a Rite One service, the contemporary idiom may be conformed to traditional language."<sup>2</sup> This essentially pastoral proviso was framed at a time when The Episcopal Church was first moving away from "traditional language" to the "contemporary idiom," the idea being that the then-new contemporary texts would thereby be available to congregations that wished to retain traditional (*i.e.*, Rite I) language.

What has happened in the thirty-some years since is that Rite II, the "contemporary idiom" liturgy (including the ICEL/ICET/ELLC texts for the people's parts) has become the practical, if not the historical or theological, norm. Along the way, the provision from "Concerning the Service" has come to be understood and applied as working both ways. Not only have the texts of Rite II have been conformed to traditional language, but in some places the texts of Rite I have been "translated" into the contemporary idiom of Rite II. Given the unforeseen cultural, liturgical and pastoral concerns of the last thirty years, I am convinced that this *vice-versa* approach is a fair, responsible and canonically acceptable (if not rubrically explicit) application of the principle underlying the provision. The end results are, admittedly, sometimes uneven: traditional "Prayer Book English" as found in the 1979 Book of Common Prayer differs from its predecessors, as they each differed from one another, and there are no definite rules accepted by all for "translating" into or out of it. The best efforts not only change *thou*, *thee* and *thine* to *you*, *you* and *your* (or *vice-versa*), but also take into account syntactical and vocabulary differences, and respect the *Formelgut* or stock-phraseology of liturgical expression proper to each idiom. For example, the statement "Grant that we may hear your Word" in the contemporary idiom can become "Grant, we pray thee, that we might hear thy Word," or "Grant us, we beseech thee, to hear thy Word," or "Vouchsafe unto us, we beseech thee, to

hear thy Word” depending on just how traditional, archaic or complex one wishes to get.

“Translation” or movement in the other direction (traditional into modern) is similarly complex, as there is no one single “modern” English idiom even in the United States. The ICEL/ICET/ELLC common texts were not an attempt to “modernize” extant English translations, whether from the Book of Common Prayer or another source; they were fresh translations from Latin and Greek antecedents, made according to a particular set of principles. Taking already-translated traditional language English texts (such as those found in Rite I) as the basis for a modern-idiom casting would yield different results than those we have known in Rite II — and this brings me to my main point: the people’s acclamations in the Roman Missal newly translated, while differing from the ICEL/ICET/ELLC common texts, bear a striking similarity to their equivalents in the Rite I liturgy of the 1979 Book of Common Prayer — so much so, in fact, that the new musical settings of these acclamations could easily be employed (in Rite II, at least) under the pastoral principle of conforming one rite’s language to that of the other.

The Hymn of Praise *Gloria in Excelsis*, easily the most evident point of difference in the people’s acclamations between Rite I and Rite II, serves as a primary example for comparison with the new translation of the Roman Missal.

### **1979 Book of Common Prayer**

Rite I *Gloria* excerpt:

We praise thee, we bless thee,  
we worship thee,<sup>3</sup>  
we glorify thee,  
we give thanks to thee for thy great glory,  
O Lord God, heavenly King,  
God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ;  
O Lord God, Lamb of God, Son of the Father,  
that takest away the sins of the world,  
have mercy upon us.  
Thou that takes away the sins of the world,  
receive our prayer.  
Thou that sittest at the right hand of God the Father,  
have mercy upon us.

### **Newly-translated Roman Missal**

*Gloria* excerpt:

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ,  
Only Begotten Son,  
Lord God, Lamb of God,  
Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

Certainly, there are differences between these two texts; those differences can be accounted for in the process of reconciling the traditional or literal idiom with the demands of modern English. At some points, less effort is needed: in both the new Missal and the Rite I texts, the *Sanctus* begins, “Holy, holy, holy, Lord God of Hosts.” Other than the first “Hosanna in the highest” in the Missal, as contrasted with “Glory be to thee, O Lord Most High,” in Rite I, the texts are nearly the same, traditional/contemporary idiomatic differences excepted.

I want to be quite clear: I am not advocating for the adoption of the new translation of the Roman Missal in whole or substantial part by parishes, dioceses, or the General Convention of The Episcopal Church. If we are interested in texts originally produced by and for the Roman Catholic Church — as, we must admit, some provinces of the Anglican Communion are — then we would do better to follow the lead of the Church of England and the Church in Wales, and look at the linguistically (and, at points, theologically) superior texts produced by ICEL in the 1990s. What I am advocating for is a continuing tradition of shared popular texts and shared musical settings; for easy access among Episcopalians to the ritual music contributed by Roman Catholic (and other churches’) composers; and for The Episcopal Church to make the best use of the liturgical provisions

already in place in The Book of Common Prayer. If at some time in the future, the General Convention sees fit to adopt (or exclude) the texts of the popular acclamation from the new translation of the Roman Missal on a widespread basis, so be it. Until then, it seems that we can still sing common words with a common song, in a common prayer (however fractured), continuing to make good use of the best and brightest among the musical gifts of Christians everywhere.

## FROM THE EDITOR'S INBOX

### Readers Weigh In on the Revised Common Lectionary

*Gregory M. Howe and Paul B. Clayton, Jr.*

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*The following were received in response to the editorial, "The Controversial (Revised) Common Lectionary," The Anglican 40.1 (Spring 2011), 4-6.*

*From The Rev'd Canon Gregory M. Howe, Custodian of the Standard Book of Common Prayer:*

When I was appointed to be the Custodian of the Standard Book of Common Prayer, the Revised Common Lectionary had been before the Church for approximately a decade. As the creature of the General Convention, I follow the decisions of the Convention.

After nine terms in the House of Deputies, I am aware that the canonical actions of one General Convention can be undone by a successor (as the Diocese of NY tried to do). At the time of the General Convention of 2006, the Oxford University Press was ready to go with a new edition of the BCP. When they asked for guidance, I suggested printing both the RCL and the Lectionary of the BCP, 1979. Since the change-over was not scheduled to take place until 2010 that seemed to be the best solution at the time.

When the Church Publishing edition of the BCP was published, the General Convention of 2009 had acted, and there seemed no need to publish a lectionary that had already been superseded (at least until the action of a future General Convention).

## NOTES

1. As quoted in Cindy Wooden, "New Mass translation is ecumenically harmful, Anglican says," *Catholic News Service*, May 5, 2011. See <http://www.catholicnews.com/data/stories/cns/1101794.htm> (June 12, 2011).

2. *The Book of Common Prayer and Administration of the Sacraments*, etc. [1979] (New York: Church Hymnal Corporation, 1979), 14.

3. Since at least the first Book of Common Prayer (1549) "worship" has been the preferred (and particularly "English") way of translating the word *adoramus* or προσκυνούμεν in the *Gloria*. One is thus somewhat puzzled by the use of the cognate "adore" in the new Roman Missal translation, given the history behind use of the word "worship" in the *Gloria* even among Roman Catholics.

