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January 6, 2013

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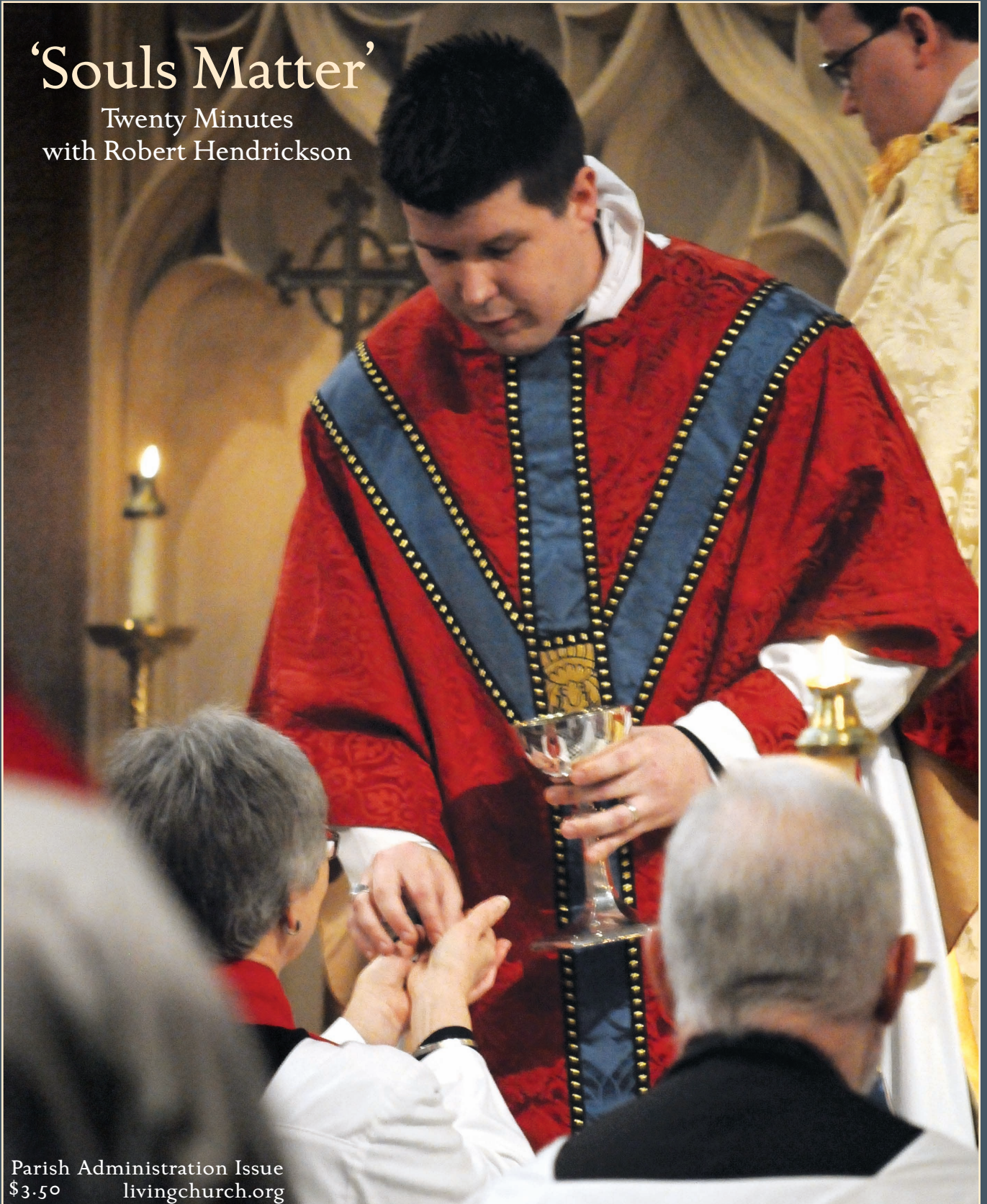
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Christ Church, New Haven photo

The Rev. Robert Hendrickson serving at the Eucharist.

Incarnational Ministry

“I look to people like the Anglo-Catholic priests of the late 19th and early 20th centuries who were working in cities — Father Stanton, Father Dolling who preaches about the drains because he believes in the Incarnation” (see “Souls Matter,” p. 12).



THE LIVING CHURCH

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

‘Tomorrow We Act’

The Very Rev. Gary R. Hall, dean of the Washington National Cathedral, vowed Dec. 16 to make the cathedral community the “focal point” of efforts to confront the nation’s powerful gun lobby and enact legislation to take assault weapons off the streets.

Hall said in an unusually emotional sermon at the cathedral that the massacre only 48 hours earlier of 26 people, including 20 children, by a lone gunman at Sandy Hook Elementary School in Newtown, Conn., was, for him, “the last straw.” Police say Adam Lanza killed his own mother before attacking the schoolchildren and finally killing himself.

“Enough is enough,” Dean Hall said. “Today we grieve, but tomorrow we act.”

Speaking on a cloudy Sunday morning in the nation’s capital, in a sermon mixed with anger and compassion, Hall said the best way to mourn the loss of life at Sandy Hook was to inspire believers to work for gun control.

His speech was echoed in large part by the Rt. Rev. Mariann Edgar Budde, Bishop of Washington, who addressed the issue during a service of confirmation at St. Alban’s Episcopal Church.

“I suggest to you that we must resolve, as a nation, not to allow the Newtown children and their teachers to die in vain,” Budde said. “If we only pray and do not ‘bear fruits worthy of repentance’ and do what we know to be right, we dishonor them. If we only pray and do not act, we are complicit in perpetuating the conditions that allow such crimes to occur. It is time, once again, to substitute courage for caution.”

The federal ban on assault weapons, enacted in 1994, expired in 2004.

This is not the first time church leadership has advocated for tougher



Gary G. Yerkey photo

Washington National Cathedral flew the U.S. flag at half-staff in honor of the massacre victims.

measures to end gun-related violence in the United States.

The Rt. Rev. John Bryson Chane urged changes to gun laws after the 2011 shootings in Tucson, Ariz., that left a federal judge, a nine-year-old girl and four others dead, and 13 wounded, including Rep. Gabrielle Giffords. Bishop Chane wrote in an op-ed piece for *The Washington Post* that current guns laws in the United States “are not only weak, but vary from state to state, and do little to keep weapons out of the hands of obviously unstable people. ... State and Federal firearms laws are so disconnected and inadequate that the Congress must now summon the courage to address amending the Second Amendment to better reflect how that Amendment relates to a society and culture that is quite different from that of 1791 when our nation was still in its infancy. This is politically difficult, but failure to act means more innocents will die in the future due to gun violence.”

Hall’s sermon was also not the

first time that the Episcopal Church has weighed in on gun control. It issued its first major statement on the issue in 1976 and has consistently supported the work of the Brady Campaign to Prevent Gun Violence. But his sermon was seen by some as perhaps a turning point in rhetoric and possible action by the cathedral community.

Hall, who assumed his post as the 10th dean of the National Cathedral on Oct. 1, told 1,500 worshipers, including U.S. Agriculture Secretary Tom Vilsack and his wife, Christie, that “as followers of Jesus, we have a moral obligation to stand for and with the victims of gun violence and to work to end it. ... The Christian community — indeed the entire American faith community — can no longer tolerate this persistent and escalating gun violence directed against our people.”

Addressing the congregation in a sermon interrupted once by applause and by a standing ovation at the end, Hall said that “if we are truly Amer-

ica's 'National' Cathedral, as we say we are, then we must be the focal point of faithful advocacy of gun control, calling on our leaders to courageous action and supporting them as they take it. ... I pledge my and this community's help in crafting and taking that action."

He said that everyone in Washington seems to "live in terror" of the country's gun lobby. "But I believe the gun lobby is no match for the cross lobby," he said.

In an op-ed article in *The Washington Post* in early August, after being selected as the new dean, Hall wrote that the cathedral would continue to be the nation's church and a sacred space "characterized by beautiful music and liturgy and the continued preservation of an architectural gem."

He also said that, under his leader-

ship, the cathedral would expand its role as a "convener of conversations and developer of projects concerning our national and interfaith life."

Gary G. Yerkey in Washington

Other Responses

From an update by Bishop Ian T. Douglas of Connecticut and Bishops Suffragan Laura J. Ahrens and James E. Curry:

"Your bishops were blessed to spend the majority of yesterday at Trinity Church in Newtown. The deep faith of the people of Trinity is inspiring and life-giving. The Rev. Kathie Adams-Shepherd, the rector of Trinity Church, is pastoring her flock with love, grace, and strength. Trinity Church has been affected directly by the shooting tragedy with one current and one former family

losing children. Kathie asks that we pray specifically for the Wheeler family who are members of Trinity Church. Please pray for young Ben Wheeler who died at Sandy Hook Elementary School and for his family, father David, mother Francine, and brother. Kathie is providing immediate pastoral care to the Wheelers, and for the parish she has coordinated crisis counselors who specialize in trauma and pediatric psychological care.

"We have also been in regular communication with the Rev. Mark Moore who pastors St. John's Church in Sandy Hook. While St. John's stands immediately adjacent to the Sandy Hook school, Mark reports that no members of his parish have lost loved ones in the tragedy. Please do keep the people

(Continued on next page)



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(Continued from previous page)

of Trinity Church and St. John's Church, and their clergy and lay leaders, in your thoughts and prayers for healing and strength."

From a prayer by Bishop Robert Wright of Atlanta:

"Merciful God, whose own innocent Son was murdered, comfort the families of all those who were killed today in Newtown, Connecticut.

"Assure us through your Spirit that they are in peace and joy now with You in that place where there is no sorrow or sighing. But not only that, gracious God, give us the will and the courage to confront our addiction to violence and guns."

From a pastoral message by Bishop W. Andrew Waldo of Upper South Carolina:

"Difficult conversations have already begun — for the people of Newtown and for all of us — and they will continue on many levels as details of this horrendous act unfold. For now, our task is to grieve and pray — for the children, their families, their community, and for the falling shards of hard-earned child-like openness and trust within our own hearts that tempt us to protect ourselves by putting on items from the armory of darkness — defensiveness, mistrust, anger, despair, and guarded hearts.

"Instead, as we grieve and pray, may we seek and put on the whole armor of God, the armor of light and hope. May we fill our prayers with the love of God in Christ Jesus and trust in the peace that passes understanding."

From a pastoral letter by Bishop Mark A. Sisk of New York, Bishop Coadjutor Andrew M.L. Dietsche, and Assistant Bishop Andrew D. Smith:

"Over and over, we watch the horror, the pain and the grief laid upon the shoulders of people like us in

communities like our own, who must then bear that horror and carry that pain as they pick up their lives and find a way to go on. As in far too many other places in America, Newtown will never be the same. The events of Friday will cast a shadow into the future which will darken much that is yet to come. And for the families of the lost, especially the young lost children, these losses will temper every happiness and cloud every joy for a long time. We pray God's blessing, we ask God's grace, we invoke God's peace for every troubled heart. ...

"Our Christian life calls us to weep with those who weep and rejoice with those who rejoice. Our faith also calls us to be strivers after justice and peace. We don't know what justice will look like for those who fell on Friday in Newtown, some only six years old, but we must consider what justice demands of us now, before any others of our own brothers and sisters find themselves next week or next month in another wrong place at another wrong time."

The Rev. Canon Titus Presler, principal of Edwardes College in Peshawar, Pakistan, at his weblog, "Titus on Mission":

"Not all violence is equal. The point is obvious, but it bears repeating. In Peshawar we are used to skirmishes and bombings, for the north-west frontier region is in the grip of an insurgency. (Fifteen were killed in Saturday's bombing and gun battles at the airport, but flights resumed on Sunday.) Some of the results are similar to those in Newtown. Last year the Taliban bombed a school bus of children to punish a village that was opposing them. ...

