

Alabama

Psychological Health

Summertime

July 7, 2013

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



The Civil War, Church, and State



Empowering Congregations.

Transforming the Church.

ECF's full range of leadership and financial development resources can help your ministry respond to God's call—helping you to adapt, build on strengths, and reach out to new frontiers of faith. To learn more, call 800-697-2858 or visit www.EpiscopalFoundation.org.



THE LIVING CHURCH

THIS ISSUE | July 7, 2013

NEWS

- 4 Texas Gains \$1 Billion in Sale

FEATURES

- 8 The Civil War, Church, and State
By Worth "Woody" Norman, Jr.

BOOKS

- 11 *A Powerful Blessing* by Douglas M. Carpenter
Review by Gary G. Yerkey
- 14 *Healing Wisdom* edited by Kathleen J. Grider
Discovering the Treasure Within by R. Carroll Travis
Decision Making and Spiritual Discernment
by Nancy L. Bieber
Review by Robert D. Hughes III
- 15 *Receiving David* by Faye Knol
Review by Anna Masi
- 17 *Family Theology* by Carol J. Gallagher
Review by Emily Hylden

Sic et non

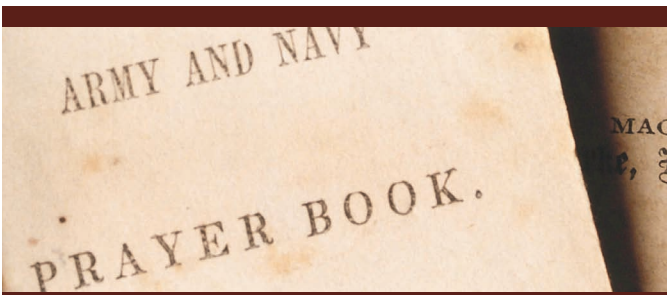
- 18 A Provisional Solution By Mark McCall

CULTURES

- 22 The Ethics of Dr. Spock By Leonard Freeman
- 24 Summertime By Ephraim Radner

OTHER DEPARTMENTS

- 20 *Cæli enarrant*
- 26 Sunday's Readings
- 28 People & Places



ON THE COVER

thinkstockphotos.com

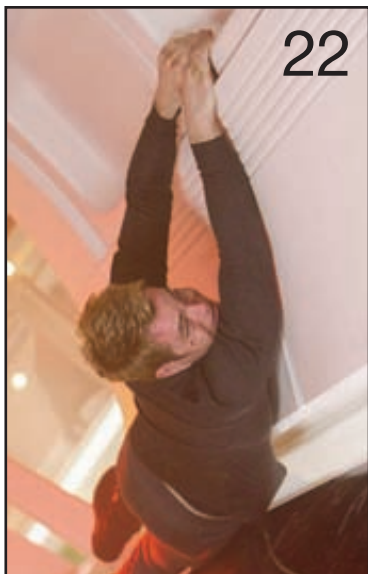
Bishop Richard Hooker Wilmer directed his clergy to omit the "Prayer for all those in Civil Authority" from the liturgy (see "The Civil War, Church, and State," p. 8).



6



11



22



LIVING CHURCH Partners

We are grateful to St. Martin's Episcopal Church in Houston [p. 25] and to the dioceses of Texas and West Virginia [p. 27] whose generous support helped make this issue possible.

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.

Texas Gains \$1 Billion in Sale of Health System

The Diocese of Texas has received more than \$1 billion for health-related initiatives, including more than \$100 million for church planting, as payment in the recent sale of St. Luke's Episcopal Health System.

The sale to Catholic Health Initiatives, a national nonprofit health system based in Englewood, Colorado, was completed May 31. Transferred assets include the Texas Medical Center campus in Houston as well as four suburban hospital locations in The Woodlands, Sugar Land, Pasadena, and The Vintage. The organization is now known as St. Luke's Health System.

Through the sale, the Diocese of Texas parts with a 59-year-old insti-

tution that had become too expensive for the diocese to maintain and upgrade. In addition to paying the sale price, CHI agreed to invest \$1 billion in aging facilities.

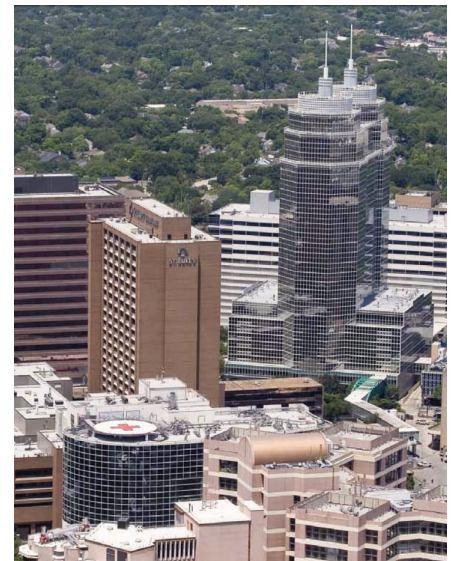
"We knew we were going to need more scale in order to navigate the future," said the Rt. Rev. C. Andrew Doyle, Bishop of Texas, at a June 4 town hall meeting at Christ Church Cathedral in Houston. "It is in the best interest of the diocese and the mission of this health system to sell."

Proceeds from the sale will fund the newly created Episcopal Health Foundation, which will focus on the unmet health needs of the area's underserved population. Exactly which types of projects or services will be

eligible for funding from the foundation will be determined in coming months, said Carol Barnwell, the diocese's director of communication.

In the meantime, CHI will sustain St. Luke's partnerships with other institutions and will continue to employ its staff.

"We wanted a partner who would



St. Luke's Episcopal Health System photo

The St. Luke's campus in Houston

honor our family," Bishop Doyle said. "We didn't just want anybody to come in and do the business. We wanted people who cared about doing the business on God's behalf [and] shared that vision that we are transforming lives."

In keeping with Roman Catholic theology and ethics, St. Luke's Medical System will not provide surgical procedures related to birth control, such as tubal ligations and vasectomies, which had been offered through St. Luke's Episcopal Health System. Likewise, elective abortions will not be offered.

"Our ability to help underserved women and those with little access and less choice has been exponentially expanded by the creation of the foundation," Barnwell said via email.

Barnwell said the foundation will spend only the investment proceeds

Pursuing a Balanced Life

The path to a joyful, balanced life is found not in self-preservation but in "abiding in Jesus," the Rev. Amy E. Richter said in an address to members of Episcopal Health Ministries on May 9. Richter, rector of St. Anne's Church, Annapolis, was keynote speaker at the NEHM national conference, held May 9-11 in Linthicum Heights, Maryland.

She addressed the conference theme, "Health and Wellness in a Frantic World."

Like Jesus in the story of the wedding at Cana, all Christians "are called to decide when faithfulness is lived through remaining still and resting and when faithfulness is lived through action," she said.

"So balance, according to Jesus," she said in conclusion, "ought to be defined not as moderation for self-preservation, but as wholeness for love of God, neighbor, and self, and discernment of when to rest and when to act, when to listen and receive, and when to give."

In addition to its conference, NEHM (episcopalhealthministries.org) offers resources to support the church in health ministries year round.

NEHM is a partner with the National Institutes of Health's We Can! program, encouraging children to eat better and exercise more often. Recently NEHM helped conduct a webinar in which healthcare workers were trained to lead local We Can! programs in parishes and dioceses.

Among many other resources addressing healthcare concerns, NEHM lists more than a dozen to promote healthy weight, including advice from the Episcopal Church Medical Trust on starting a walking program.

The next NEHM conference will be in New Orleans in May 2014.

Recently the Obama Administration announced a new mental health website (mentalhealth.gov) and recognized NEHM along with dozens of other nonprofit and private-sector organizations that promote understanding and awareness of mental health.

from its funds, which (at four percent per annum), allows for annual spending in the range of \$40 million. Of the lump sum received as payment from CHI, 10 percent — or more than \$100 million — will be designated for church planting in the region served by the Diocese of Texas.

*G. Jeffrey MacDonald
TLC Correspondent*

A Fraternal Beginning

In their first meeting, Archbishop Justin Welby and Pope Francis both spoke June 14 of the bonds of friendship and love between the Roman Catholic Church and the Anglican Communion. The two leaders agreed that the fruits of this dialogue and relationship have the potential to empower Christians around the world to demonstrate the love of Christ.

The archbishop and the pope agreed on the need to build an economic system which promotes “the common good” to help those suffering in poverty.

Archbishop Welby said that Christians must reflect “the self-giving love of Christ” by offering love and hospitality to the poor, and “love above all those tossed aside” by crises around the world.

The pope said those with the least in society “must not be abandoned to the laws of an economy that seems at times to treat people as mere consumers.”

They also agreed on the need for Christians to act as peacemakers around the world, which they acknowledged could only be done if Christians “live and work together in harmony,” the pope said.

“I pray that the nearness of our two inaugurations may serve the reconciliation of the world and the Church,” Archbishop Welby said.

The pope, who said the closeness of their inaugurations meant “we will always have a particular reason to support one another in prayer,” said the meeting was an opportunity to remember that the search for unity among Christians is not prompted by practical considerations but by Christ, “who made us his brothers and sis-

(Continued on next page)



Raynal Studios, Inc
Restoration
Stained Glass
Wood
Stone

1.800.305.0959
www.raynalstudios.com
Natural Bridge, VA

**The Catherine Wheel Window
Saint Paul's Episcopal Church,
Alexandria, VA—Restored 2012**

Complete Pew Restoration Services

Refinishing
Upholstering
Reversible Cushions
New Pews and Kneelers




For the widest range of pew restoration options, call today.
Eisenhour Church Furnishings
P.O. Box 489, Huron, Ohio 44839 1 800 686-0587
Fax 419 433-7559 Email: Pewman@eisenhourchurch.com Website: eisenhourchurch.com



National Episcopal Health Ministries

leading faith communities to live out the Gospel as caring places of health and wholeness

**Free Health Ministry Resources
EpiscopalHealthMinistries.org**

2014 NEHM Conference - May 8-10, New Orleans, LA

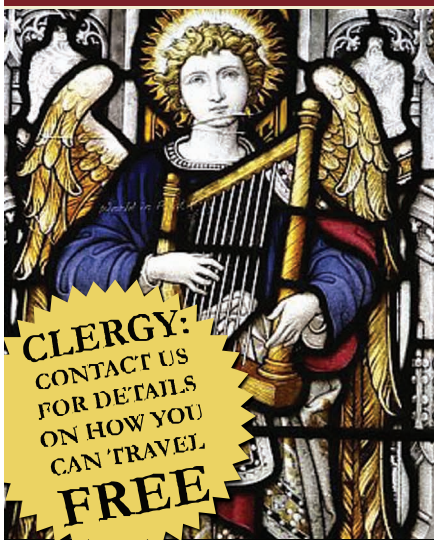
The Holy Land

From \$2,598
Includes Airfare, Meals,
Hotels, & Sightseeing

St. George's Cathedral,
Jerusalem



Bethlehem, Jerusalem,
Nazareth, Galilee,
the River Jordan, and more



CLERGY:
CONTACT US
FOR DETAILS
ON HOW YOU
CAN TRAVEL
FREE



For More Information,

Call: 800-486-8359

Email: journeys@groupist.com

Or Visit us online!

journeys-unlimited.com

(Continued from previous page)

ters, children of the One Father.”

The archbishop, who was accompanied by his wife, Caroline, visited the tomb of St. Peter beneath the Basilica before praying at the tomb of Pope John Paul II. Archbishop Vincent Nichols, as well as Archbishop David Moxon, Archbishop Welby’s representative to the Holy See, joined him.

Archbishop Welby presented Pope Francis with the papal motto — *Miserando atque eligendo* (“by having mercy, by choosing him”) — in gold letters on vellum.

The motto is from an English Church father, Bede, whose *Ecclesiastical History* charts the union of the different strands of British Christianity relating in and through Rome to the universal Church.

Adapted from ACNS

Chicago, Quincy Choose Reunion

Conventions of the dioceses of Chicago and Quincy agreed unanimously to reunification during reconvened convention meetings June 8. The dioceses of Quincy and Springfield were spun off from the Diocese of Chicago, then known as the Diocese of Illinois, in 1877.

“As the Episcopal Church in the Diocese of Chicago, the groups sponsoring this resolution believe it is our duty and obligation as Christians to respond and support our sisters and brothers in Christ who feel abandoned and forgotten by their former bishop, clergy, and diocese,” said the identical resolution approved by conventions meeting at St. James’ Cathedral in downtown Chicago and St. Paul’s Cathedral in Peoria.

In 2008, after decades of growing estrangement from the Episcopal Church, majorities at 18 of the 22 congregations in the Diocese of Quincy voted to disaffiliate as a diocese of the Episcopal Church in order to join what is now the Anglican



Brian J. Morowczynski/Othervertical.com photo

Communion at St. James Cathedral during the Diocese of Chicago’s convention.

