

Samuel Johnson, Hipster

Maryland's First Bishop

P.D. James

January 4, 2014

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Young people at St. George's, Maplewood, NJ, present the fruits of their food drive on December 14 (see "Learning to Ask," p. 8).

Kent Fairfield photo



Haitian Conflict Escalates

A presidential commission comprising prominent members of Haitian society has proposed that Prime Minister Laurent Lamothe and his government resign in order to avert a political crisis.

The Rt. Rev. Ogé Beauvoir, Bishop Suffragan of Haiti since May 2012, serves on the 11-member panel. In a report presented to President Michel Martelly on December 9, the commission also called for replacing the head of the Supreme Court and the agency charged with organizing long-delayed elections. The commission said these and other “calming measures” could lead to a consensus government and to free and fair elections.

Anti-government protesters have staged rolling demonstrations in the streets of Port-au-Prince and other cities for weeks, urging Martelly and Lamothe to step down. They argue that both men were installed by and serve the interests of the United States rather than Haiti.

Martelly announced the commission on November 28, after a day of particularly violent protests. It includes two other religious leaders: Msg. Patrick Aris, chancellor of the Roman Catholic Archdiocese of Port-au-Prince, and the Rev. Chavannes Jeune, a pastor, evangelist, and presidential candidate in 2005. Martelly called commission members “credible, honest, and trusted by society.”

One source of the crisis, which has been brewing for more than three years, is Martelly’s failure to call new local and legislative elections, which were due in 2011 and 2012. The Chamber of Deputies authorized the elections again in 2013, but the Senate has not acted because six opposition senators have argued that the legislation favors the government. Under the Haitian constitution, if the elections do not occur by January 12 — the fifth anniversary of the 7.0 earthquake that devastated the country, killing up to



Haitians walk around a bonfire during one of many street protests.

Gary Yerkey photo

300,000 people — the Parliament will be dissolved and Martelly will be able to rule by decree.

Opposition leaders have accused Martelly of wanting to delay the elections so that he can run the country without Parliament and improve his chances for reelection next year. He and his government have charged the opposition with obstructionism. Minister of Communication Rudy Hérivaux has reportedly called the opposition “cockroaches” and “symptomatic of the stupidity of a certain retrograde political class.”

U.S. Ambassador Pamela White has urged the government and opposition to resolve their conflict. White met for more than an hour with representatives of the major opposition parties on December 2 and issued a statement afterward saying she left the meeting “optimistic that a way forward can be found.”

One hand-written sign carried by a protester at an anti-government demonstration in Port-au-Prince on November 29 said, in English, “Pamela White Get Out of Here.” Thousands of demonstrators, who

had assembled in the poor Bel Air section of Port-au-Prince, marched for several hours en route to the U.S. Embassy in the Tabarre section of the city but were turned back by Haitian police in riot gear and U.N. peacekeeping troops.

The presidential commission has called for a truce between the opposing political organizations and the release of dozens of people who say they are political prisoners. They also urged Martelly to avoid taking any action by decree, except actions that were tied to the elections, if and when the Parliament dissolves.

The United States “urges all parties to reach without delay a definitive agreement on all outstanding issues and to carry out that agreement in good faith,” U.S. Secretary of State John Kerry said on December 16. “Too much progress has been made since the earthquake to risk going backwards now. The future of that progress is in the hands of Haiti’s leaders, and we urge them to negotiate a solution that will open the door for elections to be scheduled as soon as possible.”

Gary G. Yerkey



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Church of England photo

The Rev. Libby Lane greets a supporter after speaking about her appointment as Bishop of Stockport in the Diocese of Chester.

Meet the Next Bishop of Stockport

Downing Street announced December 17 that the new Bishop of Stockport — and the first woman bishop in the Church of England — will be the Rev. Libby Lane, currently vicar of St. Peter's, Hale, and St. Elizabeth's, Ashley.

As Bishop of Stockport she will serve as a suffragan (assistant) bishop in the Diocese of Chester. She will be consecrated as the eighth Bishop of Stockport at a ceremony at York Minster on January 26.

Libby Lane was ordained as a priest in 1994 and has served a number of parish and chaplaincy roles in the North of England in the dioceses of Blackburn, York, and Chester. For the past eight years she has served in her current congregations.

