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September 9, 2012

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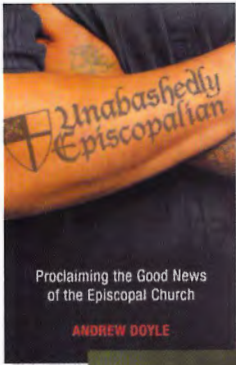
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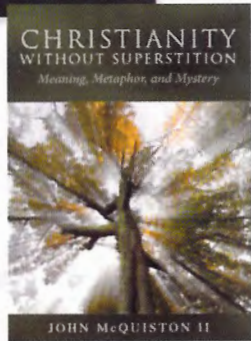
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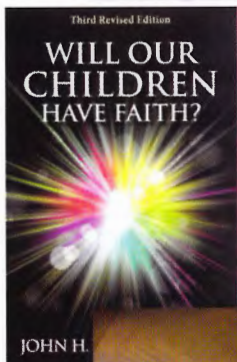
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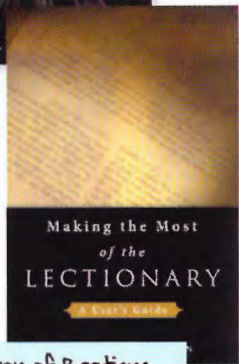
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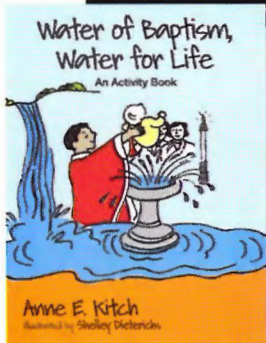
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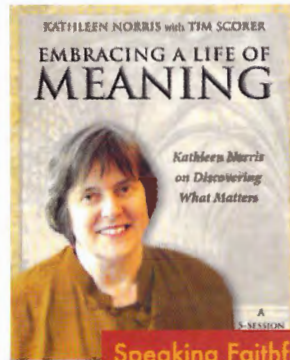
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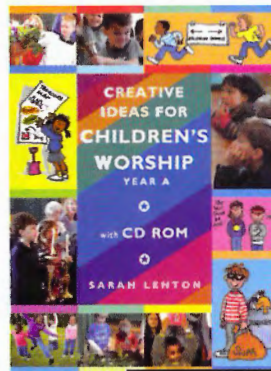


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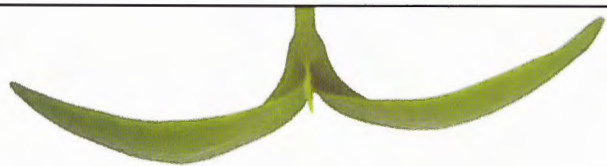


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## SBNR: WWJD?

What if, for even a minority, ["Spiritual but Not Religious"] expresses thoughtfulness, a grasping of something truly significant? What if the statement actually issues from a sensibility that can only find a proper home in Catholic Christianity?

... "Not religious" might seem to be an immediate disqualifier, but maybe it is not. Christ said, "I am the way, and the truth, and the life; no one comes to the Father but by me" (John 14:6). Hence Alexander Schmemmann calls Christ's incarnation the "end of all religion" (*For the Life of the World*).

—Matthew Dallman, in this issue's cover essay

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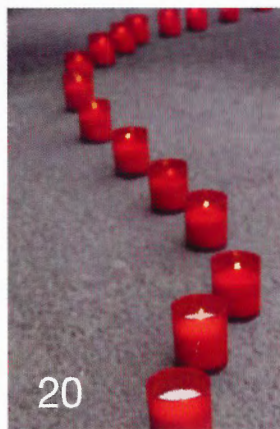
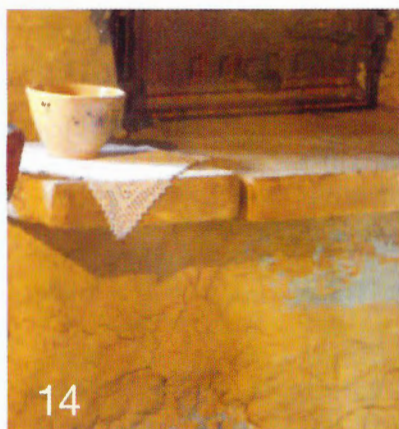
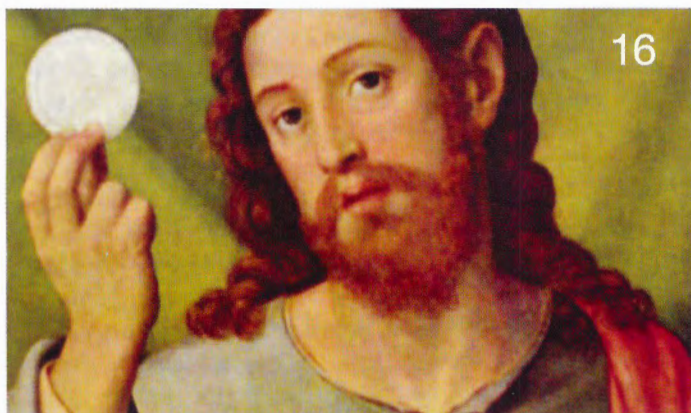
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We are grateful to Trinity Church, Southport, Connecticut [p. 45], whose generous support helped make this issue possible.

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## Lexington Elects from Georgia

For the second consecutive time, the Diocese of Lexington has drawn from the Diocese of Atlanta in electing its bishop. The Very Rev. Douglas Hahn, rector of St. Thomas Church, Columbus, was elected on the second ballot Aug. 18 during the diocese's annual convention at Christ Church Cathedral, Lexington.

Dean Hahn led on the first ballot, followed closely by the Rt. Rev. Marray Santosh, assisting bishop in the Diocese of East Carolina.

The sixth Bishop of Lexington, the Rt. Rev. Stacy F. Sauls, was rector of St. Bartholomew's Church, Atlanta, when he was elected in 2000. Sauls became chief operating officer at the Episcopal Church Center in September 2011.

The other nominees were:

- The Rev. Ronald Abrams, rector, St. James, Wilmington, North Carolina
- The Rev. Bruce Boss, rector, Church of the Nativity, Indianapolis, who was added by petition
- The Rev. LaRae Rutenbar, professional interim minister, most recently at St. Peter's Church, Rome, Georgia
- The Rev. Nigel Taber-Hamilton, rector, St. Augustine's-in-the-Woods, Freeland, Washington

In his profile for the election, Hahn said that the question "What is God up to?" has characterized his ministry since his pastoral training in the late 1970s.

"What is God up to in the various crises of life and faith I encounter? What is God up to in the interactions of this band of clergy?" Hahn wrote.

"When I spent a period of my ministry in Christian social ministry in Atlanta, I trained lay volunteers and

college groups using this method of action/reflection: What is God up to in the brokenness of homelessness, addiction, domestic abuse, or the juvenile justice system? What does God show us about the world and our call to that world in our ministry among 'the least of these'?"

Similar questions arose when Hahn was treated for prostate cancer in 2011.

"I made use of the wise counsel of a man who has been my spiritual guide for many years. Having walked with me through every twist and turn of these years, he asks what God might be up to in every situation, encouraging me to consider even the rockiest ground as soil where the spirit can flourish," he wrote. "I encourage every priest to find and nurture such a relationship, and it was especially life-giving in my days of distress."

Through a missionary couple, St. Thomas is involved in education and health ministries in central Tanzania. The Rev. Sandra McCann, M.D., and her husband, Martin McCann, M.D., have served in Dodoma, Tanzania, since November 2004.

Sandra McCann is communications director and chaplain of Msalato Theological College. Martin McCann operates a histopathology laboratory in the Mackay House Anglican Mission Clinic in the Diocese of Central Tanganyika, and consults and teaches at the Mvumi Anglican Mission Hospital about 30 kilometers outside of Dodoma. He also teaches HIV/AIDS courses at Msalato Theological College.

Through the McCanns, the parish is building a well to provide safer drinking water to a village of 3,000 people.

*Douglas LeBlanc*



Hahn

## 'Called by God'

About 200 people gathered August 11 in the Courthouse Square of Hayneville, Alabama, to honor the memory and heroism of Jonathan Daniels Myrick. The Pilgrimage and Procession for the Feast of Jonathan Myrick Daniels, Martyr of Hayneville, and the Martyrs of Alabama is in its 14th year.

Hayneville (pop. 932) is roughly in the middle of Alabama's famously fertile Lowndes County, once populated by wealthy plantation owners living in pillared mansions. When Jonathan Daniels, a 26-year-old Episcopal seminarian from New Hampshire, came to Alabama to work in the civil rights movement in the summer of 1965, the county had become what *Time* described as "a gritty collection of cattle farms and dying towns living in a hand-me-down past."

Daniels had been studying for the ministry at Episcopal Theological School in Cambridge, Massachusetts. After joining the Selma-to-Montgomery voting rights march in March 1965, he returned to Cambridge to finish the school year, then went back to Alabama to spend the summer working with the Episcopal Society for Cultural and Racial Unity.

On August 14, while picketing stores in nearby Fort Deposit, Daniels and two dozen other protesters were arrested and locked in the Hayneville County Jail. Daniels and several others were unexpectedly released on August 20, and while they waited for a ride back to Selma, they walked across the street to Varner's, a small grocery store, for something to drink.

Standing near the doorway with a shotgun in hand was Thomas L. Coleman, a 54-year-old state highway engineer and part-time deputy

(Continued on next page)





Gary G. Yerkey photo

Some of the 200 people who gathered in Hayneville August 11 to remember Jonathan Daniels.

(Continued from previous page)

sheriff. As the group approached the store, he shouted, "Get off my goddam property before I blow your goddam brains out, you black bastards!" Then he opened fire.

Daniels died instantly as he attempted to shield Ruby Sales, a 17-year-old girl, from the blast. Cole-

man was taken into custody, questioned and charged with first-degree murder. He was released the next day and eventually he was acquitted by a jury composed entirely of white men.

The ceremony in Hayneville to honor Daniels and the other Alabama martyrs began with this col-

lect from *Lesser Feasts and Fasts*: "O God of justice and compassion, you put down the proud and mighty from their place, and lift up the poor and the afflicted: We give you thanks for your faithful witness Jonathan Myrick Daniels, who, in the midst of injustice and violence, risked and gave his life for another; and we pray that we, following his example, may make no peace with oppression; through Jesus Christ the just one, who lives and reigns with you and the Holy Spirit, one God, for ever and ever."

Don King, verger at St. Paul's Episcopal Church in Selma, led an hour-long pilgrimage to the former grocery store and the old county jail. The commemoration concluded with a worship service at the Hayneville County Courthouse, where the jury

(Continued on page 28)

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## PARISH INITIATIVE

# Back in the Loop

### Telecoil technology helps believers hear more clearly

By Lauren Anderson

The Gospel reading ends and it sounded muddled. Now, as the sermon begins, it's hard to piece the words together, like attempting a phone conversation during bad reception. No one else can tell, though, because hearing loss is an invisible disability.

For the 36 million Americans with hearing loss, attending worship services can be an isolating experience. Reverberation, background noise, or even a quiet minister can make it difficult to hear a message coherently.

David Myers, a professor of psychology at Hope College who has experienced this problem many times, described it as "being cognitively locked out and stuck there." But then Myers attended a service at Iona Abbey in Scotland. As Myers listened to the cloud of sound reverberate off the 800-year-old stone walls, his wife pointed to a sign with a *T* on it, which referred to a small component in hearing aids called a telecoil.

Myers flipped the telecoil switch on the back of his recently purchased hearing aid. Suddenly, the verbal fog of noise distilled into a crisp voice reaching the center of his head. Myers didn't know this level of clarity was possible in church.

The *T* sign indicated that Iona Abbey was equipped with a "hearing loop," a wire surrounding a room which sends magnetic signals from an audio system to hearing aids. A hearing aid's telecoil receptor, a component found in 69 percent of hearing aids, picks up the signal and amplifies it directly to the ear, acting as a personal loudspeaker. With the flip of the hearing aid's telecoil switch, the vast sound distance between priest and pew is eliminated, allowing the person to hear with the clarity of a one-on-one conversation.

After experiencing hearing loops in Europe, where the technology first emerged 40 years ago, Myers knew he needed to bring this discovery home to Holland, Michigan. Since his return, Myers has advocated for hearing-loop systems in venues throughout Western Michigan. In the past 13 years more than 350 venues, including churches, schools, libraries and businesses throughout Western Michigan, have installed loops. His advocacy has spread nationwide, with churches at the forefront of the movement.

St. Francis of the Valley Church's hearing loop has become vital to the church's ministry since its installation several years ago, the Rev. Daniel Messier says. Located in the Arizona retirement community known as Green Valley, St. Francis serves a congregation widely affected by hearing loss. Many members rely on the loop during worship. The church is equipped with loops in the sanctuary and parish hall, and provides signs throughout the church to raise awareness of the system. Messier says the loop is essential to the mission and min-







Grace Church photo

Grace Church in Holland, Michigan, was one of the first in the United States to install a hearing loop system, eliminating the vast sound distance between pulpit and pew.

istry of the congregation, as it increases accessibility for all members.

