

May 22, 2011

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# Retirement and Stewardship

We suspect that many of our readers have heard this more times than they care to remember: “The word *retirement* is not in the Bible.” True enough, but the principle of retirement is an important aspect of life throughout the world. Nobody could accuse Desmond Tutu of leading an inactive life, but he retired as Archbishop of Cape Town 15 years ago. This issue of TLC reflects primarily on stewardship as one discipline of retirement. Stewardship becomes our statement of what the resources in our lives will do for the Church — beginning long before our retirement and continuing, God willing, for many years after we have entered eternity.



# THE LIVING CHURCH

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The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to support and promote the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

# Dioceses Respond to Storms' Havoc

April proved to be a month of suffering and hardship for many residents throughout the South after two massive tornado cells left a path of destruction that included hundreds of dead and many more left homeless throughout a sweeping arc that extended from Mississippi all the way to Virginia.

Alabama suffered the highest number of fatalities with 236, according to the National Weather Service, which also reported at press time that 340 people remained missing and 2,219 were injured. Tuscaloosa and other parts of Alabama bore the brunt of a massive tornado that formed before sunrise April 27.

The Rt. Rev. Henry Parsley, Bishop of Alabama, brought relief supplies and pastoral care during a day-long visit to Tuscaloosa on May 2. During his visit, he delivered emergency relief funds to Christ Church, St. Mathias's, and Canterbury Chapel for use in meeting urgent needs of parishioners and members of the wider community affected by the storms.

He participated in morning worship services at Christ Church and evening services at Canterbury Chapel, the only diocesan facility known to have sustained damage from the storms, according to a report published on the diocese's website.

Later in the day the bishop visited the Spontaneous Volunteer Coordination center established in St. Mathias's parish hall. The center is being operated by Compassionate Coalition, a group of area faith-based organizations that have joined together to work with Tuscaloosa County Volunteer Organizations Active in Disaster, the Tuscaloosa County Emergency Management Agency, and the Red Cross to meet



One of the homes destroyed by a tornado in Tuscaloosa, Ala.

Dave Drachlis photo

needs countywide immediately after disasters.

Parts of Alabama were also affected during a separate tornado cell on April 16. The St. Mathias's center has processed more than 4,000 volunteers since the tornados, according to Betty Hust, a member of the St. Mathias's vestry and the Compassionate Coalition board of directors, who was quoted in the diocesan website report.

The center is fielding volunteers in response to emergency needs articulated by the Tuscaloosa Mayor's Office and has fielded chainsaw crews, triage teams that go door to door checking on the needs of residents in damaged areas, and transport crews to deliver relief supplies to the field.

Episcopal Relief & Development is supporting relief efforts in a number of Episcopal dioceses in Alabama and other areas of the South and Southeast after the two separate storm systems caused catastrophic damage and claimed nearly 400 lives across eight states. Gifts to ERD can be designated for a specific diocese, area or ministry.

It appears that tornado damage to Episcopal Church buildings is relatively minor, but many thousands of people throughout the affected areas in eight states have been rendered at least temporarily homeless. For others, it may be weeks before all public services, such as electricity and water service, are restored.

Many of the most severely affected

(Continued on page 6)





## Are you just starting out on your vocational path?

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- Are you preparing now for life's challenges?
- Need tips for dealing with stress?

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**STORMS** (from page 4)

people are typically among the poorest, particularly those who live in trailer parks, which typically suffer far more extensive damage than structures which include a permanent foundation. A number of the homeless face the daunting prospect of replacing nearly all their possessions.

In one illustration of the power behind some of the storms, some possessions, especially photographs and paper documents, have been recovered relatively intact hundreds of miles away. Enterprising internet users have created websites dedicated to helping people identify and reclaim these items.

Despite the hard times, the Rt. Rev. Larry R. Benfield, Bishop of Arkansas, found solace that in the aftermath of the springtime disasters there was evidence of new growth and the promise of long-sought healing.

"The amazing thing about this series of storms is that it has done much to bring churches together that historically have had little to do with one another," he wrote in an op-ed piece first published on the web by The Huffington Post.

Bishop Benfield wrote that the response to segregation in the South left many churches at odds with one another when the civil rights movement began. Those feelings were very slow to heal, and other issues have continued to cause division.

"But the overwhelming violence of the storms — and their lack of distinction between believer and non-believer — has served as a catalyst that encourages people of different faiths to work together," he wrote. "It will take a while before the harder theological questions are faced. ... Church leaders will have time in the future for such thoughtful reflection. For right now, there is a more immediate response, one that emphasizes that people find shelter and food, and most importantly, an assurance that that they are loved. Area churches are doing their part to make it happen."

Although the tornado that struck on April 16 caused far fewer fatalities, the loss among those affected was just as real. The Rt. Rev. Clifton Daniel III, Bishop of East Carolina, visited Bertie County on April 20 as part of a delegation of diocesan officials which also included the Rt. Rev. Santosh Marray, Bishop Assisting; the Rev. Canon Matthew Stockard, canon to the ordinary; the Very Rev. John Bonner, dean of the Albemarle Deanery; and the Rev. Joseph Cooper, priest-in-charge of St. Thomas in Windsor.

"Lives have been destroyed in ways that seem unfathomable at times," a member of the group posted on the diocesan Facebook page after the visit. "Your prayers are coveted."

*Steve Waring*

**Holy Women, Holy Men in PDF**

The Standing Commission on Liturgy and Music now offers a free PDF version of *Holy Women, Holy Men: Celebrating the Saints* (<http://bit.ly/HolyWomen-Men>).

The 797-page document, proposed as a revision of *Lesser Feasts and Fasts*, is in trial use through the end of June.

The SCLM welcomes comments on *Holy Women, Holy Men* at its weblog (<http://liturgyandmusic.wordpress.com>), through an online survey (<http://bit.ly/kRIGRo>), and through email ([sclm@episcopalchurch.org](mailto:sclm@episcopalchurch.org)).



# Bishop Robert Anderson of Minnesota Dies at Age 77

The Rt. Rev. Robert Marshall Anderson, Bishop of Minnesota from 1978 to 1993, died May 3 in Minneapolis after a long illness. He was 77.

Bishop Anderson was among the founders of the House of Prayer, Collegetown. After resigning as seventh Bishop of Minnesota, he was interim rector at Church of the Holy Spirit, Lake Forest, Ill., 1994-95, and then was an assisting bishop in the Diocese of Los Angeles, 1995-98. He returned to Church of the Holy Spirit as an associate rector, 1998-2000, and returned to Los Angeles as assisting bishop, 2001-08.

Born in Staten Island, N.Y., in 1933, he was a 1955 graduate of Colgate University and a 1961 graduate of Berkeley Divinity School at Yale.

He served in the military between college and seminary, during the Korean War. He was ordained deacon in 1961 and priest in 1962.



Anderson

After completing seminary he served several churches in Connecticut: curate of St. John's Church, Stamford, 1961-63; vicar, St. John's, E. Hampton, 1963-67; priest-in-charge, Christ Church, Middle Haddam, 1966-67, and its rector, 1967-68; and associate, St. John's, Stamford, 1968-72.

He was dean of St. Mark's Cathedral, Salt Lake City, 1972-78, and was elected bishop in Minnesota in 1978.

He is survived by his wife of 50 years, Mary Artemis Evans Ander-

son; three daughters, Martha Anderson, Elizabeth Kempe, and Catherine Gregg; a son, Thomas Robert Anderson; and eight grandchildren.

## Four Nominees in Alabama Search

The Diocese of Alabama has nominated four people, including its bishop suffragan, in the search for its 11th bishop.

The diocese's search committee asked the nominees five sets of questions that addressed such topics as vision for ministry, spiritual disciplines, church growth, and handling conflict. The questions about conflict and unity became, for some

(Continued on next page)



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**ALABAMA NOMINEES** (from previous page)  
nominees, shorthand for church debates about sexuality.

The nominees are:

- The Rev. Kenneth L. Chumbley, 57, rector, Christ Church, Springfield, Missouri. “The strife in the Episcopal Church and Anglican Communion over human sexuality has challenged the church, including my parish,” he wrote. “But we have handled the issue well. As the rector, I have sought calmly and objectively to inform people about the issues and how Scripture, reason, and tradition treat human sexuality. I have also sought to be an example of warmth and compassion to all people, regardless of sexual orientations.”

- The Rev. Clare Fischer-Davies, 55, rector, St. Martin’s Church, Providence, Rhode Island. “Congregations that say they have no conflict remind me of couples who say they never fight,” Fischer-Davies wrote. “Subterranean conflict can be far more damaging than open warfare. In my experience, often the most trouble making members of congregations talk about how much they hate conflict.”

- The Rt. Rev. John McKee Sloan, 55, Bishop Suffragan of Alabama. “The way this part of our Lord’s

Church is set up is that the will of God is not delivered from on high through the hierarchy, or reduced to a book, even a very Good Book — we work out the will of God together, learning from each other, teaching each other, trusting the Spirit of God at work in Scripture, Tradition and Reason,” Sloan wrote. “I think the form of a conversation is very often more important than the content of the conversation. It is the love of God in Jesus Christ that brings and keeps us together, and I believe the way our Lord’s followers interact should reflect that love.”