"The USA's 'out of the blue' mass shootings are a different problem that needs particular approaches. Cultural change and legislative action are imperative. Medicine and pharmacology may have a role in

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addressing the distorting effects of excessive drug prescriptions. President Obama's address last night in Newtown was pitch-perfect in contrasting a culture of death with a culture of life, in highlighting the protection of children as a nation's first responsibility, and in stating that the difficulty of finding and passing the right legislation cannot be an excuse for inaction — and he did all this in the midst of a deeply pastoral response to the families and their community.”

Building More Bridges for Pittsburgh

By Douglas LeBlanc

Although the Rt. Rev. Dorsey W.M. McConnell trained as an actor long ago and used drama regularly as a parish priest, he felt some anxiety Oct. 20 when donning a costume for a skit. Oh, and yes, the skit occurred during his ordination and consecration as a bishop.

McConnell depicted Morgan, a builder of bridges in 20th-century Pittsburgh.

“When I put the raincoat on over my alb, and shoved a hat over my head, and walked out in front of 1,000 people, I did feel like I was walking off a cliff,” he said.

Most of those who gathered for the service, including Presiding Bishop Katharine Jefferts Schori, smiled during the sketch. For McConnell, it was not simply a way to stretch his acting wings again or to inject humor into the pomp and high ceremony of a bishop's ordination.

“I knew I wanted to engage the youth of the diocese and I quickly knew that would be the way to do it,” he said. Young Episcopalians ranging from ages 5 to 17 were supporting players in the sketch.

The skit also emphasized what

(Continued on page 37)

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Actors and Preachers

A Sermon for the Ordination of Jack Gilpin, St. John's Church, New Milford, Connecticut

December 15

By Fleming Rutledge

The moment I heard about the massacre at the Sandy Hook Elementary School yesterday, I called Jack. A black pall has been cast over his momentous day, and we all acknowledge that. As Jack said on the phone, the problem of how to conduct an ordination in the face of an atrocity in the very next town is as nothing compared to the anguish of the parents and families who have lost their precious little ones. The lament of Jeremiah comes to mind:

Why is my pain unceasing,
my wound incurable,
refusing to be healed?
(Jer. 15:18)

In the Church, this is the season of Advent. It's superficially understood as a time to get ready for Christmas, but in truth it's the season for contemplating the judgment of God. Advent is the season that, *when properly understood*, does not flinch from the darkness that stalks us *all* in this world. Advent begins in the dark and moves toward the light — but the season should not move too quickly or too glibly, lest we fail to acknowledge the depth of the darkness. As our Lord Jesus tells us, unless we see the light of God clearly, what we call light is actually darkness: "how great is that darkness!" (Matt. 6:23). Advent bids us take a fearless inventory of the darkness without and the darkness within.

I mentioned something along these lines to Jack and he said, simply, "This is what I signed on for." He understands that Christian ministry means

living with the anguish and the inexplicability of this mortal life, not reaching too quickly for easy answers. The divine light breaks in upon us of its own will, independently of our wishes and desires. We must wait, and that means suffering.

Here is part of what the great poet W.H. Auden wrote about Advent in *For the Time Being: A Christmas Oratorio*:

Ice condenses on the bone,
Winter completes an age.

The evil and armed draw near
The weather smells of their hate
And the houses smell of our fear;
Death has opened his white eye.

And T.S. Eliot writes in the same vein in *Murder in the Cathedral*:

The white flat face of Death...
And behind the face of Death
the Judgement
And behind the Judgement
the Void...
Emptiness, absence, separation
from God.

I wrote this sermon before the calamity at the Sandy Hook school. As you can imagine, I have struggled with the thought that I should write a completely new sermon. Instead, I have made some small but significant adjustments to what I already prepared. This message, ultimately, is

about God. In the final analysis there is no *human* answer whatsoever to the problem of evil. We can only continue to insist upon the reality and power of God in spite of all the evidence to the contrary.

So we move on to Jack Gilpin and his two vocations. I'm sure many of you have seen Jack on television, but my husband and our daughters have had the special privilege of seeing Jack performing on stage (the highest form of acting), always with the greatest delight and admiration. So I'm thinking now about the connection between acting and preaching.

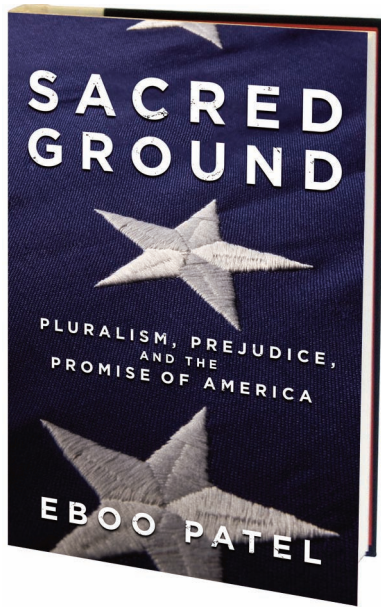
Jack and Anne were prominent among many actors (and would-be actors) who were part of the congregation at Grace Church in New York City in the 1980s and '90s. Some of them, in addition to the Gilpins, were very successful — one appeared several times in important roles on Broadway, one won a Tony, one has continued to appear in Hollywood movies, several still act in regional theatres, and so forth. So, as you can imagine, Scripture readings in the worship services at Grace Church were memorable. However, there was one hurdle that had to be overcome (Jack will remember this). Before the actors became great readers, they had to learn to stop acting!

The best way I can explain this is to refer to a passage written by Dietrich

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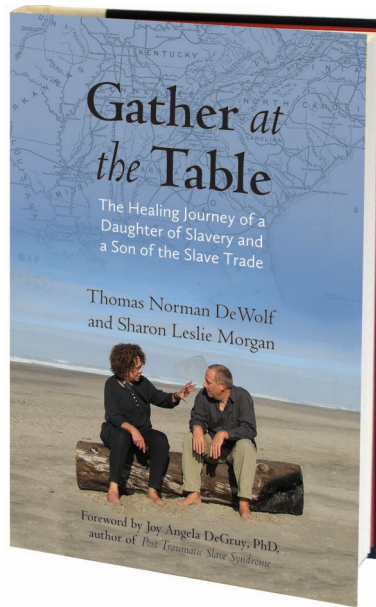
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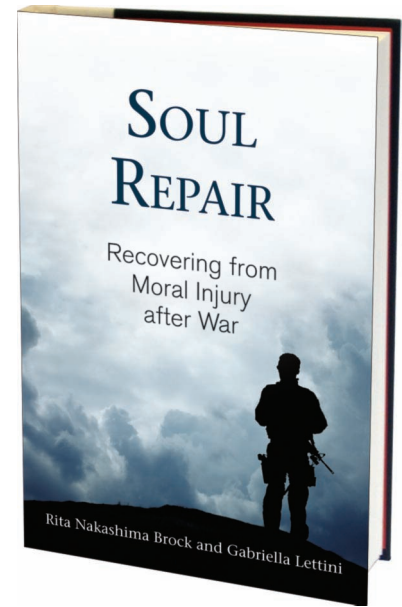
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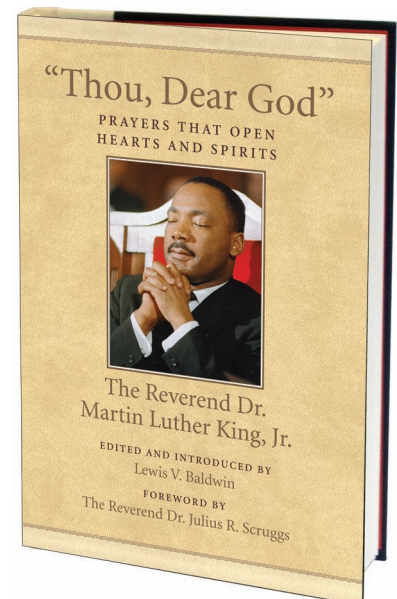
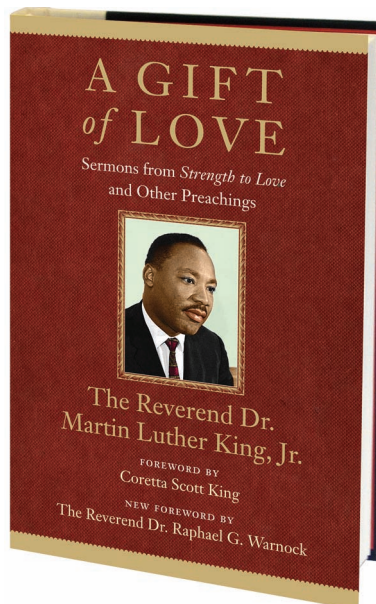
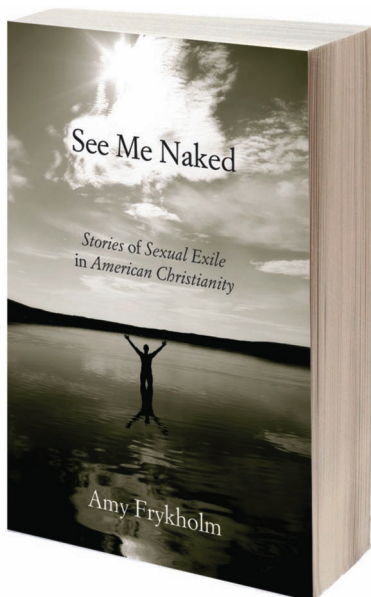
—THE REVEREND LILLIAN DANIEL,
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Last year my spouse died, suddenly and unexpectedly. I'm an Episcopal priest who has become all too familiar with the sudden and tragic death of members. But that familiarity didn't prevent me from feeling knocked down. My faith was not diminished; if anything, in the immediate aftermath, the enormous support of friends and colleagues eased my sadness and affirmed my faith. But there is no denying that after decades of marriage, to be suddenly without your spouse is to discover a new perspective on yourself.

I'm a native churchgoer. When I was a child our family never missed; as an adult, whether at home or on holiday, I go to church nearly always, faithfully and with anticipation. I often attend midweek worship as well. As a result of that history, I've grown accustomed to turning to the church in times of celebration and of need.

In the aftermath of my spouse's death, I moved to be closer to my children. That was a good move in many ways, though the greatest burden was leaving behind those supportive friends. But I had an answer: Church. Church was the place to go, to find friends and build a new community. Fellow Christians would welcome me wouldn't they? I went to church with a new agenda: not just to worship and hear good preaching, but more narrowly to seek solace and comfort for my loss. Sadly, I found myself alone and disappointed.

Throughout my life I had attended church with a family, either my birth family or my own. Even in

college, though my attendance was sparse, I attended with a friend. I had grown accustomed to approving nods for a family worshipping together. But now I lived in a city new to me, a new state, and (however unwelcome) a new state of being.

Over a period of four or five months, during my bereavement leave and later my move, I must have attended nearly a dozen churches. I'm happy to report that despite the disparagement I have sometimes heard among laity and clergy, the preaching was good to top-notch and the worship often first rate. No problem there. The real challenge came from arriving at the church alone and finding myself to be part of the furniture. To be sure, the greeters at the door fulfilled their duties, sometimes with enthusiasm. But in church after church I sat alone, and while I might be greeted with a desultory handshake at the offertory, I came in silence and left in silence.

There were notable exceptions, both good and bad. On the good side, I attended a church in one of the wealthiest enclaves in the country, a suburb with a reputation of being quite snobby. The parishioners turned out with the warmest greeting of all, introducing themselves by name and asking for mine, and inviting me to lunch. In a church not so many miles away, I had the opposite experience. That church observes the practice of having members introduce newcomers in their midst. As it happened, I as a single person sat between two newcomer families, both with small children and infants. The assigned member introduced himself



Single on Sunday

By a Wayfaring Priest

to all of us and took our names. When the offertory and announcement time arrived, the families on both sides of me were fully introduced by name and origin and I was completely ignored. Now a wag might wonder if I somehow presented myself poorly. But almost as a control experiment, I attended church a couple of times with a single friend who has a raft of healthy, beautiful children. And, no surprise, I saw warm, approving looks again.