She is one of eight clergywomen from the Church of England elected as participant observers in the House of Bishops, as the representative from the dioceses of the Northwest.

"I am grateful for, though somewhat

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daunted by, the confidence placed in me by the Diocese of Chester,” she said. “This is unexpected and very exciting. On this historic day as the Church of England announces the first woman nominated to be bishop, I am very conscious of all those who have gone before me, women and men, who for decades have looked forward to this moment. But most of all I am thankful to God.”

“I am absolutely delighted that Libby has been appointed to succeed Bishop Robert Atwell as Bishop of Stockport,” the Archbishop of Canterbury said.

“Her Christ-centered life, calmness, and clear determination to serve the church and the community make her a wonderful choice. She will be bishop in a diocese that has been outstanding in its development of people, and she will make a major contribution. She and her family will be in my prayers during the initial excitement, and the pressures of moving.”

Difficult Dialogue in Maryland

The Rt. Rev. Eugene Taylor Sutton brought members of his flock into a sacred space December 16 for what he knew would be a difficult but necessary conversation about race.

“I find that most whites say, ‘I don’t like to talk about it.’ And I find that most blacks also dread having this conversation,” said Sutton, the first black Bishop of Maryland. “But if the Church can’t have this conversation, who can and where can it happen?”

About 100 people gathered in the Cathedral of the Incarnation’s nave in Baltimore for what the Rev. Rob Boulter, acting dean, said was a “time for some truth-telling and some truth-hearing.”

Many echoed Sutton’s reluctance to talk about a subject that has been in the national news since a Missouri grand jury decided not to indict a white police officer in the shooting death of 18-year-old Michael Brown.

That decision, and a subsequent one by a New York City grand jury, has sparked protests across the nation.

Sutton did not want to limit the conversation to those judicial decisions. He began by reading a list of nearly 20 unarmed black men who had been shot dead by police or security officers in the country in the last three years.

“We need to know why this is happening, and we want to talk about that,” he said.

The session ran the gamut of emotions. The Rev. James Perra, who is white, noted his personal difficulties with the issue, as well as the challenge of bringing this subject to his parish in Locust Point. Janet McMannis said even white liberals fall into an us-versus-them mode when talking about race.

For others, the reluctance involved

(Continued on page 36)



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The oblations are received during the offertory at St. George's, Maplewood, N.J.

Kent Fairfield photo

Learning to Ask

Some churches look to other nonprofit entities for effective stewardship

By G. Jeffrey MacDonald

Signs of vitality abound these days at St. George's Church in Maplewood, New Jersey. Attendance is up more than 10 percent in the past five years to 135. Each Sunday, newcomer parents and their young kids add to the laughter, banter, and joyful songs that fill the space.

But when Monday arrives and budgetary constraints come to bear, St. George's has less to sing about. While more are worshipping, fewer are pledging — 20 percent fewer than five years ago. Traditional stewardship messages are not resonating with a younger generation. The task of coming up with more than \$300,000 yearly to run the church now falls to fewer than 100 pledging families.

“We have to figure out what’s going on here,” said Dan Austin, co-chair of St. George’s stewardship committee. “A lot of the new families are coming from other faith traditions, so this whole stewardship thing has them wondering: what is that?”

To meet the challenge, St. George’s is doing like some of its peers in the Diocese of Newark and pulling pages from secular fundraising playbooks. They’ve seen the philanthropic trends: schools are gobbling up 41 percent more donations than at the turn of the 21st century, while giving to religious organizations has been flat in inflation-adjusted dollars. If churches are going to compete effectively for charity dollars, they will need to embrace strategies that are working for colleges, hospitals, and nonprofit agencies, according to fundraising experts.

“The biggest problem that organized religion in this country faces is not in techniques of asking for money,” said George Ruotolo, a New Jersey-based fundraising consultant who’s been helping congregations for 40 years. “It’s in evangelism. It’s in reaching out, communicating with your members, and telling them why you need their support.”

St. George’s is learning from another church in the Diocese of Newark, St. Andrew’s in Harrington Park, where parishioners now receive stewardship letters designed for their generation. It’s segmentation: a secular technique that’s growing among the faithful. In these invitations, baby boomers read about their duty to provide for the future, but not Gen Xers. Theirs detail how initiatives at St. Andrew’s are changing lives right now.