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Finally, we both know that the RCL is almost exclusively a Sunday lectionary, which makes few provisions for our major feasts, holy days and various occasions.

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*From The Rev'd Paul B. Clayton, Jr., Subscriptions Secretary for the Anglican Society, Ecumenical and Inter-faith Officer of the Diocese of New York and Rector Emeritus of St. Andrew's Church, Poughkeepsie, NY:*

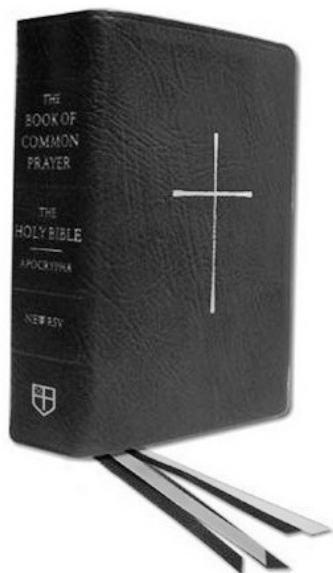
I am not particularly pleased with the RCL, and most particularly its seven Sundays in Paschaltide with no Old Testament option available in the lectionary.

I would agree emphatically with the remark of the late Canon Edward West (himself no slouch when it came to liturgics), made to me some years ago at a meeting of the Diocese of New York Ecumenical and Interfaith Commission, to the effect that although the Easter Vigil does provide for Episcopalians to hear the great Old Testament promises of the resurrection, in reality no matter how much we clergy might try to push the Easter Vigil, in actual fact only a very small minority of Episcopalians actually attend it, and therefore (said the great scribe of St. John the Divine), since the vast majority of Episcopalians attend divine



liturgy at the main liturgy on the Sundays of Paschaltide, the main Eucharist on the Sundays of Paschaltide ought ALWAYS include the Old Testament alternative reading from the BCP, with one of the two provided Epistle readings being used alternatively over a six year cycle, thus allowing that large majority of Episcopalians the opportunity to hear the Old Testament promises or types of resurrection, which are so gloriously fulfilled in Epistle and Gospel readings.

I would, therefore, argue that concentrating simply on the New Testament proclamations of the resurrection of our Lord without providing the Old Testament promises and prototypes of the resurrection represents only part of the liturgical presentation of the Gospel. I am arguing for at least the option of having available Old Testament readings in the Eucharistic lectionary for the Sundays of Paschaltide, leaving it to the incumbent to decide which two of the three provided lessons to read prior to the Gospel, as did the previous BCP lectionary. Having followed Canon West's conviction for the thirty-four years when I was Rector of St. Andrew's Church, Poughkeepsie, NY, I believe that it works well pastorally in the usual Episcopal congregation. With that option available, those who so desire to follow the RCL could continue to choose two New Testament lessons before the Gospel, while the rest of us could choose the other option. In this age of great liturgical flexibility, why make it canonically impossible to be flexible on such an option?



## A COLLECT FOR THE ANGLICAN SOCIETY

O God, who art the author of all good things in thy holy Church, work mightily in thy servants of the Anglican Society; direct and control our thoughts and deeds in loyal adherence to the heritage of our ancestors, that by our endeavors we may enhance the beauty and sincerity of thy worship; through Jesus Christ our Lord. Amen.

— The Right Reverend George A. Oldham

*There is an old joke to the effect that the reason our parishes seem empty between May and August is that Anglicans are the only Christians that God trusts to take the Summer off. Whether or not we find ourselves in church during these months of weddings and ordinations, family reunions and picnics, vacation and recreation, we remain part of the body of Christ and family of Christians, and part of various spiritual and temporal associations of our own choosing within the Church.*

*While we may take some time away from our usual practice of worship during the Summer, we remain connected with the Body of Christ through prayer. During the Summer — and throughout the year — please remember the Anglican society, its members and its mission, in your daily prayers.*

## New Julian Casserley Research and Incarnational Social Thought

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THE JULIAN CASSERLEY Research Center, reestablished in 2010 after its initial founding in 1986, introduces Internet versions of works by and about Julian Victor Langmead Casserley (1909-1978). The literary style of this forward thinking philosopher/theologian/sociologist is grounded in the classics, always insightful and often humorous. He wrote more than twenty books, most of which are accessible to non-specialists. Dr. Casserley became my theological mentor when I was a student at Seabury-Western Theological Seminary, six years before I would become Assistant Professor of Dogmatic Theology at the General Theological Seminary in 1967.

Casserley received the Baccalaureate of Arts and Associateship of King's College, and the Master of Arts, Doctor Litterarum and Fellowship of Kings College from the University of London. A parish priest in the Church of England, he subsequently held a number of academic positions: Lecturer in Sociology, University College, Exeter, England, 1947-1952; Professor of Dogmatic Theology, General Theological Seminary, 1952-1959; and Professor of Philosophical Theology, Seabury-Western Theological Seminary, 1960-1975.

Walter C. Dennis and I founded the Julian Casserley Research Center in 1986, when we were respectively Suffragan Bishop of New York and Chair of the Philosophy Department at Duquesne University. The Board of Directors consisted of us as Supervisors, and seven other members: James Carpenter (Professor of Systematic Theology, The General Theological Seminary), Winston F. Crum (Professor of Theology, Seabury-Western Theological Seminary), John Gessell (Professor Emeritus of Christian Ethics, School of Theology, University of the South), James Griffiss (Professor of Philosophical and Systematic Theology, Nashotah House), W. Frisby Hendricks, III (Rector, St. Martin's Church, Richmond), Eric Mascall (Professor Emeritus, University of London), Charles Moore (Rector, St.

Mark's Church, Philadelphia), J. H. Walgrave (Professor Emeritus, University of Louvain, Belgium).

On October 18, 1986, the Center donated unpublished manuscripts by Casserley to the Archives of the General Theological Seminary. The event was sponsored by the Catholic Clerical Union of New York and the General Theological Seminary. Edna Casserley, his widow, was present. I presented the keynote address, "The Theology of the Future: Casserley's Hope for the 21st Century." I also announced:

The Center's purpose is to encourage scholarship into Dr. Casserley's works and to make his thought more available to clergy and lay persons throughout the church. It maintains copies of all his published works, all of his known unpublished manuscripts, and some tapes of his lectures, speeches, and sermons. Complete collections of such tapes, lecture notes, and other materials are being sought from those who wish to provide them to the Center.