As a person who looks to the Bible as my guide and comfort, I returned in my mind to James 2:1-4:

My brothers and sisters, do you with your acts of favoritism really believe in our glorious Lord Jesus Christ? For 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 the 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 distinctions among yourselves, and become judges with evil thoughts?

Surely all single persons are not poor and dirty, but I certainly felt as if I were one of James's poor. I can't tell you why single people are so ignored. I've heard discussions, of course. Most any sociologist will tell you that married couples and the neighborhood church have historically gone hand in hand to form a stable community. For the church that's been so accommodating of the dominant culture, the single

person may have come to represent a destabilizing force. Are widowhood and divorce communicable? You might think so if your reason didn't tell you better. Both single men and single women suffer the same indifference, though among my friends it's agreed that church attendance may be even more difficult for single women than for single men.

This indifference or outright snubbing of singles perplexes me. As a priest, I've watched the church over the past decades slowly ground down by declining numbers. The solution most church people offer for the decline is to bring in more children. And yet there's a host, and a growing host at that, of single people in America. You know it's an emergent group when you see tour companies redesigning their tours to be more welcoming to singles. More and more people anticipate long-term singleness, or remaining widowed for the remainder of their lives. Even when people cohabit, they often remain single in our society (though that's another discussion) and they may attend their church of choice as a single. Just recently National Public Radio reported that for the first time in the last century, the census reports that only 49 percent of households are organized around a married couple. As single people visit our parishes each week, will we see them as odd passersby, or as souls in need of our most pastoral welcome?

The author has requested a pseudonym to guard the privacy of the parishes he visited. An invitation to our readers: What suggestions do you have for making single worshippers feel welcome?



‘Souls Matter’

Twenty Minutes with Robert Hendrickson

The Rev. Robert Hendrickson studied at the University of Mississippi, Cornell University, and Beijing Foreign Studies University before receiving his M.Div. from the General Theological Seminary in 2009. Fr. Hendrickson is married to Dr. Karrie Cummings Hendrickson, a nursing professor in New Haven. I met with Fr. Hendrickson recently to talk about his extensive work in a number of new initiatives based in New Haven. This is the first of a series of conversations with leaders finding creative ways to share the good news in the 21st century.
—Richard J. Mammana, Jr.

You wear more hats than anyone I've ever met.

I am the curate at Christ Church, New Haven, so I have general preaching and liturgical responsibilities with a particular focus on young adult ministry. I organize Compline and some other outreach activities. I also serve as missionary at Christ Church, which means I am responsible for our engagement with the wider community through specific projects.

I am also the director of St. Hilda's House, which is our

young adult service program in which I plan everything from their daily schedule to theological reflection work to spiritual direction — all those sorts of things.

Then I serve as program director for Ascension House, which is a new clergy training program in the Hill neighborhood of New Haven. Ascension House is based in the old rectory at the Church of the Ascension, which closed as a worshiping community about ten years ago.

I am also the missionary for Ascension Church in the Hill, which is a mission parish of Christ Church, New Haven. It's a church plant in the Anglo-Catholic tradition, and I'm working actively to see that get off the ground.

Finally, I am one of the cofounders of the Society of Catholic Priests. I think that covers all of my official titles.

How does Ascension in the Hill relate to Christ Church or to other parishes in New Haven?

Roughly ten years ago, Ascension closed as a worshiping Episcopal parish. The building hasn't quite been dormant since then, but almost — it was being used by a Pentecostal church for a while, and also by Seventh-day Adven-

tists. But since the congregation dissolved, there hasn't been any Anglican presence in the neighborhood. Concomitant with that, the three local Roman Catholic churches closed — St. Michael's, St. Peter's, and Sacred Heart. There were a total of about 800 active families in these churches, none of whom had any remaining local-sacramental ministry. The Methodist and Lutheran churches closed as well.

So part of the work we saw ahead of us as we were thinking of how to revive Ascension was an act of reconciliation on the part of the whole Church with this neighborhood. It's a place where there is still an incredible sense of hurt on the part of people who feel abandoned by the churches. Initially, we had actually just intended to rent the rectory as housing for the new clergy training program. But as we were talking with people in the neighborhood, we realized there was a deeper need we could meet by reopening the church and engaging with some other local nonprofit partners.

The parish house will soon host English as a Second Language classes, offender re-entry programs, a community garden, youth leadership programs. There are so many different ways in which people are marginalized in this neighborhood, and we're trying to find all the ways we can to develop the parish hall into a comprehensive community services center, an active worshipping community, and a traditional curacy opportunity. All of them fit together in a very traditional model of parish ministry in a place that needs it.

It relates to Christ Church in that I don't think there's any other local church that would be capable of launching a mission parish in a similar sacramental framework. That means an understanding of a disciplined life of prayer, Catholic spirituality — particularly Marian spirituality — and an understanding of the local cultural needs. Christ Church is working hard to be actively attuned to all that.

There's a lot of Spanish-language material on the Ascension website. How do you see Spanish and English interacting in your ministry there?

My own Spanish-speaking skills aren't completely up to speed yet, but we do have bilingual people working with us already. This is one of the areas where I am hoping that the liturgy will form a kind of bridge in the community between people who speak English or Spanish. The services are designed to be in both languages — the Liturgy of the Word one week in English and the next in Spanish, etc.

We want both languages to be completely integrated in the life of the parish without one dominating the other.

Ascension House looks like a kind of incubator program for young clergy who are in transition between seminary and congregations but might not have a chance to get a traditional curacy in a parish.

That's exactly what it is — kind of a group curacy. The model is the 19th-century clergy house, with a group of clergy working together in mission. One of the realities of the Episcopal Church today is that it's often difficult for

“I don't think there's any other local church that would be capable of launching a mission parish in a similar sacramental framework.”

new clergy to have on-the-job training without becoming rectors right away. Every parish is under a lot of strain in terms of staffing, in terms of budgets. Ascension House is a way to provide a full-time curate to a parish at a substantially reduced rate — essentially \$18,000 a year. There is a huge savings in pooling together the costs of food, health care, housing, and so on by living in an intentional community like this. These folks then get the opportunity to be formed in a life of community and prayer and peer engagement. I think that in the two years they're [at Ascension House], they'll grow by leaps and bounds while being active in new ministry. They're going to be working in different parishes in the diocese — some urban, some suburban, some rural — but they're also going to be working in the mission plant at Ascension in

the Hill. They'll be engaging young adults — doing so many things at one time.

And how does St. Hilda's House fit into all of this?

St. Hilda's House grew out of a period about ten years ago when Christ Church was asking substantial questions about finances and mission. Out of that came a decision to do ministry in a way that was not reactive, or coming out of fear, but finding what brings joy out of the congregation's service in the community. We went through a period when the parish had to recommit to being outward-looking. A few things came out of this: one was a new devotion to a disciplined life of prayer, another was a decision to be constantly engaged with young people in the life of the parish, and another was formation of new ministers. We wanted to do these things within the parish's tradition, and looking at the history of the parish, one of the outstanding examples of this were the deaconesses of the original St. Hilda's House who provided comprehensive social services for the entire city. As we looked at all these pieces, what came together was that we wanted to help young people grow in a deeper awareness of the

(Continued on next page)

'Souls Matter'

Twenty Minutes with Robert Hendrickson



(Continued from previous page)

faith as they discern what God is calling them to. St. Hilda's was a very natural evolution of these parish discussions about mission. The thing that is so successful about this model is that it grows out of the distinctive identity of the congregation in an authentic way.

How is it all funded?

It was initially funded by grants from Trinity Wall Street and various other partners. We've evolved since then into being funded by income from the sites where the interns are working. So, for example, if an intern serves with AIDS Project New Haven, we receive a stipend from them to support the intern. Our interns serve in a wide variety of placements around the city — everything from soup kitchens to schools to homeless service agencies. We also do additional fundraising through various channels. We're trying to move from a model of being grant supported to being as self-sufficient as possible.

When was the first year of St. Hilda's House internships?

The first year was 2010, with seven interns. In 2011, there were 16. And this year we have leveled out at 11, which is a good number. We have also shifted the

emphases slightly — in the first year, we were geared more specifically toward young people preparing for ordained ministry. We broadened our focus in the second year to lay and ordained ministry discernment, and we're continuing to hone the vision along the way. We have weekly meetings about group dynamics, and weekly spiritual direction, weekly theological reflection, daily prayer together, and all of that helps us to keep developing the program.

Do you know of any other programs quite like this?

The Episcopal Service Corps is the umbrella organization for all kinds of young adult service programs in the church. I would say that St. Hilda's House is distinctive in the discipline with which we approach prayer and theological reflection. One of the great skills of Fr. [David] Cobb [rector of Christ Church] is that he has done hard work over the last ten years in attracting people whose primary concern is mission, whose primary interest is worship and evangelism. St. Hilda's House is one of the ways we can share that distinctive parish flavor with people in an intentional way. We also have a close engagement with scholarship through Yale and Berkeley Divinity School — there are regular presentations about scriptural interpretation, spirituality, social justice, or theological issues in the wider church such as baptism and communion. We have been able to draw on a lot of intellectual resources for the enrichment of the interns. The interns are also all part of the worship life of Christ Church as acolytes, and that can mean as many as seven services on a Sunday. I think what they come away with at the end of their time here is an understanding of how parish worship, personal prayer, and service all intersect to form the core of Christian discipleship. They come away knowing something about the intersection between faith and society in a concrete way.

Who are your models for ministry? Who are the people who have inspired you to build these programs?

Foremost, the priests who have formed me in ministry have been great models. I was sponsored for ordination by Trinity Church on the Green in New Haven by Father Andy Fiddler, and Father David Cobb at Christ Church has been amazing. I have been privileged to begin my ordained ministry with both of them. I came from being sponsored by a rector who was a kind of exemplar of his tradition, and I work in a parish with a priest who is also an exemplar of his particular tradition, even though those Low Church and Anglo-Catholic traditions are very different. Beyond them, I look to people like the Anglo-Catholic priests of the late 19th and early 20th centuries who were working in cities — Father Stanton, Father Dolling who preaches about the drains because he believes in the Incarnation. There's Father Houghton

at Transfiguration [New York], who grabs the altar cross and goes out to confront the mob who are bearing down on the church during the Draft Riots [in 1863]. I look to those folks, and I think: they did exactly what we're trying to do — figuring out what is the intersection between the deep needs of the world and the answers our faith provides for those needs.

What do you find most discouraging in trying to follow those models and goals?

I get discouraged when I see people who think that the way of the future in the Church is to abandon the past. I find it enormously discouraging to encounter the idea that progress somehow means perpetual revolution. I think that our programs here have shown me that people are yearning — deeply yearning — to touch something authentic. They don't want one more place that "markets" to them.

And what makes you hopeful?

What makes me hopeful is the number of young people bringing so much energy into the church. When you come to Compline at Christ Church and see 150 young adults sitting there praying, engaged in adoration, you can't help but be hopeful about the future of the Church.

What are your hopes for the Episcopal Church?

My hopes for the Episcopal Church are that we can recapture two things that I think we have had in our history. One is an evangelical zeal. I think we need to recapture the sense that what we do matters because souls matter. And the other is that we can recapture the catholic senses of discipline, worship, adoration, and service. My hope for the future of the Episcopal Church is found in that blend of evangelical Catholicism that is at the heart of any great period of the Church's history. ■

Richard J. Mammana, Jr., is founder and director of Project Canterbury (anglicanhistory.org).

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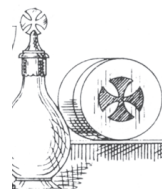
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A Space Worthy of John Stott

By Michael Green

Ridley Hall has announced its plan to construct an auditorium in honor of John Stott. The Rev. Canon Michael Green reflects on what Stott and Ridley have meant to his ministry.

In my mind's eye, I can see him now. Active, rosy cheeked, clear-eyed — even at a very early hour in the morning, John heads down to his study for an extended time of Bible reading and prayer. How do I know? Because I was sleeping on his study floor on a camp bed the night before my wedding more than 50 years ago! I have never forgotten that double example of hospitality and self-discipline. He preached at our wedding on the text, "He died for us, that whether we wake or sleep, we may live together with him" (1 Thess. 5:10).