Church in North America. Subsequently minorities from four of the departing congregations established Episcopal Church congregations in different locations. In 2009, clergy and lay deputies from the Diocese of Quincy approved the Rt. Rev. John C. Buchanan as provisional Bishop of Quincy. In his sermon Saturday to convention, Bishop Buchanan referenced the Old Testament reading for the day.

“Our situation here is the Episcopal Diocese of Quincy is somewhat like that of Isaiah and his fellow countrymen and his fellow religious believers,” Bishop Buchanan said. “With diminished fellow travelers and financial resources, it became necessary for us to reorganize, so that we could continue uninterruptedly what was begun in 1835 and 1877; so in 2009 we set out on a highway that would take us right to the heart of the Diocese of Chicago.”

In order for the agreement to become canonically valid, the two dioceses must receive approval from a majority of standing committees and bishops with jurisdiction in the Episcopal Church. The two dioceses could meet as one later this year with the geographical area of the Diocese of Quincy mostly likely comprising a new deanery.

“We will propose ways to fully integrate and welcome members of the Diocese of Quincy into our diocesan life and structures,” said a background document presented to delegates in the Diocese of Chicago. Under the reunification agreement, Bishop Buchanan could become an assisting bishop in Chicago, and

clergy now canonically resident in good standing in the Diocese of Quincy would be transferred to the Diocese of Chicago. St. Paul's Cathedral in Peoria would revert to parish status and the Diocese of Chicago would assume all property and other assets owned or claimed by the Diocese of Quincy.

The Diocese of Quincy holds approximately \$4 million in assets, approximately \$3 million of which is owned by the diocese and the other \$1 million held on behalf of individual congregations. These funds have been frozen and title to the property of the 22 departing congregations contested in litigation filed in March 2009. Hearings were held in April and a summary judgment is expected soon, but it is likely to be a while before any funds or property change hands, because whichever side loses is expected to appeal.

"The reign of God is not Wall Street," Bishop Lee said in his convention sermon. "Love and care, compassion and self-giving, are utterly different kinds of resources. Their value doesn't depend on their scarcity and how much we hoard them — quite the opposite: the more we throw them around, the more we spend them, the more precious and the more abundant they become.

"And that's just what we're banking on in this work of reunification with our sister diocese of Quincy. In the face of years of fearful theological obsessiveness and the inevitable divisions that result from that kind of scarcity thinking, our sisters and brothers there have been daring to practice a radical trust in God's overflowing goodness. Their commitment to Christ and to the fellowship of this church is an act of sheer, foolish, godly trust. Today we stand with them and we pledge to join them in learning to sow the seeds of God's love for this world with absolutely wild abandon."

The reunified diocese, to be known as the Episcopal Diocese of Chicago, will include the 125 congregations and chaplaincies and more than 36,000 members of the existing Diocese of Chicago in north-

ern Illinois, and the nine congregations and 755 members of the Diocese of Quincy in west central Illinois. If a majority of bishops and standing committees of other Episcopal dioceses consent to the reunion, the two dioceses will hold their first unified convention in November in Lombard, Ill.

Steve Waring

Council Wrestles with Budget

The Episcopal Church's Executive Council has approved additional funds for the Joint Nominating Committee for the Election of a Presiding Bishop. Meeting in Linthicum, Maryland, June 8-10, council continued to prepare a 2016-18 budget and to survey bishops and deputies on possible consequences for dioceses that do not pay the requested 19 percent for the work of the Episcopal Church.

The Rev. Susan Snook of Arizona said the Joint Standing Committee on Finances for Mission's subcommittee on the budget wants to "engage the church in a discussion of the fact that not all dioceses meet their full asking percentage formula."

A table on the Episcopal Church's website listing diocesan commitments and payments indicates that just 41 of the 110 dioceses pledged 19 percent or more for 2013.

"Susan is absolutely right when she says that in one sense there are absolutely no consequences to non-payment in the sense that there are no penalties, but there are huge consequences to not paying the asking," said the Rt. Rev. Mark Hollingsworth, Bishop of Ohio. "The consequences are that we are not able to do the work that God has proffered for us to do in the ways that we envision doing it productively in the church, so it is a really important discussion for us to have."

Members of the Joint Nominating Committee for the Election of a Presiding Bishop requested an additional \$100,000 to fulfill responsibilities General Convention added to the committee last year. Convention increased the committee's member-

ship to 29 and asked the committee to allow for any bishop or deputy "to express the intent to nominate any other member of the House of Bishops from the floor when the committee presents its nominees to the joint session of the two Houses."

Council asked Presiding Bishop Katharine Jefferts Schori and the Rev. Gay Jennings, president of the House of Deputies, to appoint a committee to work with the nominating committee on the transition in leadership.

Council awarded seven grants from the Constable Fund. Council received 22 requests equal to more than \$1 million. The total amount approved from the fund was \$535,000. The largest amount approved was a \$130,000 request to assist the Diocese of Haiti in establishing a network of three radio stations.

Council elected Rosalie Simmonds Ballentine, a former council member from the Diocese of the Virgin Islands, to serve as the Episcopal Church's lay representative on the Anglican Consultative Council. The term will last for the next three meetings of the ACC, which meets every two to three years.

Council agreed to increase financial assistance to Episcopalians in the dioceses of San Joaquin and South Carolina. In response to a request from the Episcopal Church in South Carolina, council agreed to an additional \$300,000 line of credit. A similar request for \$785,000 from the Episcopal Diocese of San Joaquin was also approved.

Steve Waring



Richard Schori/ENS photo

The Rt. Rev. Anne Elliott Hodges-Copple offers the blessing at her ordination and consecration June 15 at the historic Duke University Chapel in Durham. She became the sixth Bishop Suffragan of North Carolina.



The Civil War, Church, and State

By Worth E. "Woody" Norman, Jr.

Current day spats over church-state relations pale in comparison to the powerful legal interventions by the United States government in the southern churches during and immediately following the American Civil War, and the reactions these interventions inspired. Take the case of a Union general and a southern Episcopal bishop who squared off in Alabama in 1865.

Several denominations in the antebellum period split over the political and moral issue of slavery. Southern Methodists separated from their northern brethren, as did Baptists. Presbyterians and Lutherans suffered similar divisions. The Episcopal Diocese of Alabama declared its own constitution null and void at the diocesan convention of May 1861, and later that year joined the other Episcopal dioceses in the South to form the Protestant Episcopal Church of the Confederate States. Following the formation of a new nation, a new ecclesial structure and constitution were likewise required.

As northern troops advanced into the South, particularly in northern Alabama, the leaders of the Federal army understood the territories — including churches and their properties — as regained for northern institutional purposes. Of particular interest to military officials were the Methodist Episcopal Church, South, and the Protestant Episcopal Church which they blamed for the war. The military believed that churches and their ministers should set an example by fostering loyal sentiments to the government. Seeing few “loyal” southern ministers and certainly no “loyal” bishops, the Secretary of War in Washington, D.C., issued an order on Nov. 30, 1863, awarding all Methodist churches in the South to a Bishop Ames of the northern Methodist denomination. In another War Department order of Jan. 14, 1864, the military was directed to turn over all churches belonging to the southern Baptists to the American (northern) Baptist Home Mission Society, which the government believed to have a loyal membership. A similar order followed for the Presbyterians.

With military control of churches came attempts to control worship and prayers. The military made it illegal for churches to pray for any government official other than the President of the United States and other federal officials. Criminality was thus assigned to those who prayed for former Confederate government officials.

The first Episcopal Bishop of Alabama, Nicholas H. Cobb (1844-61), opposed secession outspokenly. But Cobb died in 1861, reportedly one hour before secession was announced. The diocese elected Virginian Richard Hooker Wilmer, a Confederate sympathizer, to succeed Cobb in the only election of a bishop held within the Protestant Episcopal Church of the Confederate States. Wilmer received his episcopal orders on March 6, 1862, at Richmond’s Monumental Church through the laying on of hands by the Bishop of Virginia, William Meade (1841-62), his assistant bishop John Johns, and Stephen Elliott, Bishop of Georgia (1841-66). Both Meade and Elliott served as presiding bishop of the short-lived Episcopal Church of the Confederate States, each dying while serving in the capacity. Bishop Meade’s death occurred eight days after Wilmer’s consecration. Wilmer’s church-state test would come at war’s end.

Once the Confederate government collapsed, Wilmer directed his clergy in a pastoral letter (or circular) to omit the “Prayer for all those in Civil Authority” from the liturgy. Wilmer later wrote in a book for his grandchildren: “I looked around and found no vestige of any such authority.” And the key term in his circular was

precisely “civil authority,” incorporating several legal or canonical matters, in Wilmer’s judgment. When he was consecrated a bishop Wilmer had not declared allegiance to or conformity with the constitution and canons of the “northern” Episcopal Church because he considered only civil government (and not military occupation) lawful. The constitution and canons of both the southern and northern Episcopal churches were organized and ratified within the sphere of civil and not military governments.

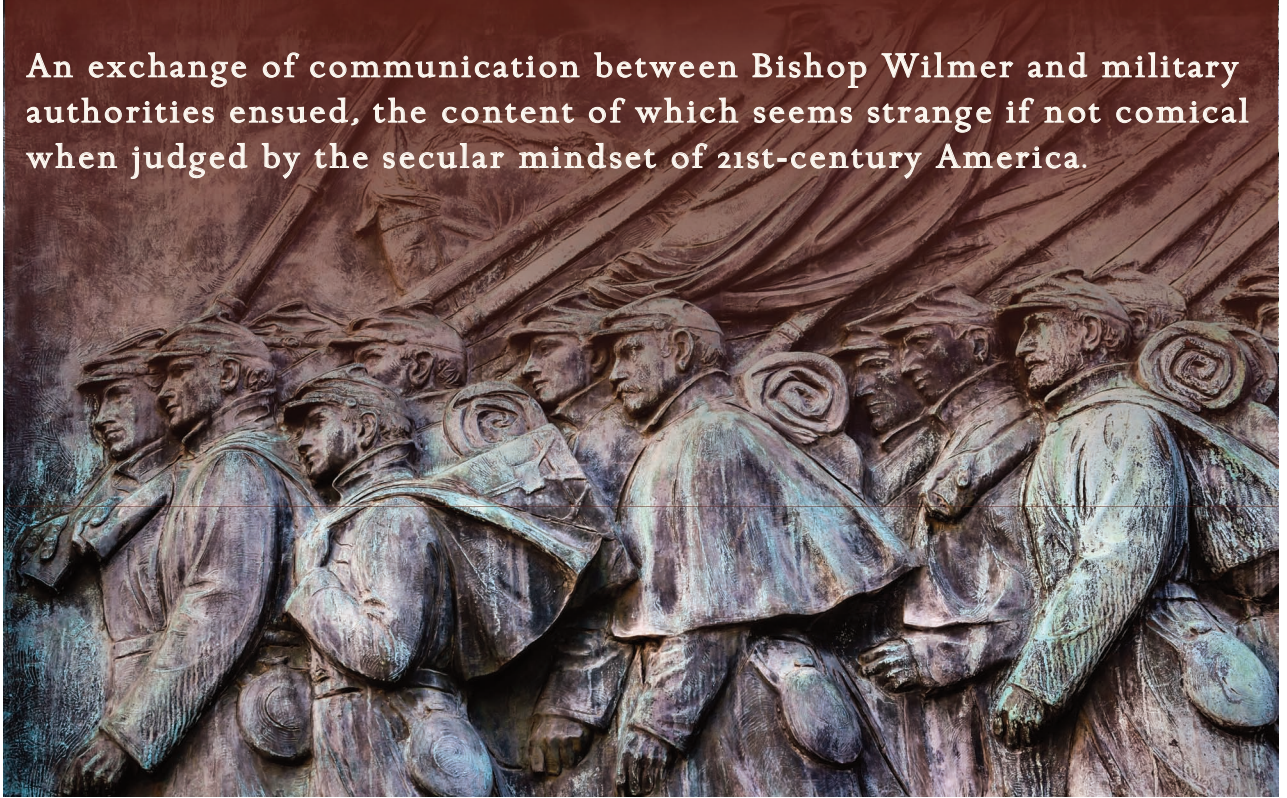
The State of Alabama (known as the Department of Alabama) fell under the jurisdiction of General George H. Thomas, commander of the Military Division of Tennessee. Wilmer’s circular to his clergy went unnoticed by military officials for several months but was eventually brought to the attention of Thomas who, due to antipathies toward Wilmer, ordered a subordinate general in Mobile to investigate the matter of the directive inside Wilmer’s pastoral letter. Wilmer, for his part, viewed Thomas, a Virginian, as a traitor to their native state. When asked by a military officer when he would release his clergy to pray for the President, Wilmer countered that he would not rescind his pastoral directive at the instruction of military authority. An exchange of communication between Bishop Wilmer and military authorities ensued, the content of which seems strange if not comical when judged by the secular mindset of 21st-century America.