Another account of the founding of the Julian Casserley Research Center at the General Theological Seminary can be found in *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians*, edited by Don S. Armentrout and Robert Boak Slocum.<sup>1</sup>

During the early 1990s, when David E. Green was Director of the Library of the General Theological Seminary, the Library funded expenses for periodic conferences near Philadelphia to advance the work of the Center. Bishop Dennis and I met with Robert V. Wilshire (Dean, Cathedral of the Incarnation, Garden City, New York), Robert Moore (Rector, St. Mark's, Philadelphia), and Charles Moyer

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*The Rev'd C. Don Keyes, Ph.D., Th.D., is Professor of Philosophy at Duquesne University, Pittsburgh, Pennsylvania.*

(Rector, Church of the Good Shepherd, Rosemont, Pennsylvania). The most important result of our efforts was the publication of a book I edited in 1990 for the Toronto Studies in Theology series of the Edwin Mellen Press. It contains two of Casserley's essays, *Why Pain and Evil?* and *Theology of Man*, under the title *Evil and Evolutionary Eschatology*. My Preface identifies both essays and explains the history of events leading up to the establishment of the Center in 1986:

*Why Pain and Evil?* is a reprint of one of Casserley's earlier theological writings. This popular essay, which possibly grew out of his discussions with the sociology faculty at the University of Exeter, was published in England in 1950 and 1952. An expanded version, *Man's Pain and God's Goodness*, which I quote extensively in "Julian Casserley's Hope" (my Introduction to the book) was published in England and the United States in 1951. This gives a more detailed statement of the same argument contained in *Why Pain and Evil?*.

*Theology of Man*, probably Casserley's last work, is my edition of an unfinished and previously unpublished book. The *Precis* of the entire book (dated October 17, 1969) and two drafts of the text (c. 1969), all of which were written at Seabury-Western Theological Seminary, are now in the Casserley Archives at the General Theological Seminary.

Casserley wrote *Theology of Man* in Evanston, Illinois, during a period when I telephoned him each time I went through Chicago, but he never mentioned it. I didn't even know it existed until four years after he died. In "Julian Casserley's Hope," I explain how *Theology of Man* caused me to revise my interpretation of the problem of evil. My struggle with this manuscript started in August of 1982 when Mrs. Casserley gave it to me in Kittery, Maine. It rode with me through the rain to Pittsburgh where I tried to figure out what to do with it. That effort spawned the Julian Casserley Research Center, a network of some of Casserley's former students and others who help advance scholarship into his thought. The center was

first based at Duquesne University, but I moved it, together with the Casserley Archives, to the General Theological Seminary. *Theology of Man* and I rode the train together from Greensburg, Pennsylvania, to New York. I am told that it then lived for a while under a bed in the Rectory of the Church of the Transfiguration (Little Church Around the Corner) before it went to its new home in the Library at General.<sup>2</sup>

The Center has now returned to its original location at Duquesne University, whose Gumberg Library contains over twenty primary sources by Casserley. It is a subsidiary of Incarnational Social Thought ("IST"), an interdisciplinary, ecumenical internet research center hosted by Duquesne University.<sup>3</sup> IST seeks to identify and interpret various Western and Eastern Christian texts written after the Oxford Movement in the Anglican Church began in 1833. Such texts have formulated theories of social change based on the ontology of the first four Ecumenical Councils (325-451), Nicene Creed, Definition of Chalcedon, and Athanasian Creed, as expounded by classic Greek patristic texts. The purpose of IST is to strengthen belief in rational social change, both microcosmic and large-scale, and to work toward the elimination of injustices such as discrimination and economic exploitation. It challenges both the widespread indifference of those who ignore such problems and the eclipse of the spirit of activism. IST promotes the creation of a just society through legislation as the alternative to violent revolution, authoritarian repression, and atomistic individualism.

IST is in its early stages. It will post selections that promote social justice, including both traditional texts (some of which have not previously appeared on the Internet), and new articles by scholars who will interpret them from new perspectives like critical theory and radical orthodoxy. The Julian Casserley Research Center will post selections written by Casserley and others, which will be of interest to generally educated readers who are concerned about the bearing that Christian faith has on social responsibility today. The greatest difficulty the Center faces is securing copyright permissions. This has been slow going; nonetheless, two book chapters from Casserley's later works have been selected to initiate



Julian Victor Langmead Casserley  
(1909-1978)

the series. Casserley published these books in 1965 and 1967. The first (entitled *The Church To-day and To-morrow*) addresses the challenge of “post-Christianity,” and the second (entitled *In the Service of Man*) shows how Christians might conserve the sources of liberation that the challenge requires.

The 1965 selection has already been published. It is the concluding chapter of a short book in which Casserley looks towards the post-Christian 21st century and argues that the world will need the Church “far more desperately” than *vice-versa*. He writes in the Preface to the entire book, “I fear I have done a disgraceful thing. I have written an optimistic book. This is something that, among contemporary Anglicans, and especially in England, is *simply not done*. Of course I am very ready to apologize, but that will count for very little, because I am unable to repent.” In the final chapter, which he calls “Towards a Cautious Optimism,” he states that

Christians. . . have now experienced the full impact of the world’s hostility and indifference. We are staggered and alarmed

by the extent of it, and dumfounded by its partial success. Numerically we are drastically reduced, proportionately to the enormously increased population, and we shall probably continue in that way; perhaps with even greater numerical reductions. . . . No doubt we survive as a minority but by no means as a pitiful or contemptible minority. We die daily because of our own weakness and unworthiness, yet we live, nevertheless because God is with us. . . . Modern man relies on nothing that will not some day be taken away from him. Those who are utterly committed to the Christian faith rely in the last resort on nothing that could possibly be taken away. That is why the Church, contrary to all appearances, is stronger than the world. And that is why it is the duty of Christians to be sympathetic, compassionate, and merciful in their dealings with their estranged brethren.<sup>4</sup>

The 1967 selection will be published next. In the introductory chapter Casserley distinguishes three types of conservatism: economic, political, and cultural. He defends the third as compatible with progress toward social justice:

[T]here is a *Cultural Conservatism*, which is chiefly preoccupied with maintaining the momentum and identity of the specifically Western culture, including humane, naturalistic, scientific, aesthetic and theological elements of the profoundest significance. . . . In my judgment, this third type of conservatism is far more significant than either of the others, and it is this element of our past that can and should survive. The proper role of conservatism is not to resist change in a stubborn misunderstanding of the necessity of history, but rather to insist that all change be tactfully assimilated or wholesomely digested — the art of assimilating and digesting change is what we call politics, at all events when we use that much abused word intelligently — rather than allowed to destroy the identity of the changing society, which only survives

through such changes as become from time to time necessary.<sup>5</sup>

Because of their roots in Greek Patristic sources belonging to the undivided Christian Church, both the Center and IST are culturally conservative in Casserley's sense. This traditionalism is at once critical of theological "liberalism," is a point of departure for innovative interpretations of it in post-Christian times, and shows why social justice is obligatory at all times.