- The Rev. William C. Treadwell III, 50, rector, St. Paul’s Church, Waco, Texas. “To quote a friend of mine, ‘As a son of the south I tend to round the edges of things.’ Honestly, I find that very often this is a positive character trait and helps with the ministry of reconciliation,” Treadwell wrote. “I had the great blessing of growing up in a house with a father whose ministry was largely committed to working with churches struggling with conflict. Therefore the language of conflict resolution is my native tongue.”

The diocese set May 6 as the deadline for nominees by petition. The election is scheduled for July 16.



Creative Commons photo

## Stately Words for a Modern Couple

Wedding couples, even royal couples, at times compose their own wedding prayers. In the British tradition of royal weddings, however, it seems that Prince William and Catherine Middleton are the first to do so:

“God our Father, we thank you for our families; for the love that we share and for the joy of our marriage. In the busyness of each day keep our eyes fixed on what is real and important in life and help us to be generous with our time and love and energy. Strengthened by our union, help us to serve and comfort those who suffer. We ask this in the Spirit of Jesus Christ. Amen.”

The prayer helps sum up the prince and his bride, a Facebook-generation couple described by Archbishop Rowan Williams as “deeply unpretentious people” who steered away from an “all-singing, all-dancing extravaganza.”

They “wanted something simple and clear and also wanted something with tradition, roots and associations,” he added.

This wedding was in its essentials the same as anyone might expect in any country parish church, enhanced by Westminster Abbey’s exquisite acoustics and its musical resources. The couple chose the 1966 Series One liturgy, which closely resembles the 1662 Book of

## Besieged Nigerian Christians Need Help

The team leader at the Center for Gospel Health and Development in Jos, Nigeria, has warned that blankets, mattresses and medical care are urgently needed for victims of post-election violence in Jos.

The Ven. Noel Bewarang, a steering group member of the Anglican Communion’s Anglican Alliance, undertook a needs assessment on Easter Monday at the camps for internally displaced people at Jos East local government area. He found about 3,000 people, mostly Christians, who had been attacked in Toro, Tilden Fulani and Maga-

man Gumau in Bauchi state.

Risking his own safety to survey the affected communities, he saw homes destroyed by fire and spoke to some of the people affected by the post-election violence.

Post-election violence in Jos erupted on April 18, as the results of the presidential elections begin to indicate that President Goodluck Jonathan was ahead on the polls. The BBC has reported that Bauchi and Kaduna suffered the worst of post-election violence, in which approximately 500 people died.

*Anglican Communion News Service*



Common Prayer Liturgy, and a proposed Book of Common Prayer revision in 1928, though the bride did not undertake to “obey.”

The bride made her entrance to the magnificent tones of Hubert Parry’s “I Was Glad” (based on Psalm 112). Most of the music drew from classical favorites by Elgar, Britten and Vaughan Williams.

The sole contemporary piece was an anthem, a setting for Psalm 118 (“This is the day that the Lord has made”), by the London-born John Rutter. The work, commissioned by the Dean of Westminster, blended plain harmony and directness.

Two of the hymns, “Love Divine, All Loves Excelling” (Blaenwern), and “Guide Me, O Thou Great Redeemer,” had Welsh strains. There was a quintessential English flavoring with playing of the traditional

melody *Greensleeves* and the final hymn, “Jerusalem,” words by William Blake, which includes sentiments that don’t necessarily win acclaim by clergy of the Church of England.

The Scripture reading by the brother of the bride was a selection from Romans 12, using the New Revised Standard Version. It sounded a direct and personal note, urging the couple to “live in harmony with one another: do not be haughty, but associate with the lowly” and to “love one another with mutual affection.”

The sermon by the Bishop of London, the Rt. Rev. Richard Chartres, blended spiritual and homespun wisdom: “In a sense every wedding is a royal wedding with the bride and the groom as king and queen of creation, making a new life together so that life can flow through them

into the future. William and Catherine, you have chosen to be married in the sight of a generous God who so loved the world that he gave himself to us in the person of Jesus Christ.”

He added: “Marriage should transform, as husband and wife make one another their work of art. It is possible to transform as long as we do not harbor ambitions to reform our partner.”

London awoke to a gray morning but to everyone’s relief rain held off and the sun appeared just as the coach of the royal newlyweds approached the entrance to Buckingham Palace. About an hour later expectant crowds were treated to the spectacle of a royal kiss as the couple appeared on the balcony.

The event was surprisingly free of

(Continued on page 27)



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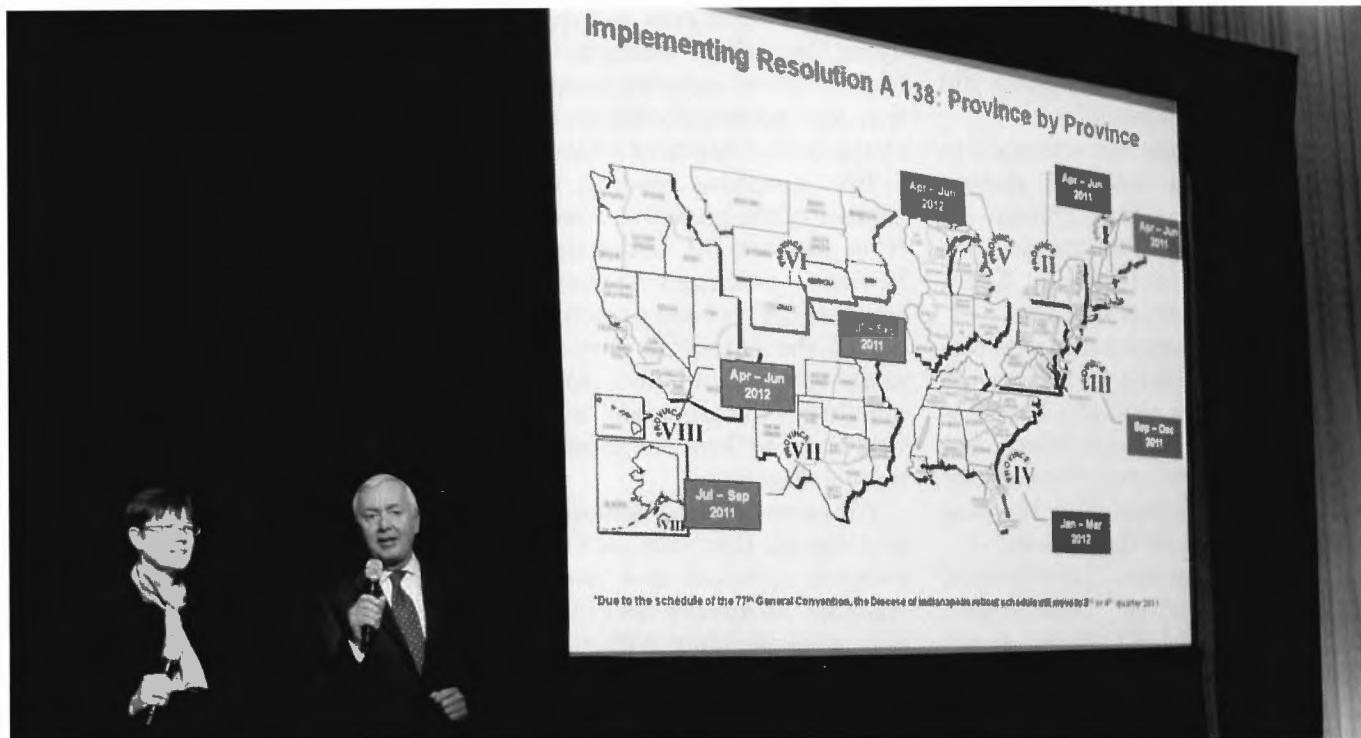
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New Hampshire	September 23 – 24		

For more information, contact Sean Scheller ([sscheller@cp.org](mailto:sscheller@cp.org), (800) 223-6602, x8357) or Stokes Liles ([sliles@cp.org](mailto:sliles@cp.org), (800) 223-6602, x6278). And check us out at [www.cpg.org/pft](http://www.cpg.org/pft)

If you’re retired, Enriching Your Retirement conferences can help.





Patricia Christensen and Michael Macdonald of the Church Pension Fund explain the implementation of the laity pension plan.

## Church Pension Group Providing Laity Benefits

A new church law will require pension benefits for all lay employees being compensated for at least 1,000 hours of work per year (slightly less than 20 hours per week). The Church Pension Group is working to inform employers of these new requirements.

Resolution A138, approved by the 76th General Convention in 2009, required all congregations and most church-affiliated institutions to be in compliance by Jan. 1, 2013, and it named the Church Pension Group as the administrator. To help parish leadership and administrators make an informed decision, the Church Pension Group has published extensive information on its website ([www.cpg.org](http://www.cpg.org)). The information includes a cost calculator for the newly required program.