Thereafter I saw quite a lot of John, who was then rector of All Souls Church, Langham Place, in the heart of London. Sometimes we were together when he was preaching or lecturing, sometimes when we were both on a speaker's panel or sharing in some overseas project. He could be quite a taskmaster. In 1968, in preparation for the Lambeth Conference, he planned 50 short books by different authors, each dealing with a different topic in defense of orthodoxy. The whole set was given to all the bishops, and, as one of the authors, I remember the rigorous and detailed briefing he gave to each of us!

I was a speaker with him and others at the first Lausanne Conference for World Evangelization that was called by Billy Graham in 1974. John exercised such a magisterial role in achieving the Lausanne Covenant that he was able to bring social concern and evangelism

together after they had been drifting apart in evangelical circles for several decades.

Practically all the advances in training laity, mobilising churches towards evangelism, and once again making biblical Christianity a force in England, especially in the Church of England, were pioneered by John. There was ministry at All Souls Church to the underprivileged youth in the rundown area around London's Tottenham Court Road through what was known as the Clubhouse; and then there was ministry to the great stores in Oxford Street by the parish providing a chaplain for them. He worked with the BBC, headquartered right next door to All Souls, broadcasting often, and this was in addition to his regular preaching, teaching, and administrative work load. All this was an example of parish ministry at its most imaginative and comprehensive.

In the wider church it was John who recognized the needs for younger biblical clergy to be gathered together and nourished regularly. He formed the Eclectics Society for these young leaders, naming the group after a similar network that involved Charles Simeon of Holy Trinity, Cambridge, whose ministry was an example and model to Stott.

It was John whose increased travels led him to realise the need to equip future Anglican leaders in Africa and Asia and started a scholarship scheme for bringing the cream of them to the U.K., providing them with good theological books, and equipping them in such a way that so many rose to high office and leadership in their own land — witnessing fearlessly, and often putting their lives at risk, as evangelical leaders there.

For some years he was the best evangelist in the U.K., particularly in universities, a ministry that he later extended to other parts of the world. He was certainly the best writer on tough issues, always with that gimlet clear mind, and always with that Christlike courtesy. I was with him occasionally during all this extraordinary ministry, and even saw a little of him on visits to the retired clergy home where he spent his last years and, struggling against illness, wrote his last book, *The Radical Disciple*.

Those were but a few of his achievements. His ministry took him all over the world, and he was increasingly in the United States and Canada; his work left a profound legacy of lasting results, particularly among Episcopalians. There is no doubt that John Stott was far more significant than any archbishop. He was a giant among men, perhaps the most significant Anglican Christian of our times.

John Stott trained for his global ministry at Ridley Hall, the Anglican theological seminary in Cambridge, where I also studied a bit later. He was a student there in the Spartan days at the very end of World War II. It would be ridiculous to maintain that Ridley made him the man he was, but it certainly enabled him

to develop his enormous potential to the fullest extent.

Ridley had many strengths then; it retains them today, and has meanwhile added others. One was good biblical and doctrinal teaching from a godly faculty. Another was the opportunity of doing rigorous academic theology within the university itself. Another was the type of teaching, which was not spoon-feeding but required essays and demanded the ability to think things through. Another was the collegiate lifestyle, meals and daily chapel worship. Another was the practical pastoral ministry in which all engaged, and the extra, informal ministry exercised by students at weekends in a variety of ways but in the summer leading evangelistic open airs outside one of the pubs on the river.

Ridley actually offers a much better training now than it did in John's day, and there is serious competition to gain a place at Ridley. The buildings themselves are beautiful, but are now inadequate for the task, as is commonplace in Britain. The one large room that functions as a lecture hall also contains the overflow of the college's library.

In a visionary move, with its eye to an increasingly fruitful global future, Ridley has set out to build a major facility to advance the cause of Christ in Cambridge. The jewel in the crown of this project is a magnificent space to be known as the John Stott Auditorium. This is not only a fitting tribute to John (one of the few that this modest man might have actually approved of!), but a much needed practical provision for one of the best seminaries in the land, and a great servant of the Anglican Communion.

It will not only serve for lectures, but be a magnificent location where visiting speakers can address large audiences in what is still one of the greatest and most influential universities in the world. I am enthusiastic to see it finished, and I dream of its future usefulness for generations to come. ■

The Rev. Canon Michael Green has written more than 50 books, including The Empty Cross of Jesus (InterVarsity, 1984), Evangelism Through the Local Church (Hodder & Stoughton, 1989), and Adventure of Faith: Reflections on 50 Years of Christian Service (Zondervan, 2001).



Patrick Comerford photo



THE
CHURCH
IS OPEN
VISITORS
ARE VERY
WELCOME

The Conversation of Marketing

By Jake Dell

The goal of your local church's marketing effort is to increase the number of inbound leads and to drive conversions (see "Market Your Parish," TLC, Sept. 9). This is no different than the goal of commercial marketing, except we're dealing in spiritual rather than tangible goods. Understanding how to increase inbound leads (people who express an interest in your church) and drive conversions (people who actually join your church) is not hard, but it does take leadership, planning, creativity and sustained effort. In other words, it takes a little work.

Most churches are already engaged in some forms of marketing. Any of the basic functions of parish life are marketing processes, including outreach, hospitality, ushering, preaching, maintaining the parish's website and Facebook page, tweeting, and promoting the Sunday worship schedule. The challenge is to move from efforts focused on maintenance to efforts focused on growth.

What is good marketing? — Good marketing is the beginning of a conversation: it triggers a response. It may entertain and edify, but if it receives no response, it's not good marketing.

And what's a good response? We want new people to say *yes* to continuing a conversation we started about our life in Christ. It's the very essence of an inbound lead: permission from the audience to keep a conversation going, and the expressed desire to learn more.

Developing a vision and starting the conversation — How can your church jump-start a conversation with your community? Before developing a marketing plan, you have to be clear on your vision, which is your church's reason for ministry. It doesn't change from year to year and may even last the tenure of future rectors. In fact, your vision should provide continuity for your church over many years.

What will change through the years, however, are the initiatives your church undertakes to make its vision for ministry a reality. Examples include forming partnerships with local civic leaders, establishing or maintaining a school, increasing enrollment and participation in your

adult or youth programs, food or blood drives, pet blessings, etc.

If you're not clear on your church's vision and ministry initiatives, you're not ready to define your marketing strategy. But once you have figured it out, you're ready to write your church's marketing plan. Here's how:

Create your marketing calendar — This is a list of all your marketing opportunities, which are the chances to start new conversations about living a life in Christ. While it may sound like a tall order, fortunately it just takes a bit of planning. Use the liturgical calendar as your template: All of the major holidays are a chance to spread the word about what your church is doing. Then add the local school calendar, the local events calendar, and events from the national or even international calendar.

Then think about the lives of the people you're trying to reach. What events are important to them? Admission to college? Starting high school? Watching the Super Bowl? Take a look at the editorial calendar for major magazines like *Vogue*, *Wired*, *Condé Nast Traveler*, and *Time* (available online on their advertising pages). Major media plan their coverage about what's important to people months in advance. You can too.

Determine your marketing mix — There are five elements to a marketing plan: paid advertising; public relations (PR) and publicity; presence opportunities; thought leadership; and awards and recognition. A complete marketing plan will be a mix of "activations" in each of these categories.

1. Paid advertising means spreading your message by buying someone else's audience. You might want to post your church's name, logo, and message in any number of media outlets: the local newspaper's church directory (online or print); the Yellow Pages or other print advertising; paid search like Google, which drives traffic to your website; paid ads on Facebook, radio, TV, or billboards; and sponsoring scouting troops, booster clubs, concerts, and plays. Your advertisements should always have a clear "call to action," such as "To find out more

about our MOPS program, enter your e-mail address here.”

2. PR and publicity spread your message “organically,” which means to an audience that you are building. Another name for this is *earned media*. Check the editorial calendar of your local paper and other media outlets and look for stories that overlap with your church’s ministry initiatives. For instance, perhaps the local paper, regional magazine, or convention and visitors bureau is planning an issue on education. If one of your ministry initiatives involves starting a school or adding a grade, you’ll want to contact the editors of that publication to share your story for that article. The best PR practitioners contact relevant local editors, reporters, and bloggers regularly.

3. Presence opportunities give you the chance to set up shop where your potential new members already are. Do you want to broaden your high-school youth group? Why not visit the homecoming game? Are there local music festivals in your area? Go. Be present at the county and town fair, or Christmas-tree lighting, and bring materials that are relevant to the group you’re targeting. Shoot videos of youth-group members describing what they love about the group, and then share them on-site at your booth or via YouTube links in a pamphlet you’re handing out. The goal of presence opportunities, as with all of your marketing efforts, is to start a conversation with someone new and to gain permission to continue the conversation. If a person volunteers contact information you have that permission.

4. Thought leadership is your chance to let your light shine. Your clergy have long years of training and experience to their credit. Each Sunday they create a thought-leadership piece: It’s called a sermon. Sermons can generate blog posts or email newsletters, and they can be parsed into tweets and Facebook status messages.

There’s also a lot of other knowledge among your members, who know a lot about living a Christian life

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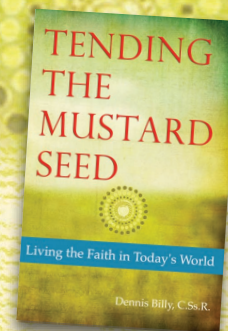
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The Conversation of Marketing

(Continued from previous page)

through all its ups and downs. Ask them to talk or write or make a video about the first seven years of marriage, becoming a parent, growing old, and as many more Christ-related topics as you can think of. Post links to this thought-leadership content on your website, on your Facebook page and on Twitter. People ask Google all the time if God loves them, if their life has meaning, if Jesus is real. On your website and in all your marketing outreach, provide the answers from your own experience, then invite your audience to join your mailing list. Package your best content into a regular email newsletter. Each time you receive an email address, a phone number, a Facebook like, or a Twitter follower, you've been given permission to continue the conversation.

5. Awards and recognition involve taking credit when credit is due. Compete with other churches for the best service-project idea. Check out organizations you already partner with. What contests or competitions are they holding? Make sure you enter and make sure you publicize it when you win. Or be the source of the award: host a preach-off with other local clergy, give an award for the best youth programming, or recognize when fundraising goals are met. And whenever you receive or give an award, be sure to tip off the local media. Awards and recognition showcase the best parts of your congregation's life together and can create word-of-mouth buzz. In turn, this raises your parish's profile and generates interest from outsiders who want to find out more about you — and who want to be included in the conversation. ■

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

BOOKS

Vocation from Within

Awakening Vocation

A Theology of Christian Call

By **Edward P. Hahnenberg**. Liturgical Press.
Pp. 288. \$29.95

Review by Joseph Britton

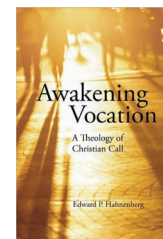
Discernment, vocation, call: we use these words repeatedly in the Church's contemporary discourse, but their theological implications are often less well understood than the frequency of their deployment would suggest. Does God in fact have a plan for each of us? Is it really within our capacity to discover such a thing? Or does an authentic doctrine of providence suggest a more nuanced and challenging understanding of God's intention for our lives?

We can be grateful to Edward P. Hahnenberg, an associate professor of theology at Xavier University, for providing us with a theological study that grapples with these questions in a deeply serious way. Taking as his point of departure Mary Oliver's existentially provocative question — "What is it you plan to do with your one wild and precious life?" — Hahnenberg takes us first on a brief tour through what Christians have said about vocation in the past. Noting of his own Roman Catholic tradition that it has tended to restrict the idea of vocation to describing priestly or monastic life, he looks to Martin Luther as the one who broadened its meaning "to include the ordinary and everyday activities of the faithful Christian" (p. 44). Following that lead, Vatican II opened vocation to include a universal call to holiness, such that "all Christians in whatever state or walk in life are called to the fullness of Christian life and to the perfection of charity" (*Dogmatic Constitution on the Church*).