In perhaps the first church-state confrontation following the Civil War, Major General Charles R. Woods of Mobile issued General Order No. 381 on Sept. 20, 1865, which recited the history and details of Wilmer’s pastoral letter and the reasons for omitting the prayer for the President. Woods quoted Wilmer’s contention that prayer for the President “is altogether inappropriate and inapplicable to the present condition of things, when no civil authority exists in the exercise of its functions. Hence, as I remarked in the circular, we may yield a true allegiance to, and sincerely pray for grace, wisdom, and understanding in behalf of a government founded on force, while at the same time we could not in good conscience ask for its continuance, prosperity, etc.” But the general observed that Wilmer’s circular, issued on June 20, 1865, not only forbade prayer for the continuance of military rule but also declined to pray for anyone in authority at all. Yet the United States had a Cabinet, Supreme Court, and many other civil officials when Wilmer issued his letter, Woods noted, and Alabama subsequently acquired a civil governor.

General Thomas, through General Woods, accord-

(Continued on next page)

An exchange of communication between Bishop Wilmer and military authorities ensued, the content of which seems strange if not comical when judged by the secular mindset of 21st-century America.



(Continued from previous page)

ingly suspended Bishop Wilmer and his clergy from their ecclesiastical functions and they were forbidden to preach or hold services. And all of the Episcopal churches in Alabama were shut down and secured. Once Wilmer and his clergy expressed proper allegiance (with evidence) to the government of the United States and took an amnesty oath they could resume their normal functions.

Wilmer, however, maintained that neither civil nor military leaders had any right or authority to interfere in church matters. Prayer was religious, not political. As he later wrote regarding the ruckus around the “Prayer for all those in Civil Authority”: “Some of the generals of the Federal army were kind enough to step forward, and attempt to solve all my doubts upon the question; but they did not succeed in settling my difficulty. ... The fact that they had abrogated all the sanctions of our former legislative, judicial, and executive government only increased the necessity for more earnest prayers unto God that He would give grace to these soldiers who held us under the bayonet to ‘execute justice, and maintain truth.’”

President Andrew Johnson reluctantly advised Gen. Thomas to revoke the suspension imposed on Episcopal clergy in Alabama. Thomas did so, while offering a colorful chastisement of Wilmer, his fellow Virginian — “an individual,” wrote Thomas, who,

styling himself Bishop of Alabama, forgetting his mission to preach peace on earth and good will toward men, and being animated with the same spirit which through temptation beguiled the mother of men to the commission of the first sin — thereby entailing eternal toil and trouble on earth — issued, from behind the

shield of his office, his manifesto of the 20th of June last to the clergy of the Episcopal Church of Alabama. ... This man in his position of a teacher of religion, charity, and good fellowship with his brothers, whose paramount duty as such should have been characterized by frankness and freedom from cunning, thus took advantage of the sanctity of his position.

Three days later Bishop Wilmer directed his clergy to use the prayer.

As post-war readjustments continued, the General Council of the Confederate Church determined in November 1865 that each southern diocese should decide whether to rejoin the northern church. On Jan. 31, 1866, Bishop Richard Hooker Wilmer made his declaration of conformity and the Diocese of Alabama became the last to reunite with the Protestant Episcopal Church of the United States. ■

The Rev. Worth E. “Woody” Norman, Jr., is a native of Norfolk, Virginia and lives in Birmingham, Alabama. His biography of a former U.S. Ambassador to the Czech Republic is due this Fall.

Sources:

- Fleming, Walter L. *Civil War and Reconstruction in Alabama*. New York: McMillan, 1905.
- Perry, William Stevens. *The History of the American Episcopal Church 1587-1883*. Boston: James R. Osgood and Company, 1885.
- Whitaker, Walter Claiborne. *History of the Protestant Episcopal Church in Alabama, 1763-1891*. Birmingham: Roberts & Son, 1898.
- Wilmer, Richard Hooker. *The Recent Past from a Southern Viewpoint: Reminiscences of a Grandfather*. New York: Thomas Whittaker, 1887.



A Son's Defense

Review by Gary G. Yerkey

Venturing into the Deep South to participate in the civil rights movement in the 1960s, for a white college student from the North like me, was a harrowing experience. People were being killed and beaten up. Homes and churches were being burned. A joke making the rounds at the time had a nervous northerner heading south and asking God for protection. After a long pause, a deep voice replied from above: "Okay. But I'll only go as far as Memphis."

The place with the worst reputation for violence was the gritty city of Birmingham, Alabama, a stronghold of the Ku Klux Klan.

Former U.S. Secretary of State Condoleezza Rice, who was born there in 1954, has spoken of a city steeped in racism. It was "a very scary place," she wrote in *Extraordinary, Ordinary People: A Memoir of Family*. Her father, who did not believe in practicing nonviolence in the face of violence, would sit on the front porch at night with a loaded gun in his lap.

"What I can remember most from this time," Rice has said, "is the sound of bombs going off in neighborhoods, including our own."

Now comes a book telling another side to the story. Its author is the Rev. Douglas M. Carpenter, retired, whose father was the long-serving (1938-68) Bishop of Alabama, the Rt. Rev. C.C.J. Carpenter, who told Episcopalians from outside the South to stay away — not because it was too dangerous but because they would only stir up trouble.

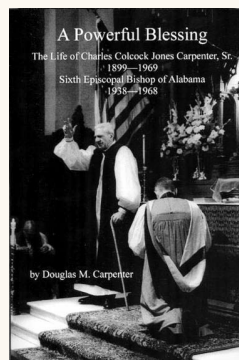
I chose to ignore the bishop's advice, along with an estimated 500 other Episcopalians, including Presiding Bishop John E. Hines, who heeded the call of Martin Luther King, Jr., to participate in the March 1965 voting rights march from Selma to Montgomery.

"This 'march,'" Bishop Carpenter was quoted as

saying, "is a foolish business and sad waste of time [reflecting] a childish instinct to parade at great cost to our state."

His son argues that Bishop Carpenter and the city of Birmingham, while flawed, were not as bad as they have been made out to be. He paints a picture of a large and passionate man with a thunderous voice who strengthened the church and was loved and admired by most, including many African Americans. He mostly stood in the middle, according to his son, "trying to move civil rights along without causing bloodshed." He was a "gradualist."

Perhaps the sharpest critique of the elder Carpenter's role in shaping race relations in the South has



A Powerful Blessing

The Life of Charles Colcock Jones Carpenter, Sr.

By **Douglas M. Carpenter.**

TransAmerica Printing. Pp. 335. \$24.99

come from the Rev. Gardiner H. Shattuck, Jr., who wrote (in *Episcopalians and Race: Civil War to Civil Rights*, 2000) that the Alabama bishop, unlike those who favored integration, "hoped that by preserving the old order, based on the strict subordination of one race under another, all people would learn to accept their proper place within a benevolent but stratified society."

Douglas Carpenter, who grew up in Birmingham

(Continued on next page)



Bishop Carpenter's son argues that his father was afraid that the "collateral damage" that would be caused by continuing the King-led campaign of nonviolent protest would fall most heavily on the people it was seeking to help.

(Continued from previous page)

and lived in Alabama for 41 of his 45 years as vicar or rector of Episcopal parishes, says his father played an important part in calming tensions between the races, noting that some of the pro-integration decisions he took as bishop put him on the hit list of the White Citizens' Council and the KKK.

The younger Carpenter argues that his father spent countless hours in the 1940s, 1950s, and 1960s "trying to reason with people about their approach to race relations" — eventually becoming, in 1963, the chairman of the 25-member Group Relations Committee

charged with "keeping civil rights progress moving."

It wasn't until January 1963, however, that the bishop thought it was time to take a strong public stand against those who would disobey the 1954 *Brown v. Board of Education* Supreme Court decision striking down segregation in public schools.

At a meeting in Birmingham that month, with racial tensions running high, Bishop Carpenter and several other clergy decided to issue a statement urging those who oppose desegregation to peacefully abide by the anticipated court decisions integrating certain schools and colleges in Alabama. The statement also said that "as southerners" they understood that many sincere people were opposed to this change and were "deeply troubled by it."

But the statement, arguing that "defiance [of the court decisions] is neither the right answer nor the solution," was soon overshadowed by another statement issued by Carpenter and seven other religious leaders three months later, which called on Birmingham's African American community to withdraw its support for the King-supported program of "nonviolent direction action" aimed at ending racial discrimination through daily sit-ins and mass marches throughout the city. It said that the demonstrations were being led "in part by outsiders."

"We recognize the natural impatience of people who feel that their hopes are slow in being realized," said the statement, published in the *Birmingham News* on April 12, 1965. "But we are convinced that these demonstrations are unwise and untimely." Racial matters, it said, should properly be pursued in the courts.

In response, while biding time in a Birmingham jail cell for violating a court injunction against street protests, King wrote what would become perhaps the most important written document of the civil rights era: "Letter from Birmingham Jail."

The letter set out the case for pursuing nonviolent civil disobedience as a means of addressing racial injustice. It also offered a blistering critique of "white moderates" who, King said, "paternalistically" believe they can set a timetable for another man's freedom.

King said in the 20-page letter, dated April 16, that, yes, he was not from Alabama but that he had come to Birmingham "because injustice is here."

"Injustice anywhere is a threat to justice everywhere," he wrote in one of his most widely quoted sentences. "We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

King said, moreover, that he was disappointed with the behavior of what he called the "white moderate" —

alluding to Carpenter and his fellow religious leaders.

“I have almost reached the regrettable conclusion that the Negro’s great stumbling block in his stride toward freedom is not the White Citizen’s Council or the Ku Klux Klanner, but the white moderate,” King wrote, “who is more devoted to ‘order’ than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; [and] who constantly advises the Negro to wait for a ‘more convenient season.’”

Bishop Carpenter’s son argues that his father was afraid that the “collateral damage” that would be caused by continuing the King-led campaign of non-violent protest (known as “Project C,” for confrontation) would fall most heavily on the people it was seeking to help.

“He took this gradual or moderate position not because he feared for his own safety,” Carpenter writes. “It was because he knew what destruction the kind of people who threatened him over the phone were capable and willing to bring against [African Americans]. ... Dad was still hoping that good progress could be made in a more reasonable and orderly manner.”

Carpenter writes that his father, in fact, had cordial relations with many African Americans in Birmingham, also known as “Bombingham,” including the Rev. Fred Shuttlesworth, a co-founder of King’s Southern Christian Leadership Conference and the initiator of “Project C,” which was beat back brutally by law enforcement under the command of Public Safety Commissioner Eugene “Bull” Connor.

But the two men, according to the bishop’s son, also had longstanding and irreconcilable differences over strategy, with Shuttlesworth preferring that Carpenter “take part in more direct confrontation with those who supported Jim Crow customs and laws. ... This difference between immediate confrontation and making haste slowly became their major disagreement.”

Carpenter writes that he agrees with King and Shuttlesworth that his father, “like the vast majority of white Americans,” was slow to make a place for the “new order” of integration. “[W]ithin the confines of every generation we find wonderful human beings leading very worthwhile lives,” he writes, “while limited by the powerful customs of their times.”

I was struck by the lengths to which the bishop’s son went to highlight the role that Project C had played in advancing racial justice in this country.

He writes, for example, that it might have been better for Birmingham if progress had been made more moderately and peacefully. “But it was violent confrontation that got the attention of the entire na-



Rowland Scherman/National Archives photo
The Rev. Martin Luther King, Jr., during the March on Washington.

tion,” he writes, noting that it led to the enactment of the Civil Rights Act of 1964. Images of police brutality against African Americans that were broadcast across the country “worked for the good in waking up the entire nation from a sleep of many decades that had allowed the neglect and abuse of millions of our citizens throughout the land.”

“I think we needed both Shuttlesworth and Carpenter,” Carpenter concludes, saying that both men played a role in seeking to eradicate the scourge of racism, even though they differed sharply over strategy.

This is an important book written not by some “dispassionate third person,” as the author puts it, but by a loving son. It will not succeed in convincing everyone that “making haste slowly” is preferable to forcing change through nonviolent direct action. But it helps in an endearingly personal way to explain the complexities of an era fraught with passion, and of a passionate man.

Bishop Carpenter died in Birmingham in 1969 at the age of 69. The Rev. Fred Shuttlesworth died, also in Birmingham, in 2011. He was 89. ■

Gary G. Yerkey is the author of Still Time to Live: A Biography of Jack Belden (2011). His next book, a memoir of the Selma-to-Montgomery voting rights march in 1965, is due later this year.

Does Jung Outshine Evil?

Review by Robert D. Hughes III

These three books have quite different purposes and potential audiences, but taken together they also raise an important and enduring question of our time: what is the relationship between human psychological insight, development, and health on the one hand and the Christian tradition of growth in holiness through the Holy Spirit on the other?