Most employers are relieved when the numbers are explained in terms of per pledging unit per month, said Michael Macdonald, the Church Pension Fund's vice president of lay

pension system implementation. He said, for example, that a congregation with 175 pledging units and two eligible lay employees would experience a monthly cost increase of \$2.50 per pledging unit if no previous lay pension plan existed.

Congregations with average Sunday attendance of less than 75 persons are unlikely to have paid lay employees who qualify and therefore will not be affected by the new church law, he added. The Church Pension Fund was created in 1914 to provide for retired clergy.

Much more detailed information is available through the Church Pension Group, but in basic terms, the resolution permits employers to choose between a defined benefit pension plan, which pays out an amount based on formula beginning at retirement, or a defined contribution pension plan under which the employer agrees to contribute a specific percentage of the lay employee's base annual compensa-

tion. Under the defined benefit plan, employers are required to contribute 9 percent of the employee's compensation.

Under the defined contribution plan the employer must contribute at least 5 percent. An employee may make contributions and the employer must match those up to an additional 4 percent.

Unlike a defined benefit plan which guarantees a specific benefit based on a formula, upon retirement in a defined contribution plan the lay employee receives what has accumulated in the employee's account. Most employers choose the defined contribution pension plan for lay employees who are paid for at least 20 hours of work per week, Macdonald said.

Already there are 11,000 lay participants enrolled and in a typical year about 1,000 new employees enroll, said Patricia Christensen, assistant vice president of lay pension plans for the Church Pension



Fund. She said there has been a surge of interest as the deadline for the new law draws closer.

As an inducement to enroll early, the Church Pension Group does not require employers to begin making contributions to the lay defined contribution plan until January 2013.

Macdonald said the offer to delay payments was a practical way of “living into the spirit of the resolution.”

### Pilot Programs

Macdonald and Christensen held pilot programs in the dioceses of Alabama, Delaware and New Jersey between January and March. Macdonald said pension group officials estimate that 40 percent of eligible employers within the three dioceses attended at least one presentation.

After making a few changes, the Church Pension Group has now

broadened the rollout to dioceses in Province I and Province II, both in the northeast United States. The rollout includes personal appearances at various gatherings, interactive programs broadcast at specific times over the web, video seminars on demand and written material.

“One of the most important lessons we learned [during the pilot run in the three dioceses] was to include a brief questionnaire to determine who has eligible employees and to obtain accurate contact information for the decision-makers,” Christensen said.

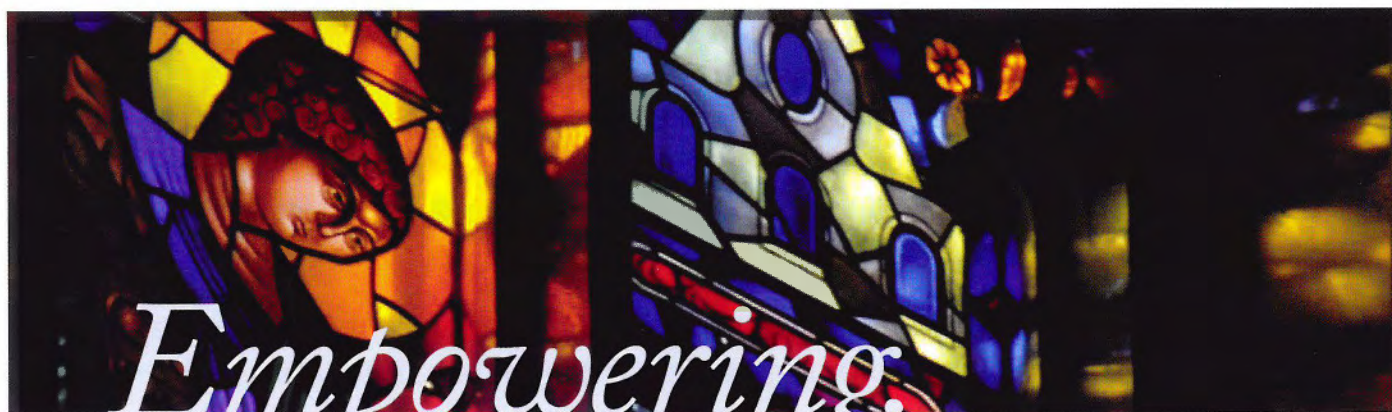
“Having the first communication come from the bishop is also helpful,” Macdonald said, adding that parish leadership does not have to wait to be contacted in order to enroll. Congregational leaders are also encouraged to participate in informational sessions.

Immanuel Church on the Green in New Castle, Del., already offered a pension plan for its lay staff and had budgeted for the cost of offering a plan through the Church Pension Group in 2011, said the Rev. John Stonesifer, interim rector.

A four-member personnel committee studied the issue and made a recommendation to the vestry at Immanuel. Barry Hutton, chairman of the personnel committee, said although he did not attend any of the diocesan-sponsored gatherings, he found the information on the Church Pension Group website to be helpful and the pension group staff responsive to email and telephone calls he initiated.

Before the pilot program in the three dioceses, members of the Church Pension Group began identifying and seeking contact with

(Continued on page 27)



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# Church Investment Group



# Offers Benefits of SCALE

By G. Jeffrey MacDonald

For years, Episcopalians have eyed the market-beating returns of large nonprofit endowments and asked a seemingly simple question: Why can't our parishes, schools and dioceses do just as well with their investments?

This year, a group of seasoned investment professionals is offering a fresh answer to that nagging question. Founders of the newly formed Church Investment Group (CIG) say small endowments can indeed boost investment performance — and in turn generate much-needed funds for ministry — by coming together for the first time under one umbrella and realizing the benefits of scale.

“It will allow all participants to have the same advantages in the marketplace that accrue to billion-dollar endowments,” said Susan Vick, chief development officer for CIG.

CIG builds on the premise that the largest endowments have outperformed over time because size matters. Having more than



\$1 billion under management opens doors to potentially lucrative opportunities that are off-limits to small players. Big endowments, such as the \$8 billion that the Church Pension Group (CPG) invests in part to fund clergy retirements, have access to leading money managers and invitation-only, private equity investments that aren't accessible to endowments worth less than \$25 million.

Such factors help explain why the CPG's Church Pension Fund has handily beaten its benchmarks, even in the darkest days of the financial crisis. In March 2009, when the Dow Jones Industrial Average bottomed out at 6547, the Church Pension Fund was still reporting an impressive 8.3 percent return over the preceding 10 years. Meanwhile, its benchmark indices for equities and fixed income were up just .2 percent over the same period.

To date, most Episcopal-affiliated institutions have had to work within stricter limitations than, say, the Church Pension Fund or Yale University's \$17 billion endowment. By one estimate, Vick said, more than 200 Episcopal organizations have endowments worth a sum total of perhaps \$6.5 billion. Yet because they invest independently, many have been hard-pressed to do more than reflect market norms — for better or worse — in their returns.

CIG aims to shake up this status quo by creating a new investing platform and making it accessible to all Episcopal-affiliated institutions as soon as late 2011 or early 2012. As a nonprofit enterprise, CIG will aggregate assets in such a way as to provide even the smallest of endowments with access to specialized asset classes, such as commercial real estate and private equity. CIG is not an arm of the Episcopal Church, and therefore does not answer to General Convention. Organizers hope the platform will attract more than \$1 billion in assets under management.

So far, interest in the CIG project has been "just incredible," according to David Pitts, chair of CIG's board of directors and former chairman of the CPG's board (and a member of The Living Church Foundation). As of press time, nine dioceses representing various regions and levels of wealth had pledged seed

money to get the project started. Vick said 11 other dioceses are in discernment about possibly pledging seed money to CIG.

"Almost everybody says, 'We want to be part of that,'" Pitts said. "But this isn't going to be for everybody. ... We're not going to be able to take money for the short run. So if people say, 'I've got \$2 million, and I'm going to need \$500,000 of it back next year,' then you'll need to keep it in something else. But if you say, 'I've got \$20 million, and I can put \$10 million [with CIG] and leave it here for five years,' that's what we want. And that's where we can help them."

One reason for the strong response, Pitts suggested,

is that institutions hard-hit by collapsing markets in 2008 and 2009 have renewed their appreciation for how markets can fluctuate — sometimes dramatically. They're eager to explore how scale-based advantages and alternative asset classes can play an important, stabilizing role in their portfolios.

"When everything's been going OK for a while, it's easy to forget that everything that goes up comes down," Pitts said. "It's

been down there for a while. People are sensitive to that, and that's probably been a catalyst for this" strong interest in CIG.

At institutions that depend on endowment income, maximizing investment returns is a familiar goal — one that's become especially important amid a gradual economic recovery. At most of the 1,100 Episcopal schools, for instance, tuition income covers only 50 to 60 percent of expenses, according to the Rev. Daniel R. Heischman, executive director of the National Association of Episcopal Schools. The rest comes from other sources, and endowment income is often a key part of the mix.