“We have now broadened our possibilities in worship,” Messier said. “I think our numbers would be much lower if we didn’t have that program, because if someone feels isolated and can’t hear what’s going on, it affects their participation.”

Most American churches use FM assistive hearing technology, which delivers microphone sound to a user’s ear using headphones and a handheld receiver box. Typically, FM systems require users to go to the back of the church to pick up the device and are used by multiple people, raising hygienic concerns. The equipment is also one-size-fits-all and tends to be incompatible with each user’s hearing needs.

“FM systems are well-intended, but people don’t really want to look different. They would rather not hear. So there are a lot of people just sitting in church not hearing well,” said Juliette Sterkens, an audiologist and advocate with the Hearing Loss Association of America. “If you are the grandma of the bride in a wedding, are you going to go to the

(Continued from page 33)

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A Personal Tale

# “Spiritual but Not Religious”

as Seed of Evangelization

By Matthew Dallman

Surely enough ink has been spilt about how the claim “I’m spiritual but not religious” reflects some sort of depravity. Whether it is a pervasive laziness or unthinking reaction to any whiff of institutional religion (usually the Christian Church) is unclear. Perhaps it is both. Perhaps it is the original sin for Westerners born into the global village. Perhaps it demonstrates the detrimental consequences of a culture that has become increasingly secular.

Regardless, the statement often meets scorn and derision. The Rev. James Martin, SJ, writes in *The Jesuit Guide to (Almost) Everything* that “spirituality without religion can become a self-centered complacency divorced from the wisdom of a community” (p. 50). His is not an isolated reaction. “SBNR,” as it has come to be known, is widely seen as an irritating pose against any sense of obligation beyond oneself. SBNR adherents describe themselves on a Facebook page as people who “believe spirituality can exist outside of organized religion.” At heart, SBNR is clearly a declaration of spiritual autonomy.

But what if there is more to SBNR than first meets the eye, or at least an additional dimension? What if, for even a minority, SBNR expresses thoughtfulness, a grasping of something truly significant? What if the statement actually issues from a sensibility that can only find a proper home in Catholic Christianity?

If that were the case, then SBNR could be interpreted theologically, and in fact must be. But is there basis to do so? “Not religious” might seem to be an immediate disqualifier, but maybe it is not. Christ said, “I am the way, and the truth, and the life; no one comes to the Father but by me” (John 14:6). Hence Alexander Schmemmann calls Christ’s incarnation the “end of all religion” (*For the Life of the World*, p. 19). “But the hour is coming, and now is” (John 4:23), Christ said to the Samaritan woman at the well. This hour destroys cult and religion, which are born of separation between God and man, now obliterated by the Incarnation. “He has inaugurated a new life, not a new religion,” Schmemmann writes, reminding us that pagans called the first Christians atheists. Christ is the “answer to all reli-

gion, to all human hunger for God.” John Macquarrie leads in the same direction when he writes that “to pray is to think in such a way that we dwell with reality, and faith’s name for reality is God” (*Paths in Spirituality*, p. 30). God is the Truth about life, full stop.

What’s more, our identity is only found through Christ, whose Incarnation inaugurated a new creation, a new reality. As Joseph Cardinal Ratzinger has written, “the question about what the human being is finds its response in the following of Jesus Christ” (*In the Beginning...*, third homily, p. 58). The question *Who am I?* is ultimately christological, no matter how it is asked. To understand Christ’s revelation as merely one possible religious option among others is to miss the point. Our creed reads: “Through him all things were made. For us and for our salvation he came down from heaven.” Therefore we can speak of Christianity as the *root* of “not religious.”

Yet what of “I’m spiritual”? Here we need merely point to our liturgy, in which we confess our thankfulness to God “for the goodness and love which you have made known to us in creation”; God who is the “fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.” To the extent that “being spiritual” — what Martin Thornton calls “being-aliveness” (*Prayer*, p. 49) — means apprehension of the beauty of creation, then, yes, being spiritual is the beating heart of Christianity.

Perhaps SBNR is not a sidetrack from, but rather a step along the road toward, Catholicism. My own journey reflects something of just that. I was raised in an Evangelical Lutheran Church in America congregation in suburban Milwaukee. Going to church every Sunday was something my family just did, and hence I did as well. I went through Sunday School, youth groups, and off to college without holding a modicum of ill will toward the Church, and in fact loving its music. Yet subsequently, outside of Christmas, Easter, and my wedding, I didn’t set foot into any church for the next 17 years. Simply put, nothing called me.

I was a seeker, only elsewhere. First it was through



music, which my paternal grandmother, herself a faithful church person, taught me to love as a spiritual reality. During college I became a “Phishhead,” tapping something of the search for beauty in the band’s 25-minute free-form jazz performances. After college I developed a meditation practice through free workshops at a Zen monastery in Minneapolis. Later it was through study of the works of the American philosopher Ken Wilber, who assembled a particularly intriguing mix of psychology, biology, and spirituality. Wilber asked me to write a few hundred pages of research that would make his work more accessible to working artists, and after 18 months I started my own (now-defunct) web journal — no longer to proselytize for Wilber, but to develop an online community of artists seeking to live in a reasonably balanced, philosophical, spiritually aware way.

During this time something of a vague call to the Church appeared. It grew after I finished one year of adult education in a Great Books program offered by the University of Chicago, where discussions of Scripture inspired me to see the central place of the Bible in the history of thought. Elsewhere, I discovered Mortimer Adler and Marshall McLuhan. Learning that Adler was a late-life convert to Anglicanism and that McLuhan converted to Roman Catholicism long before the media was the message was deeply intriguing to me.

Then the first of my four girls was born. The question *Where does this new life actually come from?* led to the doors of local churches, yet the first places we knocked didn’t feel like home. We tried a couple of Lutheran churches, then a Roman Catholic parish (to investigate the Latin Mass). Later we tried a local Presbyterian congregation. Finally we found a Catholic Anglican parish that seemed like a fitting community in which a family might thrive. And so we have. My girls and my wife (a filmmaker) all feel perfectly at home. And I am now four semesters into graduate work in theology, discerning a call to the priesthood. Without doubt I was hungry and thirsty for righteousness, that “contemplative awareness” of the christological truth of “one’s place in creation and one’s relation with God” (Thornton, *Prayer*, p. 56).

Before finding our parish, was I “spiritual but not religious”? Yes. And yet nothing of my journey from SBNR to Catholic Anglicanism felt like a leap or momentous change from that sensibility. Instead, it felt like a somewhat surprising, yet seamless and natural, next step. If there was a leap at any point it came later, in realizing how much there is to learn about Church vocabulary, and how little my wife and I knew before

our formation began.

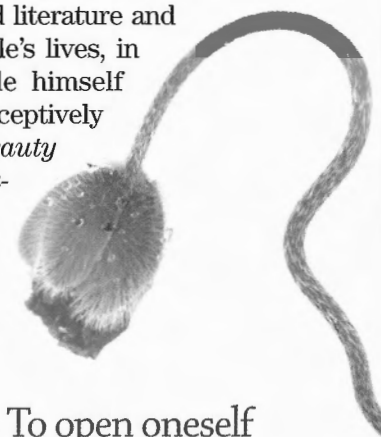
Yet, in another sense, we knew more than we thought we did, and perhaps this is true for many people. As our rector teaches, something of the “grammar” of English Catholic spirituality is imparted simply through one’s experience of life. To be sure, the Holy Spirit led us (back) to the Church. But the Spirit kept his identity secret till we were ready to bear it. Through beauty in works of art and literature and the landscape of Creation, in people’s lives, in farmers’ markets, the Spirit made himself known, challenging us to explore deceptively simple questions like *Where does beauty come from?* and *Whom are we thanking when we feel thankful?*

Among those who adopt — more or less articulately — SBNR as their identity, there already resides a seed of evangelization. To open oneself to the silent beauty of a flower in bloom is a step toward understanding the loving adoration of Christ in solemn liturgy. The silence, and the love, are the same.

The evangelical challenge is to *show* rather than *tell*, starting from the profound sacramentality of all things. A theology of creation is iconographic, and as Macquarrie writes, “to believe in creation is already to believe in the Church” (*Principles of Christian Theology*, p. 347). Both notions could bear refinement for purposes of evangelization. True thoughtfulness

about our being in the world and about “all ye Green Things upon the Earth” might very well require a “Catholic imagination” that yearns for the ancient and renewing liturgies of holy Church, supplemented with the support and guidance of ecclesial community. As Thornton writes, “the taste of coffee, the smile of a child, the embrace of lovers, the smell of a cherry tree, the sound of music, or any such experience can be holy communion ... a sharing in the sacred humanity” (*Prayer*, pp. 105-06). This is nothing less than the Christhood of all human experience — the world charged with the grandeur of God. Holy, holy, holy. ■

*Matthew Dallman studies at Nashotah House and Catholic Theological Union, and is the author of The Benedictine Parish: A Model to Thrive in a Secular Era, published by Akenside Press. He lives near Chicago with his wife and daughters.*



To open oneself to the silent beauty of a flower in bloom is a step toward understanding the loving adoration of Christ in solemn liturgy.





By Jake Dell

**M**ention advertising around Christians and you're sure to provoke a reaction. Suggest that churches should market to certain targeted segments of the national population and you're starting to tread forbidden turf.

But last May a group of 52 seminarians, vestry members, lay leaders and active clergy all gathered at the University of the South's School of Theology to learn how to think more like fictional 1960s-era ad man Don Draper. Could churches learn anything from the golden age of advertising?

The Church has known something about effective marketing and advertising for a long time now. The introduction to the Gospel of Luke (1:1-4) has all the hallmarks of an effective product pitch: It casts doubt on the quality of the competition, vouches for its own superiority by appealing to eyewitness testimony, and offers a "satisfaction guarantee" based on Luke's integrity.

Albert Lasker, one of the greatest ad copywriters of the past two centuries, championed the idea that commercial advertising was "salesmanship in print." In other words, the printed word could replace the door-to-door salesman. St. Luke knew as much. If Phillip could be so

effective a witness to the truth of Jesus Christ during his encounter with an Ethiopian eunuch, how many more people could be reached by a well-written advertisement for the truth?

Church advertising is no more than evangelism in print.

If advertising is salesmanship, then the great ad men of the 19th and 20th centuries concluded that the only way to tell good advertising from bad was by sales figures; good advertising benefits the bottom line. On a similar note, good *Church* advertising keeps bishops busy with confirmations.

Jesus sent the first disciples out in pairs to preach the coming of the Kingdom of God door-to-door, person-to-person. Later, the Church added epistles and gospels to its marketing mix. Still later, during the preaching revolution led by the Dominican and Franciscan friars, the Church perfected the preaching model at scale.

It wasn't long before the Church adapted to the disruptive new technology of the printing press and other forms of mass communication to spread its message. Finally, it sent missionaries to nearly every inhabited corner of the globe. It's a proud legacy that spans 2,000 years.

In contrast, commercial advertising has only been around for a little more than a century. But



# Church advertising is no more than evangelism in print.

despite being the greatest marketing organization the world has ever seen, the Church has been, for the most part, sitting on the sidelines during the ad revolutions of the past 50 years. That's ironic, because commercial advertisers have no qualms about appropriating our vocabulary ("technology evangelist").

Effective commercial advertising sells products. Effective Church advertising gets confirmed, communicant butts in the pews. Both commercial marketers and Christian evangelists chart their success by one measure: conversions.

A converted consumer becomes loyal to the brand, or an "evangelist," to the point of recommending a brand of car or appliance or cosmetic or consumer packaged good to family and friends. A converted Christian who has taken all the public steps (baptism, Holy Communion, confirmation, regular attendance at Sunday worship and financial support) to demonstrate visible, outward adherence to the teachings of Jesus Christ becomes an evangelist, or "brand ambassador," for the Church. Effective marketing and advertising — whether it's commercial or evangelical — drives this conversion process.

## The Conversion Funnel

The consumer conversion process starts with a conversion "funnel." The funnel first siphons in the widest possible targeted reach of all those who might consider buying a certain product and, through rigorous market research and then very targeted advertising, narrows them down to the point of sale. The Church's conversion funnel is similar. It starts by reaching all of those who might consider going to a church "someday, maybe, when I have the time," and narrows these potential converts all the way down to the point when a bishop's hands are placed on a confirmand's head.

There are four stages to the Church's funnel: intention, consideration, evaluation, and conversion. Good evangelists, like good advertisers, learn how to speak differently to people at each of these stages. The story is the same throughout, but the messages will change to meet the potential convert's stage and other needs of the moment.

People interested in learning more about the Church's message — known as "inbound leads" or prospects — drive the conversion process. Most churches have at least a rudimentary lead-generation system, even if it's just the guest register to handle walk-ins or a visitor card in the pews. But the traffic

to your congregation's or diocese's website is also a source for leads. If all your church has is a homepage with very general information such as your address and phone number, then you aren't even trying to convert the traffic that's coming to your site — however pretty and up-to-date the site may be.