Hahnenberg, however, wants to push further, to develop a theological account of how a lively sense of vocation is both sensed and cultivated. In a four-part development of this theology of vocation, he moves us through the origin of the movement of the soul ("God Calls..."), to the object of that call ("Me..."), to the context and means of the call ("Through Others..."), to its ultimate purpose ("For Others").

From Barth he draws the theocentric dimension of vocation: "Faith is our first and greatest calling" (p. 123). Then following Rahner's interpretation of Ignatian spirituality, Hahnenberg leads us to the conclusion that finding one's authentic vocation is in the end a process of conversion, which frees us by God's grace from attachment to the object of our call, achieving an openness to the immediacy of God. This detachment, Rahner notes, is in the final analysis a participation in Christ's death: or, as Hahnenberg summarizes, "the classic locus for such conversion is the cross" (p. 227). Discernment is thus in essence growth in discipleship, which Hahnenberg wants to understand as both solidarity with *others* in the particularity of their deepest need and an openness to encountering the complete *Otherness* of God.

What Hahnenberg's account provides is a way to move beyond a simplistic idea of vocation in which we imagine, in Rowan Williams's apt description, that God has cast us in a role for which we have not auditioned and are not prepared. Rather, vocation turns out to be a discovery of who we are at our core, reflectively standing before God, where we realize that the

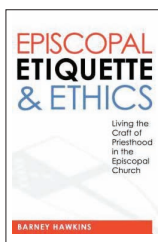


response we expect of God in the world is the one that God in fact makes through us — “through our choices, our lives, our vocations” (p. 228).

Vocation is not, therefore, something that one passively waits to encounter coming from the exterior in a quasi-mystical way. (Here is where one hopes that diocesan committees charged with discerning “vocations” will pay attention.) Rather, says Hahnenberg, it is the result of the dynamic tension within the Christian life itself between the comfort of the gospel message and its unrelenting challenge. Finding one’s vocation, and living by its demands, forms one in what the American Jewish theologian Abraham Joshua Heschel once succinctly described as “a life compatible with God’s presence.”

The Very Rev. Joseph H. Britton is dean and president of Berkeley Divinity School at Yale University.

A Manual for Priests



Episcopal Etiquette & Ethics

Living the Craft of Priesthood
in the Episcopal Church

By **Barney Hawkins**. Morehouse. Pp. 117. \$18

Review by Russell Levenson, Jr.

Episcopal Etiquette & Ethics is a welcome and fresh addition to the plethora of “episco-speak/think/practice” books. Not an apologist, but also making no apologies, the Rev. Barney Hawkins of Virginia Theological Seminary reminds us of both the opportunities and parameters offered through the Episcopal lens,

when it is grounded in a well-crafted theological methodology about the real world praxis of ministry.

The 11 chapters unpack not just the theology and meaning of the great sacraments of the Church, but also offer supporting teaching vignettes of actual experiences from his many decades as both priest and professor. “How to *really* be a priest” could easily be the subtitle.

Though infused with a clear commitment to *agape*-style ministry, Hawkins does not collapse into the fallback of *sloppy agape*: “Good priestly habits must be centered in patience and tolerance, conversation and relationships” (p. 43). With this in mind, he offers an extensive “show and tell” of just how challenging, difficult, rewarding, and full these practiced habits can be.

Hawkins’s work is a response to any priest or layperson who shares the belief that too often our newly ordained come out with plenty of head knowledge but lack the reality check that comes with the first day in the parish, school, or hospital.

Hawkins helps his reader understand when not to sweat the small stuff (“Baptism is serious business — but do not spend your life correcting people who talk about ‘christenings’ instead of baptisms”: p. 32) but when to sweat it as well (“If it is a formal wedding, remember that a clergy collar with a dark suit is just fine”: p. 64). But the counsel goes far deeper than linguistics and apparel.

Within the context of the Book of Common Prayer, and richly supported with Holy Scripture, theology from the early Church to the modern era, and well-chosen poetry, Hawkins places layer upon layer of importance on full-throated, holistic ministry. He extricates priests or those en route to the priesthood from sliding into lazy professionalism by reminding us that our work springs from core beliefs of the faith

of our forbears. “It is important to decide what you really believe” (p. 24) is a vital challenge to those who, as Owen Thomas used to say, seek to make the Church so relevant to the culture that the former is eclipsed by sanctifying the latter. For the layperson, it will draw out a deeper level of understanding about the burden and blessing of the priesthood — a great gift for vestry members, among others.

The most helpful chapters on the range of practical parish musts are his chapters on “Administrative Stewards” and “Registries, Customaries, and Other Necessities.” These may be the bane of modern ministries, but Hawkins reminds us: “Being attentive to the ‘paperwork’ of a parish should be at the heart of the ministry of a parish priest” (p. 95).

One more helpful, though far more ominous, chapter is his unpacking of the “Dark Guests” that come with ministry — among them, the family history traits that can invade our day to day tasks in not so helpful ways, racism and ethnicity, sexual misconduct, and ambition. A “missing” dark guest for me would be the liberal and conservative fundamentalism that has hijacked the Church. New clergy are often swept into the excitement of cause and self-serving satisfaction of beating down the “other side,” whatever that side may be.

In sum, *Episcopal Etiquette & Ethics* is worth having in your library, particularly if you don the collar, or work closely in leadership with those who do, and is a lively reminder that the priesthood is not simply about doing a job; it is about living a craft as a “person who follows as faithfully as possible the Exemplar, Jesus Christ, who is our great high priest” (p. 117).

The Rev. Russell Levenson, Jr., is rector of St. Martin’s Church, Houston.



Let Synod Work Freely

CATHOLIC VOICES

By Mark Chapman

Prudence Dailey helpfully explains some of the underlying issues [TLC, Dec. 23] regarding General Synod's legislation on women in the episcopate. Although I voted in favour of the legislation, I was quite aware that there were many who simply did not trust the bishops to provide for those loyal Anglicans who remained opposed to the ordination of women as bishops. After the vote, I did not myself blame the laity or the system. What was being voted on was not simply the principle of women as bishops, but the safeguards offered to those opposed to women's ministry.

The basic idea was that women should have the same legal authority as any other bishop, but that pastoral care and liturgical acts would be delegated to men. This carefully crafted compromise was presented for discussion at General Synod in July 2010 and, as Dailey has described, the passage through Synod was far from plain sailing. What happened then was quite without precedent: the archbishops of Canterbury and York introduced an amendment that would have created two sets of bishops, and which had the support of the majority of bishops. As I read the situation, the rejection of this amendment by the Synod spelt the end of the credibility of the House of Bishops. The archbishops did not seem

to realise that a blatant refusal to listen to the formal mechanisms of Synod would be disastrous for efforts at building the sort of trust needed to move the measure through the legislative process.

The archbishops assumed that a "circle could be squared" and everybody could be satisfied in some sort of woolly Anglican comprehensiveness. I think they were fundamentally wrong: synods, like parliaments, are a way of institutionalising conflict. They are not about consensus-building, but are far more about allowing people to live with divisions without resorting to violence or schism. And in the church, just as in politics, the question of legitimacy is central. For synods to work they need to be seen as legitimate; their authority and power needs to be accepted by the churches they seek to govern. But this trust and sense of legitimacy has broken down.

In the new General Synod, to which I was elected and which first met in November 2010, it was clear that there was a poisonous relationship between the House of Bishops and the other two Houses. For instance, in what should have been a straightforward piece of rubber-stamping, at the prompting of Miss Dailey herself in alliance with a member of the House of Clergy, the Synod rejected a bishop, who was suffragan to the Archbishop of Canterbury, as chairman of the business committee: Synod was clearly rebelling

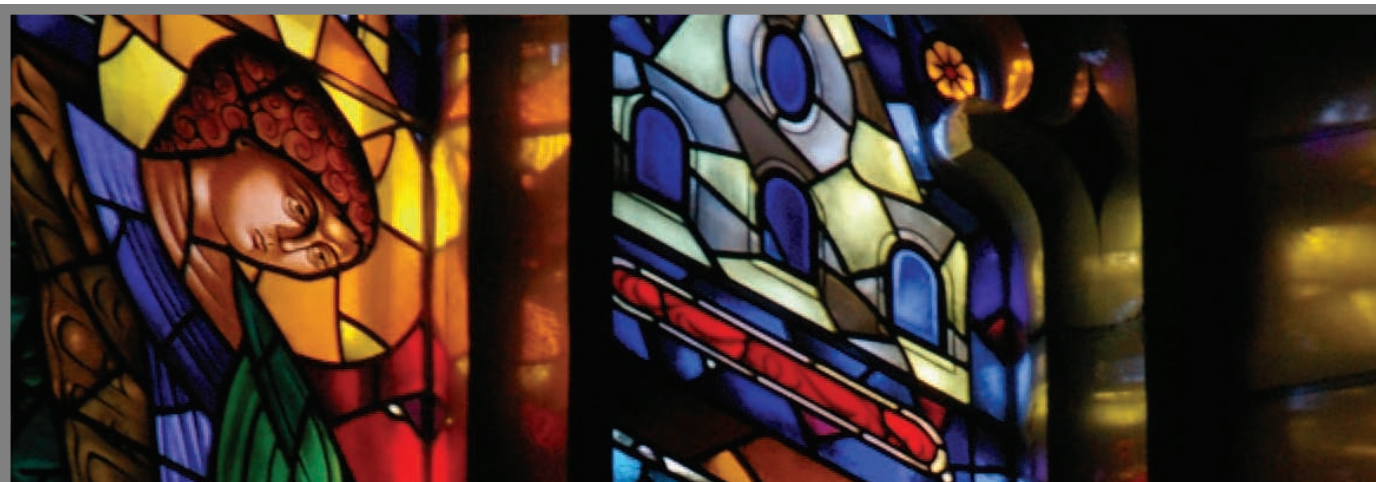
against its bishops. In the subsequent months the Anglican Communion Covenant, which was supposed to offer a mechanism for conflict resolution among the worldwide churches, was firmly rejected in the dioceses, notwithstanding the support of most of the bishops, especially the Archbishop of Canterbury.

What was clear in the runup to the Synod and in the debate itself was that the significant minority who did not support women as bishops together with their sympathisers did not have sufficient trust that those responsible for the provisions — the bishops — would make them work unless they were forced to by law. A rational observer might find little substance to their arguments, but it was not a question of reason so much as politics. The bishops had failed to trust the mechanisms of Synod, so why should they be trusted now? For those conservatives who are likely to be suspicious of bishops anyway, and who certainly feel threatened by what they regard as the dominant liberalism of the church, it meant little that the bishops rallied behind the measure in November. The damage had already been done in July 2010. One should not blame the House of Laity for the contempt for Synod shown by the House of Bishops, and one

should not blame the laity for rejecting the measure.

Synods can work, but they have to be trusted. Autocracy, however divinely established, is not a good way of gaining friends and influencing people, especially when they are the ones who are paying their dues. The bishops — like the government — have an honoured place in the process, but their respect and their trust has to be won through cooperation and engagement. Chastened bishops need to remember that in an established church it is to the House of Laity that most of the old royal powers have been delegated. If they work with synod then the Church of England might have the leaders it so richly deserves, men and women. That will be the task for Justin Welby as he takes the helm of the church in the new year: one can hope that he will be a politician. That means recognising that conflict is the normal state of the church, and that sometimes a consensus will be impossible. ■

The Rev. Mark Chapman is vice principal of Ripon College, Cuddesdon, and reader in modern theology in the University of Oxford. His books include Anglicanism: A Very Short Introduction (Oxford 2006) and Anglican Theology (T&T Clark, 2012).