"With a tight economy, schools have not been able to raise tuitions at a level that they have in the past," Heischman said. "Because the rate of tuition increases is not keeping up with the cost of doing business as a school, that makes the other 40 or 50

(Continued on next page)

CPG's Church Pension Fund has handily beaten its benchmarks, even in the darkest days of the financial crisis.

## Benefits of SCALE



(Continued from previous page)

percent of income sources all the more important.”

Pioneers of the CIG bring a wealth of church-related and professional experience. Board members include Allen Barnett, chief of finance and operations for the Diocese of New York; Amy Domini, CEO of Domini Social Investments; and the Rt. Rev. J. Neil Alexander, Bishop of Atlanta, who will serve as CIG’s vice chair.

Founding dioceses that have pledged seed money for CIG include some with substantial assets, including New York, Massachusetts, Texas and Long Island, as well as others with smaller holdings. Entities with the most to gain might be those that have relatively small endowments and know firsthand the perennial challenges that come with being small. But organizations of every size stand to benefit by teaming up, Vick said.

“At every level of the church’s life — parishes, schools, social service agencies, global outreach, medical missions — you name it — none of it happens without dollars,” Bishop Alexander said by email. “There is no area of the church’s partnership in God’s mission that couldn’t be doing more if it had the resources. Most of that, of course, is going to come from the pockets of our faithful people each and every Sunday. But strategic investing and money management is another tool we have to strengthen the funding of our part in God’s mission.”

Indeed, the list of founding dioceses includes smaller players with high hopes for CIG. The Diocese of El Camino Real, for instance, consists of 48 parishes with collective, investable endowment assets of about \$2 million. After three months of study, the diocese’s board of trustees and finance committee voted to support the CIG concept and contribute seed money as a loan.

“Being together [in CIG] would bring greater collective financial expertise to enhance better stewardship of our funds,” Bishop Mary Gray-Reeves and the Rev. Canon Brian Nordwick said by email. “We believe it is a good opportunity to invest in our

future ministry, alongside the wider church with whom we share a common life and ministry.”

Some leaders of relatively small institutions say they’re interested to learn more about what might be possible through CIG. Tom Moore, executive director of the Society for the Increase of the Ministry, says the organization depends primarily on investment proceeds from its \$4 million endowment to generate funds for 86 seminarians. On average, each student receives about \$3,000 per year from SIM. That does not come anywhere close to covering students’ bills, Moore said, but that’s all that the organization can afford to do at this point, he added.

In investing, SIM employs a portfolio manager who charges a fee to plug SIM’s assets into actively managed mutual funds. Moore said SIM has been pleased with its manager’s performance. But, he added, higher returns would allow SIM to issue larger grants, and consequently help seminarians avoid taking on burdensome levels of debt.

“Probably if [small endowments] were aggregated, we could get a lower management fee,” Moore said. “More investments would be open to us — more investment possibilities — as would more investment help.”

CIG aims to build on a tradition of forward-looking initiatives to finance Episcopal ministries. Chief among role models is the 97-year-old Church Pension Fund. It grew assets by boldly investing in common stock during the Great Depression. In 1992, the fund again defied prevailing norms by expanding its range of investable asset classes to include not just stocks and bonds but also private equity and real estate. The result was a whopping 65 percent annualized internal rate of return on private equity holdings from 1992 through September 2006.

Today, Vick said, institutions affiliated with the Episcopal Church have an opportunity once again to be on the front edge of a significant trend. She noted how other entities, such as the Catholic Sisters of Mercy and several community foundations, have taken steps in recent years to aggregate endowments. Such steps have become important in an investing



# Gifts of God

by Patricia Swift



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environment where good information is not always enough to produce consistently superior returns.

Procedures for investing through CIG are still being developed, as are structures for honoring particular concerns of socially responsible investors. However the mechanics might ultimately shake out, Vick said, participating organizations can expect benefits beyond those appearing on quarterly statements. For example: small- and mid-sized parishes might be able to attract major gifts when would-be donors see that top money managers will oversee significant assets.

There's also the intangible benefit of knowing, in a time of theological and political tensions, that Episcopal institutions of all stripes are investing through one common vehicle to advance mission priorities.

"We think there is a healing effect in this," Vick said. "Living in financial commonality, we believe, will deepen bonds among our institutions. ... The investment group also has an element of potential for ecumenical outreach. We could envision opening the platform to our full communion partners [in other denominations]. These less material, more mission-driven pieces are also very important."

*G. Jeffrey MacDonald (gjeffreymacdonald.com) reports on religion for various national news outlets and is author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic Books, 2010).*



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## Living Well and Dying Faithfully

Christian Practices for End-of-Life Care

Edited by John Swinton and Richard Payne. Eerdmans. Pp. 287. \$25, paper.  
ISBN 978-0-8028-6339-3

Review by Andrew Goddard

Benjamin Franklin famously wrote in 1789 that “in this world nothing can be said to be certain, except death and taxes.” Esther E. Acolatse, author of this volume’s final chapter, makes the same point with the memorable phrase “like the cleaning woman, we all come to dust” (p. 250). Yet despite this certainty, death is one of the taboos of contemporary Western society. Even in churches we engage directly with the reality of death surprisingly rarely. Clergy, despite ministry to the dying and bereaved being a significant part of their calling, are generally cautious about raising the subject in other contexts.

This reticence, even fear, about speaking of death may be changing as the public sphere has to consider whether to authorize assisted suicide and euthanasia. Certainly that debate has led to increased Christian writing about ethics at the end of life and shown we need to go beyond questions of rights to explore competing understandings of death and our approach to it.

What is, however, distinctive and exciting about this volume — a collection of essays in practical theology which is the fruit of an interdisciplinary conference of experts — is that although it offers many resources for that important debate this is not its primary goal. It does not approach death in terms of the agenda set by what Pope John Paul II called our “culture of death” or simply in response to the challenges raised by our technological quest to overcome suffering and death.

It is shaped and guided instead by the beliefs, traditions and practices of the Church, many of which we rarely connect to death and dying. By so doing it succeeds in providing what the editors, in their conclusion, describe as “alternative and complementary images that will re-fund the imagination of Christian caregivers in ways that are liberating, transformative, and healing” (p. 273).

The book’s title captures many of its key features.

It is not primarily about “dying well” but about “living well” and, as a result of such living, “dying faithfully.” Although its subtitle refers to “end-of-life care,” a central theme running throughout is that it is in and through our everyday lives, particularly but not only in response to periods of both sickness and health, that

we are prepared to give, receive and live by Christian practices of care at life’s end. In particular, Christians need to recognize that “end-of-life care thus begins in the day-to-day life of the Christian community” (p. xxiv).

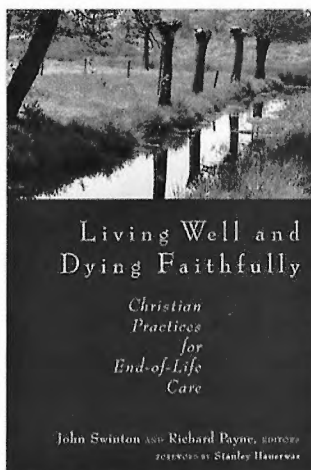
The first three chapters therefore focus on “practices of living to die well.” Here we are reminded of the need to practice the presence of God and so be spiritually formed to love God, self and others (Swinton), to learn Christian practices that enable us to embrace both lament and hope in the face of God’s judgment and mercy (Amy Plantinga Pauw), and to develop in all of life relational practices of care — such as remembering and accompanying — where love is our aim (Karen D. Scheib).

The book’s central section turns to specific “practices of faithful suffering,” with four chapters rich in theological insight, powerful stories and practical lessons, the relevance of which extend far beyond death and dying. M. Therese Lysaught reflects on the faithful witness of Chicago’s Joseph Cardinal Bernardin to explore how the sacraments and kenotic *caritas* enable us to suffer in communion with Christ. She shows that the key question is not the role of sacraments

in end-of-life care but how the sacraments shape us now, daily, so as to transform our approach to the end of life.

The chapters that follow — Allen Verhey on prayer and Swinton on lament — provide a wealth of material that will nourish any Christian and provide resources for pastors and care providers. The section ends with Tonya Armstrong focusing on practices of compassion such as hospitality, presence and listening, with a particular application to the experience of dying children.

The concluding five chapters focus on practices of healing and hope. They offer further reflections on compassion (Christina M. Puchalski), the respective roles of clergy and medics in end-of-life care (Abigail Rian Evans) and, drawing on case studies and models of spiritual assessment, the role of hope





This volume is distinctive in that it addresses a crucial and often ignored area by bringing together a breadth of writers from different Christian denominations and traditions and different areas of expertise while also having a good gender balance.

and its relation to such issues as truth-telling in the context of terminal illness (Richard Payne).

In the essay most directly relevant to wider debates about euthanasia, Daniel P. Sulmasy offers a rich philosophical and theological reflection on human dignity in which he describes us as “more than sparrows, less than the angels” and explores what we therefore mean by death with dignity. The practical meaning of such dignity is then spelled out as Acolatse wrestles with the constant tension that human individuals and cultures face between embracing and resisting death.