“I’m a baby boomer, so I communicate more easily with my generation and older ones because we use the same words, like *commitment* and *sacrifice*,” said Paul Shackford, stewardship chair for St. Andrew’s and chief financial officer for the diocese. “I’m sure the 30-year-old who writes the letter for her age group isn’t going to use words like *commitment*. That’s just not how they were trained.”

St. George’s is experimenting, too. This year’s stewardship campaign included web videos. On camera, parishioners tell how they live their faith, how they find strength in Christ to stay sober, and how they help mothers who struggle to feed their kids. It’s a tool used by many a secular nonprofit. Now it’s helping a congregation reach Millennials who would rather watch a video at home than sit through a stewardship dinner.

For many Episcopal congregations, this is no time to sit back and watch donations dwindle or drift

to other good causes. According to Episcopal Church data, financial problems have stubbornly plagued more than 20 percent of congregations for the past decade. Though the average pledge climbed gradually from \$2,314 in 2009 to \$2,553 in 2013, yearly increases haven’t kept pace with inflation in any year since the Great Recession. The days of leaving stewardship on autopilot and hoping for the best are fading fast.



Austin

The situation is not unique to Episcopal institutions. Data show all faith groups face common challenges, as well as some advantages. With 31.5 percent of all charitable donations going to religion in the United States, the faith sector remains Americans’ favorite cause. But its slice of the charitable pie continues to shrink annually, down from 47 percent in 1995, according to Giving USA reports.

Such data raise questions: why are secular groups getting more of the pie? Are their fundraising strategies and tools better? Are they replicable in the churches? Or do they rely on premises that contradict the ethos of the Church and are therefore unusable?

More people of faith are testing out secular strategies. In one telling sign, 50 clergy and laypeople traveled to New York in October from as far away as Louisiana, Illinois, and Belize for a two-day symposium on “Sacred Fundraising, Secular Tools.” The Episcopal Church’s development office organized the event as a venue for picking the brains of secular fundraisers.

The gathering builds on a sensibility within the church that questions a rigid line between sacred and secular, emphasizing instead that the entire world is God’s.

“The idea of sacred versus secular fundraising is not a helpful dichotomy,” said Teresa Mathes, senior program director at the Episcopal Church Foundation. “If you are dedicating your life to serving the kingdom, then everything you do should be a sacred act of some sort. What’s culturally appropriate in a particular congregation is what you’re looking for.”

Downplaying the sacred-secular divide can open the door to practices that some say are essential for every nonprofit entity. Examples include planning and reporting. Most congregations do not have a three- or five-year plan, but they should develop one and report frequently to donors on progress because it’s their money the church is spending, according to Simon Jaynes, senior consultant with Independent School Management in Wilmington, Delaware.

(Continued on next page)



Paul Shackford joins Diocese of Newark staff in volunteering at a Newark soup kitchen once a month.

Bruce Parker photo

(Continued from previous page)

“Just because we’re sacred doesn’t let us off the hook around performance,” Jeynes told symposium participants. “Today’s donor is interested in performance more than ever. ... We have to be able measure performance even in spiritual matters. If you think your church is above measurement, then you are above money. And you will go bankrupt.”

“If we get so stuck in a specific plan, that means we are not responding to the Spirit.”

—The Rev. Kathy Guin

But as faith leaders consider secular approaches, some are not comfortable with the underlying premises. The Reformed Church in America, for instance, has “impact goals” but focuses on preparedness for an uncertain future. The RCA eschews strategic planning because it puts human beings in charge. It leaves no expectation that God might act to open eyes and hearts to a previously unforeseen agenda, said Ken Eriks, director of transformational engagement at the RCA.

Some Episcopal clergy share the view that the church must be distinct — in fundraising as elsewhere. Planning every outcome and timetable is too presumptuous for a Spirit-led people, according to the Rev. Kathy Guin, rector of St. Margaret’s Church in Woodbridge, Virginia.

“If we get so stuck in a specific plan, that means we are not responding to the Spirit,” Guin said. She also said measuring and reporting are needed, but for different reasons than those Jeynes cited.

“Everything belongs to God,” Guin said. “Nothing belongs to us, from dust to dust. We don’t own it. We’re not reporting back to stockholders. That is not part of church life. ... In the church, we’re one body.