Healing Wisdom is actually a *Festschrift* for Ann Belford Ulanov, Christiane Brooks Johnson Memorial Professor of Psychology and Religion at Union Theological Seminary in New York, edited by three of her former students. Professor Ulanov, an Episcopalian, has had a distinguished career teaching and writing — both on her own and in partnership with her late husband, Barry Ulanov — in the interface between psychiatry and religion, with a particular emphasis on depth or Jungian psychology and Christian spirituality. Like many who work in the fields of spirituality, spiritual theology, and pastoral care, I

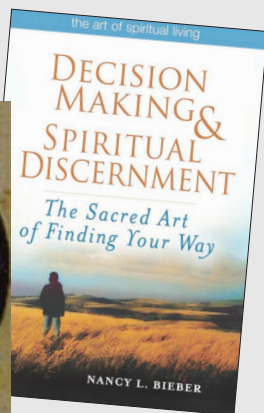
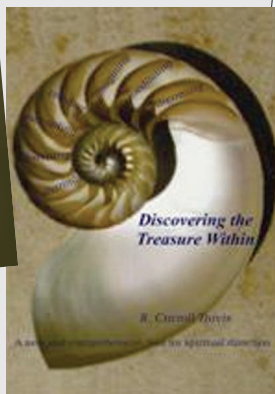
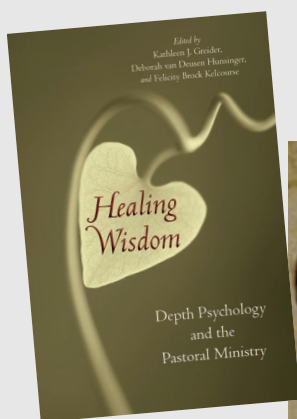
have long admired her work as among the most thoughtful and profound of its kind, and this collection of essays in her honor is most welcome; in breadth and depth of substance it marks a fitting tribute.

All essay collections are a bit of a mixed bag, but this is a pretty good one, divided in three parts: Healing Wisdom for Ministry Practices, Human Flourishing, and Suffering and Evil. In addition to the reviews of Ulanov's work, Episcopalians will be particularly interested in essays by two priests with accomplished records in the field. Pamela Cooper-White has provided a fine essay on the depth dimensions of sacred space (pp. 72-93). James Jones gives a wise reading of *The Cloud of Unknowing* from perspectives of theology and depth psychology (pp. 109-21). I hope that any Anglicans (and others) meeting these authors for the first time will be drawn into their longer works.

Two more essays in the volume particularly caught my attention, perhaps because I am presently teaching at Msalato College in Tanzania in a decidedly multicultural context. K. Samuel

Lee uses the metaphors of recipes and kitchens to analyze multicultural ministry from both Korean American and Jungian-psychological perspectives (pp. 34-54). Cedric C. Johnson's essay on resistance to colonialism and globalization using the work of Ulanov and Winnicott is promising in every sense of the word (pp. 157-77). A generation ago this Jungian paradigm for pastoral care and theology was dominant in the Episcopal Church — with Ulanov standing alongside other giants such as Morton Kelsey and Urban Tigner Holmes III. Paradigms have shifted, and I personally now prefer the contemplative approach of my Sewanee colleague, Julia Gatta (see *The Nearness of God: Parish Ministry as Spiritual Practice* [Morehouse, 2010]); but this Jungian stream continues to nourish our efforts, and it is good to have this fine collection in honor of one of its major figures.

Fr. Carroll Travis, also an Episcopal priest, writes directly in this tradition of cross fertilization between depth or Jungian psychology



Healing Wisdom

Depth Psychology and the Pastoral Ministry

Edited by **Kathleen J. Grider**,

Deborah van Deusen Hunsinger,

and **Felicity Brock Kelcourse**. Eerdmans. Pp. xix + 184. \$20

Discovering the Treasure Within

A New and Comprehensive Tool
for Spiritual Direction

By **R. Carroll Travis**. Illustrated by **Joanna Johnson**.

Maple Creek Media. Pp. 224. \$16.95.

Decision Making and Spiritual Discernment

The Sacred Art of Finding Your Way

By **Nancy L. Bieber**. Skylight Paths. Pp. iv + 196. \$16.99.

Receiving David

The Gift of a Son Who Taught Us How to Live and Love

By **Faye Knol**. Eerdmans. Pp. 163. \$15

and Christian spirituality and theology, with especial reference to christological recapitulation in Irenaeus of Lyons. He writes out of long experience as a priest with solid theological grounding and broad practice of pastoral care and spiritual direction, as well as his training in family therapy and depth psychology. This is all helpfully discussed in an afterword in which he gives the rationale for his work (pp. 207-20). The volume is not scholarly, however, but a collection of “spiritual exercises” for individuals or groups, following a scheme of human developmental stages interpreted through Jungian “archetypes.”

Each chapter begins with a drawing illustrating the archetype at stake, followed by a story expressing it, suggestions for journaling, a guided scriptural meditation, and further journaling suggestions. An accompanying CD provides color renditions of much of the artwork and audio versions of most of the guided meditations, with classic organ music recorded by the author. A fully appreciative review could only come from undertaking all the meditations with the resources provided, which is more than I have been able to do. Carroll has, however, provided a helpful tool, thoughtfully assembled and organized, with much wisdom and sound theology. Subject to a more general caveat that follows, I highly recommend it for groups and individuals.

Nancy L. Bieber is a psychologist and spiritual director associated with Oasis Ministries for Spiritual Development and an adjunct faculty member at Lancaster Theological Seminary in Pennsylvania. Her work on decision making again presents a series of practical meditations on spiritual discernment rather than a theoretical analysis, and combines insights and practices from a more generic and eclectic approach to psychology and spirituality. She focuses on three attributes of what many call

When Faye Knol and her husband, Harry, welcomed their second son into the world, they did not expect him to live more than a few hours. Fourteen weeks premature, David weighed less than a pound, and Faye and Harry cradled him in their arms, welcoming and grieving him all at once. David not only survived those few hours, but lived and grew for years.

Receiving David is a heartwarming — and heart-wrenching — memoir about raising a son with multiple cognitive and physical disabilities, and the painful process of letting him go. Parenthood comes packaged in both joy and grief, and while the challenges may be different for the Knols, their hope for their son was the same as any parent's: they wanted David to be happy.

Knol's book is a precious find. She does not sugarcoat or romanticize her family's struggles, and she admits openly that “the weight of David's dependence ... was sometimes overwhelming” (p. 41). There is no spontaneity in their life with David; every outing, every day, must be carefully planned. It is difficult to rush when David works for 15 minutes to swallow one bite of food. Children usually begin walking at about their first birth-

“mindfulness,” namely, willingness, attentiveness, and responsiveness. The style is warm and accessible, in a way that many seeking guidance in decision making and discernment will find helpful.

Bieber self-identifies as a Quaker (p. 9), and the illuminative character of that spirituality shines through, though she also addresses a range of spiritual literature and practice from the Enneagram and Twelve Steps to Brother Lawrence and C.S. Lewis. Mainstream Christians may well miss a clearer focus on Jesus and the person of the Holy Spirit, such as one finds in the Spiritual Exercises

day, but David began at 7. A sudden, loud noise in a busy restaurant could startle him into a panic.

Yet never once while reading did I perceive that Knol, Harry, or their two other children ever wished their lot had been different. They celebrated David as he was, carefully observing the sounds, smells, tastes, and textures that lit up and expanded David's world in multisensory ways. They shared their lives with him and openly received the life that he shared with them.

Knol's prose is light and appeals to a broad audience. Many of her reflections are also thought-provoking, showing the reader how even the smallest gestures can go a long way toward helping a child with disabilities thrive. As David grows older, Knol remarks: “Because David became so comfortable with himself, we were able to see him whole, just as he was” (p. 55). Yes, I thought as I read, but I would also add that David became so comfortable with himself *because* they saw him whole, just as he was.

Anna Masi
Durham, North Carolina

of St. Ignatius Loyola and works based on them, but still find the book helpful. Bieber's particular commitments in psychological theory are even more implicit and hard to extract, but do not appear to include Jungian depth psychology as a major feature. I think I would be happy with Bieber — or Travis, for that matter — as a counselor when facing a problem or a difficult decision.

I do have some general concerns about the picture of Christian life and spirituality that emerges from these works, especially as they por-

(Continued on next page)

receiving david



the gift of a son who taught us
how to live and love

faye knol

(Continued from previous page)

tray the role of psychology and human wellness in relation to it. I have written about this issue at length (though my primary focus was on developmental psychology, not Jungian: see *Beloved Dust: Tides of the Spirit in the Christian Life*, especially pp. 164-244), but will mention just two points here.

First, all three books take evil seriously. The Ulanov *Festschrift* closes with three essays that grapple with suffering and evil; Travis offers extended meditations on the temptations of Jesus and the crucifixion that firmly address the problem of sin; and Bieber's chapter on waiting certainly talks about the issues of confronting spiritual darkness. The two Jungian works strike me, however, as treating all negatives as elements of the Shadow that still require integration rather than real renunciation and repentance, and Bieber's work sometimes gives the impression that enough mindfulness will make any deep suffering or evil go away, though I doubt she would actually embrace that proposition herself.

To be fair, all three of these books, especially those of Bieber and Travis, are written from the standpoint of spiritualities of light, appropriate for the classical illuminative stage or what I have called the tide of Transfiguration. The spiritual style appropriate to this stage or tide is self-fulfillment, and no contemporary account of that style can fail to make use of the insights of psychology and the other human sciences. Since, as I have argued, most adult Christians will spend most of their lives swimming in this tide, these books will be helpful and appropriate for many people, and they are works of high quality in those terms.

What I miss is a deeper sense of the struggles of the tides of Conversion and Glory, with their more negative spiritualities of self-denial and

self-criticism. At the deepest level, the daily struggle with Satan must be taken seriously throughout the Christian life, even when swimming happily in the tide of Transfiguration. The undercurrents of the other tides must always be noticed and allowed for. Some evil is so real and horrible that in its face even God's primal "Yes" must sound a resounding "No," and our appropriate response is rigorous renunciation, not integration

At the deepest level,
the daily struggle
with Satan must be
taken seriously
throughout the
Christian life, even
when swimming
happily in the tide
of Transfiguration.

or mindfulness. That includes, of course, any temptation of our own to respond with retaliatory violence. This issue is sharpened for me by teaching in an African culture where the Gospel daily confronts "witchcraft," presenting a pastoral task of sorting out what is healthy traditional wisdom from what is truly evil (not to be confused with Western neopaganism or Wicca).

Second, I commend coming to terms with Romney Moseley's immense and deep critique of any marriage between psychological growth and sanctity as potentially classist,

sexist, and racist (see *Becoming a Self Before God: Critical Transformations* [1991]). His main point — and Gerald May joins him here — is this: if we define spiritual growth and sanctity as equivalent to the achievement of advanced stages of human psychological development, integration, and so on, we doom the poor, the wretched, and the disabled to lesser degrees of sanctification; and, as anyone with ministerial experience knows, that is simply empirically false. Many well-adjusted, integrated, psychologically healthy individuals show no signs of serious sanctification, while many neurotic, deeply "impaired" people are obvious saints. There is little awareness of that in these three works. Of course, they are not books *about that*, to be fair, but they show little sense of the deep tension this must create between psychology as currently practiced (good in and of itself, of course) and a spirituality that takes seriously the reality of evil and the depths of the divine abyss. Surely human psychological growth and wholeness and spiritual growth are related in some way, but I do not believe they are as cozy as might appear from these works.

This is a serious caveat. But if taken into account, these books can be helpful to those studying the relation between depth (Jungian) psychology and Christian spiritual and pastoral practice; and helpful to those awash in the tide of Transfiguration, practicing a spirituality of self-fulfillment. The Ulanov *Festschrift* marks a particularly suitable honoring of a pastoral theologian of the first order. The other volumes will reward use, provided one does not exclude scarier dimensions of the spiritual life.

The Rev. Robert Davis Hughes III is an emeritus professor of systematic theology and divinity at the University of the South's School of Theology.

Losing the Story

Review by Emily Hylden

Bishop Carol Gallagher encourages readers to bring new imagination to the stories of the Bible, with the hope of reapplying Scripture to our daily life experiences and broadening the horizons of our theology. With special attention to family systems theory, Gallagher recounts personal experiences and common stories of family life to prime readers' minds for imaginative interpretation.

Gallagher uses a particular family relationship as the theme for each chapter. She provides a scriptural ac-

Deep imagination involves looking closely at God's actions and behavior in Scripture and then seeking echoes and ripples in daily life.

count, followed by her retelling of the story and a personal or accessible application. She intersperses these pericopes with her poetry, further inviting the reader into playful engagement with Scripture.