Use your website as an entry to potential conversions. Use Google Analytics to look at your traffic: How many unique page views does your website attract in a month? Is it more than your average Sunday attendance? Don't think of your website as a single homepage where everyone has to come in through the front door. Your website should change as often — more often — than the liturgical seasons! Are you blessing the animals? Set up a special page just for that. Is your church school holding an enrollment drive? Make a new page. For almost every reason a person might Google your church, you should have a separate landing page for them to discover.

If your church has a social media presence (which you should), Facebook likes and Twitter followers are also leads — and good ones, at that, as they can be your digital word-of-mouth evangelists to their friends for your church. Personal referrals and word-of-mouth recommendations generate the highest-quality leads. What's your plan for using these leads to convert some people in their network into confirmed, communicant members?

By using digital media intelligently and purposefully, you can increase the number of inbound leads quickly. Your goal is to build a list of people who have shown an interest in what your church has to offer. You want their names, email addresses, phone numbers and a record of how and why they contacted you (e.g., "via custom landing page on website, for blessing of the animals" or "pew card, for church school").

As a group of skeptical theologians realized after further exploration of the dirty word *advertising* last May, commercial marketing is much like church marketing, in that they both require a coordinated strategy of sending messages to a targeted group of people so they buy a specific product. By the end of the first session, participants agreed on one thing: all of us really are advertisers; and the church — be it a congregation, diocese, denomination, or the universal Body — cannot afford not to market itself. ■

*Jake Dell is the manager of digital marketing and advertising sales for the Episcopal Church.*





# Each Bite a Gift

By Amy Lepine Peterson

**M**y grandmother is in her 90s, not that you could tell by talking with her. Apart from the stray repeated story or racially charged remark, her age simply doesn't show. She's sharp as a tack, to use one of her expressions. Last month when I was home I recorded her telling our family history. She hardly faltered, even after an hour, and it wasn't until her cracked voice started to fail her that she lost her train of thought.

Though her mind remains alert, her body is growing weaker each day. Today, a bout of pneumonia has landed her in the hospital. Her esophagus is so weak that food and water are entering her lungs, not her stomach. Tomorrow she will get a permanent food tube, and then she will never eat or drink again.

The doctors refer to this as an "end-of-life" ailment. That frightening phrase keeps bouncing around my brain as I think of Grandma, so tired. She's ready to be done — she told me that, last

month, and said it again today: "I just want to sleep and never wake up."

But I'm not ready for her to be done, and I can't stop thinking about her, in the hospital, eating her last supper.

**L**ast week I turned 31. Special days center on food for me, so my husband, Jack, braised short ribs in red wine and fresh rosemary and thyme from the garden, stirred goat cheese into the creamy polenta. I made my own cake, a four-layer beauty with cream cheese, coffee, rum, and deep dark chocolate. We celebrated, in our own quiet way, and I didn't mind being a year older.

I have found comfort in my thirties: I'm at home in my skin, my choices, my sense of self. I'm beginning to feel like I've lived long enough to have an opinion and to be someone people can rely on. Maybe it took me too long to get here, but I finally feel like an adult, free from having to prove or pretend anything.

Of course aging isn't all grace and beauty. This was the first year that my birthday wish list



included wrinkle-reducing eye cream. Up until I had kids, I was often mistaken for a teenager, but now that my body has borne the weight of two children, the wear begins to show. Wider hips, deep circles under my eyes, and stretch marks on my stomach testify clearly to the fact that my teenage years are long gone.

My body is starting to fail. Apparently I've mentioned this, because last week when Jack asked our three-year-old Rosie about the red bumps on her back, she sighed dramatically and said, with resignation, "I'm probably just getting old, Dad." I'm pretty sure I know where she heard that one.

Yesterday I was the reader of the Epistle at church. I stooped low toward the microphone and said:

Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands.

At coffee hour, white-haired Madonna, practically a patron saint of our parish, complimented my reading. "Up in the balcony with the choir, I can't always hear the readers," she said. "Some of us just have trouble hearing in general these days."

Most members of our church are over 60, and many are well over 60. While I've loved the poetic beauty of this passage for as long as I can remember, they understand its meaning far more intimately than I can. I'm barely beginning to know what it means for my body to be wasting away. It hints at me in my knees creaking, but I see it plainly in my grandmother as she loses her ability to hear, to walk unassisted, and to eat. I'm ill-equipped to face its reality.

This, though, is one reason why I love the Church: what I may be unable to comprehend about the realities of aging, Madonna may be able to help me understand. In our diversity of

age and experience we come together to worship the same God, each of us illuminating different aspects of his face for each other. We see him more clearly together than we ever could individually. And when we face sadness and inexpressible loss, we have each other, and we have the prayer book, giving us words to cling to when we have no words of our own, rituals to follow through the dark night of the soul.

I am only beginning to comprehend what it might mean to grow old, and frankly, I have little faith in my own ability to approach the end with grace and with good courage, like Madonna or my grandmother. But this much I know: that whatever, and whenever, and wherever my last supper will be, it will be eucharistic.

It may not be the blessed sacrament itself. It might be a subpar hamburger before an unexpected end, or a spicy vegetable curry in a far country, or a bland bit of chicken from a hospital tray, like Grandma's last supper likely was. I

## Let us celebrate the holy food and drink of new and unending life.

might relish it, or I might barely be able to taste it. But it will be bread broken and it will be shared, and as I eat it, I will remember that every bite is a gift, every sip a reminder that it is God, always God, who nourishes and sustains us. The Last Supper, after all, demonstrates that life is born out of death, and that by Jesus' death we may live again.

Therefore, let us keep the feast — together, as we savor the unknowns of our futures, our fears about aging and death: let us celebrate the holy food and drink of new and unending life.

What is each bite, but a gift? ■

*Amy Lepine Peterson teaches English as a Second Language at Taylor University in Upland, Indiana, and blogs at [amylepinepeterson.com](http://amylepinepeterson.com).*



# ICONS of Christ

Christus mit der Eucharistie.  
Artist: Juan de Juanes  
(16th century) Wikimedia Commons

By William G. Witt

Isa. 6:1-8, Psalm 119:33-40, Phil. 4:4-9, John 10:1-16

I am a layperson, which means that I am a sheep, not a shepherd. It is a great honor for a sheep to address someone who is on the verge of becoming a shepherd. Perhaps when you've been a sheep as long as I have, and you've had the dubious privilege of observing more shepherds than I can count, you may be able to give some advice to a shepherd who is about to be turned loose on the flock. Of course, not all metaphors hold up completely. I've also been a layperson long enough to know how laypeople too often treat their priests. A lot of these sheep have teeth. So be forewarned: you're also a shepherd who is being turned loose in the midst of wolves, some of whom are dressed up just like sheep.

There is another image besides shepherd that the Church applies to those in ordained ministry. You will

## A Sermon Preached at an Ordination

be ordained this morning to be a priest. What is a priest? If we look to the epistle to the Hebrews, we read: "[W]e have such a high priest, one who is seated at the right hand of the throne of Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man" (8:1). What is a shepherd? In our gospel reading this morning, we read: "I am the Good Shepherd. The Good Shepherd lays down his life for the sheep" (John 10:11). So my first observation is that there is only one. Jesus is the One High Priest, and Jesus is the One Shepherd.

The Reformation and Catholic traditions divide at this point. The Reformation tradition says that, because Jesus Christ is the one High Priest,

the ordained are not priests. The Catholic tradition says that because there is the one High Priest, the ordained are those who share in Christ's priesthood. I am going to engage in some typical Anglican fudge here by quoting the Anglican Divine George Herbert. In *The Country Parson*, Herbert writes: "A Pastor is the Deputy of Christ for the reducing of Man to the Obedience of God." Herbert goes on to say that, in consequence of Christ's resurrection and ascension, he was no longer to be physically present with the Church: "after he had fulfilled the work of Reconciliation . . . he constituted Deputies in his place, and these are Priests." Herbert says that the priest does that which Christ did, by Christ's authority, as his "vice-regent." Most important, however, the priest also does it "after [Christ's] manner."

It helps, I think, to understand the priest as an icon of Christ. Paul writes in 2 Corinthians 4: "For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves



as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us" (vv. 5-7). The priest is not Christ. The priest is a jar of clay. The priest represents Christ primarily in pointing away from him or herself, by pointing to Christ. But the priest also represents Christ in that he or she shares in Christ's suffering. Paul goes on to say, "We are afflicted in every way, but not crushed, perplexed, but not driven to despair, persecuted, but not forsaken, struck down, but not destroyed, always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (vv. 8-10). As George Herbert, says, the priest does what Christ did "in his manner."

I think this gets us some way toward resolving the apparently irreconcilable differences between Reformation and Catholic understandings of priesthood. The priest does represent Christ, but as an icon. The priest is an icon of Christ who points away from himself and his own competence to the competence of the crucified and risen Christ. It is Christ who saves, not the priest. But the priest also takes up the ministry of Christ, "after his manner," and that will mean suffering.

The first way in which the priest points to Christ is in the area of authority. There is an authority that comes with being a priest, and it is an essential part of the job. Post-modern culture does not like authority, and the Church has been trying to downplay that part of the priest's mission for decades now. One of the chief ways in which the 20th-century Church did that was by substituting different understandings of

authority for the priest's authority. The priest was no longer an icon of Christ, but a therapist, a social worker, or the chief operating officer of the congregation.

At the same time, when people are uncertain about the source of their authority, they become frightened, and they fall back on their own authority. I have met plenty of clergy who have no problem imagining themselves to be icons of Christ, but the icon they prefer is that of Christ enthroned in glory, Christus Pantokrator, or if not Christ, perhaps Dirty Harry. We have all known these kinds of priests and bishops. The contemporary Anglican mess offers particularly bleak examples with its depositions of clergy for abandonment of communion, and lawsuits over property, on the one hand, and, on the other, bishops who have placed themselves under the authority of African bishops only to declare themselves independent of those bishops a few short years later. If it is any comfort, misuse of clerical power is not new. If you want some very practical examples of both good and bad Anglican clerical leadership, I would suggest reading the 19th-century novels of Anthony Trollope.

In the first epistle of Peter, the apostle explains the proper type of priestly leadership: "Shepherd the flock of God that is among you, exercising authority, not under compulsion, but willingly, as God would have you, not for shameful gain, but eagerly, not domineering over those in your charge, but being examples to the flock" (5:2-3). You are called to exercise authority as did Jesus, who said "[W]hoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a

(Continued on page 36)

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## Dennis Prager's Ethical Monotheism

By Douglas LeBlanc

**W**eek after week, evangelical Christians who call Dennis Prager's three-hour program on Salem Radio will tell him he is their rabbi. The affection is mutual. Prager, Rabbi Daniel Lapin and Michael Medved are perhaps the three Jewish public intellectuals who feel the least fear about public expression of Christianity.

*Baseball, Dennis and the French* is a 90-minute documentary wending its way through California (the director's home state) and more conservative-friendly states. A DVD is available through the web ([baseballdennisandthefrench.com](http://baseballdennisandthefrench.com)) for \$19.95.

Director Paul Croshaw, who attends All Saints Anglican Church (ACNA) in Long Beach, describes growing up in a liberal and secular home. Croshaw tells of his boyhood pride that his parents voted for George McGovern rather than Richard Nixon, and his fondness for French cinema. He shows images of himself with such Democratic luminaries as presidential candidate Michael Dukakis, Tipper Gore (for whom he printed TIPPER ROCKS posters) and the late Sen. Paul M. Simon.

But, to paraphrase C.S. Lewis, a young modern cannot be too careful about books or radio programs. In Prager, Croshaw found a man who overturned his home truths about economics, popular culture, and (most significantly) faith. Prager sees ethical monotheism as the heart of Judaism. Indeed, Prager and Joseph Telushkin argue in *Why the Jews? The Reason for Anti-Semitism* (Simon & Schuster, 1983) that ethical monotheism (and the idea of God's chosen people) best explains

generations of hostility toward Jews.

In the same week several years ago Andrew Sullivan gave two different interviews on Salem Radio. One host treated the interview like taking the deposition of a hostile witness in a civil lawsuit, which left him with few answered questions, an agitated guest, and some disappointed listeners.

In the other, Prager did not hide his disagreements with Sullivan, who is known for his advocacy for gay marriage and his fierce opposition to "Christianists." But Prager welcomed Sullivan with such clear warmth and curiosity that the better climate was evident even from Sullivan's relaxed tone. Prager concluded the show with better answers, his guest's dignity intact, and a more informed audience.

Prager is one of several bêtes noir for the political left, and in that case the *suspicion* is mutual. Prager has engaged in respectful conversation with

Howard Zinn, and less respectful TV conversation with Ed Schultz, but he begins with courtesy rather than fisticuffs.

Croshaw starts slow but sets up an essential element involving a miraculous home run when Croshaw played little-league baseball. The journey he chronicles in this film brings him back to encounter the God whom he implored for that miracle as a boy.

*Baseball, Dennis and the French* is not a definitive documentary about Prager, and it makes no claim to that goal. It is, however, worthwhile material for Prager fans who wish to learn more of his backstory. And it would make a fine gift for any friend who seeks a better understanding of the ideas that motivate cultural and religious conservatives. ■



**Baseball, Dennis and the French**

Directed by Paul Croshaw

Claire Annette Media Arts





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# Declare **Do** Inclusive Mission

By Matt Townsend

The 77th General Convention turned to the idea of inclusion multiple times in eight legislative days as it approved a provisional rite for blessing same-sex couples, added gender identity and expression to the protected-status list in the canons, and welcomed the participation of another Official Youth Presence.