Casserley's way of thinking exemplifies those qualities. As philosophical theologian, Casserley freely crossed disciplinary, historical, and conventional conceptual boundaries. In his social theology, a typical springboard for his radical critique of the existing order is the Definition of Chalcedon, which says that Christ is both divine and human, and that these two natures are simultaneously inseparable and not confused with one another. Casserley's Christology eventually led to the following formulation of the basic position concerning the relation between Incarnation and social justice. The Incarnation of the Word (John 1:14) contains the events of salvation history reported in the Gospels. This narration and the Chalcedonian dialectic of the two natures of Christ both require social justice. His human nature includes all humankind and is therefore social. His divine nature, by becoming flesh, affirms and enhances the value of matter, including the materiality of human nature. Consequently, it is one's duty to promote the physical as well as the spiritual well being of humankind.

The challenge Casserley presents in *The Church To-day and To-morrow: The Prospect for Post-Christianity* is even more timely in 2011 than when he published it in 1965, since Western civilization is in fact collapsing and our struggle in the face of greed triumphant sometimes seems futile.

As I write, it is the day before Thanksgiving 2010. I struggle with the burning question of how to do what the Incarnation requires in our seemingly hopeless age. I find the full set of notes from the speech I gave at General in 1986 almost a quarter of a century ago. I see my quotation of a statement attributed to Casserley in about 1950: "Nothing remains except to endure the absurdities with heroic defiance to the end."

#### NOTES

1. See Don S. Armentrout and Robert Boak Slocum, eds., *An Episcopal Dictionary of the Church: A User-Friendly Reference for Episcopalians* (New York: Church Publishing Incorporated, 2000), 72.
2. J. V. Langmead Casserley, *Evil and Evolutionary Eschatology: Two Essays*, ed. and intro. by C. Don Keyes (Lewiston, New York: Edwin Mellen Press, 1990), i-ii.
3. Both the Julian Casserley Research Center and IST can be reached via the internet at [www.duq.edu/ist](http://www.duq.edu/ist). The author welcomes correspondence on the topics presented in this essay at the addresses there supplied.
4. J. V. Langmead Casserley, *The Church To-day and To-morrow: The Prospect for Post-Christianity* (London: SPCK, 1965), 102, 113-114.
5. J. V. Langmead Casserley, *In the Service of Man: Technology and the Future of Man* (Chicago: Regnery Company, 1967), 9-10.

## **“The City Preaches The Best Sermon”: The Episcopal Church and Moral Growth in Gilded Age American Fiction**

*Nicholas Birns*

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### **I.**

**W**HEN THE EPISCOPAL CHURCH is considered at all in discussions of American literature, it is seen as the epitome of the Eastern Establishment. A writer like James Fenimore Cooper, for instance, whose early associations were Quaker, became an Episcopalian at the very point where he became one of America's most laurelled authors — and also turned to a somewhat more socially conservative philosophy. But there was an important point in the later nineteenth century where the role of the church seemed not so much to constitute the Establishment but to reform and broaden it; and, in other ways, to make its very aura of tradition and prestige a vehicle for principled reform. This essay will examine this complex role of the church in two very different American realists of the Gilded Age: Edith Wharton and William Dean Howells.

In the Old New York of which Wharton so insightfully and acerbically wrote, it was automatically assumed that members of high society were Episcopalian. This was not historically inevitable: the origins of “Old New York” were in the Dutch settlers, whose families' conversions from varieties of Calvinist Reformed churches to Anglicanism may have been anything but seamless; and nonetheless, such was not the only popular course. If post-Boer-War South Africa, or post-Seven-Years-War Québec, had seen their Dutch and French populations glide into Anglicanism, the history of those lands would have been very different. But glide into Anglicanism, as the “prevalent form of worship,”<sup>1</sup> the Dutch of New York (but not so much, it seems, of New Jersey) seamlessly did, and there's no sense in Wharton's works of Episcopalianism even being associated with Englishness or Anglophilia; it is a naturally American church — albeit certainly, in the first instance, the church of the upper crust. An Episcopal church in that

milieu, was not just a place to worship but, as Carol J. Singley terms it, “a place to see and be seen, with ministers as well as parishioners courting social display and material consumption.”<sup>2</sup>

If the church, for Wharton, thus epitomized the society to which it ministered, it also, though, had the potential to address the sense of pending crisis she also felt. Many contemporary readers who feel nostalgic at Wharton's thorough evocation of the fashions and customs of a vanished city may realize how conflicted she herself felt about this world; in many ways her move to Paris — where she wrote many of her great works — was emptied by a sense of New York's ethical and cultural narrowness. Wharton may have been of the very “Jones” family that people kept up with; she may have been a scion of the Rhinelander family who owned much of what is now Greenwich Village (and played such a role in the early history of the Church of the Ascension at Fifth Avenue and Tenth Street). But she was less a facile upholder of the accustomed ways than a stringent critic of them, who had the advantage of knowing them from the outside, and also of being able to discern the good things in her background from the bad.

The consummate Episcopalian in Wharton's work is in many ways Newland Archer from *The Age of Innocence*.<sup>3</sup> Even as he is becoming engaged to May Welland, a pillar of the Establishment, in a match nearly as much a corporate transaction as a correlate of affective individualism, Archer falls in love with May's notorious, ostracized cousin, Countess Ellen

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Olenska. Ellen had disgraced herself by marrying a caddish European aristocrat and then committing infidelity after she had been treated cruelly by him. Newland and May end up getting married, at Grace Church at Tenth Street and Broadway, and the ceremony at the beginning of Book Two is described in loving and festive detail. But it is only the *beginning* of Book Two, and the ceremony as described is undercut by a terrible moral qualm. Newland is not in love with May but with Ellen; moreover, he enters into the ceremony knowing he is in love with the other woman, and thus there is a terrible moral flaw at the heart of the vows he is taking. At worst, he is profaning them; at best, making promises before God he cannot and does not intend to live up to. But this is not just a choice between two women. Countess Olenska epitomizes the bohemian and artistic values by which Archer is so tempted; he finds the absence of genuinely aesthetic perception in Old New York to be stifling and wishes he could live in a society where his reading of figures like John Ruskin and Walter Pater was routine. May, for him, cannot be the symbol of this enlarged and more responsive life.

At the end of the novel, Newland Archer has given up Ellen for May, both because Ellen does not wish to break up Newland's marriage and because Newland himself is hesitant about taking the irreversible set that would shred apart the faithful-young-man role he has so carefully assumed. If the book ended only after its immediate story concluded, this could well be — to use two phrases associated with Wharton's good (and far less commercially successful) friend, Henry James — a novel of renunciation and a tale of the un-lived life. But there is an important second act to Newland Archer's life: May proves herself a successful and compatible partner for Archer and they raise an admirable son, Dallas, who is free from all his father's inhibitions. Many have read the final scene — in which Dallas, now a young man, goes up to visit the Countess while Newland sits stoically on a bench outside, refusing to go up — as a contrast between Newland's generation, which concealed any moral or sexual irregularities and made them secret, and Dallas's, more liberal and tolerant, less determined to keep everything under wraps. What is missed, though, is that not only does Wharton not unequivocally plump for the open approach versus the secret one — she is craftier than



Edith Wharton  
(1862-1937)

that — but that she also makes clear that Dallas grew up the way he did precisely because Newland and May raised him as such. Not only did May prove a far more formidable woman than anyone might have suspected, but Newland also grew in his role as a stanchion of the Old New York he had almost left. In turn, his growth betokened the growth of an entire society:

He had been, in short, what people were beginning to call “a good citizen.” In New York, for many years past, every new movement, philanthropic, municipal or artistic, had taken account of his opinion and wanted his name. People said: “Ask Archer” when there was a question of starting the first school for crippled children, reorganising the Museum of Art, founding the Grolier Club, inaugurating the new Library, or getting up a new society of chamber music. His days were full, and they were filled decently. He supposed it was all a man ought to ask.