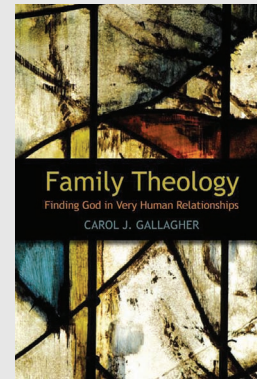
In a culture suffering widely from scriptural illiteracy, this book's project is important. It is disappointing, however, that the retellings and personal applications rarely seem to

deal with the real everyday pain and suffering of people in broken relationships. It is possible that the structure — using the author's own experiences — may limit the power of the project, as few people suffer from broken relationships in every aspect of life.

The chapter "Marriage and Fidelity: Finding Love in all the Wrong Places" recounts and explores the affair between David and Bathsheba. The takeaway, Gallagher tells us, is that "[t]here is danger in power, whether in ancient times or present day" (p. 82). King David's indiscretion has been reenacted myriad times in the ensuing centuries (think of General David Petraeus).

This reflection — how power can corrupt great leaders and even everyday people — is as far as Gallagher takes us. I am left wondering about that "fidelity" she mentioned in the chapter's heading. What does a mother in running tights do when she realizes she's been spending a lot of time commiserating with the stay-at-home dad down the street? What about the husband who travels for work and texts his unattached colleague in the wee hours of the morning? Not least because of our isolation in an age of digital dependence, everyday people struggle with keeping our marital vows. A personal story of feeling powerful in church leadership rings true, but I wonder if it is the most imaginative interpretation of the David and Bathsheba story.

Deep imagination involves looking closely at God's actions and behavior in Scripture and then seeking echoes and ripples in daily life — which takes real attention. Any artist will say that attention, more than imagination, is a



Family Theology
Finding God in Very Human Relationships
By **Carol J. Gallagher**
Morehouse. Pp. 144. \$16

necessary part of creativity. One cannot create a jazz riff or tie allusions from literature together before learning the simple music chords and the great canon of writing.

Imagination and creativity are certainly foundational to the world, and to understanding who God is, and these forces are most fruitful when they are applied within a framework — in this case, faithfulness to the overall narrative of Scripture. On a practical level, this means we must be careful not to extrapolate or wander far from Scripture's great color, texture, and truth. We need not dress up Scripture, or superimpose our own stories, to provide toothsome-ness or depth.

Family Theology provides a way into imagining scriptural stories in our own lives, but it also raises the question of whether we ought to compare our lives to Scripture, or rather compare Scripture to our lives.

The Rev. Emily Hylden is canon for young adult ministries at Trinity Cathedral, Columbia, South Carolina.



A Provisional Solution

By Mark McCall

Jesse Zink's "Why Provinces Matter" and the responses from William G. Witt and Colin Podmore [TLC, May 26] illustrate the range of opinions on what South Carolina's ultimate ecclesial structure should be, from stand-alone province to joining the Anglican Church in North America. One thing in common to all of the initial essays, however, was the recognition that any decision on ultimate structure might still be some time away.

This recognition has also been the starting point of the Anglican Communion Institute in our work on this issue in the last several months. We believe that South Carolina's current status does not necessarily present a problem in need of immediate resolution, but rather inheres in the nature of this dispute. Taking our cue both from Bishop Mark Lawrence and the Instruments of Communion, we have proposed that the guiding principle of the next season for South Carolina is "provisionality." During this period ultimate decisions are deferred precisely because they are premature. Bishop Lawrence has stressed this on many occasions. The rupture with the Episcopal Church is too fresh with many unresolved issues; the ensuing litigation is only beginning, not nearing an end. This is not the time to make such a momentous decision as that regarding the ultimate future of this diocese, which predates the formation of the Episcopal Church.

Many observers are unaware, however, that this is also the stated perspective of the Anglican Communion's official instruments. In 2008-09 all of the instruments gave approval in principle to provisional

arrangements of Communion oversight to bodies alienated from the Episcopal Church. These arrangements were designed to be implemented in the context of mediated talks seeking long-term reconciliation among the alienated parties both in the United States and in the communion as a whole. They were developed specifically to deal with the many parishes and four dioceses that had withdrawn from the Episcopal Church after its consecration of the Rt. Rev. Gene Robinson in 2003 and subsequent failure to comply with the moratoria affirmed by the instruments. But by the time the Communion approved these procedures the bodies that had withdrawn from the Episcopal Church had agreed to form the Anglican Church in North America and were no longer interested in provisional arrangements. Notwithstanding the rejection of this concept by the groups for which it was originally intended, these arrangements were nonetheless subsequently approved by the instruments and remain "on the shelf" for use in other situations as the need arises.

The provisional arrangements were developed by the Windsor Continuation Group convened by the Archbishop of Canterbury to recommend ways of implementing *The Windsor Report*. The continuation group modeled its proposal after the Communion's existing concept of extra-provincial jurisdictions. In its recommendation to the Communion, the continuation group described the concept as "a provisional holding arrangement which will enable dialogue to take place and which will be revisited on the conclusion of the Covenant Process, or the achievement of long-term reconciliation in the Communion." It noted that such an arrangement would provide the alienated body with "clear

South Carolina's current status does not necessarily present a problem in need of immediate resolution, but rather inheres in the nature of this dispute.

provisional recognition which seeks to keep it in relation to the Communion, but which acknowledges its provisional and anomalous nature.” Conditions would be attached to this provisional recognition, including oversight by a metropolitan council and an undertaking by the recognized bodies that they would “not seek to recruit and expand their membership by means of proselytisation [outside their borders].”

All of the instruments have endorsed use of these arrangements. The continuation group outlined an early version of this concept prior to its development in final form in an interim report to the 2008 Lambeth Conference. That conference’s final summation stated that “there is clear majority support” for the concept and expressed “a desire to see it in place speedily.” Later the concept as fully developed in the continuation group’s final report was approved unanimously by the 2009 Primates’ Meeting. Later still, the 2009 meeting of the Anglican Consultative Council affirmed the continuation group’s final report as a whole and encouraged the Archbishop of Canterbury to implement the report’s recommendations. The other instrument, the Archbishop of Canterbury, was among the primates approving this recommendation at the 2009 Primates’ Meeting.

The Anglican Communion Institute has suggested since last November that this concept may be more appropriate for the Diocese of South Carolina than it was for the Anglican Church in North America. South Carolina did not take the initiative to leave the Episcopal Church, but departed only when Bishop Lawrence was charged with abandonment. South Car-

olina does not understand itself to be an alternative or parallel jurisdiction to the Episcopal Church but only to remain the diocese it has always been, dating back to the period before the Episcopal Church itself was organized. Although reconciliation between South Carolina and the Episcopal Church will not happen in the near term, it is conceivable on the terms specified by the continuation group and approved unanimously by the primates — namely, “the conclusion of the Covenant Process, or the achievement of long-term reconciliation in the Communion.” Provisional Communion recognition and oversight using the agreed procedures might also assist in an amicable settlement to the litigation that is only now beginning and could last for years (as has already happened in other cases).

A final reason the Anglican Communion Institute has stressed these agreed procedures for provisional recognition of extra-provincial status is Communion accountability. All too often in recent years the instruments and churches have reached decisions, only to disregard them immediately as if they had been “writ in water.” No one will take decisions of the Anglican Communion seriously until the instruments themselves begin to do so. South Carolina is a place to start. There are agreed procedures in place. They should be utilized. ■

Mark McCall, Esq., is a senior fellow of the Anglican Communion Institute and has testified as an expert witness for the departing dioceses in the litigation in Quincy and South Carolina.

‘TLC is a *smart* publication, in the classic sense: lively, intelligent, and bright.

It will freshen up your tired and dog-eared perspectives on church life.’

—The Rt. Rev. John Bauerschmidt,
Bishop of Tennessee

The Living Church



Call or subscribe online | 1-800-211-2771 | www.livingchurch.org



The heavens declare the glorie of
God : and the firmament ſhew-
eth his handy work.

2 One day telleth another :
and one night certifieth ano-
ther.

3 There is neither ſpeech
nor language: but their voices are heard among
them.

Retrospect at 40

part one

Family, church, and school serve, according to the Christian Reformed Church, as overlapping and mutually formative institutions, and this is true. Our family stood awkwardly with a foot in East Grand Rapids and a foot in Calvin College, as visitors to foreign lands. But we more properly found a *modus vivendi* on the left wing of the CRC, associated with the broad and bold ecumenism of *The Reformed Journal*, locked in steady if irenic dispute with the conservative and confessionalist right, sometimes productively. (Stanley Wiersma, godfather: *Pray for us.*)

Which is not to say we were theologically non-traditionalist. Our own Church of the Servant carefully cultivated Christian depth and scriptural seriousness, ordered around weekly Holy Communion, with various artistic accretions added to taste, largely without sentimentality. One exception may have been the liturgical dance, which seemed stuck in a cycle of blooming flowers and dramatically shielded faces year round, only the leotards changing with the seasons. In a veiled victory for common prayer, my ex-Episcopalian father, serving on the congregation's liturgy committee, insinuated into the regular order the Collect for Purity, which we all duly recited without recognition or attribution.

Coming into consciousness around age 3, I gratefully recall sunny rooms in the safety of home; oranges, yellows, that avocado green and its variants; the smell of Mom's skin; the aural comfort food of "Vande Voort, Van Zytveld, Stegink." And, back in the motherland c. 1977, the love and laughter of friends, and warmth of English accents.

The domestic church is primary — imperfectly one, holy, catholic, and apostolic as an aid to learning, propagated by providence — and therefore hard to describe.

Yet here is the cradle of language, and the dawning of reality. The words in our home were colorful, variously accented in the wake of immigrant journeys by grandparents from Newfoundland and Sweden, with further modifications and appropriations in the new world, especially via post-war Brookline, MA, where my father learned a range of folkways and a distinctive style of humor from his primarily Jewish neighbors and friends. Subsequent years spent in England and Ireland further extended the repertoire, which sub-

sisted in long, winding stories, rich with allusion, plays on words, impersonated characters, and inevitably hilarious endings, with additional space left for lament and loss. Folk songs from Ireland or England, fit for boisterous accompaniment, provided further layers, upon which we piled still more, like recordings of English choral music to blare throughout the house on Sunday morning while readying ourselves for church.

In this space we practiced mutual encouragement, the art of truth-telling, and unconditional love, fed by principles of respect, obedience, and self-restraint. Church attendance was presumed, but wide-ranging religious, cultural, and political questions were welcomed in a spirit of inquiry and debate, without fear of reprisal or disagreement, though conclusions were anticipated. Wooden orthodoxies were discouraged, while moral engagement was inculcated. My older brother and I were warned off too much television, made to take piano lessons, and pressed into weekly chores of a menial sort, with modest allowances of 50 cents on their completion — till, I believe, junior high when it was raised to \$1.00. We had paper routes of our own choosing, which Dad helped us fulfill when it rained or snowed in excess. Sojourning travelers, international students, visiting scholars, and latterly alienated youths were welcomed for meals, or extended stays, beginning with tea and digestives, and moving to marmalade or marmite in the morning.

And there was much else, of course, especially invented games with my brother, and vast contemplative stretches for reading and the curating of bottle cap, baseball card, and stamp collections. Summer trips to visit family in Boston and weeks on Lake Michigan were beloved high points, and a brief return visit to England in the mid-80s provided a permanent touchstone. Monopoly, "spying," whiffleball, and bike riding occupied many happy hours with friends. *Star Wars* proffered a universal grammar, while *Little House on the Prairie* propounded a surprisingly solid, if nostalgic, "Judeo-Christian" morality in perfectly packaged 40-minute segments.

School started at Martin Luther Elementary, where I savored my first kisses and my first sentences read on a page. Next came a stint at Lakeside Elementary, with its more formidable culture of football

and fights at recess, wealth, and substantially improved academics, yielding scholastic successes and joy in learning for me.

Soon thereafter followed Sylvan Christian Elementary and Junior High, where I stayed put for 7 years through the 9th grade, for sustained Christian formation amid an old-school curriculum and pedagogy — sentence diagrams, memorization, whole books read — undertaken by fine teachers. I recall liking my peers, on the whole, and especially forming several dear friendships, aimed, as C.S. Lewis says, at matters of common concern, since friendship is always *about* something. I played multiple sports without especially excelling at any, though I tried mightily in the case of baseball and basketball. I found more success singing in the St. Cecilia Music Chorale, and acting in school and community theater, which were singular pleasures. I developed incipient political commitments (imitative of my parents), with special concern for the history of race in America and its continuing consequences. And I recall liking church, especially Pastor Roeda's long sermons, to which I listened intently.