We report back because we're in partnership."

As parishes vie to reinvigorate giving, some are not looking entirely to the secular world for models. Some are recovering traditions that had been neglected.

Consider St. Margaret's. The congregation is managing debt after borrowing \$200,000 in 2012 to rehabilitate its new property, which had been sitting vacant for eight years and needed lots of work. As a first step, members mounted the first stewardship campaign since anyone can remember in 2013. Efforts paid off. Pledges doubled. They had a campaign again in 2014. St. Margaret's recently attained parish status — a sign of growing stability — and topped 100 in average Sunday attendance, a threefold increase from three years ago.

At St. James Church in Ormond Beach, Florida, unexpected debt gave rise to a type of hybrid. When its school closed, the parish found itself owing \$1 million. Undaunted, parishioners did as many faith communities do: they held fundraiser events. But they did so under the auspices of Friends of St. James, a new organization dedicated solely to fundraising and operating independently of the parish. That structure, more common in the secular world than the church world, has unleashed a philanthropic entrepreneurship.

"It's definitely given us flexibility," said Ruth Dodson, a founder of Friends of St. James. "It has allowed us to be very focused."

Since September, Friends of St. James has proven it can stage fun events that draw crowds who want to help the church retire its debt. First a fish fry generated \$1,000. Then came a \$5,000 haul from a rummage sale, followed by \$2,000 from a holiday tea at a country club. The group aims to build on past successes with larger-scale events in 2015.

(Continued on next page)



Among fundraisers at St. James', Ormond Beach, are the cookie walk in December (above) and a rummage sale in November that raised \$5,000 for debt reduction.

As congregations dabble in the secular fundraising toolkit, they're asking: what makes a church like and unlike other organizations?

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Some secular disciplines, like thank-you notes, seem rather easy to embrace. When a person makes a pledge or significant gift, a congregation should send a written thank you within a week, according to Jeynes. Even better: call the giver to say thank you. The caller does not ask for anything but simply says thank you. The effort required is small, yet the effect is huge.

Or consider the hallmark secular technique of year-round fundraising through building relationships. While congregations are constantly deepening relationships, many tend to wait until November stewardship campaigns to tell the story of “what this congregation means to me and our community.” But that’s changing.

At St. Andrew’s in Harrington Park, parishioners increasingly hear these stories all year: from the parish’s food pantry, its homeless-sheltering project, and its worship service for families with children who have special needs. When November arrives, asking for a pledge simply takes year-long awareness and relationship to the next logical level.

Other practices might take more time to catch on. In secular circles, prospect research is commonplace. It involves building files on potential donors as the organization becomes aware of their passions and capacities for giving. Congregations that follow the model might amass news clippings, data from public records, and notes from personal conversations. But it’s imperative to heed ethics guidelines.

“Where’s the line,” asked the Rev. Charles LaFond of St. John’s Cathedral in Denver, “between that which you write down so that you can be a good pastor and that which you write down so that other people after

you can maintain a relationship that’s intelligent in prospect research and fundraising?”

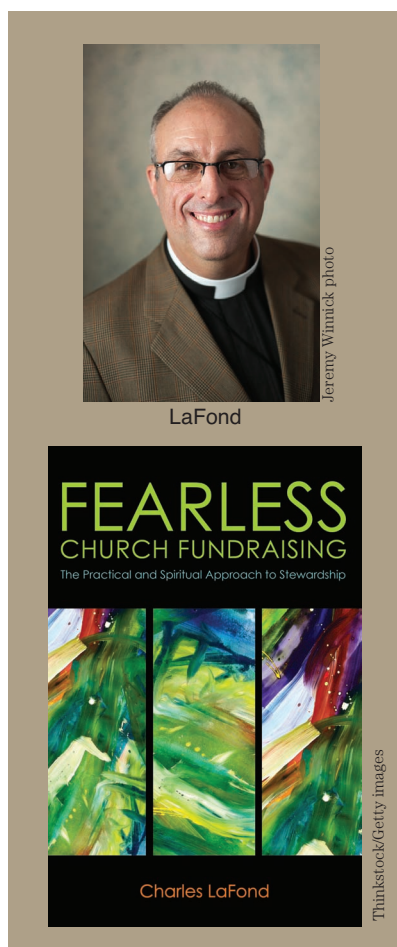
“It goes back to the motivation,” said Lisa Bellamy, research analyst for the Episcopal Church’s development office. She said it’s OK to keep a development file if the purpose is to help a parishioner feed her treasure down the line, perhaps by inviting her to support something she has said she loves, like gardening. Otherwise, information shared in private conversations should not become part of church development records for future fundraising campaigns.