In any multi-author volume certain chapters will inevitably interest some readers more than others. This volume is distinctive in that it addresses a crucial and often ignored area by bringing together a breadth of writers from different Christian denominations and traditions and different areas of expertise while also having a good gender balance (seven women and five men). They offer a coherent approach through consistently high-quality theological reflections which combine intellectual insight with practical challenges and resources. They equip and encourage us not to keep silent but to share the good news — by word and practices — that we have to offer to a world where, in the words of the Book of Common Prayer, “in the midst of life we are in death.”

*The Rev. Dr. Andrew Goddard (andrewgoddard.squarespace.com) has taught at Trinity College, Bristol and Wycliffe Hall, Oxford.*

## The Vatican

Secrets and Treasures of the Holy City

By **Michael Collins**. DK. Pp. 320. \$35.

ISBN 978-0-7566-3633-3

In 1991 the National Geographic Society produced a handsome volume, *Inside the Vatican*, which has enjoyed a well-deserved popularity over the years. Full of stunning photographs, the focus of the book was the life of the Vatican that surrounded the late, and now beatified, Pope John Paul II. It served its purpose as a unique and reliable insight into a world that remains a foreign and exotic place even to most Roman Catholics.

With the passing of time and with the accession of Pope Benedict XVI, there has been room for a new popular look at the Vatican, and Michel Collins has supplied us with it. The photographs here are

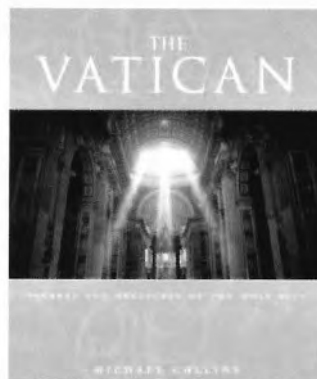
even lovelier than those in the older volume, and since Collins is a priest rather than a journalist, he has a certain edge in describing the workings of a place that can still baffle expert *vaticanistas*.

However, one must beware the subtitle: the “secrets” referred to here are not salacious

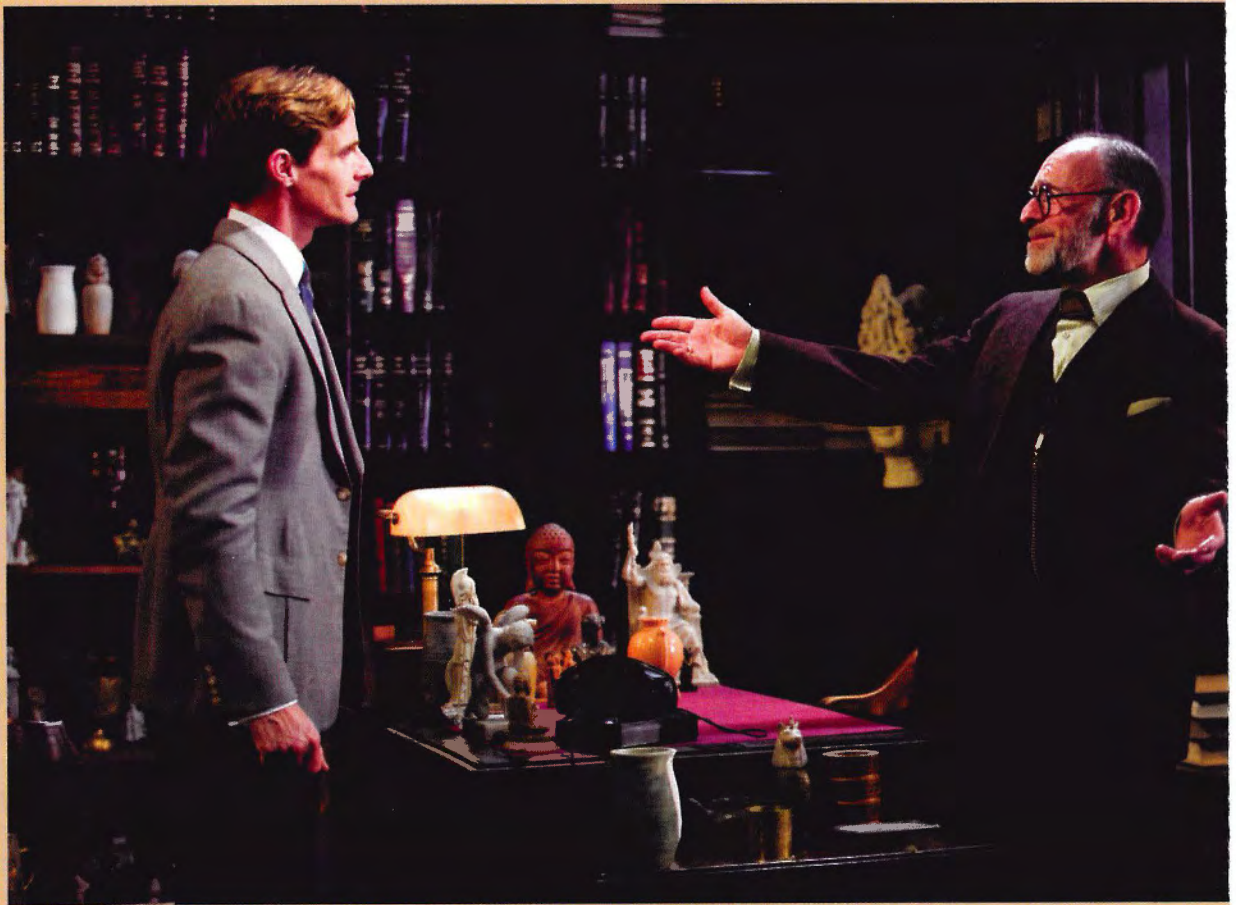
gossip or scandal, but the inevitable privacy and reticence that surround any court. Collins gives us a brief view of “a day in the life” of Pope Benedict XVI and a number of other Vatican officials and employees.

But there is only so much that one will ever know about the intimate life of leaders, especially those who are often in the public eye. At the end of the day, the Vatican — and indeed the pope himself — exist for the life of the wider Church. Whatever judgments one may make of the effectiveness of the Vatican in this regard, all those who live and work there know that, even in such ancient institutions, individuals come and go; the mission endures. As the Romans themselves, who have a remarkably laid-back view of the papacy, like to say, “One pope dies, we elect another.”

*(The Very Rev.) Peter Eaton  
Saint John's Cathedral  
Denver, Colorado*







# Psychoanalyze This

By Retta Blaney

Sigmund Freud waits excitedly in his book-lined London office, eager for his visitor to arrive. He's geared up for a different kind of analysis today, the chance to tear to shreds the faith of his guest, an on-the-rise Oxford professor named C.S. Lewis. But the atheist father of psychoanalysis soon learns the Christian convert can hold his own just fine in their fast-paced debates about the existence of God, the joy of love, the purpose of sex and the meaning of life.

Did these two influential thinkers of the 20th century ever really meet? Probably not, says Mar St. Germain, the man who has brought them together now in *Freud's Last Session*, an Off-Broadway hit that has become the longest-running play of the season. This success follows its world premiere in June 2009 at Massachusetts's Barrington Stage Company, where it was extended twice and brought back by popular demand for two subsequent encore engagements. It holds the record as the longest-running play in Barrington Stage's history.

"People said, 'It's not a good idea. Who's going to see it?'" St. Germain said. The 56-year-old playwright, dressed in jeans, a navy shirt and gray tweed sports jacket, has come to his producer's Times Square office on a sunny spring afternoon to discuss the play that has turned conventional theatre wisdom on its head.

"Producers said it will never run a day in New York: 'A play that involves God and is a serious play? The press will kill you.'"

Naysayers were wrong on that one. Reviews have been good and audiences are spreading the news. One producer found that 80 percent came because of word-of-mouth. Still, the show's producers aren't taking any chances, run



Kevin Sprague photo

ning catchy newspaper ads like “Woody Allen had a session with Freud” and others that name Barbara Walters and Alec Baldwin.

The playwright in St. Germain saw the possibility for a juicy new play while reading Harvard professor Armand M. Nicholi Jr.’s best-selling book *The Question of God: C.S. Lewis and Sigmund Freud Debate God, Love, Sex, and the Meaning of Life*, which mentioned that a young Oxford professor visited Freud at the start of World War II after Freud had settled in London to escape the Nazis. St. Germain’s creative speculation that it could have been Lewis makes for dramatic and witty entertainment.

“I knew right away that it had to be a play,” he said. “The two of them were such extreme opposites. It was a fun thing to do dramatically.”

He secured permission from Nicholi and went to work.

“I thought it wouldn’t be that tough to research,” he said, but found that while he could distinguish the two men’s philosophies easily enough, getting to the heart of them as people was going to take time. He spent two years reading biographies, then wrote the 75-minute, two-character play in three months.

St. Germain says he’s surprised “in a way” by the show’s reception, although he did sense its possibilities when, in its developmental stage, readings began drawing packed houses. Then and in its early performances the playwright paid careful attention to audience reactions and then expanded or condensed the arguments in his rewrites.