Something he knew he had missed: the flower of life. But he thought of it now as a thing so unattainable and improbable that to have repined would have been like despairing because one had not drawn the first prize in a lottery.<sup>4</sup>

Missing the flower of life is as poignant and bitter-sweet, if not tragic as it sounds. But we should not forget what Newland Archer achieved and gained. He had been a crucial player in building the cultural institutions of New York that made it a less hide-bound and aesthetically threadbare city, allowed for the growth of a more artistic and informed approach to life. He had sacrificed his own gratification, but his many activities had brought joy to others — most immediately his children (especially his son: the daughter is described as more conventional), but more largely to all the surrogate children who grow up in a New York he has made more an arena for grace, learning, and talent. Yes, it is a second-best life, but so always have been many virtuous ones, and that is Wharton's point.

And what of the Episcopal Church? Wharton makes clear that it has not been a bystander in this process, but continues to fulfill its role as social glue — Archer's daughter has a Grace Church wedding, just as her mother does. But it also accomplishes something more. Wharton speaks of Archer's "old friend the Bishop of New York, the ample magnificent irreplaceable Bishop, so long the pride and ornament of his diocese."<sup>5</sup> This is obviously the Rt. Rev'd Henry Codman Potter, bishop of New York from 1887 to 1908. Potter himself represents, for Wharton, both tradition and progress; he is the ecclesiastical equivalent of Theodore Roosevelt, who Wharton also explicitly links with Archer and his incomplete yet still meaningful life. Just as Roosevelt made the nation more modern and more compassionate to the disadvantaged, so did Potter take an explicit interest in social reform, working against both poverty and political corruption. Potter exemplified what his successor as Rector of Grace Church, William Reed Huntington, called "the Church-idea": a church catholic and liturgically traditional, cherishing its rich cultural legacy, yet thoroughly American and standing in solidarity with the oppressed and disinherited. The Church is not something that modern America can

outgrow; it is part of America's modernization. Wharton's implicit narrative is at least semi-progressive; but it is not secularizing.

Wharton saw the Episcopal Church as growing in her day, extending into new corners. In *Summer*,<sup>6</sup> her tragic story of thwarted young romance, a Massachusetts town long a redoubt of Congregationalism has a small but growing Episcopal component, "a little nucleus of 'church-people'" in the "sectarian wilderness."<sup>7</sup> The clergyman at Hepburn, Mr. Miles, is described officiating at "at the old white church which, by an unusual chance, happened to belong to the Episcopal communion."<sup>8</sup> The very liturgical establishment from which the New England Puritans had fled on their errand into the wilderness is encroaching back, just as the forest might reconverge on an abandoned homestead. Indeed, these two images twine when Wharton revealed that "every detail" for the degraded Massachusetts mountain-colony from which her star-crossed heroine in *Summer* derived was inspired by a talk with "the rector of the [Episcopal] church at Lenox."<sup>9</sup>

In *Summer*, religion cannot prevail against the more conventionally entrenched forces, but in another fiction, *The Mother's Recompense* (1925),<sup>10</sup> Wharton shows an awareness of the compassionate effects a truly Christian attitude can have. Dr. Arklow, the Episcopal rector, tries to counsel Kate Clephane after she has found out her daughter is being courted by the same man she, the mother, had been involved with a generation before. Instead of providing cut-and-dried moralistic maxims, Arklow takes a broader view, saying the thing in the world he is most afraid of is "sterile pain."<sup>11</sup> Arklow's first impulse is that the mother should tell her daughter — and thus presumably forestall the marriage — but he then offers a second permissible course: to keep silent as long as she vows to keep that silence perpetually. Arklow muses, "when a man has looked for nearly thirty or forty years into pretty nearly every phase of human suffering and error, as men of my cloth have to do, he comes to see that there must be adjustments. . . adjustments in the balance of evil."<sup>12</sup> Better to compromise than to succumb to sterile pain. This is not relativism or latitudinarianism, but an awareness of how sin limits human options so that an unpalatable one may yet be the most possible. Similarly, in "Expiation" (1904),<sup>13</sup> the Bishop of Ossining scorns



the risqué novels written by his niece, but, unbeknownst to him, the niece's novels end up providing the funds for the Cathedral's new chantry window. Episcopalianism stands firmly against relativism or moral heedlessness, but is willing to be flexible and not consign people to lives of futility and inertness — in short, it is willing to take a flawed solution over no solution at all.

Wharton elsewhere links this sort of generosity with a larger sense of cultural tradition that the United States was developing on its way to being a global power with an ingrained sense of identity and values. In *The Buccaneers* (1938),<sup>14</sup> Miss March corrects an English Duchess who says, "the Americans make nothing of any of our religious festivals."<sup>15</sup> As a daughter of "a clergyman of the Episcopal Church of America"<sup>16</sup> Miss March could do no less. Indeed, as America became a force in the world, the Episcopal Church became yet more important as a way to connect America and Europe, innovation and tradition. It is for this reason that the Episcopal Church makes advances in New England. With a poor reputation among the original religious pioneers of North America — as Wharton said in *The Old Maid* (1922),<sup>17</sup> Anglicans "had not come to the colonies to die for a creed but to live for a bank account" — Episcopalianism had yet developed from a religion "tinged by their success"<sup>18</sup> to a form of worship that could address the dilemmas of a more sophisticated country that did not yet totally want to lose touch with its original sense of virtue. In Wharton's time, Episcopalians stood somewhere between an etiolated Puritanism and total secularism.