Grand Rapids Christian High School provided a natural *terminus ad quem*, on the doorstep of departures and new challenges beyond. Church and family had, I suppose, imperceptibly done their work, while school remained enjoyable, for the most part. A side trip to London for seven months during my sophomore year proved ennobling, as fears gave way to a singular adventure of inter-cultural encounter alongside Anglo-Saxons, Indians, and Pakistanis at Christ Church School. I grew especially through friendships in and around a maturing Christian commitment that seemed more presumed than discussed, but nonetheless real and, to my mind, chosen.

In modern American fashion, we spent considerable time immersed in pop culture, crafting sophisticated tastes that typically formed the basis of our bonds, which in turn became vehicles for self-discovery and exploration in deep and beautiful ways. Led by my fearlessly eclectic brother, we took the Beatles and the Stones as read, placed U2, the Smiths, and R.E.M. alongside Steely Dan, Springsteen, and Prince, and then added the canon of classic rock (including disco, the oldies, and glam variants, plus 1980s Top 40), to arrive finally at post-punk developments in the neighborhood of Sonic Youth, the Pixies, and Bad Brains. The grittier edges of mainstream film, with some drift into the avante garde, domestic and foreign, attracted additional interest. As did girls.

And in my case, books, especially American literature, provided an opening for post-high school plans. As I recall, Richard Wright's *Native Son* planted the idea of a gap year of community service, and soon thereafter I stumbled upon Boston's nascent City Year program, an "urban Peace Corps," which was perfect. My family proudly saw me heading back to my Dad's hometown, in proximity to my grandfather, with good work to do, and the rewards were incalculable. I grew up and out, in many ways. We completed all projects as a team composed of maximally diverse — educationally, racially, socio-economically, equally divided between men and women — members, according to the progressive ideals of the program's founders, Harvard Law graduates with Jonathan Kozol in hand and RFK on the wall.

It worked because highly concrete, practical programs of service in the name of justice — or love — can cut through the cynicism and boredom of distracted and ill-formed youths, capturing their longing for meaning and energy for mission, while forming them for future leadership. I myself floundered at first, readjusted, and then flourished, as did nearly all of my teammates. Looking back, it seems that I unconsciously pressed the program in the direction of the gospel ideals I had previously learned — John 17 and Acts 2, in effect. Within City Year's primary ethos the Christian-cultural precedents for our work remained unexplored, and were sometimes dismissed and otherwise misunderstood in the teeth of a would-be secular self-sufficiency, married to a naïve optimism about prospects for genuine human progress unaided from without. I myself stopped going to church that year after an initial pass on Episcopalian superficiality at a society parish in the city. *The Fountainhead* briefly made sense but, thank God, something more like *Born to Run* won out, seasoned by early Sly Stone, mid-career Stevie Wonder, Tracy Chapman, and I think Marge Piercy and Robert Coles, among others. A semi-secular library, trafficking in inherited hope.

As the year drew to a close I sensed unfinished business with Christianity, and chose St. Olaf College (over a handful of secular alternatives) because it offered a safe place to ask hard questions of the Western tradition. This proved truer than I ever could have imagined. My mission, as I might have articulated it then, amounted to something like fighting the power to the end of freedom and justice for all, at least in the United States. Sly said to *Stand / For the things you know are right*, and I meant to do just that.

Christopher Wells



Star Trek:
Into Darkness

Directed by J.J. Abrams.
Paramount.

The Ethics of Dr. Spock

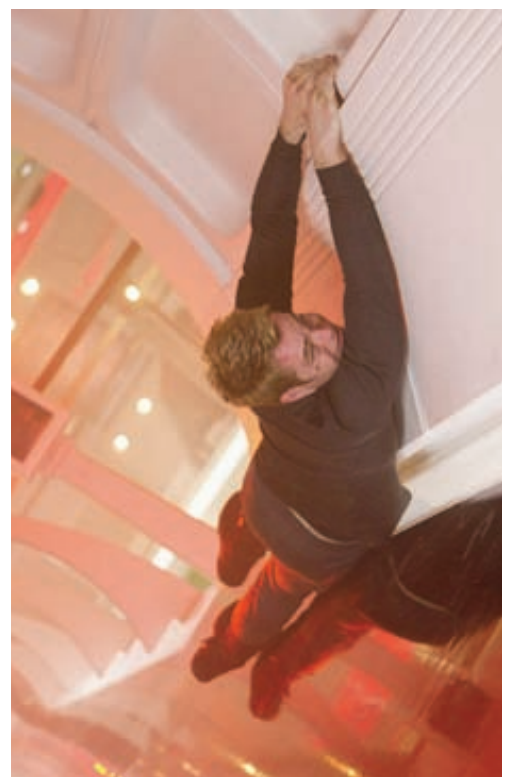
Review by Leonard Freeman

A couple of the lessons from *Star Trek: Into Darkness*, currently hitting good numbers at the box office: We think we're God, and we get into trouble because we resist wise instruction, even from robots.

There are others, but those two will do for starters. God gets quiet, subtle mentions in this second film featuring Chris Pine (Capt. James T. Kirk) and Zachary Quinto (Mr. Spock) that functionally restarts the epic series. A virtual dynasty that first saw the light of day in 1966, the late Gene Roddenberry's franchise has produced 726 television episodes through six series and 30 seasons, and now an even-dozen movies. The two newest (*Star Trek*, 2009, and *Into Darkness*) recapture the characters of Kirk, Spock, Scotty, Dr. McCoy, Lt. Uhura, and Messrs. Sulu and Chekov with uncanny accuracy and depth.

Newcomer Benedict Cumberbatch (of BBC's *Sherlock*) comes aboard with a brilliantly murky, mysterious, villainous presence as John Harrison, a Starfleet operative who has supposedly turned rogue upon his masters. The head of Starfleet, Admiral Marcus (Peter Weller of *Robocop*), commissions young Kirk to go after Harrison in a classic "deniable black op." He is to enter Klingon planetary space with a small crew and assassinate Harrison with a bank of new special torpedoes, but to get out fast lest the Klingons discover the incursion and start an all-out war.

The young, impetuous Kirk is brought up short by his "ethics lessons from a robot" — Spock — who reminds him repeatedly that the mission is basically immoral: "We do not execute people without a trial." And after a



firefight with Klingon scouts, in which the super-warrior Harrison saves all their lives, Kirk decides to bring the traitor back to Earth for a trial instead of summary execution.

It is a fateful decision, because the admiral sabotaged the *Enterprise*, intending the mission to be discovered so as to initiate war with the Klingons. Harrison is much more than he appears (Trekkers take note): a superior genetic mutant, whom the admiral awoke from cryonic sleep to take advantage of his intelligence for forging new weapon systems, and, as Harrison chillingly says, “for my savagery.”

Who is using whom for what purposes spins wheels within wheels in a wonderfully intricate plot.

Star Trek has always marked a cultural touchstone, reflecting upon the issues of its day while supposedly exploring space “to boldly go where no one has gone,” and *Into Darkness* is no exception. The dangers of a culture that forgets broader, rational and moral — and, even theological — positions, appears from the film’s beginning when a young Kirk violates the prime directive. They are supposed to explore, but not interfere with, other civilizations. But the crew has stumbled upon planet Nibiru, where they intercede to stop a volcano from blowing up, leave virtual “scriptures” behind for the natives, and then compound the error by letting them see the *Enterprise*.

Dressed down for “not listening, thinking you always know better ... playing God,” Kirk has no real defense. He has in fact been awfully lucky, rather than always right, and in this *Trek* it is the

other crew members — notably Spock and Scotty (Simon Pegg) — who again and again save the Captain from the consequences of his rash decisions.

Kirk might well be seen as a virtual stand-in for a boomer, and post-boomer, age that too often seems to have walked away from tradition and its moral principles to rely almost solely upon gut feelings and intuition. The value of those “soft” guides for human interaction is not debased, but their limitation is clearly noted.

Kirk is willing to lay down his life for his crew, and Spock knows that Kirk has saved him because “you are my friend.” But at the same time the gut reaction to vengeance as a motivator is held up to the moral beam. “There will always be people who wish to harm us,” Kirk tells a Starfleet graduating class at film’s close, “but to take up their same tactics to stop them, we risk awaking the same evil within ourselves.”

It is a prime moral lesson of *Into Darkness*: in a post-9/11, marathon-bombings world, we need to take care lest we fall “into darkness” ourselves. “You should have let me sleep!” rages Harrison, as he crushes an enemy’s skull.

That we all could use a step back to balance the inner voices of our human reactions with the more objective and reasoned moral teachings of other ages is not a bad plot line for a major summer blockbuster. Talk about boldly going where others have not gone.

The Rev. Leonard Freeman writes at the weblog Poems Per Day (poemsperday.com).



Summertime

There is a beach with children on it,
a wonderful, open reach
of blue, clutching at the land,
barely a cloud, red bonnets,
nakedness, light, and sand.

There will be a war, but now
no one knows this, nor cares.
How would they? They are running and swallowing the air.
The fishermen are home, and have dragged the prows
to the water's edge, as a fair

breeze rubs the colors against
each other. I can see
the shirtless old men and boys,
the small girls and someone who mends
his net, all joyous,

legs and sails all flapping and shouting.
The world is envious, trailing
behind with longing and with tender
looks. No one predicts or doubts.
No one even remembers.

(Valencia, 1937)
Ephraim Radner

PEOPLE & PLACES

Appointments

The Rev. **Suzanne LeVesconte** is priest-in-charge of Trinity, 115 N 6th St., Hamilton, OH 45011.

Retirements

The Rt. Rev. **James M. Adams**, as rector of Shepherd of the Hills, Lecanto, FL.

The Rev. **Jennifer West**, as rector of St. Matthew's, Westerville, OH.

Deaths

The Rev. **Emiliano Alberto Amat**, a deacon of the Diocese of Connecticut since 2006, died Jan. 21 at Brigham and Women's Hospital in Boston. He was 66.

Born in Camaguey, Cuba, he migrated to the United States under political asylum in 1962, at age 15. He became a U.S. citizen in 1971. He served in the Connecticut National Guard, 1965-71. He worked for 25 years at the Aetna Life Insurance Company in Hartford and later retired after seven years of service for the Connecticut Department of Economic and Community Development.

A graduate of the University of Hartford, St. Joseph's College, and St. Thomas Seminary, he studied further at Holy Apostles College and Seminary. He was ordained a Roman Catholic deacon in 1984 and received as a deacon of the Episcopal Church in 2006. He served at All Saints' Church, Meriden; and three congregations in Hartford: Christ Church Cathedral, Trinity Church, and St. James's Church.

He is survived by Luz Consuelo Amat, his wife of 13 years; a brother, Jose Amat; daughters Maria Kneeland and Tanya Neumann; and seven grandchildren.

The Rev. **Alice Fay**, who taught at several colleges and universities before being ordained deacon in 1995, died Jan. 25 in Florida. She was 86.

She studied chemistry at Radcliffe University and the University of California, Berkeley. She taught at colleges and universities in Ames, IA; Detroit; Kenya, Liberia and Sierra Leone; Trinidad, West Indies; Greenville and Anderson, SC; and finally at Milledgeville, GA. While in Milledgeville she served as a deacon at St. Stephen's Church. She was a lifetime member of the NAACP.

Deacon Fay lost her sight in 2003 and spent the last nine years of her life completely blind. Two months before her 84th birthday, she announced that she wanted to learn to sing and signed up for voice lessons.

She was preceded in death by her hus-

band of 53 years, Louis E. Fay III. She is survived by her brother, Robert K. Awtry, Jr.; daughters Anne M. Fay and S. Delia Fay; sons Robert A. Fay and John F. Fay; eight grandchildren; and four great-grandchildren.

The Rev. **LaVerne Morgan**, 90, who helped found three congregations during his 40 years of parish ministry, died Jan. 30.

Born in Watford, Ontario, Canada, he was a theological graduate of Huron College. He was ordained deacon in 1944 and priest in 1947. He served as rector, St. Mark's Church, Marine City, MI, 1950-54; vicar, St. Martin's Church, Moses Lake, WA, 1954-56; vicar, St. John the Baptist Church, Ephrata, WA; assistant, St. John's Church, Midland, MI, 1956-59; vicar, Holy Family Church, Midland, 1959-64; rector, Grace Church, Mt. Clemens, MI, 1966-77; and rector, St. Michael's Church, Lansing, 1968-84.

He is survived by Ruth, his wife of 68 years; two sisters, Irene and Doris Morgan; a daughter, Karen; a son, Philip; and multiple grandchildren and great-grandchildren.

The Rev. **David I. Suellau**, who served as a U.S. Marine tank driver during the Korean War, died Jan. 27 in Jacksonville, FL. He was 82.

Born in Port Chester, NY, he was a graduate of Stetson University and Seminary of the Southwest. He was ordained deacon and priest in 1965.