One could be forgiven for thinking the subject of inclusion could not wear out its welcome in Indianapolis. Finally, with a proposed amendment that appointments to the newly authorized restructuring task force should be free of discrimination based on “age, race, ethnic origin, national origin, marital status, sex, sexual orientation and gender identity,” the demand for inclusive declarations started to dry up. The House of Deputies showed its fatigue with list-writing, and the amendment failed. At some point, one deputy said, the house would have to trust leaders to respect diversity in their decisions.

Perhaps the least controversial demand for inclusion in the church involved young people. Even though the vast majority of deputies were older than 40, young deputies were present and vocal in committee meetings and in the House of Deputies. More than a dozen of them showed up at a meeting of the Structure Committee, where they called for a significant percentage of the church restructuring task force to be younger than 40. The convention ultimately required that each local conversation about restructuring include at least one person younger than 35.

Young deputies spoke confidently about issues of equality and same-sex blessings, pointing out their own tolerance and the presumed inevitability of a more liberal, inclusive church. These young Episcopalians may be right about our church’s future, but I

fear a preoccupation with identity and inclusion may overshadow a more pressing need for mission-focused work in the world.

My own experience in campus ministry informs this concern. For three years I have attended the Chapel of St. John the Divine, a parish at the heart of the University of Illinois at Urbana-Champaign. I have been active in campus ministry and served as junior warden in 2011.

St. John’s operated as a model for campus ministries as recently as the 1980s and ’90s. In recent years the church has catered to smaller if very dedicated groups of students. Most of them are lifelong Episcopalians — few have simply walked into church. I have known several of them well and watched them venture into successful careers, seminary, and the Episcopal Service Corps. I am proud of them all. I only wish there were more of them.

In the last year I have explored other campus ministries in Champaign and Urbana. Part of this grew from my desire to serve more students at St. John’s and part arose from my experience with mission in the community. I have spent many Saturdays working at Empty Tomb, a Champaign-based Christian ministry that helps those in need both at home and abroad. I have met many young Christians through this group and noticed patterns in their church attendance.

Twin City Bible Church in Urbana is very popular among students. TCBC is a medium-sized evangelical church with a strong focus on mission. My friend David Park, whom I met at Empty Tomb, suggested I visit TCBC. Park is young, intelligent, and passionate about helping others in Christ’s name; he is also a student. During my first visit I noticed many young people in the congregation, even on Thanksgiving weekend, and the call to mission was clear. A banner hangs above

the church’s exit: “You are now entering the mission field.”

Park agrees with this charge and practices it openly. He does not, however, discuss theological politics.

I subsequently spoke with TCBC church elder Dennis Miller, also a familiar face from Empty Tomb, about the church’s appeal among students. What, I asked him, was the church’s greatest asset? “We’re a 10-minute walk from 40,000 young people,” Miller said. He explained that TCBC invites students to participate in all of the church’s missions, that it connects them to the world, and makes them feel a part of something greater. It feeds them.

Back at St. John the Divine, I wondered about mission. St. John’s rich liturgical and musical traditions certainly feed parishioners and students, but service and mission are quiet, in the background. In a recent parish survey, only 10 percent of respondents said they participate in chapel-related service activities at least once a month. Parishioners regularly represent St. John’s at the local soup kitchen and host fundraising dinners for the Millennium Development Goals, but student schedules and finances often conflict with these visions. I have come to wonder how students hungry for mission would be fed at St. John’s. And I have wondered how the parish might stretch itself to provide opportunities — not just for the students, but for all at the chapel.

I see the same thing at St. John’s as at other Episcopal parishes I visit: a certain comfort with who we are, a pride in wonderful liturgy, and a sense of familial closeness. The chapel is a part of your personal identity, as a student or as a parishioner, and you miss it sorely when you leave. But is that enough for college students? Are those necessary and whole components of being Christian?



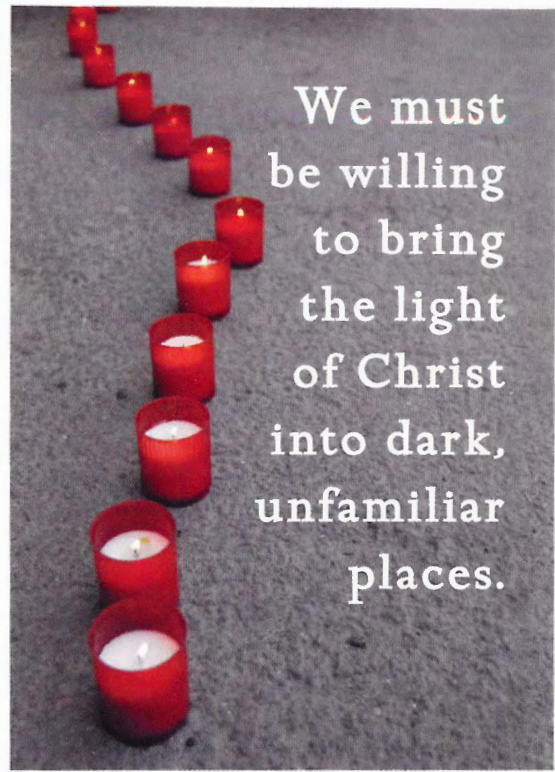
An obsession with personal identity ignores Christ's greatest commission to us, which has more to do with what we do than who we are. Jesus invites us not only to his table but into the streets, where the work of being Christian is often most challenging, rewarding, and important. As we exercise our faith beyond our parish's red doors, only one identity matters: Christian. We do not need a list.

Many young people I meet know this and feel it deeply. Trapped between a fading generation of the self-interested and a future of incredible economic uncertainty, the youth of our country have nowhere to go but out into the world with Jesus. They show up and ask to be put to work, to be given a charge and the resources to execute it. If that charge is withheld, they go elsewhere.

The Episcopal Church has not entirely failed to charge young people. The Episcopal Service Corps

gives young Episcopalians the opportunity to help others in Christ's name, and I've seen its power to transform cocksure college students into compassionate and thoughtful adults. It is a wonderful program, but this work cannot be left only to national-profile projects. We must all find ways to meet Jesus out in the world, to make that world more just with our actions as well as our words.

The Episcopal Church will never be able to declare itself into being an inclusive, youthful church. Nor is declaring its interest in mission equivalent to participating in mission. Rather, we must embrace mission in our church, our dioceses, our parishes, and our homes. Jesus offers work for us at the entrance of the church and beyond, at the intersection down the way and in the mountains of another land. If we want diverse people in our churches, then we must be willing to bring the light of Christ into dark, unfamiliar places.



We must be willing to bring the light of Christ into dark, unfamiliar places.

If we do, young people will come with us, fully included in Christ's work. No declarations required. ■

*Matt Townsend, a 29-year-old web entrepreneur; was part of TLC's reporting team at General Convention.*

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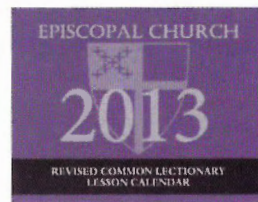
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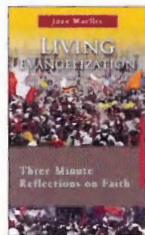
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## Harriet Starr Cannon Founder of the Community of Saint Mary

By Richard J. Mammana, Jr.

Harriet Starr Cannon was born in Charleston, South Carolina, on May 7, 1823. Both of Harriet's parents died of yellow fever when she was 17 months old; she was left with her elder sister and closest friend Catherine Ann, then three years old. An aunt welcomed the two orphaned sisters into her home in Bridgeport, Connecticut

— making for seven children in one house in this then-bustling mercantile center on Long Island Sound. As a young girl Harriet lost her sight in one eye in an accident, but all accounts point to a happy childhood despite many significant early setbacks. One relative described her as fond of dancing, “a great society girl and not at all religious.”

The decision to consecrate her life

completely to God came in the wake of a personal tragedy. Catherine Ann Cannon married in 1851 and moved to California, intending for Harriet to join her when she had established a home on the West Coast with her husband. A telegram brought the news in 1855, just as Harriet was preparing to leave for the West, that Catherine had died. The event changed the direction of her life completely; later, she wrote: “You know, she was my all — neither father, mother, or brother. We were two, but were one — but if God had left her with me, I should not have been here.”

In New York City in 1856, the 32-year-old Harriet was received into the Sisterhood of the Holy Communion, a parochial association of “evangelical sisters” who worked under the direction of William Augustus Muhlenberg (1796-1877) as nurses at his newly built St. Luke's Hospital. Harriet thrived in her earliest medical and religious work among the poor. By 1863, however, conflicts with Muhlenberg's collaborator and friend Anne Ayres, who was in immediate charge of the sisterhood's activities, led to the withdrawal of four sisters and the essential dissolution of the order. (The last Sister of the Holy Communion died in 1940.)

Harriet was one of the four who left. During the following two years, she and her former associates felt a strong call to continue on new lines the work they had begun under Muhlenberg and Ayres. On Feb. 2, 1865, Harriet and four friends, Jane Haight, Mary Heartt, Amelia Asten, and Sarah Bridge, were received by Bishop Horatio Potter of New York (1802-87) as members of the newly formed Sisterhood of Saint Mary. They had the strong support of the diocesan bishop and a circle of committed local clergy who understood the critical importance of a recognized form of women's ministry to meet the needs of the Church, and to provide a way for these five individuals to share their gifts in an organized way. Before the end of the summer they received their first novice, and undertook management of a variety of ministries among the homeless and orphans. They had formed the first sta-



ble and sustainable women's religious community in the Episcopal Church.

Opposition to the Community of Saint Mary (CSM) and its good works was swift and intense. Sermons and newspapers denounced the fledgling order as "Romanist," "ritualist," full of "popery," a threat to family life and the Protestant character of Anglicanism. Acceptance of the order grew, however, after the sacrifices of four sisters who died while nursing yellow fever victims in Memphis in the summer of 1878. James DeKoven wrote near the end of his life that the deaths of these four sisters, Constance, Thecla, Ruth, and Frances, gave "the sisterhood a place in the hearts of the people which cannot be shaken." They are commemorated on the calendar of the 1979 Book of Common Prayer on September 9, and known widely along with their priest and physician collaborators as the Martyrs of Memphis.

For the last two decades of her life,

Mother Harriet directed CSM's growth from what was to become the order's motherhouse in Peekskill, New York. In her history of the community, Sister Mary Hilary notes: "Whatever her burdens of responsibility, she lived the quiet routine and performed the small chores of the conventual life. Frequently she took on additional jobs to relieve a sick or absent sister. At one time, serving as sacristan, bookkeeper and Novice Mistress, she reported merrily that she was monarch of all she surveyed."

From the original group of five sisters, 104 sisters had been professed when Mother Harriet died on Easter Day in 1896. CSM sisters were in charge of more than a dozen church institutions — hospitals, orphanages, schools, convents and mission houses — in New York City and Peekskill, Memphis and Sewanee, Chicago, and Kenosha, Wisconsin. They lived under a rule formed by the community itself

with the advice of Morgan Dix and founding Cowley Father Richard Meux Benson. A full round of daily prayer and the Eucharist framed all of their activities.

Today, the order Mother Harriet guided into stability and lasting growth has three autonomous provinces. The Southern Province, begun in 1871 when Harriet sent the first CSM sister from New York to Memphis, has a convent and retreat center near the University of the South at Sewanee. The Western Province, created in 1904, had historic ministries of retreat direction, education and altar bread production throughout the upper Midwest — particularly in Chicago, and in Milwaukee, Kenosha and Racine, Wisconsin. The Eastern Province's convent is in Greenwich, New York, where the sisters share a 603-acre facility with the Diocese of Albany's Spiritual Life Center. The sisters in Greenwich farm host

(Continued on next page)



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# Anglican FACES

(Continued from previous page)

and lead retreats and assist with activities at the Spiritual Life Center. A branch house of the Eastern Province opened in Malawi in 2002.

The two most complete accounts of Mother Harriet's life are Morgan Dix's *Harriet Starr Cannon: First Mother Superior of the Sisterhood of St. Mary* (1896) and Sister Mary Hilary CSM's *Ten Decades of Praise: The Story of the Community of Saint Mary during Its First Century* (1965). Both are available free, along with a wealth of other material about the early history of the Community of Saint Mary, at [anglicanhistory.org/usa/csm](http://anglicanhistory.org/usa/csm).