In "A Little Girl's New York" (1938)<sup>19</sup> Wharton recalls the religious experiences of her youth:

Calvary Church, at the corner of Gramercy Park, was our parish church, and probably even in that day of hideous religious edifices, few less aesthetically pleasing could have been found. The service was "low," the music indifferent, and the fuliginous chancel window of the Crucifixion a horror to alienate any imaginative mind from all Episcopal forms of ritual; but the Rector, the Reverend Dr. Washburn, was a man of great learning, and possessed of a singularly beautiful voice — and I fear it was chiefly to hear Dr. Washburn read the Evening Lessons

that my father and I were so regular in our devotions. Certainly it is to Dr. Washburn that I owe the discovery of the matchless beauty of English seventeenth-century prose; and the organ-roll of Isaiah, Job, and above all, of the lament of David over the dead Absalom, always come back to me in the accents of that voice, of which I can only say that it was worthy to interpret the English Bible.<sup>20</sup>

It is hard for us to process how low the Episcopalianism of Wharton's day was, how recent has been the movement for liturgical renewal that has drawn even a broad New York City church towards what previously would have been considered the "high" end. Though Wharton does not come at ecclesiastical matters from a particularly high sense of churchmanship, the maturation of the Episcopal Church she describes is tacitly linked with a rediscovery of liturgy, and the Church's sense of historicity — clearly an advantage as America begins to take stock of its own past and future — is linked with an awareness of the need for social reform and regeneration. Even though Wharton made very clear she was brought up in the Episcopal Church and that it was there her religious sensibilities were most immediately addressed, many of Wharton's critics attribute anything religiously interesting in her work to a latent Calvinism or Catholicism, without realizing both tendencies had and still have a place in Anglicanism, as well as in their own traditions.

Wharton, for instance, could have found her Madonna imagery in Canterbury as much as in Rome.

## II.

While American writers who actually were Episcopalians often have their Anglicanism sidelined in favor of imputed Catholic or Calvinist affiliations, the obverse — American writers who are not themselves Episcopalian but who take a serious interest in the Episcopal Church — are seldom noticed. A consummate example of the latter type was Wharton's older contemporary, the great social novelist William Dean Howells (1837-1920). As a well-known chronicler of ambitious, self-made men, and as a Midwesterner who had made his way into the East to become the great lion of American letters,

Howells's interest in Episcopalianism might be expected to be connected to the Establishment and what was later termed "the corridors of power." But Howells was a realist who valued a broad social canvas, and the lives and aspirations of ordinary people were never far from his thought: he was not a writer who was overly fascinated by social position or overly fetishizing of his own success. In his neglected masterpiece, *The Landlord at Lion's Head* (1896),<sup>21</sup> Frank Whitwell, the brother of the female lead and a middle-class New Hampshire man, "had always wanted to be an Episcopalian"<sup>22</sup> — out of a desire for social combing but also one for cultural broadening and religious deepening. Howells's most resonant portrait of Episcopalianism, though, occurred in *A Hazard of New Fortunes* (1889).<sup>23</sup> This great social novel of New York literary life, and its intersections with corporate power, featured a young man attracted to Episcopalianism — but he is hardly a social climber. Conrad Dryfoos is the son of a self-made entrepreneur, a rough-hewn farmer from the Midwest, who comes east to New York to be a corporate publishing magnate, but who fundamentally retains his small-town ways. Conrad, far more assimilated into American society than his still vestigially German parents, also sees the inequalities of society in a way missed by his father, who had concentrated so much on making money and pursuing the American dream that he had not noticed any gaps in it, and finds what reformist schemes he is aware of horrifying. Conrad, though, becomes involved in social reform through his friendship with a young, upper-class but bohemian woman, Margaret Vance. But his new reformist stance has a concerted religious aspect as well. Conrad disdains the conventional preaching of the society ministers of New York, saying "the city itself is preaching the best sermon all the time."<sup>24</sup> But his discernment of this collective sermon occurs through his involvement with a brand of high-church, reformist Episcopalianism, intended by Howells to allude to the Church of the Carpenter in Boston, founded by an Episcopalian, William D. P. Bliss, with an explicitly Christian Socialist mission. In speaking of Conrad's ecclesiastical interests, his sister, Mela, says "he dresses just like a priest, and he says he is a priest," and, of the churchmanship of her brother's new creed, says "I'd about as lief go to a Catholic church myself; I don't see a bit of difference."<sup>25</sup> Con-



William Dean Howells  
(1837-1920)

rad, indeed, undergoes a type of martyrdom, and by the end of the book is proffered as a saint for our time, someone whose redemptive sacrifice lights the spiritual path for author and readers. The portrait of Conrad is Howells's response to the crisis of values in Gilded-Age America, a problem explored by most of his fellow writers, but experienced with particular depth by Howells after his radicalization in the wake of the Haymarket Riots of 1886 and, just as importantly, his reading of Tolstoy. Howells, indeed, was the American (and arguably the English-speaking) novelist most influenced by the radical Christian ideas of the post-conversion Tolstoy. Yet, strikingly, the solutions he provides are very different. Tolstoy, living in an authoritarian Russia where the Orthodox Church leadership was often compelled to act as an arm of the state, called for a thorough breaking-down of Christian postulates, a divestment of inherited assumptions that would lead to a new assessment of what should now be done, based on the example Christ offered in the Gospels.

Tolstoy's religiosity was anti-liturgical; Howells's, as glimpsed through Conrad, was interested in liturgy, far more than would the

presumably Mennonite or low-Lutheran background of his parents. America did not have a state church, and the force that stood in the way of true spirituality was less the Procurator of the Holy Synod than the Almighty Dollar. In this context, a historical awareness that in Russia would have been linked with perennial oppression in America provides the basis for a view beyond the crass dichotomy between haves and have-nots. And an elaborate liturgical practice that Tolstoy would have utterly scorned in Russia provides a place where the prayerful unfolding of style and ceremony can help engender a sense that every human soul, even those of the urban poor, is worth saving here, is also key; for Tolstoy, the common people were always the peasantry, and the world, in a sense, a microcosm of his own Yasnaya Polyana estate. Howells, originally a country boy himself, knew the city well, cherishing its vibrancy and possibility while recognizing its potential to marginalize the poor, immigrants, and political dissenters. The arena for an ecclesiastically sanctioned reformism, for Howells, was the great city, not the landed estate. Though Howells's New York was full of Irish and Chinese and Germans in a way that Wharton's, still cloistered in its Anglo-Dutch beginnings, was not, both novelists saw the battle for a worthwhile future being waged there. Other novelists such as Harold Frederic in *The Damnation of Theron Ware* (1896)<sup>26</sup> put the Catholic Church in this role. But, aside from being very ethnically marked in the US, the Catholic Church was still, far more than it is today, associated with actually operating temporal power in countries such as Austria-Hungary, and of course the temporal power of the Pope himself was only a generation in the past. Roman Catholicism had political and geostrategic implications of which the Episcopal Church, its British legacy long purged from it, no longer possessed enough to disable its promise this side of the Atlantic.

Howells and Wharton show that the Episcopal Church, far from being a passive cultural bystander concerned only with propriety and prestige, was actively involved in helping redress the imbalances of a country whose prosperity had not prepared it either to care for all its people or to be qualified to undertake its future world-leadership role. They also depict an Episcopal Church that was growing, socially confident, able to accommodate different emphases of

belief, morally aware and compassionate. Furthermore, they depict a Church where a desire for social reform was not sundered by an awareness of Church history, and illustrate how the quest for genuine social justice and for a thorough appreciation of the past could both operate as modes of moral expansion. Howells and Wharton, even as they provide a portal to a vanished age, also augur new possibilities for today's Episcopal Church.