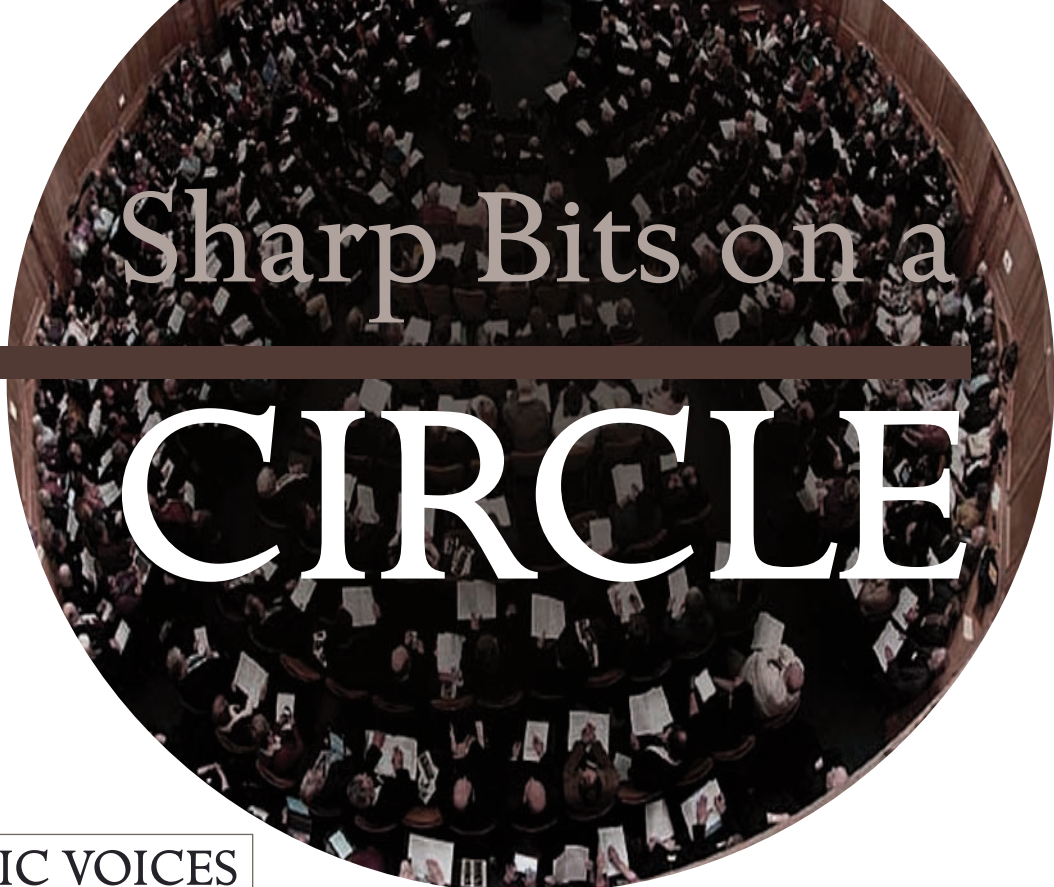


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Sharp Bits on a CIRCLE

CATHOLIC VOICES

By Andrew Goddard

When I met a bishop last week one of his first questions was how my wife — a parish priest in London — was after “the vote.” I answered honestly that although disappointed she thought she must be rather odd. She did not feel as distraught or angry or undermined as it appeared many supporters of women bishops did, certainly those reported in the media. Of course, I explained, that reaction was not unconnected with the fact that her conversations with fellow evangelicals meant she was not totally surprised by the result and the day after the vote she visited her father — a retired conservative evangelical clergyman and a role model for her own ministry — who now feels more confident that he will be able to remain in the Church of England for at least a few more years. As Prudence Dailey points out (TLC, Dec. 23), it would have been good if such deep bonds of affection were more widely present across this divide. The fallout in the last few weeks has, however, shown us — as Rowan Williams frequently said it would during debates — what sort of church we are. Much of that revelation has not been a pretty sight.

Prudence clearly explains how it looks from her perspective as an opponent of women bishops and someone who voted against the enabling measure. Although I would not dispute what she says, and her critique of why the provision ended up as it did needs to be heard and taken on board, what she does not say is also important. In particular, when diocesan synods were asked their views on the proposed measure (then with

even less “provision” than was present in the final amended text of the legislation) they overwhelmingly voted in favour with only two dioceses voting against. While a significant minority remained opposed, this was only 23 percent among clergy and laity. Exactly the same percentage of clergy voted against in the General Synod but an astonishing 38 percent of the lay diocesan representatives voted against. Questions about how representative the vote was are therefore valid. The sad fact is that this question now threatens to dominate the lay elections to the next General Synod. The real danger is that the pendulum may swing the other way with a concerted effort to replace opponents with those most supportive of women bishops, which could lead to another unrepresentative body.

The other danger is a serious breakdown in trust at various levels. Mark Chapman points to the lack of synodical trust in the bishops. I think he is right that many do not trust the bishops, particularly conservative evangelicals (the opponents I know best) who, unlike Catholic opponents, have no voice among the bishops. However, his examples show the bishops trying to help opponents whereas the problem lay opponents had was, as Prudence notes, when bishops appeared to then succumb to pressure from supporters of women bishops and support weaker provision. As long as the House contains no women and very few opponents it is going to struggle to be representative and to offer leadership which does not appear to be reacting to external pressures.

A more fundamental question is the role of bishops in relation to Synod. Archbishop Williams’s care-

ful statement last July spoke of the responsibility of bishops for “the oversight of the faith and discipline of the Church” and described synodical government as meaning that “bishops invite others to join them in exercising that responsibility as responsibly and effectively as they can.” There are signs, however, that parts of the Church of England may be moving to the more “democratic” understanding of governance seen in U.S. church polity where bishops’ particular calling and responsibility is not given such priority and prominence. These various issues of trust and governance — between the Houses of General Synod and General Synod and the wider church and Parliament — are now going to feed into debates about women as bishops as well as debates over same-sex relationships which are going to hit Synod with new force very soon.

I hoped and prayed that, for all its failings, the proposed measure would pass because it offered the best way forward and could, I believe, have worked. It is true that it had never received two-thirds among the laity but it was much more likely to clear that barrier than any other proposals on offer. It is encouraging that those who voted against are saying they accept that women bishops will be a reality and their only concern is the provision made for opponents. However, there has been an unwillingness among some opponents really to engage with what it would mean for them to minister within a church that included women bishops. At times it has appeared that opponents’ condition for accepting women as bishops in the Church of England is that the church puts in place structures that authorise them to deny women are bishops in the church of which they are part. That is simply not possible either theologically or politically. Among the disastrous consequences of the Synod vote is that it has made it even less likely supporters will

(Continued on next page)

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CATHOLIC VOICES

(Continued from previous page)

countenance anything that gives even a hint of such a scenario.

Prudence refers to concerns that alternatives suggested would “result in women becoming ‘second-class’ bishops” but she says no more. That is a genuine and valid concern that opponents need somehow to recognise: the legislation cannot treat women as lesser bishops. That is a non-negotiable for almost all supporters. What those of us committed to women becoming bishops need to do, however, is to recognise and genuinely “respect” that somewhere between a fifth and a quarter of Church of England clergy and laity will not be able to receive a woman’s episcopal ministry in the way they receive that of a male bishop. What is more, the reasons for that are *theological* and we as a church need to honour Lambeth 1998 III.2, supported by General Synod in 2006, “that those who dissent from, as well as those who assent to the ordination of women to the priesthood and episcopate, are both loyal Anglicans.” For me one of the most disappointing and alarming developments has been the dismissal of opponents as simply misogynistic, prejudiced and discriminatory by those who voted for legislation promising to “respect” such views. I disagree strongly with those who reject women as bishops. I wish they could see the good news I see in Scripture affirming that women are gifted and called by God to build up the Church in the same ways as men. Nevertheless, I do believe that they take the stance they do because of their theology and their commitment to live under the authority of Scripture and/or respect the authority of the wider Church through space and time. I believe that the legislation needs somehow to acknowledge this reality.

It may be that to uphold *de jure* equivalence between male and female in the episcopate while mak-

ing space for this *de facto* reality of theological and conscientious dissent is indeed impossibly trying to square the circle. Justin Welby famously told Giles Fraser that the answer was to “just look at the circle and say it’s a circle with sharp bits on it.” The problem is that now some people have made clear the circle needed sharpening up before they could see it as a square and vote for it, while others in turn seem determined to insist that all existing sharp bits must be smoothed out.

In finding a way forward, Catholic and evangelical opponents need, I think, to be more realistically honest about the messiness that already exists. Anglican orders are currently not recognised by Rome and other churches and so any desired sacramental assurance is already less than certain. Oaths are already taken which acknowledge a woman as “the only supreme governor ... *in spiritual and ecclesiastical things* as well as in temporal” (italics added) and all male bishops hold “the said bishopric as well the spiritualities as the temporalities thereof only of Your Majesty.” Is there then not more “wriggle room” possible than opponents have allowed thus far? Can they in considering what would be “adequate provision” look to minimise rather than maximise the potential genuine conscientious difficulties that could result with the reality of women bishops they now say they recognise as inevitable?

Those of us supporting women as bishops, rather than simply pushing on regardless, need in turn to engage much more sympathetically with the real problems this will create for many fellow Anglicans. It may be that requires doing what we have so far failed to do: reconsidering the nature of episcopacy and in particular the phenomenon of mono-episcopacy. The archbishops’ attempt to develop a model of co-jurisdiction is unlikely to work as originally presented. Its approach though could be developed to move to a more corporate, shared,

collegial understanding of episcopal oversight involving both men and women, just as priests have had to transition to the reality of team ministry in parishes. That may not only prove good for the church as a whole, including its bishops, but perhaps could provide the “circle with sharp bits on it” that we so desperately need if we are to find a way forward

together that allows all loyal Anglicans to flourish across our theological traditions. ■

The Rev. Andrew Goddard, associate director of the Kirby Laing Institute for Christian Ethics and tutor at Trinity College, Bristol, is the author of Rowan Williams: His Legacy, out this month from Lion Hudson.

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LETTERS

An Irrevocable Blessing

As a committed churchman, openly gay, civilly married and sacramentally blessed, I admit to some bias on the question of the Church's proper role in recognizing same-sex unions by whatever name ["Is Marriage All the Same?" Dec. 23]. And I know that the issue is so confusing that many otherwise competent authorities are tied up in knots over it.

The entire issue could be immensely clarified if the Episcopal Church (and all others, by the way) removed itself from the civil marriage business altogether. This holdover from the Established Church of England that made "one-stop marriage" available to its members but not to "chapel-goers" who must still be civilly married by the local registrar really has no place in American society. If everyone had to go to a magistrate or justice of the peace to be married in the eyes of the government, then churches of all stripes could confer nuptial blessing on whatever sorts and conditions of men and women they chose without fear of seeming to violate any issues of justice. The theological basis of sacramental marriage would be preserved while legal access to the rights associated with civil marriage would be conferred *only* by the state through its legal administrative system.

By the way, I trust that Father Tesson misspoke when he referred to "a blessing that is, as yet, only provisional." I believe the blessing that my husband and I received was unconditional and irrevocable, though the form of words used was, indeed, adopted "provisionally" by the General Convention.

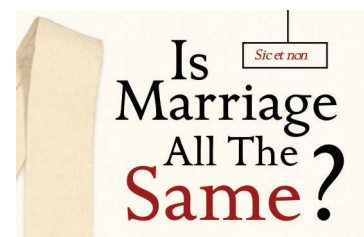
*John A. Miller
Philadelphia*

Michael Tesson replies:

I'm encouraged by John Miller's unqualified appeal for the dissolution of the church/state marriage conflation. He confirms my pastoral experience, and while we may differ

about the consequential conferral of "the nuptial blessing on whatever sorts and conditions of men and women" churches may choose, we are certainly agreed that separating church from state will go a very long way toward achieving "legal access to the rights associated with civil marriage." Of this, I am an unabashed advocate.