## 'Holding on to Some Tender, Small Tree'

Mother Harriet's letters give brief glimpses into her reactions to daily events in the life of the Community of St. Mary: sisters' personalities, illnesses, work assignments and activities all figure in these parts of her correspondence preserved by Morgan Dix in his 1896 memoir.—*RJM*

### Undated letter

I know you are very weary and things look rather dark; but as a matter of fact things are not really dark. God ruleth over all, and if we feel troubled, is it not a want of faith on our part? Just think of our blessings: what are our trials compared to our blessings? ... I realize that the checks we receive as a Community are blessings in disguise. Sometimes it comes to me we are too worldly, do too much to please people outside; so let us believe that when God speaks to us, as He has in the events of the past summer, that He longs to make us all more entirely His own, that He would have our very best. ... I am writing you a long letter, and have still some-



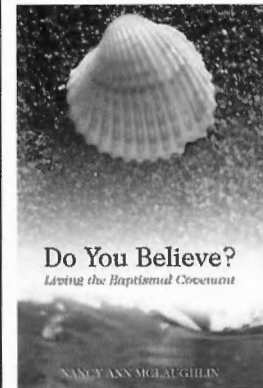
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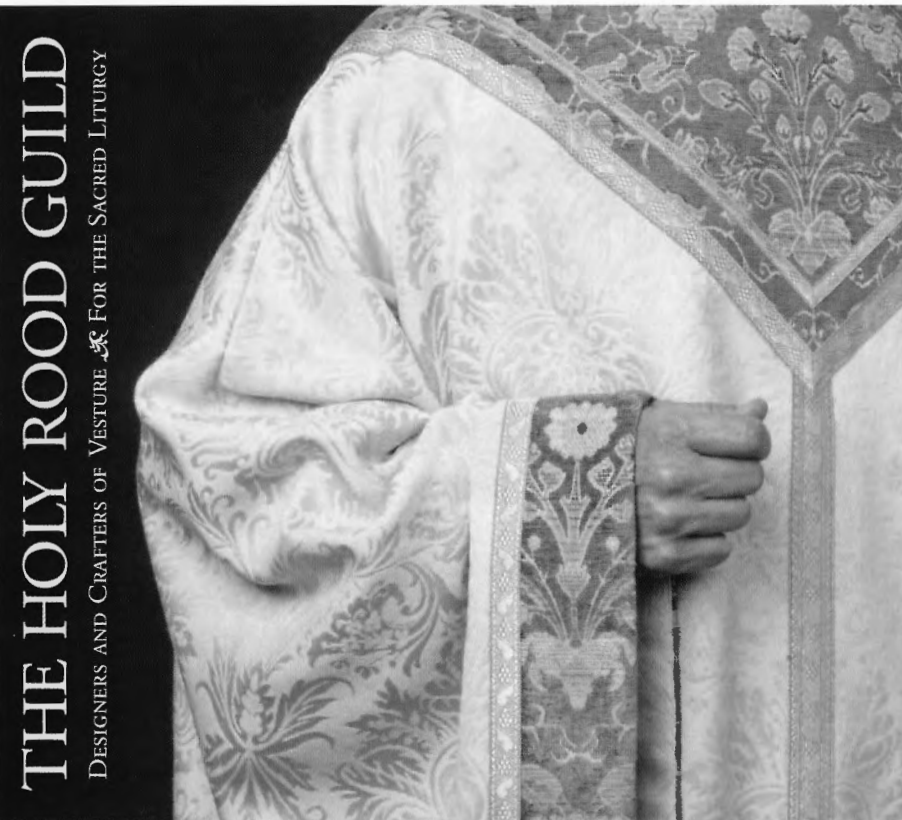
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thing more to say: when the School is fairly in order, you must go away for a rest. This is a positive command; do not think it cannot be.

**Undated letter, c. 1884**

We had two Novices admitted this morning: one is for the Canada Sisterhood. I think you know we are training two Canadians to be returned to Toronto, to found there a Sisterhood. Sister Hannah, who is to be the Superior, will probably be professed in September and go directly to Toronto. Sister Hannah goes to New York this week to get a little insight into our work in the city; you may see her at the Infirmary, Varick St. It has been very pleasant to have the training of these two Sisters: one would hardly have thought that St. Mary's would have trained two *Englishwomen* for the Religious Life. "God moves in a mysterious

way, His wonders to perform."

[The Sister Hannah mentioned in this letter is Hannah Grier Coome (1837-1921), mother-founder of the Canadian Society of St. John the Divine.]

**Letter dated Peekskill,  
Nov. 13, 1891**

My dearest Sister:

Yes: it is some time since I have written to you, but I know you will forgive me. I have been so pressed at every turn, and my eye is very weak, and I am often obliged to stop in the midst of my writing and give that one eye a rest. It does not pain me in the least but is very, very weak. I spent two weeks at [redacted], and on my return found such a load of work! I was days and days getting at the bottom of it. ... I will not write of all that is in my mind concerning the action of the [Cowley Fathers]. The

Church is certainly passing through a great crisis, and I may say, Religious Orders through a still greater crisis than even the Church. I feel like one who is holding on to some tender, small tree, the tree looking as if there was scarcely anything to hold on to, yet feeling sure that the root, which one could not see, was firm, strong, solid, and would not fail one. ... The lesson of detachment is a very hard lesson for most of us to learn. [...] My special love to dear Sister H. T[redacted] and to all. I am having many worries just now; if one had only some one to look to for help! But such is not God's will, and there must be perfect trust and no murmuring. ■

*Richard J. Mammana, Jr., a recent graduate of Yale Divinity School, is founder and director of Project Canterbury (anglicanhistory.org).*

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NEWS

September 9, 2012

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had rendered its verdict nearly 50 years ago.

Carolyn Maull McKinstry, a graduate of Beeson Divinity School and author of *While the World Watched: A Birmingham Bombing Survivor Comes of Age During the Civil Rights Movement*, preached the homily. McKinstry is a longtime civil rights activist who demonstrated as a young girl against racial injustice in the face of Birmingham Commissioner of Public Safety "Bull" Connor's German shepherds and stinging fire hoses. She survived a Sept. 15, 1963, bomb blast at 16th Street Baptist Church in Birmingham, which killed four of her friends.

"I believe God was pleased with him," McKinstry said of Daniels. He was an "agitator," she said, who "stirred up those things that needed to be stirred up" and refused to compromise his Christian principles.

"He was called by God," she said. "He gave the greatest gift, the gift of life. ... He gave his life to save Ruby's life." McKinstry said she had never met Daniels, but "we are of the same body and of the same Spirit."

McKinstry later told a small group in the law library of the Hayneville courthouse that the events of the 1960s had left her depressed for many years. "I had lost four girlfriends," she said. "I was horrified for a long time."

But as a young girl, she said, she was confused that people hated her simply because of the color of her skin. "But what could I do to change that?" she said. Asked if she had ever considered retaliating against white people, she said she had not, because of her Christian faith.

She said that today she remains concerned about confrontational and even hateful rhetoric. "I see this as frighteningly reminiscent of the 1960s," she said. When people say it can't happen again, she said, "I don't believe it."

Garry G. Yerkey



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# One Parish's Journey to PEAR

After spending the past nine months debating questions of affiliation, members of Holy Trinity Anglican Church, a congregation in the northern suburbs of Colorado Springs, affirmed the recommendations of its pastor and leadership team, voting 82-6 to end their affiliation with the Anglican Mission in the Americas and to become part of PEAR USA (the North American Missionary District of Province de L'Eglise Anglicane au Rwanda).

The July 22 vote followed a lively, hour-long discussion involving dozens of parishioners. The discussion reflected the parishioners' backgrounds in the Episcopal Church (about half), evangelical, and Protestant churches. One member



Burnett

supported his arguments with references to apostolic succession and the restoration of Charles I to the English throne, while another plainly said, "I didn't grow up Episcopalian, or Anglican, so I don't have a background in church hierarchy."

Ultimately the vote hinged on the distinction between church and parachurch organizations, a subject that is familiar for many here in this headquarters city for dozens of major international Christian ministries such as Compassion International, Focus on the Family and Biblica (formerly the International Bible Society).

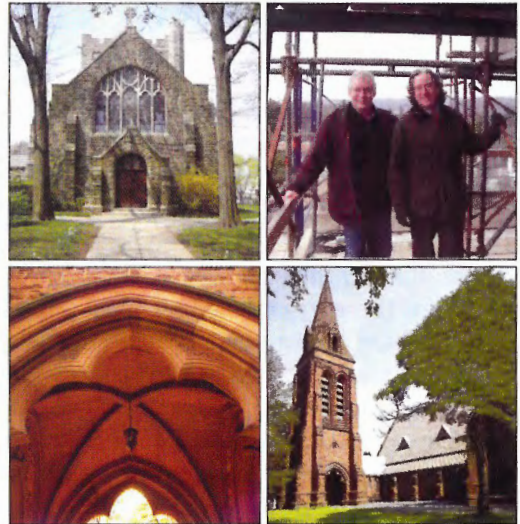
"It's a choice between aligning with a parachurch organization or with a historical, ecclesiastical group," the Rev. Matt Burnett, rector said before the vote. "Making this choice is good for us, in a way. It makes us decide who we really are and how God has put us together."

It has been a long journey for Bur-

(Continued on next page)

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(Continued from previous page)

nett, a former Episcopal priest, and for Holy Trinity, a congregation originally formed around a family dinner table in late 2003. The congregation merged in 2009 with Christ the King Anglican Church, founded in 2000 as one of the earlier AMiA congregations in the nation.

Burnett was ordained in 2002 and served as assistant to the rector of St. Michael's Episcopal Church for 18 months. He resigned from St. Michael's and the Episcopal Church after the 2003 consecration of Bishop Gene Robinson of New Hampshire. For Burnett, Robinson's consecration represented an official embrace of worrisome changes in faith, discipline and the authority of Scripture that had been occurring in the denomination for many years.

The founders of Holy Trinity ini-

tially attended services during early 2004 with members off the International Anglican Church.

"We intentionally, and at their very generous invitation, 'incubated' with IAC and started public services after we had prayed, talked, and felt like it was time to begin public worship as Holy Trinity Anglican Church," Burnett said.

Holy Trinity held its first service on Trinity Sunday in June 2004 at a local school. At that time, there were three AMiA congregations in Colorado Springs. Following Holy Trinity's vote, there are now none.

Burnett was not an alarmist about the choice Holy Trinity faced. "Either vision could have brought us new energy and new opportunities for moving forward," he said.

But he does regret the time, energy and turmoil the issue caused

during the past nine months. "At times I have been angry that our agenda has been dominated by this,"

"Either vision could have brought us new energy and new opportunities."

—The Rev. Matt Burnett

he said. "It certainly kept me from being able to give as much attention as I would have liked towards some outreach and discipleship possibilities. We will also have a few people leave our congregation, which is very hard. But the Holy Spirit is capable of leading us during turmoil."

The debate was complicated one week before the vote when the Rev. Bob Grant, former rector of Christ the King, and now director of clergy

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formation for the AMiA, asked Holy Trinity members to postpone their vote.

"For us church/parachurch was the watershed issue and when, having asked, there didn't seem any possibility that new information would substantively affect that core issue, then we decided to proceed as scheduled," Burnett said.

During the debate over the affiliation options, Holy Trinity's leaders kept members informed by hosting regular Saturday morning information and discussion sessions and flooding them with documents describing the options they faced. "No matter how imperfectly we have done it, our team has tried to work in a spirit of equity, fairness and transparency to be sure we would make the best and most informed choice for our whole community," Burnett said before the vote.

"This has been a time of mixed emotions," he said. "We have been faced with a series of events, and interpretations of those events have varied widely, with members of both sides feeling hurt and put upon. But now, our affiliation with PEAR USA looks like the original picture we had for Holy Trinity when we were founded nine years ago, and it allows us to continue our relationship with Rwanda."

*Steve Rabey*

## Anglican Centre Seeks Leader

The Archbishop of Canterbury and the Governors of the Anglican Centre in Rome wish to appoint a new Representative of the Archbishop of Canterbury to the Holy See and Director of the Anglican Centre in Rome to succeed the Very Rev. Canon David Richardson, who is retiring after Easter 2013

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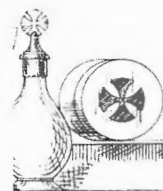
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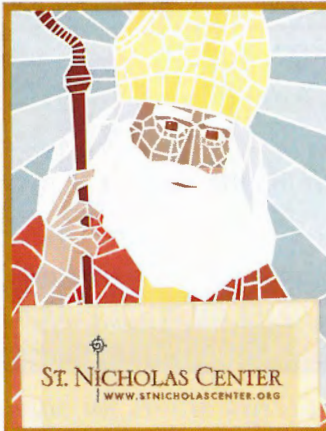
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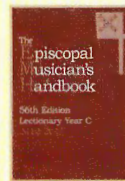
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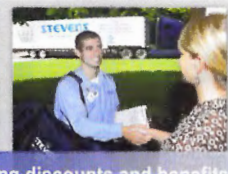
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(Continued from previous page)  
after five years in the post.

“David has been a quite outstanding Director of the Anglican Centre for the last five years, a period covering both the Lambeth Conference and the Pope’s visit to the U.K.,” Archbishop Rowan Williams said. “He played a significant role in these events and many others. “He and Margie have been hugely generous hosts to countless people and have raised the profile of the Centre throughout the Anglican Communion. David has worked imaginatively in Rome with many colleagues in the Vatican — to whom we must also pay tribute — and has done a great deal to consolidate a wide range of warm relationships with our Roman Catholic brothers and sisters. His successor will be able to build on his achievements and take forward this vital work.”