“I didn’t want to create icons,” he said. “You’re dealing with two geniuses, so the level of conversation is elegant, but they must be human. We have to get to know them as people.”

Still, a discussion of religion could really bomb theatrically without the right ingredients. St. Germain has that in his actors, both of whom have been with the show from the beginning — Mark H. Dold as Lewis and Martin Rayner as Freud — and in director Tyler Marchant. Brian Prather’s outstanding set creates the atmosphere — Freud’s book- and artifact-filled London study, with its dark furniture, Victorian lamps, Oriental rugs and, oh, yes, that infamous therapeutic couch.

*Freud’s Last Session* is set on Sept. 3, 1939, the day England entered the war against Germany. Freud, dying of oral cancer, would have been 83 and Lewis 41. (Freud died of doctor-assisted suicide less than three weeks later.) The two men interrupt their discussions frequently to listen to (authentic) BBC reports on Hitler’s aggression in Poland, which certainly give credence to Freud’s claim that the notion of a loving God is “an insidious lie.”

But Lewis holds his own, and even turns the psychiatric table on Freud. Pointing to the assortment of figurines on

the doctor’s desk, Lewis asks, “What do you call a man whose desk is dominated by gods and goddesses?” Freud quickly replies, “A collector.”

It is that kind of fast-paced exchange and St. Germain’s balanced theological arguments that keep the play from falling into preachiness or dogmatism.

“I did a lot of whittling down to get the delicate balance,” he says. “I was trying to present ideas in a way that was theatrical and not didactic.”

St. Germain is used to finding that balance. Besides several straight plays, he’s also co-written musicals and has solid TV credits, including that of writer and creative consultant for *The Cosby Show*. He directed and co-produced the documentary *My Dog: An Unconditional Love Story*, featuring Richard Gere, Glenn Close, Isaac Mizrahi, Edward Albee and many others, and wrote the children’s book

*Three Cups*. His newest play, *The Best of Enemies*, is about the friendship between black activist Ann Atwater and ex-Klansman C.P. Ellis. It will premiere at the Barrington Stage Company in July.

The opening of the new play will keep St. Germain from attending the Lewis Institute’s reading of *Freud’s Last Session* this summer at Oxford University. But he’ll have other opportunities to see his little-engine-that-could play in other locales as touring companies launch productions in Los Angeles, Chicago, Pitts-

burgh, Mexico City and Rio. And the Off-Broadway run continues at the Marjorie S. Deane Little Theater. St. Germain thinks it’s filling an unmet need.

“It’s unlike anything in New York,” he says. “People like to be challenged to think about their beliefs. It’s not something they do everyday. It’s usually an event or a crisis that makes you examine your beliefs.”

Asked why Lewis’s work has remained popular while Freud’s has fallen out of favor, St. Germain pauses before answering. He thinks many people first discover Lewis through the *Chronicles of Narnia* and are then compelled to search out more of his work.

“I never felt Lewis was didactic,” he says. “It always seemed like he’s writing to you like writing to a friend. People identify with him. His writing is accessible.”

Both men became accessible to St. Germain as they came to life while he was writing.

“I listened to them,” he says. “They were certainly good company. They were constantly thinking and talking about things that were important.” ■

*Retta Blaney* ([uponthesacredstage.blogspot.com](http://uponthesacredstage.blogspot.com)) is the author of *Working on the Inside: The Spiritual Life Through the Eyes of Actors*, which features interviews with *Kristin Chenoweth*, *Edward Herrmann*, *Liam Neeson*, *Phylicia Rashad*, *Vanessa Williams* and many others.

“It’s usually an event or a crisis that makes you examine your beliefs.”





# Growing Old TOGETHER

My maternal grandfather, William Watson, was a man of steel will and mostly unexpressed emotions. I remember how much I enjoyed visiting him at the grocers' warehouse where he worked, which smelled exotic and featured miles of labyrinthine roller-conveyers. I remember my confusion and sympathy when he cried at his kitchen table — the result of quitting his decades-long smoking habit so soon after he had retired.

When my maternal grandmother was hospitalized suddenly in 1969, my grandfather came to live with us, at my parents' invitation. I rode along for his trip into the farther suburbs of Baton Rouge, Louisiana. "I'm never coming back here," he said flatly as he walked out of his small, lovely old wooden home.

He sounded overly grim that night, but he was right. My grandmother died during her hospital stay, and my grandfather lived with us the rest of his days, until the spring of 1977, when I finished high school.

Why am I thinking of my grandfather, more than 30 years after his death? One of the most unsettling facts of health care in the United States is that a massive age cohort of baby boomers has begun its slow and steady march into eternity. As baby boomers linger into ever-longer lifespans, and succeeding generations carry more financial burdens, we hear much more about allocating health care. This is not a question of taking sides in politics. I am no more inclined to assume altruism by health-insurance actuaries than by government administrators.

My fellow baby boomers, for their part, sometimes echo our parents' refrain of not wanting to burden anyone. Some still seem to give credence, even into their retirement years, to the sentiments of a youth cult: "Live fast, die young, and make a good-looking corpse"; "Hope I die before I get old"; "I do not want to live on a machine."

I wonder where we may be heading culturally. How much have we accepted popular assumptions about a

vaguely defined quality of life trumping other criteria? How often, under the widening influence of Moralistic Therapeutic Deism, do we speak of dying as the ultimate amusement-park ride, ending in sunshine, rainbows and lollipops for all? How readily do we entertain notions that hastening a terminally ill person's death is compassionate or humane?

Francis Schaeffer and C. Everett Koop — in their book *Whatever Happened to the Human Race?* — predicted that euthanasia and infanticide could someday be as widespread as abortion. P.D. James explored similar territory in her dystopian novel *The Children of Men*, in which soldiers load older people onto barges, strap them into chairs and sink the barges in the English Channel. James depicted this method emerging as a government-imposed tidier alternative to old people jumping off cliffs together, which left a bloody mess that someone had to clean up.

As a 51-year-old baby boomer who is married but childless, I wonder more often than I would like about how high in the queue I would be if my fellow citizens began responding to news of euthanasia with a shrug rather than a shudder.

But then I remember another detail from my formative years in Louisiana. For a number of years I volunteered to deliver meals to shut-ins. Each week I picked up the meals from a daycare center for the elderly that met in a Presbyterian church's community room. People sat at card tables engaged in friendly conversations or board games as they drank coffee. In this room people were not waiting to die, but were facing their changing lives together, with good humor and a sense of community.

It was a place I never dreaded visiting, and its location in a church annex made perfect sense.

*Douglas LeBlanc*





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OUR UNITY IN CHRIST  
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# Building on a Solid FOUNDATION



By Ian Ernest

Six of the seven dioceses of the Province of the Indian Ocean, because of their geographical location, permanently face the risk of devastation or destruction by cyclones. Like our islands, and because of its comprehensive nature, the Anglican Communion is always at risk of devastation or destruction. People throughout our province, islanders in this part of the world, have challenged these cyclonic threats with vigor, wisdom and a renewed sense of hope.

My native island of Mauritius was brought to its knees in 1960 after the passage of Carol, one of the deadliest cyclones ever recorded. Severe gusts of wind crushed down our most essential infrastructures and thousands of Mauritians became homeless overnight. It was unthinkable that, as a nation, we could grow out of this experience stronger and capable

of giving ourselves new life and hope and meaning.

Today, as one of the leading African nations, we have overcome risky situations by our constant willingness to construct our lives on new foundations. These foundations have been built and secured because we have been willing to challenge the threats of nature. We would not have escaped destruction if we had unintelligently ignored them. So, with a sense of pride and patriotic zeal, we seriously set ourselves to start anew, by accepting what we learned from those realities.

We find ourselves in a period of Communion history when dark clouds, like the ones prevailing under cyclonic conditions, brood over the church. There is an urgency for all the stakeholders of this Communion to deal with the stranger within ourselves. This will sustain us in the next step, which requires us to embrace the stranger in the other. The stranger is Christ incarnate in the knitting of the Anglican Communion tapestry.

Christ will meet us on our way to Emmaus, whereby transformation may be experienced. This way of “Emmaus theology” will help us look beyond our structures, which at times limit the scope of collaborative unity. The structural nature of our polity at the provincial level tends to affirm

one’s own identity and prevents the whole from being prominent in the part. It is imperative to shift from this particular structural mode to one that is all-embracing and relational. We are called, as Richard Hooker reminds us, “to hold together each to serve each other’s good, and all to prefer the good of the whole before whatsoever their own particular.”

The challenge now is to discover what is needed to foster such a mentality in the Communion. The Communion is another jar of clay, as expressed by St. Paul to the Corinthians (2 Cor. 4:7-10), holding a treasure which shows that the all-surpassing power is from God. We cannot afford today to supersede this power on our own. This is a time when we are hard-pressed, perplexed, struck down; but are we not imbued with the life of Jesus that gives life to our mortal bodies? Life is at work within us, so there is a need to bring restoration and renewal. With a desire to be more relational, yet structural, and to be faithful to the spirit of the Windsor Report, we have to mold ourselves as “ambassadors of reconciliation” if we wish to bring the Good News of God to the *agora*, to the alienated world, to the alienated Church.