As to the detail of the provisional



rite, I cannot accede to having misspoken, but I failed to clearly state my core concern that the Church not offer up "half-measures" when same-sex couples deserve something more, albeit different from Holy Matrimony. Assuming "marriage equality" is the goal, then John Bauerschmidt's piece is especially helpful. He asks of the rite: "Is it intended to establish a marriage as Christians have understood it?" [TLC, Dec. 23]. I will not attempt to second-guess the intentions of its promulgators, but the rite appears to move toward full "marriage equality." Bauerschmidt concludes: "it is inarguable that the rite ... does not have this same cultural and theological heft, and must remain a very contested issue whether it or any successor will ever be able to achieve it."

The Episcopal Church has much more than a triennium's work ahead to sort out these "substantial loose ends" and, in the effort, continue to serve a culture crying out for clarity. Holy Matrimony (Christian marriage) cannot be the same as the rite for same-sex blessings may aim to suggest. My prayer is that the church continue to celebrate diversity without homogenizing it.

Actors and Preachers

(Continued from page 8)

Bonhoeffer, the great Christian pastor and theologian who was executed by the Nazis. This is from his book called *Life Together*, and it's about the proper way to read from the Bible. I'd like to read you a paragraph. I hope it will be edifying not only for those who read Scripture but also for those who listen to it being read.

How shall we read the Scriptures? ... It will soon become apparent that it is not easy to read the Bible aloud for others. ... It may be taken as a rule for the right reading of the Scriptures that the reader should never identify himself with the person who is speaking in the Bible. It is not I that am angered, but God; it is not I giving consolation, but God; it is not I admonishing, but God admonishing in the Scriptures. I shall be able, of course, to express the fact that it is God who is angered, who is consoling and admonishing, not by indifferent monotony, but only with inmost concern and rapport, as one who knows that he himself is being addressed. It will make all the difference between right and wrong reading of the Scriptures if I do not identify myself with God but quite simply serve Him. Otherwise I will become rhetorical, emotional, sentimental... or coercive and imperative; that is, I will be directing the listeners' attention to myself instead of to the Word. But this is to commit the worst of sins in presenting the Scriptures.

One of the things that I always noticed about our actors at Grace Church is that when they were just getting started as lay readers, they would emote. They would act out all the roles, including that of God. But as soon as they were given this passage from Bonhoeffer, they immediately — to a person — caught on, and they never made that mistake again. The actors became the best readers we had — not for the reasons you might think, not

Our actors at Grace Church were very much more ready to take direction from Dietrich Bonhoeffer than many other non-actor readers that I've known, who tended to push back.

because they read dramatically or gestured theatrically, but because even when they learned not to act, they knew how to use their voices — and their posture — to communicate. They knew it from their training, but even more, I think they knew it by instinct. Instinct is God-given, and not everyone has it. It's part of what makes a really good actor.

But another aspect of being an actor is being able to take direction. An actor who couldn't take direction would never have a chance. Our actors at Grace Church were very much more ready to take direction from Dietrich Bonhoeffer than many other non-actor readers that I've known, who tended to push back. This reminds me of the story in Luke's Gospel about Jesus and the centurion who had a beloved slave. The slave was sick and at the

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Actors and Preachers

(Continued from previous page)

point of death. The centurion sent friends to tell Jesus that he didn't have to come in person:

"Lord, I am not worthy to have you come under my roof.... [S]ay the word only, and let my servant be healed. For I am a man set under authority, with soldiers under me: and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." When Jesus heard this he marveled ... and turned and said to the multitude that followed him, "I tell you, not even in Israel have I found such faith." And when they ... returned to the house, they found the slave well.

(Luke 7:6-10)

This is not a story about slavery, or

military leadership, or even healing. Rather, it's a story about the power of the word of Jesus, and the authority of the word of Jesus. It's a story about faith in Jesus Christ as the very Word of God. Taking direction from the Word of God is the heart and soul of Christian faith, and certainly the heart and soul of ordination to the Christian ministry.

We have read Psalm 115. Here is the first verse again:

Not to us, O Lord, not to us,
but to thy name give glory.

The senior professor of New Testament at Princeton Theological Seminary, Beverley Gaventa, was a student at Union Theological Seminary, where Jack studied, at the same time that I was. When I saw

her again at Princeton a few years ago, I asked her what she was working on, and she said she was writing a commentary on the Book of Acts. Knowing that Acts has been called "the most disputed book in the New Testament," I asked her somewhat warily, "What approach to Acts will you be taking?" I was thinking of stuff like, is it historically trustworthy? what about its depiction of Paul? what sort of community was it written for? is it Jewish or Hellenistic? what genre is it? and so forth. What's your angle on Acts?

Professor Gaventa said something revolutionary. She said, "It's about God."

It's about God. In other words, the Acts of the Apostles is misnamed. It's not about the actions of the *apostles*. It is about the actions of *God*. Now this may seem obvious to you, but it isn't. More often than not, the Bible isn't taught today as if it were about God. It's taught as a repository of human religious thinking. It's presented as an interesting and important document about human spiritual development. It's treated as a collection of human imaginings about God. But this is precisely what the Bible is *not*. The

More often than not,
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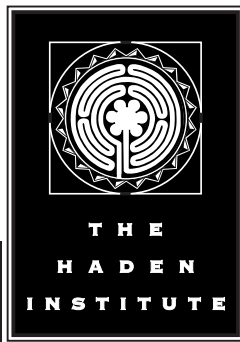
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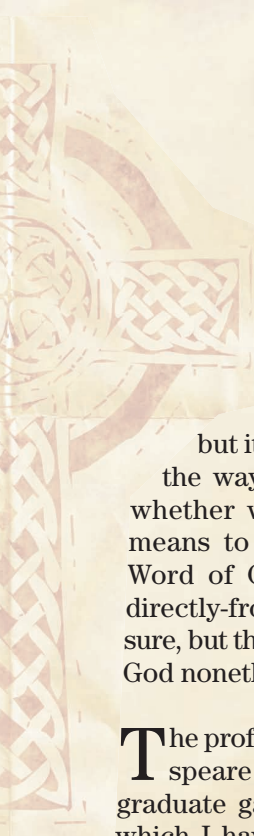
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Bible demands to be understood as the revelation of the one true God who is really God. This doesn't have to be *believed*, of course, but it requires that we hear it the way it means to be heard, whether we believe it or not. It means to be understood as the Word of God. Not the dictated-directly-from-heaven Word, to be sure, but the true and living Word of God nonetheless.

The professor who taught Shakespeare when I was an undergraduate gave me a great gift for which I have been grateful all my life. He taught his students that Shakespeare is vast, colossal, inexhaustible. Shakespeare, he insisted, was bigger than any of us, bigger than all of us put together. He instilled in us a respect, indeed a reverence, for Shakespeare's plays, and this evoked a corresponding humility in us. We were assigned various critics to read, but in the end, he used to say, "the critics are all bad" — including himself. The plays were indeed the thing. Only by submitting ourselves to the texts for months and years on end would we ever approach wisdom — by entering the world of the plays, by giving ourselves up to their shaping power, by allowing Shakespeare to reconfigure our horizons and open our eyes to new realms of understanding. This is totally different from the way Shakespeare is taught now. Students are encouraged to think of themselves as competent to interpret the text as they think best before they have allowed the text to have its way with them.

Jack, I don't know much about how you have developed as a biblical interpreter since we were together during those great days at Grace Church when the congrega-

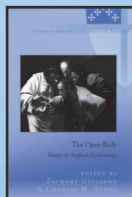
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Actors and Preachers

(Continued from previous page)

There will never be easy answers. Sometimes it will seem that there is no answer at all except what appears to be emptiness, absence.

tion was full of people who went on to become theologians and professors of Bible and ordained clergy all over the map, in the Grace Church diaspora. I do know this: you have always been in the Lord's sights. I know that you have pursued this course without flinching for many years. After all, you graduated from Union Seminary fifteen years ago. By now you are old enough to play

Woodrow Wilson without makeup. We don't know how many years you will have to use your gifts in the service of the Lord's Church. But we do know a few things. We know that God is one who calls. Why he calls some and not others we do not know; it is part of his inscrutable will. But the entire biblical enterprise depends on the premise that *God calls* people, and not just ordained people, either. As the Psalmist writes, "Our God is in the heavens; he does whatever he pleases."

The first lines of Psalm 115 are the theme of this sermon: "Not to us, Lord, not to us, but to thy name give glory." After this, the Psalmist asks, anxiously, "Why should the nations say, 'Where is their God?'" Where, indeed? Where was God yesterday morning? Why didn't he *do* something? We have to acknowledge that there is no ready answer to that. The question that Advent asks is, "How long, O Lord?" *How long* before all that is wrong with this world is made right? The lament of Jeremiah continues this way:

Wilt thou be to me like a deceitful brook,
like waters that fail?
(Jer. 15:18)

Is God deceitful? Has he abandoned us? Indeed, is there a God at all?

Psalm 115 does not answer these questions. Instead of answers we get revelation, a revelation of the God who alone is powerful, the God who alone creates, the God who alone is

able to right wrongs. The Psalm mocks all the non-gods that human beings worship:

Their idols are silver and gold,
the work of men's hands.
They have mouths, but do not speak;
eyes, but do not see....
They have hands, but do not feel;
feet, but do not walk.
(Psalm 115:4-7)

The gods that human beings create and worship have no power. They make false promises that they cannot keep. Instead, the people of God are summoned to faith in the true God:

O Israel, trust in the Lord!
He is [your] help and [your] shield...
You who fear the Lord trust in the Lord!
He is [your] help and [your] shield.
(Psalm 115:9-11)

Jack, will you please rise? This is your calling: as never before, we need to help our people understand that *it's about God*. This is an age that is drifting further and further away from faith in the God of Abraham, Isaac, and Jacob, further and further away from faith in the God and Father of our Lord Jesus Christ. It's an age that prefers to pretend that it can create its own god. Therefore, when calamity strikes, there is no one home.

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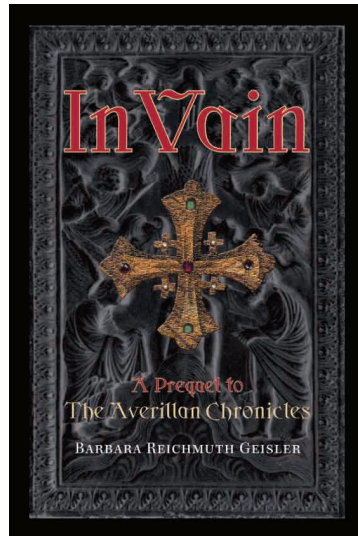
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There will never be easy answers. Sometimes it will seem that there is no answer at all except what appears to be emptiness, absence. But this is what the servants of God have always known. As one of our Union Seminary professors, Kosuke Koyama, wrote, "Jesus Christ is not a quick answer. If Jesus Christ is the answer he is the answer in the way portrayed in crucifixion" (*Mount Fuji and Mount Sinai*).

Where was God yesterday? We see him only in the way Dietrich Bonhoeffer described him, as one who let himself be pushed out of the world onto the cross (*Letters and Papers from Prison*). But the power that is God's alone is the power that raised the crucified Christ from the tomb. That power is the power that is able, in the words of St. Paul, "to raise the dead and call into existence the things that do not exist" (Rom. 4:17). That power, Jack Gilpin, is the power poured into you by the Spirit ... and it is the power poured into the whole Church, and that means all those here today to uphold you. And so:

To [God] who by the power at work within us is able to do far more abundantly than we can ever ask or imagine, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

(Eph. 3:20-21)

The Rev. Fleming Rutledge's most recent books are Not Ashamed of the Gospel and The Lord Spoke to Abraham. She can be found at www.generousorthodoxy.org.



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Treasure Chests

The Greek root of *Epiphany* refers to a disclosure, and a primary aspect of the feast day is God's disclosure of himself to the nations. This indeed had been a major theme of the Jewish prophets: God's covenant with Abraham and his descendants was for the blessing of all the nations on the face of the earth. As God said, "by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice" (Gen. 22:18).