Replacing David Richardson involves finding an ordained Anglican with the experience and stature required to be a bishop or cathedral dean. The post-holder acts as a two-way ambassador between the Vatican and both the Archbishop of Canterbury and the wider Anglican Communion. The post-holder is also the Director of the Anglican Centre in Rome and as a consequence the role is multi-layered, binding together ambassadorial, educational, pastoral and interpretive elements. The person needs to be theologically able with good linguistic ability. A knowledge of Italian is preferable and a willingness and ability to learn Italian is essential. Accommodation is provided at the Anglican Centre in Rome, which occupies a large apartment within Palazzo Doria Pamphilj at the heart of historic Rome.

Applications are being invited for the post, which is expected to be for a three- to five-year period. The closing date for applications is October 1. For more information, write to Jacqueline Balfour: [jacqueline.balfour@lambethpalace.org](mailto:jacqueline.balfour@lambethpalace.org).





## Back in the Loop

(Continued from page 9)

back of the church, pick up the device, and come back? Or would you rather discreetly turn on your telecoil on the back of your hearing aid?"

Approximately 17 percent of American adults report some degree of hearing loss, according to the National Institute on Deafness and Other Communication Disorders. Hearing loss affects 30 percent of people age 65-74 and 47 percent of those 75 or older.

Hearing loss has often gone unnoticed in church, making it a "great invisible disability," Myers said. Many churches have not addressed this accessibility problem simply because they do not know it is an issue. Many church members do not talk about their hearing difficulty, and some end up leaving because

they can no longer fully participate in the worship.

Churches are beginning to recognize this problem, however, and have installed loops to accommodate the needs of their members.

"Churches led the way in Western Michigan," Myers said. "Churches were the first adopters. They wanted people to hear the Word and so they pioneered it. Sometimes in our culture we see church following cultural trends. Here's an example where the church can pat itself on the back."


Sterkens says word-of-mouth endorsements are fueling the movement, which is how it started for her. As soon as she heard about the system at a talk by Myers in 2008 and witnessed a group of people experience the hearing loop for the first time, Sterkens knew she had

found the missing link in hearing assistive technology. Since then, Sterkens has promoted the system through advocacy, writing, and speaking across the world. With her husband, retired engineer LeRoy "Max" Maxfield, she founded Fox Valley Hearing Loop, a business that helps others get "looped."

"Over the last three years, [my husband and I] have been crawling through church basements installing hearing loops because we're so convinced this is the right thing," Sterkens said. "And we attend hearing loop dedication services where people have just sat and cried, saying, 'I can hear without a lot of effort.' And that's something I just don't get tired of."

*Lauren Anderson studies journalism at the University of Wisconsin.*

*New York Times best-selling author*




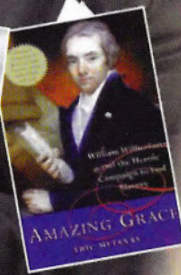
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# Back to the Future

## Faith and Order in the U.S.A.

A Brief History of Studies and Relationships

By William A. Norgren. Eerdmans. Pp. 104. \$20

Review by Alyson Barnett-Cowan

This brief history was initially prepared as a background paper to a second North American Conference on Faith and Order that never convened. The result is a clear account of the development of the ecumenical study of theology and ecclesiology by most of the churches of the United States. It lists the conferences, studies, staff, and major contributors to this stream of the ecumenical movement from the time of its founder, Charles Brent, to 2011.

William Norgren was an eyewitness to much of this history, having been the first executive director of the Faith and Order Commission from 1959 to 1971, and then ecumenical officer of the Episcopal Church from 1974 to 1999. He is meticulous in setting out the facts. Only occasionally does his regret that financial decline constrained the possibilities of the movement creep into the account.

This book is thus a must have for the history of ecumenism, particularly but not only in the United States. Norgren also describes what was happening at the time in the World Council of Churches and in bilateral relationships around the world, and shows the effect of the Roman Catholic Church's conversion to the ecumenical movement in the mid-20th century.

The Faith and Order table has kept expanding. Orthodox, Roman Catholics, historic black churches, Pentecostals, holiness churches, and evangelicals have all joined in some way with mainline American churches in seeking to express the oneness of Christ and his people. Each expansion has meant a change in focus, or in language, or in methodology.

The list of topics addressed by the studies shows the close interaction of theology and society. Initial studies looked at the ecclesiological significance of councils of churches; more recent ones have considered the spirituality of justice and the ethic of justice-making. Both traditional convergence methods of faith and order and contextual examination of issues of women, race, and power were embraced by the movement, though not without some tension.

Today one frequently hears sentences like this: "An institutional survival mode began to prevail in church and council circles. The council responded to financial challenges by repeated restructuring — focusing on goals, strategies and organizational design." But Norgren writes it of 1971, a time that many look on with nostalgia as the high tide of the ecumenical movement! In fact, reading this volume has convinced me that we really do recycle.

A study of the studies reveals that the same topics being addressed by ecumenists today have been around for decades. The serious



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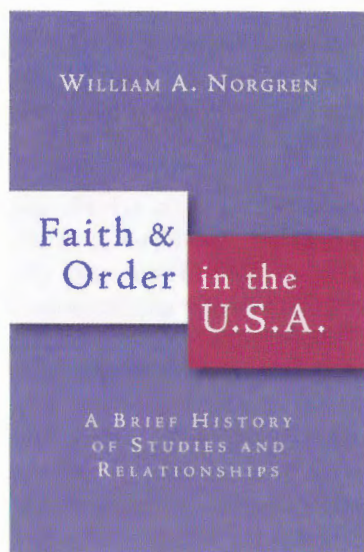
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gaps in the ecumenical memory mean that we reinvent the wheel in each generation, without building well upon what has gone before. That gives even more meaning to this book, which may send people back to those studies and perhaps allow us to recover insights hard won and tucked away.

Norgren's book shows also that reception of ecumenical texts has been a constant struggle. From the beginning various attempts were made to help local churches engage ecumenically with Faith and Order topics, and to make the insights and excitement of theological convergence available throughout the United States. Reception is still on the agenda of every bilateral international dialogue; what will



bridge the gap, so that local churches throughout the world can contribute their insights to theologians, and vice versa? How can theology be both accurate and accessible?

While this book most certainly deserves to be on ecumenists' and historians' bookshelves, I would have hoped for a little more of the flavor of the conversations. Many of the important American ecumenical theologians are named here, but what of their personalities, passions, and convictions? It might also have been more engaging if there had been a description of what happens in a Faith and Order study process.

How are topics identified, presented, discussed, disputed, and turned into consensus? In my experience bilateral and multilateral dialogues, for all their many challenges, are places of deep encounter in the Spirit. Soul meets soul and mind meets mind across difference, and the churches are changed.

In an appendix Norgren has printed the "Salvation and Life" statement from a National Faith and Order Colloquium which met between 1964 and 1969. I was left a little puzzled as to why this one particular ecumenical agreed statement was printed out of so many studies. Was it because it had not otherwise seen the light of day? In any case, it illustrates a dilemma: language evolves, and a statement that constantly refers to "man" sounds exclusive to us now and is hard to digest. Yet it also lays out another outstanding and critical question for ecumenical theology: "We support the search for formulations sufficiently multifaceted to reflect *legitimate diversity* of conviction and emphasis. In seeking such formulations we become aware that there are limits to diversity of conviction and emphasis beyond which legitimacy can no longer be established; that is to say, there is a point at which diversity can become disruptive discontinuity." The churches are still facing these questions: "how do we witness authentically in the present generation to the truth of Christ as we have each received it, and how can that witness be one?"

*The Rev. Canon Alyson Barnett-Cowan is director for Unity, Faith, and Order at the Anglican Communion Office.*

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# ICONS of Christ

(Continued from page 17)

ransom for many" (Matt. 20:26-28). As the gospel reading states this morning, the role of the Shepherd is to lay down his life for the sheep. That kind of leadership is more dif-

ficult than being a social worker or a CEO. It demands more long-suffering than does top-down authority. You cannot do it unless you love the people you are called to serve, and unless you are willing to suffer.

So remember, as a priest, you do not act on your own authority. It is not your administrative abilities or your counseling skills or your charismatic personality, and certainly not your clever jokes in the pulpit, that give you your authority. Your ministry as a shepherd is a sharing in the ministry of the One Shepherd. Your authority as a shepherd comes from outside of yourself. The only authority you have is that which you share with the Good Shepherd who lays down his life for the sheep. It is an awesome responsibility.

The second way in which the priest points to Christ is in the preaching of the Word and the administration of the sacraments. I would suggest that this is actually the most important part of your job, what you do on Sunday morning. Again, this is an area where the Catholic and Reformation traditions love to part ways. Catholic preaching is notoriously bad because, it is presumed, the important thing is the sacraments. Conversely, there often seems to be a direct correlation between the high emphasis that Protestants place on preaching and the banality of Protestant worship. You are being ordained as an Anglican priest, so you cannot enjoy either excuse. You belong to the church of Thomas Cranmer's liturgy and John Donne's sermons. You have to do both, and do both well.

The primary job of the preacher is to communicate the word of God about Christ as contained in the Scriptures. Do not forget that the point of preaching is, once again, to point to Christ. Your sermons should focus on the Good Shepherd, who Jesus is, and what Jesus did. Who is Jesus? He is the Son of God, the incarnate Word become flesh, the second person of the Trinity. What did Jesus do? He became human, he died for our sins, he rose from the dead, and he is coming again. That is

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the gospel. That is what you are to preach.

You also need to know the Scriptures, and you need to know the central themes of the Scriptures; your theology and spirituality need to be formed by the central content of the Scriptures, and that is what you should preach about. Your pet political causes are not the gospel. Moralistic exhortations about what people should or should not do are not the gospel. And, although it is painful for me to say as a theologian, even your favorite theological commitments are not the gospel. The gospel is not a doctrine about imputation or infusion or predestination or free will, or even the proper way to divide law and gospel. And the gospel is certainly not the proper theory of apostolic succession or preaching about the correct number of sacraments. The gospel is that Jesus Christ died for our sins and rose from the dead, and is coming again. The good news is about Jesus Christ, and his person and work, and that is what you need to come back to in your preaching, over and over.

And if you do that you will become an icon of Christ, and God will speak through your words. As George Herbert wrote in "The Windows": "Lord, how can man preach thy eternal word?/He is a brittle crazy glass/Yet in thy temple thou dost him afford/This glorious and transcendent place/To be a window, through thy grace."

The administration of the sacraments and the celebration of the liturgy is the other really important thing you will do on Sunday morning. As sacramental Christians, Anglicans do not believe that Christian worship is either a matter of communicating cognitive intellectual information or of emotional manipulation. Sunday morning worship is neither the lecture hall nor the Heinz Field Stadium. Sunday morning worship involves doing things, and perform-

ing certain rituals because the risen Christ communicates himself to us in more than words. Thomas Cranmer wrote that through the sacraments "we receive Christ himself ...: in baptism it is done in respect of regeneration, and in the holy communion in respect of nourishment and augmentation" (*Writings and Disputations*, Parker Society, Vol.

1, p. 25). Sharing in Christ's body and blood through the eating of broken bread and the drinking of consecrated wine is the means by which the risen Christ shares his risen life with the Church, so that, as the Prayer of Humble Access states, "we may continually dwell in him, and he in us, that our sinful bodies may be

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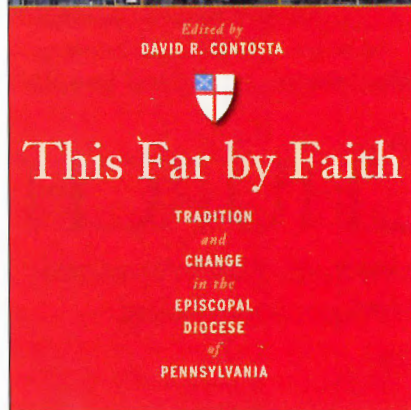


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## ICONS of Christ

(Continued from previous page)

made clean by his Body, and our souls washed through his most precious Blood.”

I want to say just a bit about the liturgy. As a shepherd, your chief job in leading worship is to help the congregation share in something objective and outside ourselves that has been given to the Church. As Anglicans, we have something really precious in the liturgy. Prayer-book worship is rooted in a history that goes back almost two thousand years. The basic structure of worship in Word and Sacrament can be found in the writings of Justin Martyr in the second century. Traditional Anglican hymnals contain hymns from every era of the Church's history. The theology of many of those hymns is profound.

As a priest, it is not your responsibility to create something new or clever. Worship is not entertainment. It is not about manipulating emotions. Nor is worship just about change for the sake of change. C.S. Lewis talks about this a little in his book *Letters to Malcolm: Chiefly on Prayer* when he complains about liturgical novelty. It is distracting, Lewis observes, constantly to be asking oneself “What on earth is he up to now?” Lewis reminds clergy: “I wish they'd remember that the charge to Peter was Feed my sheep; not Try experiments on my rats, or even, Teach my performing dogs new tricks” (p. 5). And, again, finally, the purpose of the liturgy is to point to Christ. If it does not do that, the liturgy has failed in its purpose.