And while top staffers routinely ask for money in secular settings, the norm is far more varied in churches. LaFond, who has written on stewardship in his book *Fearless Church Fundraising* (Morehouse, 2013), and others believe rectors can be justified in asking for money as part of their pastoral roles. They see helping people find joy in giving as a ministry.

But others insist it’s wrong for rectors to know how much individual parishioners give. They worry clergy might pander to big givers, or appear self-serving, if raising money becomes part of their job descriptions. In practice, some rectors ask for financial gifts to the church. Others leave the task entirely to laity.

As congregations dabble in the secular fundraising toolkit, questions about what fits and what’s proper are taking them back to the heart of church life. They’re asking: what makes a church like and unlike other organizations? From this comes a fresh articulation of why giving matters — and why asking Christ’s followers to give might be part of caring for their souls.

“The people of the flock come to us because they want to give,” LaFond told those gathered in New York, “and they want to make meaning out of their gift.”



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The Authentic Samuel Johnson

Advice for the Young

By David Hein

Samuel Johnson (1709-84) does not look like the sort of popular icon whom today's teenagers or college students would have a poster of on their bedroom walls. And yet I am confident they could connect with this fascinating 18th-century figure, if only they knew him better. On the one hand, they would empathize with the burden of Johnson's afflictions — including deafness and impaired vision (he was half-blind), his poverty (which dogged him until King George III awarded him a pension in his 50s), his depression, his fears, his religious doubts (at age 9 and throughout his adolescence, he stopped going to church), his oddball friends, his mood swings, his skin problems (he bore the scars of scrofula), the awkwardness of his large, lumbering physique, his competitiveness (he would talk for victory), his troubles with women, his problems paying for college, and his struggles to find gainful employment.

And on the other hand they would appreciate his persevering nature, his sociability, his generosity, his moments of deep insight and compassion, his appealing distinctiveness, his lovable nerdiness (he was most famous for putting together a dictionary, after all), and his lasting accomplishments — as poet, essayist, critic, and conversationalist. Young people might even come to see Samuel Johnson as a saint, a hero: in short, an exemplar. Now whether they would then do what I have done — affix portraits of him to the walls of their residences — I rather doubt. But I am certain they would benefit from a closer acquaintance. Consider his answers to seven key questions:

What is the importance of vision? For Samuel Johnson, seeing things as they truly are is crucial. His life, it has been said, was a quest for truth amid suffering.

What is the chief motivation for doing good? Some ethicists call this motivation the “practical justification” for a moral system. The answer for Johnson is gratitude. That’s not unusual. You will find the same answer to *Why be moral?* throughout Christianity, Judaism, and Islam.

But young people are often surprised by this response. In most cases, they have never considered the question at all. They are, in fact, in that boundary area between doing or not-doing on the basis of rewards and punishments, and doing or not-doing on the basis of inner convictions about what’s right and wrong. Therefore it’s an apt time to remind the young of gratitude as a motivational basis for doing good.

We are, the mid-century Yale theologian H. Richard Niebuhr said, responsible actors: responding as moral beings to the actions of God and of others around us and upon us. That’s our fundamental moral stance. Therefore if we’ve received much of value, then we overflow with a sense of gratitude: not simply a *feeling* of thankfulness but rather a steadfast inclination to look out for and to act on behalf of the good of others. Conscience, will, reason, and concrete deeds, not feelings alone, were important to Johnson. Stephen C. Danckert affirms that “Johnson saw gratitude as the fundamental orientation of the sane man and the taproot of being itself.”

What is the importance of action, of doing? In *The Rambler*, Johnson says: “To act is far easier than to suffer.” And he provides useful advice: “The safe and general antidote against sorrow is employ-

ment. . . . Sorrow is a kind of rust of the soul, which every new idea contributes in its passage to scour away. [Sorrow or sadness] is the putrefaction of stagnant life, and is remedied by exercise and motion.”