## NOTES

1. Edith Wharton, *A Backward Glance: An Autobiography* (New York: Simon & Schuster/Touchstone, 1998), 9.
2. Carol J. Singley, *Edith Wharton: Matters of Mind and Spirit* (New York: Cambridge University Press, 1998), 93.
3. Edith Wharton, *The Age of Innocence* (New York: D. Appleton, 1920).
4. *Ibid.*, 349-350.
5. *Ibid.*, 347-348.
6. Edith Wharton, *Summer* (New York: D. Appleton, 1917).
7. *Ibid.*, 91.
8. *Ibid.*
9. Wharton, *Backward Glance*, 294.
10. Edith Wharton, *The Mother's Recompense* (New York: Scribner, 1996).
11. *Ibid.*, 212.
12. *Ibid.*, 211.
13. Edith Wharton, "Expiation," in *The New York Stories of Edith Wharton*, selected and introduced by Roxana Robinson (New York: New York Review of Books, 2007), 193-217.
14. Edith Wharton, *The Buccaneers*, completed by Marion Mainwaring (New York: Penguin, 1993).
15. *Ibid.*, 230.
16. *Ibid.*
17. Edith Wharton, *The Old Maid: The 'Fifties* (New York: Modern Library, 2003).
18. *Ibid.*, 3.
19. Edith Wharton, "A Little Girl's New York," *Harper's Magazine* (March 1938), 356-64.
20. *Ibid.*, 362.
21. William Dean Howells, *The Landlord at Lion's Head* (New York: Harper & Brothers, 1896).
22. *Ibid.*, 387.
23. William Dean Howells, *A Hazard of New Fortunes* (New York: Boni and Liverlight, 1889).
24. *Ibid.*, 209.
25. *Ibid.*
26. Harold Frederic, *The Damnation of Theron Ware* (New York: Stone & Kimball, 1896).

## So You Think You Want to be a Solitary?

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*Editor's Note: Over the past few years, it has been my privilege as editor to receive and run two articles in these pages authored by "An Anglican Solitary," who, in keeping with ancient Religious custom, asked only to be identified as such. "Faith Is All There Is" appeared in Volume 38.3 [(Summer 2009): 16-18], and "Called to Be Misfits: Vowed Religious and Solitaries in the Church" ran a year later, in Volume 39.3 [(Summer 2010): 19-21]. Early this December past (2010), I received another submission from this Solitary, dealing with questions of vocational discernment in Anglican eremitical life.*

*On April 28 of this year, I received a telephone call from the rector of the parish I serve as priest associate (when not on academic leave), informing me that this Solitary had died of a sudden heart-attack. Both I and the Solitary's survivors have agreed to run the article, lightly edited, and to disclose the Solitary's identity and commend him to our readers' prayers.*

*Brother Randall D. Horton (1952-2011) professed life vows in the Anglican Benedictine tradition as a Solitary Religious or "ecclesiastical hermit" (his preferred term) in 1998. From 2002 until his death he worked as House Manager at Fessenden House, a supportive living facility for men dealing with substance abuse and medical or psychiatric issues located in Yonkers, NY.*

*Requiescat in pace et resurgat in gloriam. Amen.*

**L**ET'S START BY DEFINING what we are talking about. A Solitary, as the term is used in The Episcopal Church, is an eremitical Religious who does not live in community and whose vows are held canonically, at present, by a bishop. In the old days, the term was "hermit," which comes, by way of French, from the Greek *erēmītēs*, meaning "living in a desert." In short, eremitical Religious, hermit and solitary all mean essentially the same

thing. (At the current time, however, the only canonically recognized term in The Episcopal Church is "Solitary.")

There are two kinds of Solitaries, canonical and informal. The only difference is that the former is recognized as such, formally, by the Church, whereas the other is not. Nothing here implies that there is any difference, necessarily, in validity between the two; though there are differences. One is recognized, the other is not; one gives up a degree of freedom to be under vow of obedience, the other does not; one receives the graces that flow from obedience, the other does not.

Two other categories of Solitary that have existed at least from the medieval period also present themselves: "hidden" and "open." A hidden Solitary wears no habit, uses no title such as "brother" or "sister," and is not publicly known to be vowed Religious at all. Only the bishop who holds his or her vows, (and the bishop who is in charge of the Committee on the Religious Life of the House of Bishops), knows who she or he is. Open Solitaries sometimes wear habits, use titles, and are publicly known.

The last distinction to be drawn is a rather sensitive one: there are people considered to be vowed Religious (Solitary or otherwise) in the Episcopal Church who are married or partnered. (Those who are associated with the charism of a traditional or recently-emerged order are often considered part of "dispersed" communities.) Most vowed Solitaries are not married, but some are. In principle, I have no problem with this at all. Unfortunately, the only canonical term to be used to describe them, "Solitary," is the same term used to describe those who are unmarried and celibate. This is unfortunate, since it essentially creates an oxymoron — not the people, but the label "married/partnered Solitary." (Personally, I don't like the term Solitary for any eremitical Religious, because it implies things that aren't necessarily true. But that is only my personal opinion.)

All that being said, if you are exploring this vocation, then read on! The following advice is certainly not intended to intimidate you, but that you might be forewarned.

1. The eremitical life is a Religious vocation. Just like any Religious vocation, there is a certain amount of discernment and formation to be done before one can even hope to live the life. And, frankly, one can't learn about the life except from those who live it. There can be no substitute for either spending time in a Religious community or closely associated with one. Saint Benedict talked about the monastic enclosure as a school of the Religious life. One goes to school to learn one's craft. So, what follows (2-6 below) applies to anyone considering a Religious vocation.

2. Your vocation, just like all others, is discerned by you and a community, not just you alone. There must be the participation of others in the process, or else you are simply self-selecting to be a Religious. No one can do that.