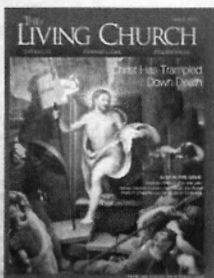
The next way in which the priest acts as an icon of Christ who points away from himself to Christ is the power of the keys. The power of the keys is the priest's authority to proclaim Christ's forgiveness to the repentant. Reformation Christians get uncomfortable here, but we need to be reminded that Anglicans have always affirmed that this is an

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authority that Christ has given to his Church. As the Anglican Reformer John Jewel wrote: "we say that Christ hath given to His ministers power to bind, to loose, to open, to shut. And that the office of loosing consisteth in this point: that the minister should . . . offer by the preaching of the Gospel the merits of Christ and full pardon, to such as have lowly and contrite hearts, and do unfeignedly repent themselves, pronouncing unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation" (*The Apology of the Church of England*).

Private confession is not a requirement for Anglicans, but it is something that the Church offers, and it is a wonderful gift to be able to pronounce Christ's forgiveness. This is not in conflict with the Reformation understanding of justification by faith alone; it is a way of making forgiveness concrete and objective. When you get beyond talking about superficialities with people, you will discover that they — even Christians, and sometimes especially Christians — often carry tremendous weights of guilt. Sacramental confession can be a way to leave that behind. When I first became an Episcopalian, I asked a priest friend what was the point of having a sacramental rite of confession. Couldn't we just confess our sins to God in the privacy of our bedroom? He responded that I could confess my sins to my bedpost, but my bedpost couldn't absolve me.

Again, it is important to remember that as a priest you do not proclaim forgiveness on your own authority. You are a sinner, just like the person who comes to you. The reading from Isaiah is particularly helpful here. We are all people of unclean lips, dwelling in the midst of a people of unclean lips. But One greater than a seraphim has touched our lips, and he has said, "Your guilt is taken away, and your sin atoned for." It is because Christ has forgiven you that you as a priest can proclaim that

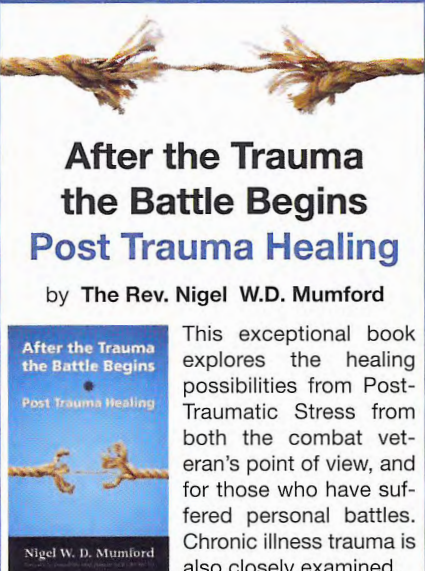
Christ forgives others. In order to do this, you yourself need to acknowledge your own sins, and you need to accept Christ's forgiveness.

A little more advice about preaching: It is important that clergy proclaim the gospel in such a way that it can be heard as a message of forgiveness, that it really is good news. Preachers too often use the pulpit to beat up on their congregation for all the things that make the priest unhappy. Then they're surprised when the congregation does not repent.

Finally, there is one last way in which the priest acts as an icon and shepherd of Christ. The priest is pastor and spiritual director. The words *pastor* and *pastoral* come from the Latin word that means "shepherd." There is a uniquely pastoral dimension to Anglican ministry. The traditional exhortations given to the priest at ordination speak to this responsibility. I am not going to repeat them because you are going to hear them in a few minutes.

George Herbert again provides a wonderful example of ideal Anglican pastoral practice. He writes that "The Country Parson upon the afternoons in the week-days takes occasion sometimes to visit in person, now one quarter of his parish, now another." Herbert believes that it is important to visit people when they are about their daily life and business because, then, they will not be on what we might call their "best Sunday behavior." When I was younger, it was not unusual at all for the pastor to simply show up at the door for a visit without warning. These days that might be a real surprise. Outside of an English country village, it would probably be difficult to have the kind of intimate acquaintance with your congregation that Herbert expected, but

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(Continued from previous page)

one of your responsibilities as a priest is to get to know your parishioners, to spend time with them, to pray with them, to baptize them, to marry them, to bury them.

I am going to provide a personal anecdote here and tell you about a pastor named Danny. Two years before I came to teach at Trinity School for Ministry, my father had a major stroke. After that stroke, he could not speak, and he was never quite the same person. I took about six months off from work and moved to Arizona to help my mother care for my father as he recovered. That's where I met Danny. All my family are Southern Baptists. As an Anglican, I'm the black sheep of the family. Danny was my parents' pastor. Danny had been a Tennessee farmer who got a call to go into the ministry when he was in his early 40s. By Anglican standards, Danny was not promising. His sermons were long and repetitive, and they were not expository readings of Scripture. Danny had little knowledge of what at Trinity School for Ministry we call "biblical theology." When it came to Church history and systematic theology, Danny did not know the Council of Chalcedon from the local elementary school student council.

But Danny knew what pastoral care was about. He was the one who met me at the Tucson airport and drove me to the hospital to be with my father. During the six months when I lived with my parents, Danny would regularly appear at the door at least once or twice a week and spend an hour or so engaged in conversation with my father. Remember, my father could not talk, so Danny did all the talking. During those hours, both Danny and my father would laugh uproariously. At the end, when Danny would get ready to leave, he would ask my father if he wanted prayer. We were not always sure what my

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father could understand after his stroke, but he would always close his eyes at this point, and Danny would pray for him.

About a year after the stroke my father died, and Danny, along with my mother, was at my father's bedside when he died. I flew back to Arizona to attend the funeral. Since he was my parents' pastor, I assumed that Danny would perform the funeral, but he insisted that, since I had studied theology, I should preach, and I should lead the service. So Danny and I did the service together. I put together a modified version of the Burial Service from the Prayer Book, and I preached; and, in that way, I was able to say goodbye to my father. During that last year of my father's life, I had thought that Danny was providing pastoral care for my father, but I came to realize that he was providing pastoral care for me as well. And, for that, I am tremendously grateful.

Despite his lack of what Anglicans might consider professional expertise, Pastor Danny understood something about the heart of pastoral care. It is not about solving people's problems. Only Jesus can do that. It is about taking the time to be with people, to love them, to pray with them, and to share in their joys and their sorrows. And that is one of the best ways to point to Christ.

I want to add one thing more, which I'll summarize with the single word *joy*. The epistle reading tells us to "Rejoice in the Lord always; again, I say, rejoice." Paul goes on to write: "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

As a priest, you have taken on an awesome responsibility. It is a daunting prospect to think about being an icon of Christ, of sharing in Christ's sufferings, of bearing the burden of caring for a congregation. One might

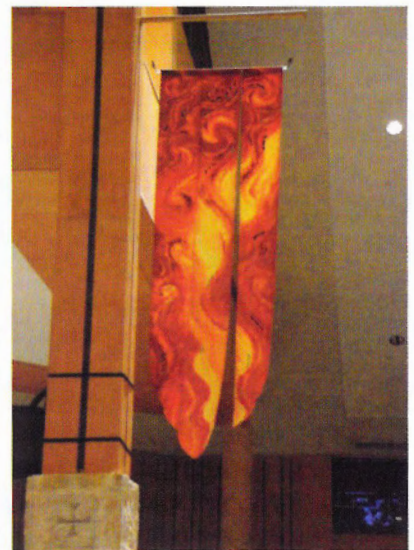
think that the best way to prepare for this prospect is to grit your teeth, furrow your brow, and get steely-eyed. And, again, if it were a job that you had to do, anything less would seem to be irresponsible. But, once again, to be an icon of Christ means that this is not a job that you have to do. This is a job only Jesus Christ can do, he has done it for two thousand years, and he will now do it through you. This is good news.

The message you have to proclaim is also good news. Jesus Christ has died and risen so that we can be forgiven. Christ has enabled us to share in the divine life that is the triune love between Father, Son, and Holy Spirit. And Christ has called you to be an ambassador of that love. This is grounds for rejoicing. Christ has called you to lead his people in worship, to share with them his body and blood so that they may become his body. That is a "shout out loud" reason for joy.

I am a bit of an Eeyore. From time to time, I need to be reminded that Christianity is about the resurrection as well as the cross. I would encourage you to remember as you prepare to become an icon of Christ that you will not only share in Christ's sufferings but also rejoice in his resurrection. To help you remember that, I am going to give to you this morning a small gift, which I suggest you keep next to your Bible and your prayer book. It is a kazoo. There are going to be times as a priest when you may well find yourself feeling overwhelmed by the duties of a shepherd. The first thing you should do is pray. As the apostle Paul writes, do not be anxious, but let your requests be known to God. With thanksgiving. After that, pick up the kazoo.

Rejoice, my brother. You have been called to be an icon of Christ! ■

*William G. Witt is assistant professor of systematic theology at Trinity School for Ministry.*



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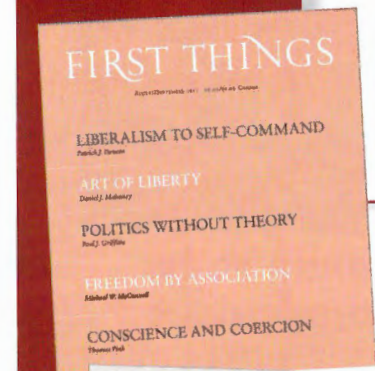
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## PEOPLE & PLACES

### Deaths

The Rev. Canon **Francis S. Bancroft III** died June 3 in Wellfleet, MA. He was 77.

Born in Nyack, NY, he was a graduate of Wesley University and General Theological Seminary. He was curate, St. Peter's Church, Mountain Lakes, NJ, 1959-60; vicar and then rector, St. James, Ridgefield, NJ, 1960-2000. In 1981 he received the Diocese of Newark's Canterbury Award for outstanding service and in 1993 he received the International Lions Club's Melvin Jones Award. He was chairman of the Englewood Hospital's chaplaincy committee and was chaplain to the Ridgefield police and fire departments, the ambulance corps, the Lions Club, and various youth organizations. He was president of the Ridgefield Clergy Association. Since retirement he was an active member of the Church of the Holy Spirit, Orleans, MA, and the Chapel of St. James the Fisherman, Wellfleet, MA. Fr. Bancroft was preceded in death by his wife, Janet Currey Bancroft. He is survived by one son, Wayne Currey; a sister, Ann Bancroft; and two grandchildren.

The Rt. Rev. **Albion W. Knight, Jr.**, died May 22 at his home in Gaithersburg, MD. He was 87.

The retired brigadier general of the U.S. Army was buried in a small graveside service at Arlington National Cemetery June 26. His widow, Nancy P. Knight, told friends that before his death Knight had declined full military honors, saying summer temperatures were too high for soldiers, a brass band and horses. His military decorations included the Distinguished Service Medal and the Legion of Merit.

Knight was born in Jacksonville, Fla. He was a graduate of the U.S. Military Academy at West Point and completed master's degrees at the University of Illinois at Urbana-Champaign and American University. Knight's father was a missionary Bishop of Cuba and Bishop Coadjutor of the Diocese of New Jersey. Knight was ordained deacon and priest in the Episcopal Church and was the second presiding bishop of the United Episcopal Church in 1989-92.

In 1992, he was the presidential running mate of conservative activist Howard Phillips for the U.S. Taxpayers Party, which advocated drastic reductions in spending, eliminating the income tax and withdrawing from the United Nations. They garnered more than 40,000 votes.

"As president of his Council Advice, I was frequently called upon to smooth ruf-

fled feathers," said the Rev. Guy Hawtin, rector of St. Stephen's Anglican Church in Timonium, MD. "Irascible he might have been, but Bishop Knight inspired great affection among his friends. He was one of 20th-century Anglicanism's most memorable characters."

The Rev. **Michael Phillip Gibson Gantling Randolph** died July 30 in St. Louis. He was 71.

Fr. Randolph, canonically resident in the Diocese of Southern Ohio. Born in Brooklyn, he was a graduate of Tennessee State University and Episcopal Divinity School. He was ordained deacon and priest in 1970. He was curate and acting vicar at Trinity Church, New York City, 1970-74; and Episcopal campus chaplain at Canterbury Center, Atlanta, 1974-77. He then served in a variety of interim ministries in the dioceses of Southern Ohio, Pittsburgh and Missouri. At the time of his death Fr. Randolph was priest associate at Trinity Church, St. Louis. He was a chaplain for Second Wind St. Louis and interim director for Episcopal City Mission, and a member of the mission's advisory council. He was national administrator for the Union of Black Episcopalians and a consultant for the Ohio Conference of the United Church of Christ.

"Michael Randolph served this diocese faithfully and was much beloved in numerous parishes in the Metropolitan St. Louis area," said the Rt. Rev. Wayne Smith, Bishop of Missouri, in an obituary published by the diocese. "May he rest in peace, and rise in the glory of Christ."

Fr. Randolph was author of a monograph on Absalom Jones, published by the Union of Black Episcopalians in 1991 and *A Faithful Journey: Black Leadership in the Episcopal Church*, a booklet published by Forward Movement in 1994. He was also the author of a monthly illustrated newsletter for children based on the character "Thumb Diddle, the magic bear," which at the height of its popularity had more than 18,000 subscribers.