He served at several parishes in Florida: curate, Emmanuel Church, Orlando, 1965-68; rector, Church of the Good Shepherd, Maitland, 1968-75; rector, St. Barnabas Church, DeLand, 1975-94; interim, Church of the Good Shepherd, Jacksonville, 1997-98; curate, Church of the Holy Spirit, Tallahassee, 1998-99, and interim, 1999-2000; interim, St. Michael and All Angels, Tallahassee, 2000; and interim, Church of the Ascension, Carrabelle, 2003-04.

He was preceded in death by his first wife, Elizabeth Lyon Suellau. He is survived by his wife, the Rev. Nancy Shebs Suellau; daughters Kim I. Suellau of Oxford, Ohio, and Wendy E. Brown of DeLand; his son, David, of Palm Harbor, FL; a sister, Sally Laughlin; three grandchildren; and two stepchildren.

Trudy Vertucci-Ardizzone, 61, a religious educator and author, died Jan. 9.

Born in Brooklyn, NY, she was a graduate of Brooklyn College and Hunter College. She began a 23-year career as a religious educator at St. Peter's Church in Del Mar, CA. She was a consultant to the Diocese of San Diego and the churchwide Office of Christian Formation, and missionary for Christian

(Continued on page 28)



Daily Bible, Daily Bread

Something phenomenal has happened at St. Martin's Episcopal Church in Houston since last year: attendance at Sunday Christian Education classes has increased 25 percent across the board. The Christian Education team is offering a wider variety of Sunday school classes centered around the Holy Scriptures. There is no one answer for the enthusiasm building for the program. All success is to God's glory!

Recognizing that not everyone has a schedule that fits with traditional Sunday school classes, the church has continued expanding its teachings to different days and times of the week, molded for different populations — younger, older, singles, men, and women. But the increase in

attendance figures is calculated solely on Sunday class attendance, and that is encouraging.

St. Martin's believes its parishioners' renewed interest in the Scriptures has spilled over into worship services as well. Attendance



at the family-friendly contemporary worship service is the fastest-growing, while the four traditional services have maintained their attendance levels. Family-friendly worshipers include parents with young children, families serving together as ushers and chalice bearers, single parents with their children, and grandparents with their grandchildren.

The Bible has all the answers. St. Martin's offers daily lessons about the Bible, to equip members as bearers of the gospel.

St. Martin's Episcopal Church

717 Sage Road
Houston, Texas 77056
(713) 621-3040

www.stmartinsepiscopal.org



A LIVING CHURCH Sponsor

EDITORIAL

Executive Director and Editor Christopher Wells
cwells@livingchurch.org • Ext. 1240

Managing Editor John Schuessler
john@livingchurch.org • Ext. 1241

Associate Editor Douglas LeBlanc
doug@livingchurch.org • Ext. 1242

Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 1245

BUSINESS AND FULFILLMENT

Office/Business Manager Ruth Schimmel
ruth@livingchurch.org • Ext. 1244

ADVERTISING

Advertising Manager Tom Parker
tom@livingchurch.org • Ext. 1243

Advertising Associate Amber Muma
amber@livingchurch.org • Ext. 1247

ARCHIVES

Richard J. Mammana, Jr. • richard@livingchurch.org

BOARD OF DIRECTORS

President: The Rev. Thomas A. Fraser, Riverside, Ill.

Vice President: Miriam K. Stauff, Wauwatosa, Wis.

Secretary: Daniel Muth, St. Leonard, Md.

Treasurer: G. Thomas Graves III, Dallas, Texas

The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

Richard J. Mammana, Jr., New Haven, Conn.

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

The Rev. Canon Mark Stevenson, Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 514036

Milwaukee, WI 53203-3436

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202-2793

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

THE LIVING CHURCH is published biweekly, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45 for one year; \$79 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2013 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

First reading and psalm: 2 Kings 5:1-14 • Ps. 30

Alternate: Isa. 66:10-14 • Ps. 66:1-8 • Gal. 6:(1-6), 7-16 • Luke 10:1-11, 16-20

Blessed are the Poor in Spirit

“All must test their own works ... all must carry their own loads” (Gal. 6:4-5). And yet personal responsibility in the body of Christ implies responsibility to the whole, which is why St. Paul says that we “should bear one another’s burdens ... and work for the good of all” (Gal. 6:2, 6:10). Each person has a gift to offer and a need only others can supply.

Additionally, one’s gift must not be inflated as a cause of personal pride nor, if the gift is outward, should it become a form of “circumcision” and outward credential. Rather, one’s impoverishment is the real key to riches. St. Paul says, “May I never boast of anything except the cross of our Lord Jesus Christ” (Gal. 6:14). He explains himself, naming a double death. “The world has been crucified to me, and I to the world.” In communion with a dead and naked Christ, Paul is cut off from the world and exposed to raw need. Rising in union with the Risen Christ, Paul becomes a new creation. Indeed, “a new creation is everything” (Gal. 6:15). Paul has gifts, to be sure, as do we, but every detail of those gifts is given by the one true God.

“Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master” (2 Kings 5:1). Disarmed, however, he was all in all a man. And so his body had a defect, leprosy, we are told, which in the ancient world meant a wide range of skin disorders. In the course of the story he makes an official trip to Israel to seek healing from the prophet Elisha, a man of God. The prophet advises that he dip himself seven times in the River Jordan. Although recognizing his need, Naaman has standards and a high social position, his dignity. How is it that the prophet sends a mere messenger? How dare the prophet refuse incantation and a wave of the hand over the diseased spot? And why

the waters of the Jordan when the waters of Abana and Pharpar are just as good? Let Naaman learn what disease may teach. He is a man, only a man. Dip at the directions of the prophet of God or go home with your illness! Dying to his expectations, he gets a new creation on terms other than his own. Reborn, he emerges with the flesh of a young boy.

Suppose, as the prophet does, that the whole nation is lost. An exiled people “mourn over her” (Isa. 66:10). And yet the hope of restoration recurs, and at this great moment the people are called to rejoice, be glad, and love her. God is calling and making all things new. Trial has exposed the most primitive need; the nation and its people are newborn infants. Whence cometh their help? In a sense, God is the nation, or rather, God works through the nation, nourishing the people “from her consoling breast” (Isa. 66:11). “And you shall nurse and be carried on her arms, and dandled on her knees” (Isa. 66:12). “You shall see, and your heart shall rejoice” (Isa. 66:14).

A rejoicing and pure heart knows nothing of its inherent strength and competence. Rather, such a heart grows from need. No purse, no bag, no sandals, no greetings on the road, only a willing peace and an unprejudiced palate. Clean your plate, stay where you are welcome, say “thank you” often, heal the sick, announce the kingdom! God is at the door of your need.

Look It Up

Read 2 Kings 5:13. The small thing might be the big miracle.

Think About It

O God, make speed to save us!
Shoot this arrow prayer.

First reading and psalm: Amos 7:1-17 • Ps. 82
 Alternate: Deut. 30:9-14 • Ps. 25:1-9 • Col. 1:1-14 • Luke 10:25-37

This Fertile Ground

It is one thing to assert that the law cannot save when one has never attempted to live a godly, righteous, and sober life, and quite another matter to lay aside a lifetime of discipline for the higher good of the free gift of salvation. In the second case, far more commendable, law may be viewed as a disciplinarian, a required preparation, and even a tool to which one may return, though never forgetting that what God gives in Christ is given as a free gift to sinners. Christ is the fulfillment of the law; he is not a false and cheap freedom that excuses crime and license. So we may and should view with deep respect the great gift of divine law to God's people.

"For the Lord will again take delight in prospering you, just as he delighted in prospering your ancestors, when you obey the Lord your God by observing his commandment and decrees that are written in this book of the law, because you turn to the Lord your God with all your heart and with all your soul" (Deut. 30:9b-10). "I have not spoken on my own authority," Jesus says. "The Father who sent me has himself given me a commandment about what to say and what to speak" (John 12:49). The Son is perfectly free in the perfect commandment of the Father.

We too are called to the obedience of love. Indeed, our effort to obey will itself show more and more clearly both the necessity of law and the failure of law to engender full and willing obedience. Thus, while law is necessary, so is prophetic pronouncement against disobedience, which highlights again the law's importance in calling for order and its impotence to instill a free and perfect obedience. Measured against the plumb line of law, the Lord says through Amos, "I will never again pass them by; the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid

waste, and I will rise against the house of Jeroboam with the sword" (Amos 7:8b-9). "Go, prophesy to my people" is almost always a summons to say hard things, the curse of a reluctant herdsman-prophet.

St. Paul, writing to the church in Colossae, is happy and willing to commend their good works and further encourages them to "lead lives worthy of the Lord" (Col. 1:10). A house divided against itself will not long endure, and thus Christian witness in community will always require good will, good words, and proper order. The Colossians, however, like Epaphras, who may have brought the gospel to them, discovered something unimaginable, the gravitational center of the whole gospel truth. "Just as [the gospel] is bearing fruit and growing in the whole world, so it has been bearing fruit among yourself *from the day you heard it and truly comprehended the grace of God*" (Col. 1:6). Fruit erupts from this fertile ground, the ground being the unearned gift of God's Son for the life of the world.

This is particularly difficult to explain. For love alone God creates the world. And when we fall into sin and the world falls with us, when we are naked and alone, abused and bleeding at the hands of a violent world, God, in the person of his Son, in the illustration of a Samaritan, is "moved with pity" (Luke 10:30-37). God cleans our bloody wounds with the oil and wine of his own anguish, binds up our sores by bearing them, repays what is necessary from the treasure of his mercy.

Look It Up

Read Amos 7:14. Don't be absolutely certain about what *you are not*.

Think About It

Read Luke 10:25-37. Salvation is no theory. It is pity, bandages, oil, wine, care, and cash.



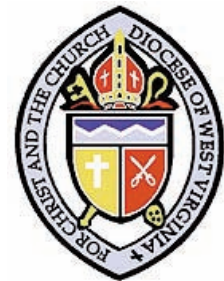
As followers of Jesus Christ, we are One Church within the Anglican Communion and The Episcopal Church. All are sought and embraced in worship, mission and ministry in a spirit of mutual love and respect.

- 153 congregations
- 409 clergy
- 1,102 worship leaders
- 2,295 lay eucharistic leaders
- 67 schools
- 17 college ministries
- 1,475 outreach ministries
- 78,761 followers of Christ

The Diocese of Texas
 1225 Texas St.
 Houston, TX 77002-3504
 713.520.6444
 epicenter.org



A LIVING CHURCH Partner



As a diocesan community we seek to live out Jesus' Great Commission that we should be in the world to make disciples of all people by ministering God's redemptive gifts of love and grace.

Ministry is our active response to the love of God. Following Jesus' example:

- We worship God
- We proclaim the Good News
- We love and forgive
- We live and serve, sharing in Christ's reconciling work in the world
- We believe that God calls everyone to ministry

The Diocese of West Virginia
 1608 Virginia Street East
 Charleston, WV 25311
 304.344.3597
 wvdiocese.org



A LIVING CHURCH Partner

PEOPLE & PLACES

(Continued from page 25)

formation at St. Mary's Episcopal Church in Lompoc. *Wizards and Wonders*, her Vacation Bible School curriculum based on the Harry Potter series, became one of the best-sellers for her publisher, LeaderResources.

Her latest curriculum, *The Peaceable Kingdom*, draws on Dr. Seuss to teach anti-bullying lessons. Two of her poems appeared in the anthology *Lifting Women's Voices* (2009).

She collaborated with her sister, June Vertucci, on the musical *The Pink Chat Room*, which had a month-long run in Los Angeles. She edited and directed the musical *Jesus Knows the Blues*, including a performance in a prison yard at Donavan Correctional Facility. The funds raised by these performances helped to support the KAIROS community in San Diego.

In addition to her sister, she is survived by her husband, Joe Ardizzone; a daughter, Francesca; and a brother, Richard Vertucci.

The Rev. Canon **Edward August Wisbauer, Jr.**, 83, a priest for 54 years and former chief of chaplains for the Suffolk County (NY) Police Department, died Jan. 2.

A native of Brooklyn, he was a graduate of the College of William & Mary and Gen-

eral Theological Seminary. He was ordained deacon and priest in 1958. He was an assistant at Cathedral of the Incarnation, Garden City, 1958-59; rector of St. Mary's Church, Lake Ronkonkoma, 1959-96; canon pastor of St. John's Church, Huntington, 1997-2002; and long-term supply priest at St. Andrew's Church, Yaphank, from 2008.

He is survived by daughters Susan Rydzeski, Jane Lauria, Sally Ruscito and Mary Pepe and 11 grandchildren.

The Rev. **John E. Owens, Jr.**, headmaster of St. James School in Maryland for 29 years and a decorated for distinguished service and valor in World War II, died May 1. He was 94.