I am firmly convinced that the proposed Anglican Covenant is crucial to maintain a worldwide communion of



churches. It will help our Communion engage in a process of mutual consultation leading to a consensus on the basics of faith and order necessary to maintain communion. It will discourage churches from making radical innovations in a unilateral fashion.

The Covenant, as we assess it, is a comprehensive strategy which places on local churches the charge to decide whether they shall or shall not be a component of the Communion. The Instruments of Unity and the distinct elements of Anglican faith and practice, as expressed in the Chicago-Lambeth Quadrilateral, have been unable by themselves to hold the Communion together. So, our distinctness as Anglicans needs a new consensus of faith and agreement which will act as an authority as we face theological disputes and try to hold together the various provinces.

We cannot afford to sacrifice global communion in favor of the decisions of local churches. This would lead to an intensification of the momentum toward schism. As we see today, some established provinces of the West are deeply influenced by the philosophy of pluralism and the theory that generates it. But as we analyze it closely, we have difficulty understanding the scope of tolerance that it conveys, according to which the Covenant is seen as exclusive, and on that count as endangering an authentic expression of apostolic faith. On the contrary, the Anglican Covenant enables us to build a consensus and a confidence about the essentials of Christian faith, an imperative for the life and order of the worldwide Church.

The adoption of an Anglican Covenant gives us an opportunity to renew our commitment to apostolic basics and to develop a suitably Christian and Anglican process for engaging and settling debates about the common boundaries of faith and order. Tolerance within such a framework is possible as church life is justly determined on mutually agreed

principles. This will help us to discourage unilateral imposition and diminish the extension of a western cultural hegemony.

As the past is our teacher, the Mauritian experience of Cyclone Carol is one of transformation. The shattered houses made of wood and corrugated iron sheets have been replaced by

concrete buildings. The Covenant is a concrete way by which we can consolidate our life as a Communion. ■

*The Most Rev. Ian Ernest is Bishop of Mauritius and Archbishop of the Province of the Indian Ocean, and current chairman of the Council of Anglican Provinces of Africa (CAPA).*

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Jesus drives out moneychangers from the temple

# Money Is Powerless Before GOD

By John Boyland

One of the biblical passages often used during stewardship season is that of the widow's mite. Here is that famous text with a few verses of context:

In the hearing of all the people [Jesus] said to the disciples, "Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets. They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation."

He looked up and saw rich people putting their gifts into the treasury; he also saw a poor widow put in two small copper coins. He said, "Truly I tell you, this poor widow has put in more than all of them; for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on."

When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said, "As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down."

Luke 20:45-21:6 (NRSV)

We see in Luke's account that just before Jesus praises the widow for giving all she had to the temple, he condemns those temple functionaries who make a show of religion while they "devour widows' houses." It is remarkable that Jesus commends precisely the victim of oppression (this widow) for her sacrificial giving that helps support her oppressors.

The temple offerings not only supported clerics but also the construction and maintenance of the temple. At the end of this passage, Jesus warns those who admire the temple that it will all be destroyed. Nonetheless, he praises giving sacrificially to the temple.

I and other Episcopalians are dismayed by what we believe is an abandonment of Scripture by our leaders. Our leaders deepen our dismay when they use the legal system to recover the property of parishes or dioceses in which members have voted, usually by vast majorities, to leave the Episcopal Church.

Most conservatives who remain in TEC have no desire to support these activities. However, many dioceses have mandatory assessments on parishes, and many dioceses dutifully give the approximate 20 percent requested by the Episcopal Church Center. Of the money a parishioner gives, about 1 to 4 percent supports the Episcopal Church Center.

Some conservatives attempt to persuade their dio-



ceses to withhold funds from the Episcopal Church Center, or to persuade parishes to withhold funds from dioceses that send money along to headquarters. These actions are mistaken: They ascribe too much power to money, and not enough to God.

If God intends judgment on any group, no amount of money will save it. Wealth is never secure from “moth, rust and thieves” — from earthquake, embezzlement, seizure or recession. If we stand with God, we have nothing to fear from our opponents, no matter their wealth. If we stray from his will, we are in danger regardless of our bank balance. Money is powerless before God.

Money does have some power, and surely we should use the money under our control wisely. Without the money coming from faithful parishioners, some argue, TEC would find it impossible to spend millions on lawsuits.

If all conservatives somehow withheld funding from the Episcopal Church Center, this would cause a drop of 10 to 15 percent of total revenue. While substantial, such a reduction would not stop the litigation. As shown in the budget approved by General Convention in 2009, the Episcopal Church Center is willing to shut down whole programs (such as evangelism) while remaining vigilant on litigation. And it can always raise new money through the St. Ives Fund. Furthermore, those who control our church are not motivated by money; they are principled defenders of what they think is justice.

“In all this I have given you an example ... remembering the words of the Lord Jesus, for he himself said, ‘It is more blessed to give than to receive,’” Paul said to the Ephesian elders as he journeyed toward Jerusalem, where imprisonment awaited him (Acts 20:35). It is more blessed because giving represents self-denial. Giving to the church without strings is an echo of Jesus’ giving up of himself for all of humanity, while we were yet sinners.

Those who pay tribute are not morally responsible for the uses of that tribute. Suffering under a heretical bishop may be part of the cleansing work of God’s judgment on a parish. Jeremiah counseled the

last kings of Judah to pay tribute to Babylon.

If a parish keeps its witness to God and the biblical message of salvation merely through the payment of a “tribute,” so much the better. What is a bit of money, compared to the surpassing greatness of knowing Christ Jesus, and receiving the unmerited grace of forgiveness?

In the Gospels, Jesus identifies Mammon (wealth) as a false god that we should “despise” in contrast to our devotion to the true God. The French theologian Jacques Ellul exhorted Christians to show disdain for money by profaning it, primarily by giving it away.

Jesus disarms and makes a spectacle of the power of money in the parable of the unjust steward (Luke 16:1-15). A steward accused of embezzlement is told to settle the accounts one last time. He uses the opportunity to “forgive” his master’s debtors and ingratiate himself with them, so he can seek help after his threatened dismissal. The Pharisees, who were lovers of money, ridiculed Jesus. He replied that what people prize can be an abomination in the sight of God.

Let the litigious bureaucracy have the money it wants. We keep

the Gospel and proclaim it, in season and out of season. The money the Episcopal Church raises from coerced offerings, from Pyrrhic legal victories or from those who believe its new gospel will do no more to save it on its appointed day of judgment than the wealth of Herod’s temple protected it from Roman soldiers in A.D. 70. In the end, money is of no account, mere dust on the scales.

“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also” (Luke 12:32-34). ■

*Dr. John Tang Boyland is a member of St. Mark’s Church, Milwaukee, and teaches at the University of Wisconsin-Milwaukee.*

Let the litigious  
bureaucracy have  
the money it wants.

We keep the Gospel  
and proclaim it,  
in season and  
out of season.

## Unilateral and Preposterous

Good grief! You let the story go by of the church-wide meeting to develop a liturgy for blessing same-sex unions [TLC, April 10] without an editorial comment. To endorse such sin officially not only goes against traditional Christian (Roman, Orthodox, conservative Protestant) practice but (for you liberals) Judaism and Islam as well.

As bad as the subject matter involved is the methodology used. For a tiny group like the Episcopal Church (some two million out of two *billion* Christians) to feel itself competent to make such an important change unilaterally is simply preposterous.

Wallace Spaulding  
Arlington, Virginia

## A Holy Encounter

How sweet it is to hear Archbishop Benjamin Kwashi's pointed witness to Romans 1:16-17 [TLC, April 10]. The "tune" is quite familiar, though the words are a bit different.

What ever happened to *Crux nostra sola theologia*? Is our American church trying so hard to be a haven for rich, secularized liberals and conservatives that we've cut the cord between the Gospel Paul proclaims and Archbishop Benjamin Kwashi lives?

A personal anecdotal Christian witness may point to some resolution. About ten years ago a bunch of

convicts (and maybe some staff) at the prison where I worked got together and "jackpotted" me. They set me up in a "rule violation sting." Suspecting a trap, I had checked in with the superintendent about two weeks earlier and set up a firewall.

At my hearing I was told to pick up my stuff and leave the premises.

As I stood up to leave the interrogator said, almost as an afterthought, "Do you have anything to say in your own defense?" I said, "No, but the superintendent does." And I handed him a signed letter from the superintendent, properly dated, directing me to do what I had just been charged for as a "major rule violation." I was shaking all over as I left the interrogation room.

I got back to the prison chapel, a rather large Cistercian-looking structure, against an endless horizon that makes you think you're in Amarillo, to meet a busload of volunteers from Christ for the Nations. It was then that I met Fr. Getaneh Getaneh, formerly of Ethiopia.