Fr. Michael was also a professional storyteller, and for 15 years beginning in 1983 presented dramatizations of the lives of black Americans with programs of storytelling, poetry reading, and word games.

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## Be Nice and Be Bold

We do not need a religious reason for every good deed, nor a divine prohibition against every hurtful act. Thomas Aquinas told me this morning that divine love leads directly to the love of one's neighbor; he told me that a divine commandment commends such love; but he raised his voice at reason number three. "Because all human beings are similar in nature, they ought to love one another." "Do not rob the poor!" Why? "Because they are poor." "Do not crush the afflicted at the gate." Why? Because they are afflicted (Prov. 22:22, 23).

God hears the cry of his people. "Who is like the Lord our God, who dwells on high, and yet inclines himself to behold the things that are in heaven, and in the earth? He raises the poor out of the dust and lifts the needy out of the dunghill" (Ps. 113:5-7). The Lord beholds his handiwork, a human family and human persons who were and are summoned to be because the Lord, in love, has spoken an irrevocable and creative word of love. Thus we are. "To be consistently Christian," therefore, "means to be consistently human" (Hans Urs von Balthasar, *Test Everything*). Or, to quote the very best wisdom of my daughter, whose cognitive impairment incites her to seek order and goodness and safety: "Be nice!" It was nice of God to make you; therefore, be nice. Your neighbor is a human being.

Here's the problem. We're not very good at being nice. We seem not to notice that the rich and poor are similar in nature. Even in church we fail. "If a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, and if you take notice of one wearing the fine clothes and say, 'Have a seat here, please,' while to the one who is poor you say, 'Stand there,' or 'Sit at my feet,' have you not made dis-

tinctions among yourselves, and become judges with evil thoughts?" (James 2:2-4). Faced with such failure, we are aided by divine mercy, and aided no less by a divine rebuke. "What good is it, brothers and sisters, if you have you have faith but do not have works?" Sometimes — as at this particular moment — we do well to keep the Epistle of James well pasted in our Bibles and to admit that the overwhelming sense of Scripture is that "works" do matter. "Faith by itself, if it has no works, is dead."

What, then, are we to do? We start by respecting the dignity of every human being, which rule puzzles our reading of Mark 7. Did you hear Jesus? "Let the children first be fed. It is not right to take the children's bread and throw it to the dogs." The searing eye of a serious reader recalls, however, that just as the bishop, priest, and deacon act *in persona Christi*, every biblical person may say a word of Christ or gesticulate with sacred and venerable hands. The Syrophenician woman says, "Yes, Lord, yet even the dogs under the table eat the children's crumbs." Speaking in this way she speaks both to Christ and *in Christ*. "For that saying, you may go — the demon has left your daughter." Start then by respecting your own dignity and expect something from Christ. Be nice and be bold.

### Look It Up

Read Mark 7:31-37, concerning which I said not a word. Do your own meditating.

### Think About It

The mere fact of being human directs us to God. *Fecisti nos ad te.*



First reading: Proverbs 1:20-33; Psalm 19 or Wisdom 7:26-8:1

Alternate: Isa. 50:4-9a; Ps. 116:1-8 • James 3:1-12 • Mark 8:27-38

## Christ in the World

Ask any teacher. Students who hate knowledge and spurn correction travel toward their own destruction. There are, of course, exceptions, those who would not or cannot learn in classrooms, but otherwise hear the voice of wisdom *sub divo* — in the street, the crowded byways, the halls of urban business, the radiance of sun and disposition of constellations, the renewal of all things (Prov. 1:20-33; Wis. 7:29). Whether Wisdom is sought in school or discerned in the counsels of civic deliberation or espied in the mysteries of nature, she shows herself a flawless mirror of God's activity. The heavens declare the glory of God. Wisdom enlightens holy souls. Ignoring her is destruction and ruin.

Let teachers be warned. "Those who teach will receive the greater judgment" (James 3:1). For every teacher must employ the tongue, "a restless evil full of deadly poison" (James 3:8). At every moment the tongue must be governed and directed to a single task, the exposition of Wisdom. The teacher will work and pray and speak, helping students to see "that no certain end could ever be attained, unless the actions whereby it is attained were regular; that is to say, made suitable, fit and correspondent unto their end, by some canon, rule or law. Which thing doth first take place in the works even of God himself" (Richard Hooker). The teacher will often say, "Look!" The student will often wonder. Together they will discern "an image of divine goodness." Together they will see that Wisdom accomplishes everything by some canon, rule or law. Together they will see that order and beauty have kissed each other.

The wisdom and power of God has appeared in our midst bearing the solemn name Jesus Christ our Lord. This is the same wisdom at the heart of things. "He is the beginning and the end, the Alpha and the Omega, the

king of a new world, the ancient and supreme reason for all human history and our personal lot, a bridge between heaven and earth" (Pope Paul VI, Nov. 29, 1970). Thus, the one who appears as a human person is ever the divine person through whom all things were made and without whom nothing was made. I lift up my eyes to the hills and I see Jesus. In the valley of the shadow of death thou art with me. The morning sun summons a thousand Alleluias. "Every ant that I see asks me, where had I this providence and industry? Every flower that I see asks me, where had I this beauty, this fragrantcy, this medicinal virtue? Every creature calls me to consider what great things God has done in little subjects" (John Donne, 1630).

All this is contracted and revealed in Jesus. No one has ever seen God. He who is in the bosom of the Father has made him known (exegesis)! At one moment — at this very moment — the Word turns toward you and says, "Who do you say that I am?" Be assured he issues not only the question, but supplies the answer as well. When "*Tu es Christus*" rolls off your tongue, God will have done a wonder with your most unruly member. "Anyone who makes no mistakes in speaking is perfect" (James 3:2). Be perfect, therefore, saying these words. Or, rather, let God say them in you: "*Tu es Christus!*" Having said them, observe how the Church grows. "For upon this which you have said: *Tu es Christus Filius Dei vivi*, I will build my church" (St. Augustine, *Sermo* 295).

### Look It Up

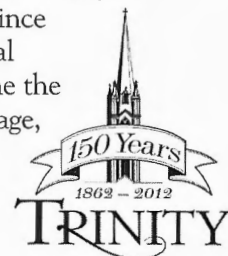
Read John 1:1-18. Pantocrator.

### Think About It

Whether dividing the world through investigation or seeing it whole through contemplation, we behold the One who is, was, and ever shall be.

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E-mail: [stlukeschurchpa@verizon.net](mailto:stlukeschurchpa@verizon.net)  
The Rev. Ernest A. Curtin, Jr., r  
Sun H Eu 8, 10 (Choral)

## NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY  
160 Merovan Dr.; 29860  
[holyltrinityna.org](http://holyltrinityna.org) (803) 341-0075  
Sun Eu 10

## HENDERSONVILLE, TN

ST. JOSEPH OF ARIMATHEA (615) 824-2910  
The Rev. Joseph B. Howard [stjosephofarimathea.org](http://stjosephofarimathea.org)  
Sun 8 (Rite I) & 10:30 (Rite II)

## DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.  
Website: [incarnation.org](http://incarnation.org) (216) 521-5101  
The Rt. Rev. Anthony Burton  
Sun 7:30, 9, 11:15, 5:30

## RICHMOND, VA

ST. MATTHEW'S EPISCOPAL CHURCH (804) 288-1911  
Website: [stmatthewsrichmond.org](http://stmatthewsrichmond.org)  
Email: [stmatthewschurch@verizon.net](mailto:stmatthewschurch@verizon.net)  
The Rev. Charles D. Alley, Ph.D.; the Rev. Mario Gonzalez del Solar, D. Min.  
Sun H Eu 8 & 10:30

## MILWAUKEE, WI

ALL SAINTS' CATHEDRAL (414) 271-7719  
818 E. Juneau Ave. [ascathedral.org](http://ascathedral.org)  
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

## MOJAVE, CA

HOPE & RESURRECTION CHURCHES  
K and Inyo Sts. 1 block east of Carl's Jr. (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 9

# COLLEGE SERVICES DIRECTORY

## ARIZONA

NORTHERN ARIZONA UNIVERSITY Flagstaff  
CHURCH OF THE EPIPHANY  
EPISCOPAL CANTERBURY FELLOWSHIP  
[www.nau-canterbury.org](http://www.nau-canterbury.org) (928) 774-2911  
Email: [naucanterburychap@gmail.com](mailto:naucanterburychap@gmail.com)  
The Rev. Megan Castellan, chaplain  
Sun 8, 10:30, 5:30 (during school year, followed by dinner)

## CALIFORNIA

UNIVERSITY OF CALIFORNIA Irvine  
CANTERBURY UCI  
Website: [canterburyirvine.org](http://canterburyirvine.org)  
E-mail: [canterburyirvine@gmail.com](mailto:canterburyirvine@gmail.com)  
The Rev. Dr. Fennie Hsin-Fen Chang, chap

## DISTRICT OF COLUMBIA

AMERICAN UNIVERSITY - District of Columbia  
BOWIE STATE UNIVERSITY - Bowie, MD  
GALLAUDET UNIVERSITY - District of Columbia  
GEORGETOWN UNIVERSITY - District of Columbia  
THE GEORGE WASHINGTON UNIVERSITY - District of Columbia  
HOWARD UNIVERSITY - District of Columbia  
ST. MARY'S COLLEGE - St. Mary's City, MD  
UNIVERSITY OF MARYLAND - College Park, MD  
WESLEY THEOLOGICAL SEMINARY - District of Columbia

Diocese of Washington Campus Ministries  
Website: [www.edow.org/ministries/campus/index.html](http://www.edow.org/ministries/campus/index.html)  
Office of Academic Ministries: (202) 537-6552

## ILLINOIS

UNIVERSITY OF CHICAGO Chicago  
(and other Hyde Park schools)  
BRENT HOUSE, THE EPISCOPAL CENTER AT THE  
UNIVERSITY OF CHICAGO  
5540 S. Woodlawn Ave. (773) 947-8744  
Website: [www.brenthouse.org](http://www.brenthouse.org)  
E-mail: [office@brenthouse.org](mailto:office@brenthouse.org)  
The Rev. Stacy Alan, chap  
Academic year services: Sun H Eu (with vegetarian  
supper) 5:30 (Brent House); Thurs H Eu 12 (Bond Ch)

## IOWA

UNIVERSITY OF IOWA Iowa City  
TRINITY EPISCOPAL CHURCH  
(319) 337-3333 [www.trinityic.org](http://www.trinityic.org)  
The Rev. Raisin Horn, chap  
Su 7:45, 8:45, 11; Ev & Supper Last Sun 5; Compline 1st &  
3rd Wed 8

## MARYLAND

UNIVERSITY OF MARYLAND College Park  
EPISCOPAL/ANGLICAN CAMPUS MINISTRY  
Website: [www.edow.org/eacm](http://www.edow.org/eacm)  
E-mail: [eaterps@umd.edu](mailto:eaterps@umd.edu)  
Student Residence: Episcopal Student Center  
The Rev. Dr. Peter M. Antoci, chap  
Sun 6:30

## RHODE ISLAND

BROWN UNIVERSITY Providence  
RHODE ISLAND SCHOOL OF DESIGN  
SAINT STEPHEN'S CHURCH  
EPISCOPAL CAMPUS MINISTRY  
Website: [www.sstephens.org](http://www.sstephens.org)  
The Rev. Michael G. Tuck, Episcopal Campus Minister  
Sun H Eu 8, 10; Evening Prayer [Student Service] 5, followed  
by dinner

## TENNESSEE

SEWANEE: THE UNIVERSITY OF THE SOUTH  
Website: [www.sewanee.edu](http://www.sewanee.edu)

ALL SAINTS' CHAPEL  
735 University Ave., Sewanee 37383  
(931) 598-1274 [vcunning@sewanee.edu](mailto:vcunning@sewanee.edu)  
The Rev. Thomas E. Macfie Jr., University Chaplain and Dean  
of All Saints' Chapel  
Sun H Eu 8, 11, Choral Evensong (1st Sun of month) 4,  
Growing in Grace 6:30; Mon-Fri MP 8:30, EP 4:30

## CHAPEL OF THE APOSTLES

335 Tennessee Ave., Sewanee 37383  
(931) 598-1478 [theology@sewanee.edu](mailto:theology@sewanee.edu)  
The Rev. Dr. James F. Turrell, Sub-Dean of the Chapel of the  
Apostles  
Mon-Tues-Fri H Eu 12; Wed H Eu 11; Thurs H Eu 5:45;  
Mon-Fri MP 8:10, Mon-Tues-Wed-Fri Evensong/EP 5:40



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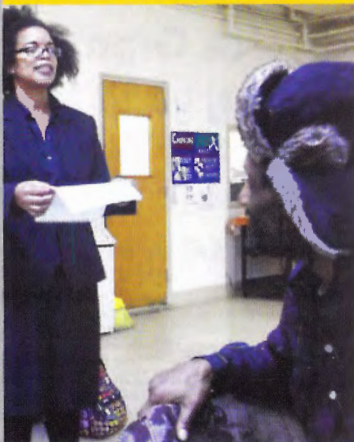
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