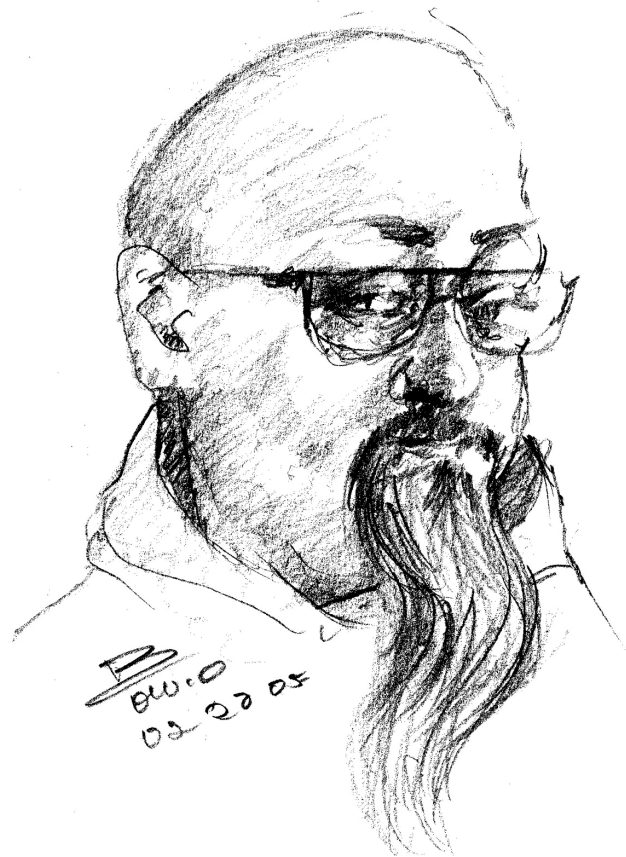
3. No one comes to vocation — ANY vocation — for the reasons they think they do. Many people think they want to be holy, or respected, or helpful to others; or else to save their souls, or “get right with God.” But sooner or later, everybody finds out the real reasons they sought Religious vocation. Sometimes people look to community for a sense of family or belonging. Sometimes people are looking for a family less dysfunctional than the one God naturally “blessed” them with. Some are subconsciously looking for power or control. Some think a Religious vocation might help them to become a priest. But whatever the underlying reasons, part of the function of a discernment period and formation — a novitiate and temporary vows — is to help discern the REAL reasons behind the vocation. And often those real reasons will be quite different from what you thought in the beginning. This is normal: this is why the discernment process takes time.

4. One warning: inability to live with others in community is not a sign of an eremitical vocation. Historically, some Religious Orders have been known to use “the hermitage” as a way to get rid of problematic, dysfunctional members of community. This is not only dishonest, but a perversion of the eremitical vocation.

5. If you are honest throughout the process, there is no such thing as failure when it comes to

discerning vocation. It is just as valuable to find out that you are NOT called to this or that, if indeed such is the case, as to find out that you ARE so called. There is nothing so sad as to confront a Religious who has been professed for years and only then discovers that she or he was never right for the vocation from the beginning. In fact, the discernment process is not supposed to find out IF you have a vocation — we all do from our baptism and confirmation onward — but to find out what that vocation truly is, even if only by a slow process of eliminating apparent options.

6. Do not fall into the trap of presuming that you have a certain vocation before the discernment process has confirmed it. Don't quit your job and give away all your possessions when you have only just received the acceptance letter to the novitiate. Far better it is to take a leave of absence than to quit when you have no idea how the process will come out — and make no mistake about it: YOU DON'T.



Brother Randall D. Horton  
(1952-2011)

7. If your expectation is that you might be called to the Solitary life, all of the above is just as true for you as for anyone else. You can't learn "monk craft" or "nun craft" apart from monks or nuns who live the life. You can't study it from books and expect to live the life. You can't learn how to live the life by reading Umberto Eco's *The Name of the Rose* or reading or watching Edith Pargeter's Brother Cadfael stories. You may be a talented icon painter and you may even be able to find your way around in a breviary, but you can't live the intensely interior spiritual life of a contemplative without years of experience and training. It's not just about buying a habit and introducing yourself as "sister" or "brother."

There is another difficulty you must face. As I wrote earlier, there is no substitute for formation in the context of others who are Religious. However, most Orders would not be likely to accept a man or woman if they knew they were forming you for a vocation that would take you out of their community. This makes perfectly good sense: novitiates are expensive to run, and it costs a Religious community a good deal of money and time-investment to train and form a Religious. But it is not impossible. Some communities will allow you to become an oblate or some form of associate. However it happens, Religious formation is, in my view, a *sine qua non* for profession as a Solitary.

These are merely thoughts that come from having been a perpetually-vowed hermit for over ten years. They are not absolutes, but merely suggestions. And they are not solely my thoughts, but suggestions that not only guided my own process, but the processes of many others.

One final observation: the process of discerning any vocation, but especially the Solitary vocation, is a lengthy one and most people never get through it. This is for good reason: if one does not have the perseverance to get through the process, one is probably not called to the vocation.

If you are looking for isolation instead of spiritual solitude, you need a therapist, not a habit, for isolation is pathological and solitude is not. If you are running away from your own reality, the last thing you need is a vocation which will plunge you into the very heart of that reality. If you are looking to avoid dealing with personal issues, including sexuality issues, you will probably not make it through the process — at least not without a whole lot of therapy — and if you do make it through the process you might injure yourself as well as others.

For all these reasons, the process is arduous and will include psychological examinations as well as background checks. Expect it and appreciate it. If you are called to the vocation, you will know it and so will the others in your discernment process.

## Reverberation

Claudia Koczka

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LIKE SEEMS TO WASH OVER ME in phases of artistic and creative urges that mostly remain stifled; unexpressed. When frustration, crisis, or stress hits me, I ache to hit it back with a paintbrush and canvas; a pencil and sketchpad; a sewing machine and fabric. I've no room for these tools in my room or in my life as it is at this moment; a long-term temporary home away from home. My hands are empty of clay, color, or cloth and the emptiness becomes an increasingly heavy burden. I'm weighed down even in my prayer life; or perhaps especially in my prayer life.

Lately my aching creative urge is to sing; I desperately need to sing, and there is no place, time, or music that allows. Though I sing every day at our chapel, it's usually not the kind of singing I need. But the other day I got a little closer to what that might be. It started with our priest, beautifully beginning the sung Eucharist service; he was in such good voice that I felt like he could be singing for me, that he could be my voice on this day. I felt my prayer, frustration, joy, stress, anger, elation, fear, pain, and praise expressed through that voice.

And then the congregation sang the *Missa Mirialis* setting from *The Hymnal 1982*. What exceptional vocal expression it allows with its long phrases, sometimes soaring, sometimes holding itself back. Finally, after weeks of carrying an empty-

handed burden, I could cry and wail my own prayer, frustration, joy, stress, anger, elation, fear, pain, and praise with my own voice, through which my breath and spirit could pour out. I desperately ached to sing that day — I needed my priest to sing for me, and I needed the *Missa Mirialis* to sing through me.

I'm not much more than an amateur musician, but I love how what is commonly called 'traditional' music in our church allows me to pray, cry, wail and praise with the full range of my voice. It saddens me to see how classical and traditional music in some church circles is looked upon with disdain, and untruthfully disparaged as the private property of the gray-haired, the wealthy, or the elite. The devaluation of traditional music is eerily disturbing, and seems easily accomplished these days when compared with the praise band in Somebody Else's Church that's full on Sunday.

Well, my church is full too. Yesterday it was full of priest and people's voices in congregational song; today it is full to bursting with one solo voice offering her gift. A beautiful soprano aria bouncing off the brick and stone and marble comes at me from all directions, and completely envelopes me. I can feel the reverberation; I can feel myself singing through her prayer, joy, and praise. And I thank God that a musical medium which affords a single voice the power to move the very walls about us is an integral part of my daily worship and prayer life.

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