Jesus, we know, is the fulfillment of this and all of God's promises. He is the solitary descendent of Abraham to whom, as Isaiah says, "the abundance of the sea shall be brought" and "the wealth of the nations shall come" (Isa. 60:5). This aspect of the mystery of the Epiphany is thus closely related to, and an extension of, that of Christmas: that humankind has been enabled to see the One who is by nature invisible, to hear the One who by nature dwells in silence, and to touch the One who by nature is immutable.

The Epiphany of our Lord is like the spread of dawn across the horizon. After his disclosure to a very humble few — his Mother, St. Joseph, and a group of shepherds — the Messiah's light begins slowly to spread to the nations, first coming to these "wise men from the East." They were Gentiles, presumably, who had been watching the heavens closely, and hence by God's grace were the first to notice the Messiah's star at its rising (Matt. 2:2).

The story of the Wise Men is thus a proleptic disclosure of what Paul calls this mystery hidden heretofore from mankind, "that the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel" (Eph. 3.6).

And to him the wealth of the nations is indeed brought, signified in the story by gold, frankincense, and myrrh. The right response to

this disclosure of our blessedness and salvation, this fulfillment of God's most superlative promises, is overwhelming joy (v. 10), homage, the opening of our treasure chests, and the giving of gifts (v. 11).

How then shall we live, who live in the times of the Gentiles (cf. Luke 21:24), when the Sun of Righteousness, to the eyes of a ubiquitously weakened faith, seems to have set? The Wise Men teach us to be ever cognizant of the heavens, the things of God, that we may see the Messiah's star when it rises. *Recollec-tion* is the word the spiritual masters of our tradition most often used for this cognizance of the heavens, and it is attained by means of personal prayer and meditation on God's Word, and frequent recourse to the sacraments.

The Wise Men teach us courage and determination on the long journey to Jesus. Although the journey is long, and although we will almost certainly face privation and the opposition of competitor ideologies, the journey has an end. The Wise Men show us the overwhelming joy that is the mark of a longing soul coming to rest in the discovery of its rightful King. The right disposition upon each attainment of the Lord is extravagant gratuity, out of the "treasure chests" of our hearts, of what is dearest to us.

Look It Up

One of the motifs of the Old Testament, as in the Song of Songs or Psalm 45, is of the Lord as Bridegroom, giving gifts to his Beloved.

Think About It

This exchange of gifts between God and human beings is also a theme of the Eucharist itself. In what sense are we giving gifts to God in the Eucharist, and in what sense is he giving gifts to us?

Jesus Redeems the Waters

The Gospel reading for this day begins with confusion among the people on whether John might be the Messiah. John recounts to them his role as the forerunner, and tells them that the Messiah, when he comes, will be “more powerful than I” and that he will baptize with the Holy Spirit and with fire.

The reading then notes that Jesus was one of those who had gone out to John to be baptized, and that as Jesus came out of the water and was praying the heavens were opened, “and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, ‘You are my Son, the Beloved; with you I am well pleased.’”

The liturgical feast of the Baptism of our Lord comes on the “octave day” of Epiphany, suggesting that the Church wishes us to hold them, and the mysteries that they relate to us, together. The theme of the Epiphany, the disclosure of the Messiah to the Gentiles, is extended in the story of Jesus’ baptism. For here, in his baptism, the heavens themselves bear witness to Jesus, in the presence of “all the people” (Luke 3:21) whose hearts were filled with expectation and questioning (v. 15) about the Messiah. Here God speaks to Jesus, for the sake of all the people and their expectation: “*You are my Son, the Beloved; with you I am well pleased.*”

Jesus will go on to draw a connection between his baptism and his death (cf. Mark 10:38): just as he goes down into the waters and comes up again, so he will go into the earth and come up again. This connection between baptism and the death and resurrection of the Messiah is taken up by the Apostles and, of course, in the teaching of the Church. St. Paul will call Christian baptism a participation in the death and resurrection of Jesus (Col. 2:12).

Developing the mystical significance of Jesus’ baptism and follow-

ing a theme of patristic interpretation, Joseph Ratzinger, in the first volume of his *Jesus of Nazareth* trilogy, notes that by means of his descent into the earth’s waters, Jesus fulfills an otherwise obscure series of Old Testament prophecies concerning the Messiah: how he will take control of the earth’s waters, dividing them by his might, and destroying the evil powers that lurk in them (cf. Ps. 74 and Isa. 27:1).

Drawing these threads together, we see a picture of how Jesus’ death judges the creation and drives out the powers that had for a time usurped God’s rightful rule over it (cf. John 12:31). Those corrupting powers no longer have dominion over us because we have participated by faith and baptism in his death and resurrection. The very elements of creation (like water) that had become chaotic and unruly have become, through their encounter with the Messiah, the means by which we are reunited with God.

For the Messiah’s disciples, it all hinges on our incorporation into him. He accomplishes all of this in his own person, but the dynamism of life and freedom that he sets into motion within the world accrues to us by our subsistence “by him, with him, and in him.”

Look It Up

The Old Testament speaks occasionally of dark powers lurking in the earth’s waters which God will, in the fullness of time, destroy. What are these powers?

Think About It

We are incorporated into Jesus’ victory by means of faith and baptism. In what sense is this victory won once and for all in the lives of the faithful, and in what sense is it a victory that we must continually attain to? What are some of the means by which this victory is won in our lives?

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The Rev. **Wesley Hills** is priest-in-charge of Good Shepherd, 64 University Terrace, Athens, Ohio 45701-2913.

The Very Rev. **Richard Larabee** is rector of Trinity, 227 Sherman St., Watertown, NY 13601.

Deaths

The Rt. Rev. **George Edward Haynsworth**, a World War II veteran and Bishop of Nicaragua and El Salvador from 1969 to 1980, died Nov. 24. He was 90.

Born in Sumter, SC, he was a graduate of the Citadel, and the University of the South. While a student at Sewanee he met Sarah Elizabeth Veronee at Camp St. Christopher, where he was a summer counselor and she was camp nurse. They were married in 1948. He was ordained deacon in 1949 and 1950. He served as minister at three congregations in 1949-53: Church of the Holy Cross, Bluffton; Church of the Holy Trinity, Ridgeland; and Church of the Heavenly Rest, Estill. His next ministry was as youth adviser to the Diocese of Georgia, 1955-57; archdeacon of Savannah, 1956-58; and deputy to General Convention, 1958-60. In 1960 he became a missionary to El Salvador, Guatemala, Honduras and Nicaragua. He was a member of the National Council of Churches, 1961-64. Upon returning to the United States he became the Presiding Bishop's executive for Latin America, 1980-85. After leaving the Presiding Bishop's staff he was assistant bishop of South Carolina, 1985-90. In addition to his wife, the bishop's survivors includes George E. Haynsworth, Jr., and Stephen A. Haynsworth of Johns Island, SC, and Richard D. Haynsworth of James Island, SC; seven grandchildren; and two great-grandchildren.

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Andrew Muhl/Diocese of Pittsburgh photo

McConnell depicts a bridge builder before his ordination at Calvary Church, Pittsburgh.

(Continued from page 7)

McConnell wants to be known for: working toward reconciliation in one of the dioceses torn by division since the early 2000s.

That includes staying in conversation with the seventh Bishop of Pittsburgh, the Most Rev. Robert M. Duncan, now the archbishop of the Anglican Church in North America.

"I've seen Bob twice since I've been here," McConnell said by phone in early December. "Both times he was very cordial and very warm. We've prayed together, and I think our conversation will continue along those lines."

McConnell is among the bishops of the Episcopal Church who are discerning, with their dioceses, how they will respond to the church's provisional blessing rite for same-sex couples.

Formal discernment will continue until Pentecost, he said, but "if we need more time we'll take it."

McConnell has served as a priest in the dioceses of New York, Olympia, and Massachusetts, and knows that his theology once prompted rolling eyes from his colleagues. (McConnell and other priests were discussing

Christ's resurrection, and "I was going pretty heavily for the empty tomb.")

"There is a certain grace of innocence that goes with the position," he said of his previous cures. "I didn't go around thinking of myself often as being in the theological minority. The guiding principle for me has always been to speak the truth in love."

That approach, he said, has meant "generally easy and affectionate" collaboration with other priests.

He hopes such affection will mark his time as Bishop of Pittsburgh.

"Part of the sadness of this con-

flict is that a lot of people of different stripes felt themselves abused and weakened," McConnell said, adding that he will "strive less for grand theological consensus than for basic pastoral care."

"I want people to know I love them and I pray for them and I don't want anyone ostracized from any conversation."

The new bishop is enthusiastic about the city that has called him as its first non-provisional bishop since Bishop Duncan helped found the ACNA.

"Pittsburgh has become a very young and cool place. There's a wide open mission field," he said. "Everybody out there is looking for two things: they're looking for mercy and they're looking for hope. I'm definitely a missionary bishop and this is a missionary diocese."

Corrections

Bertram Wyatt-Brown, Ph.D., died at age 80.

• • •

Three people designed the 2012 Christmas stamp for the U.S. Postal Service: William Gicker, creative director of the postal service's stamp program; Greg Breeding of Journey Group in Charlottesville, Va.; and Nancy Stahl, an artist in New York City whose work includes 12 stamps. Louis Giuliano is the postal service's spokesman.

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

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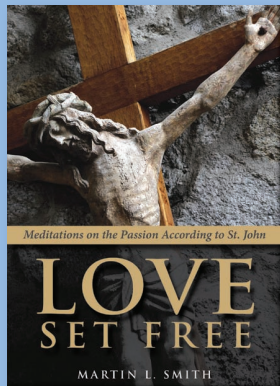


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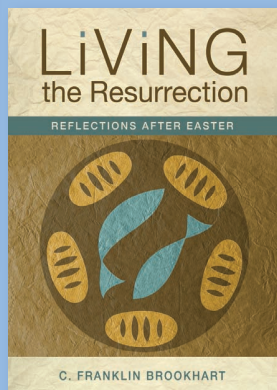


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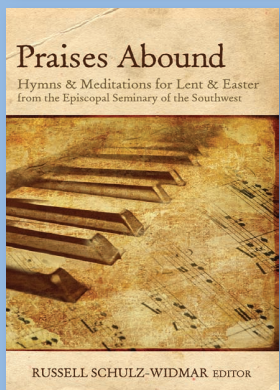


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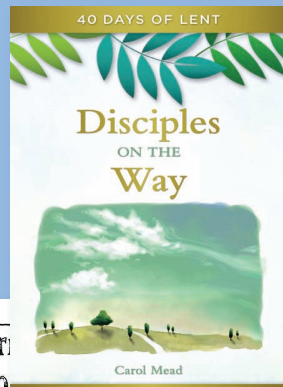
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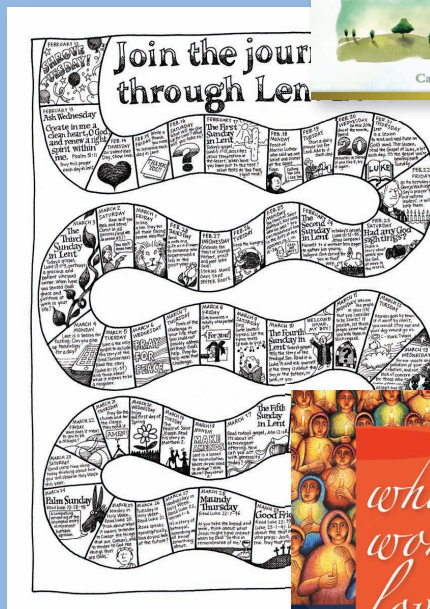


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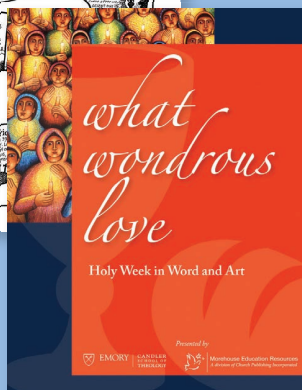


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