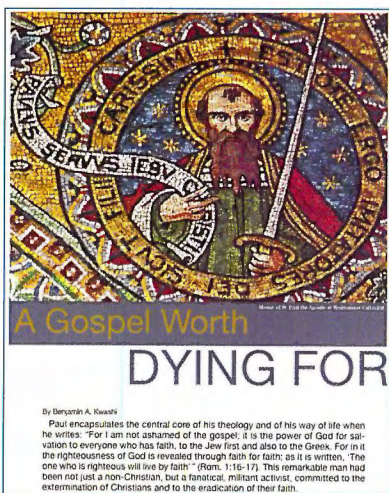
He immediately came to me through the crowd of visiting evangelists and said to me in a low voice: "You need to talk to me." He showed me the scars on his hands and feet, the scars on his neck from the boiling oil, the welts from his broken jaw where they beat him in the face with a baseball bat trying to get him to renounce Christ.

He told me how his would-be murderers were converted as they were trying to torture him to death. "Tell them that I love them" — he said that's what Jesus was telling him as they were torturing him. He did what Jesus said.

That very brief conversation put my previously terrifying interrogation into perspective. What an honor that Getaneh Getaneh had chosen to speak to me. It was a good day at the prison. Imagine an African Christian confessor taking the time to talk to a rather bland, lukewarm, middle American Christian!

When I read essays like "A Gospel Worth Dying For" and "Exhortation to Martyrdom," I don't feel this important aspect of Christianity has been completely abandoned in North America.

(The Rev.) David Langdon  
Parchman, Mississippi



## "Tell them that I love them"

— he said that's what Jesus was telling him as they were torturing him. He did what Jesus said.



**LAITY BENEFITS** (from page 11)

select groups, especially those with a strong probability of being affected by the resolution. One such organization is the Consortium of Endowed Parishes, an organization for Episcopal congregations with endowments of at least \$1 million. Members of the Church Pension Group attended the most recent annual meeting of the consortium.

Mike Wright, director of finance and operation for St. John's Cathedral in Denver, said St. John's already offered a pension plan to about 20 of its lay employees. The leadership team at the cathedral was in the process of enrolling in the fund managed by the Church Pension Group.

"We looked at it from a budgeting standpoint and it makes sense to join," he said.

The Diocese of Massachusetts already had a lay-pension plan in place but will transfer to the Church Pen-

sion Group, said Lynn P. Clark, the diocese's human resources manager.

"The Diocese of Massachusetts is pleased to transition to the Church Pension Group and have confidence in the performance of their retirement plans," Clark said. "Our goal is to transition our staff into the Church Pension Group as well as integrate those parishes that currently do not meet the criteria of Resolution 138. This process seemed daunting, but the Church Pension Group staff has walked us through step by step, as well as assisting our staff with enrollment questions and concerns. More importantly, however, on the parochial level, Resolution 138 provides for parity for the laity of the Episcopal Church, and allows parishes to provide the foundation for a secure retirement for not just clergy, but laity employed by the church as well."

*Steve Waring*

**STATELY WORDS** (from page 9)

controversy. An invitation to the Syrian Ambassador to London was withdrawn in protest against President Assad's ruthless suppression of protest. A decision not to invite two former Prime Ministers, Tony Blair and Gordon Brown, conformed to protocol but raised eyebrows.

Inevitably the event was the peg for other constitution-related news stories. Earlier in the week headlines fingered the Church of England for apparently ruling out changes to the Act of Succession (1701), which prevents the British Sovereign's marrying a Roman Catholic. Some suggested that Rome's pastoral guidelines left no guarantee that children of such a marriage would not have to be brought up in that communion. It's more likely the Queen herself ruled out the change.

On such a day church-state relations seemed in reasonable repair.

While there are questions about the privileges of the Church of England, its contribution to the day struck the right chords.

Questions about the personal faith of the couple have occupied some attention. The royal bride, who was baptized as a child, was confirmed by the Bishop of London in a private ceremony only a few weeks ago.

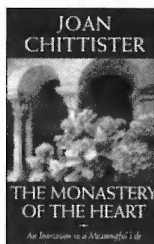
This very modern couple are the first heirs to the throne to have cohabited ahead of their nuptials, a point that brought a blunt comment from the Archbishop of York, John Sentamu, who has performed the weddings of many cohabiting couples. "As my daughter says, 'People these days like to test the milk before they buy the cow.'"

Already it is clear that this attractive young couple are set to inject new energy to a royal family that must continue to adjust to a fast-changing world.

*John Martin, in London*

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Fifth Sunday of Easter

## The House of the Father

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

“Many dwelling places” is, admittedly, less majestic than the King’s English (“In my father’s house are many mansions”). But in this instance the modern translators are correct. The Latin word *mansio*, which became *mansion* in English, does not mean a palatial dwelling. Instead, it means nearly the opposite, a modest roadside inn. In other words, as we live now “in the Father’s house,” we have many occasions to stop, to rest, to replenish our strength.

The gospel story speaks of Jesus’ departure, for he goes “to prepare a place for you.” He promises to come again, so that “where I am you may be also.” Jesus himself is the road by which we travel: “I am the way and the truth and the life.” Living in Christ, we are hidden in the heart of the Father, sharing in the love mutually and eternally exchanged between the Father and the Son. We are caught up in the life of the Trinity.

Though we may look with hope to the glory that shall be revealed, our commitment to “things hoped for” should never obscure what is happening today. Our life is already hidden with God in Christ. In some measure, we are already in the “house of the Father,” living in union

with the Son through adoption and grace. In this house, we are safe and secure amid all trials. And living in union with Christ, our lives are fitted to their proper image. We become like Christ. Or, as the early theologians would say with great daring, we become “christus” in the world. “One who believes in me will also do the works that I do and, in fact, will do greater works than these.”

In Acts St. Stephen is clearly portrayed as an *alter christus*. At the moment of his death, he cried out: “Lord Jesus, receive my Spirit.” Praying for his persecutors, he said: “Lord, do not hold this sin against them.” Breathing his last, he commended himself to the Lord Jesus as Jesus had commended his spirit to the Father. “Father, forgive them,” Jesus said, and Steven prayed accordingly. The life and death of Christ unfolded in him.

Thus we are living witness of Christ, the ones in whom he does “works greater than these.” Living and journeying in the house of the Father, we have work to do, a vocation to fulfill. And yet we may from time to time stop in a “resting place,” to feel and know again the replenishing strength of the One feeding our bodies and souls.

## Look It Up

Read John 14:2. Go into your resting place and pray awhile, and your Father who sees in secret will reward you.

## Think About It

The doctrine of the Incarnation is a stern command to keep our feet securely on the ground. After all, we are Christ’s body. And yet we are hidden with God in Christ. Thus our lives are utterly mundane and divinely animated at the same time.



Sixth Sunday of Easter

## Pantocrator

Acts 17:22-31; Psalm 66:7-18; 1 Peter 3:13-22; John 14:15-21

Jesus speaks of the Father's deep concern for us, employing images of intimacy and attention. "Even the hairs on your head are all counted." "Are you not of more value than many sparrows?" The claim is all the more powerful when heard against the backdrop of a thoroughgoing monotheism. There is but one God who has called all things into being. "The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands," St. Paul says to the Athenians. Paul goes on to say that God, through one human ancestor, created all the nations of the world, and so constituted human beings that they would always "search for God and perhaps grope for him and find him."

"God has been pleased," Calvin writes in his *Institutes*, "not only to deposit in our minds that seed of faith, but so to manifest his perfections in the whole structure of the universe, and daily place himself in our view" (Book 1, Chap. 1, 1).

This great and glorious God, who created the heavens and earth, is reflected in what he has made and gives witness to himself in human conscience by a certain natural instinct, a necessary groping and yearning. Thus we are to understand the extent of God's *kenosis* in com-

ing to meet us in his eternal Son. Just as we can never comprehend the height of God, so we can never understand the depth of his "stooping to behold the heavens and the earth." It is an unimaginable mystery: The God who sits enthroned on high is with us.

In John's Gospel, Jesus assures the disciples that his return to the Father does not imply his departure from them. "I will not leave you orphaned, I am coming to you." He will come to them as the "Advocate," the Spirit of truth. This Spirit will abide in the disciples and he in them. By the Spirit the disciples will know that "I am in my Father, and you in me, and I in you." By the gift of the Spirit, the Trinitarian life unfolds within the heart of every disciple. The font of all being, the ordering Word, mutual love, one God, is at work in our lives.

When summoned to "Lift up our hearts," we may, seeing the expanse above us, realize that the One who reaches down to us and abides in us is the *Pantocrator*, the ruler of heaven and earth. The heavens declare the glory of God, and it is this ineffable mystery, the One who creates and sustains all being, who knocks at the door of our hearts. Faith like a grain of mustard seed is enough to open this new life.

### Look It Up

Read Psalm 13:5. Contemplate the Creator and Redeemer and the Living Spirit.

### Think About It

Emphasizing the transcendence of God, we may think: "God is in heaven and we are on earth." And yet he who creates also redeems and sanctifies our humanity.



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**CHURCH DIRECTORY KEY** Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.



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