Born in Portsmouth, OH, he was a graduate of Towson University and General Theological Seminary. He was ordained deacon in 1948 and priest in 1949. He was rector of All Saints Church, Sunderland, MD, 1950-55, and served at St. James School from 1955 to 1984. He was a member of the Fellowship of Contemplative Prayer, the Guild of All Souls, and the Society of Mary. He is survived by nephews John Krajovic, John Louden and William Owens; nieces Jan Leahey, Linda King, Jeanne Swanson and Barbara Woodburn; 13 grandnieces and grandnephews; and 15 great-grandnieces and great-grandnephews.

THE LIVING CHURCH FOUNDATION, INC.

The Rt. Rev. Dr. Stephen Andrews, Sault Ste. Marie, Ont.

The Rt. Rev. Dr. John C. Bauerschmidt, Nashville, Tenn.

The Rev. Michael B. Cover, Valparaiso, Ind.

Prudence Dailey, Oxford, England

The Most Rev. Gerald James Ian Ernest, Mauritius

The Rev. Thomas A. Fraser, Riverside, Ill.

The Rev. Dr. Andrew Goddard, London, England

G. Thomas Graves III, Dallas, Texas

Mrs. John M. Hayden, *emerita* La Crosse, Wis.

The Rev. Dr. Charles Henery, Delafield, Wis.

The Rev. Jordan Hylden, Columbia, S.C.

The Rev. Jay C. James, Raleigh, N.C.

David A. Kalvelage, Pewaukee, Wis.

The Rev. Dr. Russell Levenson, Jr., Houston, Texas

The Rt. Rev. Edward S. Little II, South Bend, Ind.

The Rt. Rev. D. Bruce MacPherson, Edmond, Okla.

Richard J. Mammana, Jr., New Haven, Conn.

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

The Rt. Rev. Steven A. Miller, Milwaukee, Wis.

Daniel Muth, St. Leonard, Md.

The Most Rev. Bernard Ntahoturi, Bujumbura, Burundi

The Rev. Canon Dr. Michael Perko, Albuquerque, N.M.

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

The Rev. Dr. Michael Nai Chiu Poon, Singapore

The Rev. Nicholas T. Porter, Southport, Conn.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Kenneth A. Ross III, Grand Rapids, Mich.

Dr. Grace Sears, Richmond, Ky.

The Very Rev. Dr. Graham M. Smith, Jerusalem

Miriam K. Stauff, Wauwatosa, Wis.

The Rev. Canon Mark Stevenson, Baton Rouge, La.

Howard M. Tischler, Albuquerque, N.M.

Lana Valenta, Dallas, Texas

Dr. Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.

\$250 \$500 \$1,000 \$5,000 \$25,000 Planned Giving

Samuel Seabury Patrons

A gift of \$5,000 or more

Bishop Seabury, the first bishop in the Episcopal Church, built a firm foundation in the Catholic faith for the church's future in a new world. Your sustaining gift at the Patron level helps lay the foundation of THE LIVING CHURCH's work for many years to come.



Visit livingchurch.org/donations to see a full list of giving options

Help Us Carry on the Legacy

Your faithful support makes it possible for THE LIVING CHURCH to continue to offer the very best independent news reporting and theological teaching. Thank you!

THE LIVING CHURCH FOUNDATION



CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

FOR SALE

STOLES FOR SALE: 3 handwoven white cotton stoles. \$65 each. 96 inches long; 4 inches wide—plain weave. Contact Mark: Topper75@aol.com

ST. PAUL'S EPISCOPAL CHURCH

DAPHNE, AL



FULL-TIME ASSOCIATE RECTOR

St. Paul's is a welcoming and growing community of approximately 800 members. Located on the Eastern Shore of Mobile Bay near the Gulf of Mexico, it is situated in one of the most scenic and fastest growing communities in Alabama. We seek an ordained priest as an associate rector who is motivated and will be a colleague in ministry with the rector and staff. An ideal candidate must have a passion for youth ministry and a desire to be a mentor and friend to our young people. Proven success as a youth minister in a parish setting is required. Other responsibilities will include ministry to young families, sharing the liturgical duties, pastoral care, and community outreach. Send resume, OTM Profile, and cover letter describing why you are interested in the position to stpaulsadm@aol.com or call (251) 626-2421 for additional information.

Please visit us at our website: www.stpaulseasternshore.com

MORE CLASSIFIEDS
AVAILABLE AT
LIVINGCHURCH.ORG

Your search
for "the one"
should begin
with us.

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

"Moving Episcopal clergy to new ministries since 1982."

- Clergy discounts
- Only one survey/ 3 estimates
- Major van lines represented
- Full value protection plans
- \$200/Day late pick-up/late delivery penalty*
- Internet satellite tracking
- 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. # MC370752

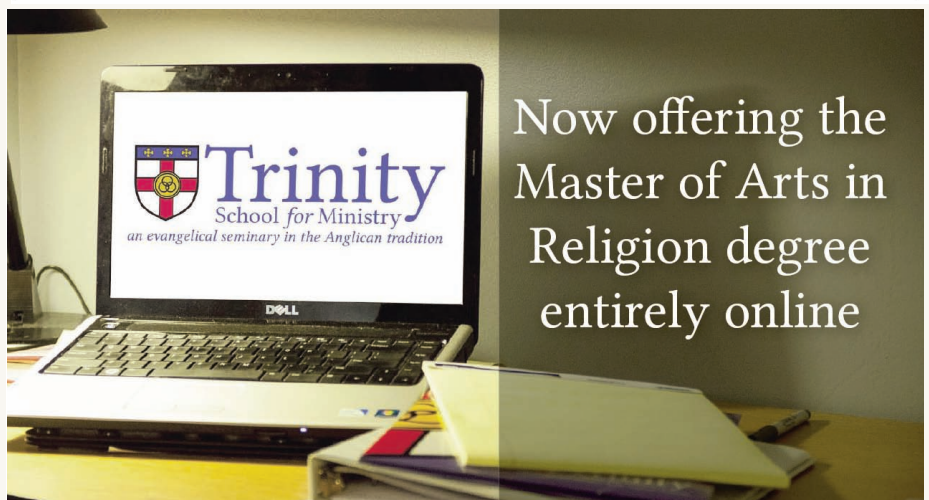
** Certain Restrictions Apply.*

We offer:

- Customized ad plans to suit any budget
- Ad design and creation services
- Special themed issues & four double circulation Parish Administration Issues per year

To place a print or online
classified ad
please contact:

Amber Muma
Advertising Associate
amber@livingchurch.org
(414) 292-1247



Now offering the
Master of Arts in
Religion degree
entirely online



Trinity
School for Ministry

an evangelical seminary in the Anglican tradition

311 Eleventh Street, Ambridge, PA 15003

1-800-874-8754 | www.tsm.edu

The Living Church Partners SPONSORS



SANTA BARBARA, CA
CHRIST THE KING CHURCH
 5073 Hollister Ave.
 (805) 964-9966
 ctksb.org



PINEVILLE, LA
DIOCESE OF WESTERN LOUISIANA
 335 Main St.
 (318) 442-1304
 diocesewla.org



SOUTHPORT, CT
TRINITY CHURCH
 651 Pequot Ave.
 (203) 255-0454
 trinitysouthport.org



CHEVY CHASE, MD
ALL SAINTS CHURCH
 3 Chevy Chase Cir.
 (301) 654-2488
 allsaintschurch.net



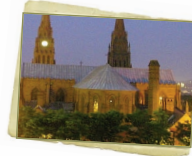
ORLANDO, FL
THE CATHEDRAL CHURCH OF ST. LUKE
 130 N. Magnolia Ave.
 (407) 849-0680
 stlukescathedral.org



ST. LOUIS, MO
THE CHURCH OF ST. MICHAEL & ST. GEORGE
 6345 Wydown Blvd.
 (314) 721-1502
 csmmsg.org



ORLANDO, FL
DIOCESE OF CENTRAL FLORIDA
 1017 E. Robinson St.
 (407) 423-3567
 cfdioocese.org



ALBANY, NY
DIOCESE OF ALBANY
 68 S. Swan St.
 (518) 465-4737
 albanyepiscopaldioocese.org



SARASOTA, FL
CHURCH OF THE REDEEMER
 222 South Palm Ave.
 (941) 955-4263
 redeemersarasota.org



TONAWANDA, NY
DIOCESE OF WESTERN NEW YORK
 1064 Brighton Rd.
 (716) 881-0660
 episcopalwny.org



ATLANTA, GA
THE CATHEDRAL OF ST. PHILIP
 2744 Peachtree Rd. NW
 (404) 365-1000
 stphilipscathedral.org



OKLAHOMA CITY, OK
ALL SOULS CHURCH
 6400 N. Pennsylvania Ave.
 (405) 842-1461
 allsoulsokc.com



SAVANNAH, GA
THE PARISH OF ST. PAUL THE APOSTLE
 1802 Abercorn St.
 (912) 232-0274
 stpaulsavannah.org



SPRINGFIELD, IL
DIOCESE OF SPRINGFIELD
 821 S. Second St.
 (217) 525-1876
 episcopalspringfield.org

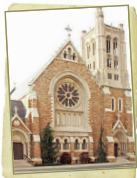


PHILADELPHIA, PA
DIOCESE OF PENNSYLVANIA
 240 S. 4th St.
 (215) 627-6434
 diopa.org

SPONSORS continued



WAYNE, PA
ST. DAVID'S CHURCH
 763 S. Valley Forge Rd.
 (610) 688-7947
 stdavidschurch.org



NASHVILLE, TN
DIOCESE OF TENNESSEE
 50 Vantage Way, Suite 107
 (615) 251-3322
 episcopaldiocese-tn.org



DALLAS, TX
CHURCH OF THE INCARNATION
 3966 McKinney Ave.
 (214) 521-5101
 incarnation.org



DALLAS, TX
DIOCESE OF DALLAS
 1630 N. Garret Ave.
 (214) 826-8310
 edod.org



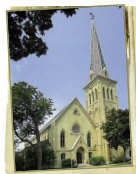
HOUSTON, TX
ST. DUNSTAN'S CHURCH
 14301 Stuebner Airline Rd.
 (281) 440-1600
 saintdunstans.org



HOUSTON, TX
ST. MARTIN'S CHURCH
 717 Sage Rd.
 (713) 621-3040
 stmartinsepiscopal.org



APPLETON, WI
DIOCESE OF FOND DU LAC
 1051 N. Lyndale Dr.
 (920) 830-8866
 diofdl.org



MILWAUKEE, WI
THE CATHEDRAL CHURCH OF ALL SAINTS
 818 E. Juneau Ave.
 (414) 271-7719
 ascathedral.org



EPISCOPAL CAMPS AND CONFERENCE CENTERS, INC.
by the generous gift of the Rt. Rev. and Mrs. D. Bruce MacPherson

GUARANTORS

SOUTH BEND, IN
DIOCESE OF NORTHERN INDIANA
 117 N. Lafayette Blvd.
 (574) 233-6489
 ednin.org

ROCHESTER, NY
DIOCESE OF ROCHESTER
 935 East Ave.
 (585) 473-2977
 episcopalrochester.org

SAN ANTONIO, TX
DIOCESE OF WEST TEXAS
 111 Torcido Dr.
 (210 or 888) 824-5387
 dwtx.org

JACKSON, MS
DIOCESE OF MISSISSIPPI
 118 N. Congress St.
 (601) 948-5954
 dioms.org

HOUSTON, TX
DIOCESE OF TEXAS
 1225 Texas St.
 (713) 520-6444
 epicenter.org

CHARLESTON, WV
DIOCESE OF WEST VIRGINIA
 1608 Virginia St. E
 (304) 344-3597
 wvdiocese.org

TLC's Partners Page lifts up the ministries of our supporters for the good of all the Church (1 Thess. 5:11).

ASSOCIATES

WILMINGTON, DE
DIOCESE OF DELAWARE
 2020 N. Tatnall St.
 (302) 656-5441
 dioceseofdelaware.net

DES MOINES, IA
DIOCESE OF IOWA
 225 37th St.
 (214) 785-6165
 iowaepiscopal.org

ALLEN, TX
CHURCH OF THE SAVIOR
 223 N. Alma Dr.
 (214) 785-1612
 ofthesavior.org

For more information, or to become a TLC Partner, please contact Amber Muma: amber@livingchurch.org or (414) 292-1247

Westminster Communities of Florida HONORABLE SERVICE GRANT



Residents at Westminster Communities of Florida quickly find they enjoy life more fully now that they're free from the time and expense of their home maintenance. They choose from a wide array of options in home styles, activities, dining, progressive fitness

and wellness programs. Many of our communities also provide a range of health care services, if ever needed. For many residents, the only question left is: Why did I wait so long? Call us today to see why a move to a Westminster community is the best move you can make!

Westminster Communities of Florida proudly offers financial incentives to retired Episcopal priests, Christian educators, missionaries, spouses and surviving spouses. Call Suzanne Ujcic today to see if you meet eligibility requirements.

800-948-1881

ext. 226



Westminster
Communities
of Florida

WestminsterRetirement.com