But, again, Johnson is realistic about human nature. He observed that “as pride is sometimes hid under humility, idleness is often covered by turbulence and hurry. He that neglects his known duty and real employment naturally endeavors to crowd his mind with something that may bar out the remembrance of his own folly, and does anything but what he ought to do with eager diligence, that he may keep himself in his own favour.” We have all known those who stay inordinately busy — and, yes, oddly self-satisfied — in order to avoid the real work that needs to be done.

Is there any value in asceticism? Certain it is that Johnson is the same man who exclaimed, “A

Self-denial until the end is reached, self-mastery in pursuit of one’s goal, we now know to be developmentally more important than self-esteem.

man who cannot get to heaven in a green coat will not get there in a grey one.” And he did not look down on making money or even luxury. But young people today — who appear to thrive on noise and tumult — might take to heart some other words of his: “A constant residence amidst noise and pleasure inevitably obliterates the impressions of piety.” You might have to substitute *soulful living* or *mindfulness* or *centeredness* for *piety*, but in any case the young need to know that noise and constant busyness are not beneficial.

Therefore Johnson urged “frequent retirement from folly and vanity, from the cares of avarice and the joys of intemperance, from the lulling sounds of deceitful flattery.” That phrase *deceitful flattery* is worth a whole sermon by a wise pastor.

Perhaps the same preacher would not want to go as far as Johnson did in stating that “He is happy that carries with him in the world the temper of the cloister.” But the preacher can suitably suggest that young men and women, in Johnson’s words, “partake the pleasures of sense with temperance, and

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The Authentic Samuel Johnson

Advice for the Young

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enjoy the distinctions of honour with moderation.”

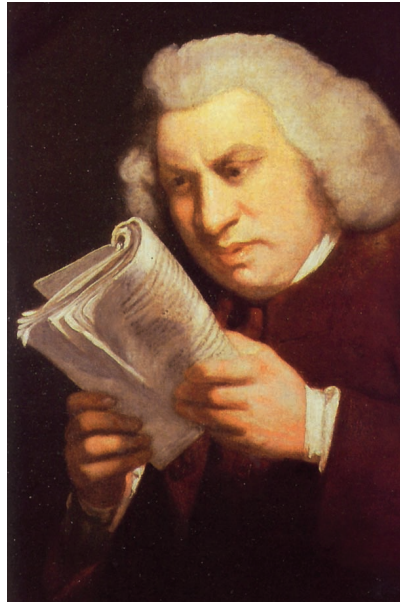
What is the importance of persistence to completion of a task? Johnson spoke of “the force of perseverance.” By this means did “the quarry become a pyramid,” and distant countries were united by canals. The challenge can look daunting, the end unrealizable, at first: “If a man was to compare the effect of a single stroke of the pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are leveled, and oceans bounded, by the slender force of human beings.”

Staying on task is essential for success. Self-denial until the end is reached, self-mastery in pursuit of one’s goal, we now know to be developmentally more important than self-esteem.

Thus if young people aspire to gain a reputation or to rise superior to the crowd, then they should add to reason and spirit “the power of persisting in their purposes” and acquire “the art of sapping [of tunneling under] what they cannot batter.” In the face of inevitable problems, they will “vanquish obstinate resistance by obstinate attacks.”

They should trust that they will receive the power to persevere, to keep on keeping on. As Johnson assures us in *The Rambler*: “Every species of distress brings with it some peculiar supports, some unforeseen means of resisting, or power of enduring.” As a wise old lady once said, “You never know when the jar lid will come undone, so keep on twisting that lid.” My students more often fail through lack of sustained effort than by lack of native ability.

What is wrong with malicious gossip about our classmates? Johnson says in one of his sermons: “Calumny differs from most other injuries in this dreadful circumstance. He who commits it, never can repair it. A false report may spread, where a recantation never reaches; and an accusation may certainly fly faster than a defence. . . . The effects of a false report cannot be determined, or circumscribed. It may check a hero in his attempts for the promotion of the happiness of his country, or a saint in his en-



Johnson

deavors for the propagation of truth.”

To what extent are we ruled by nature? Like most Anglican writers through history, Johnson emphasized free will and conscience and reason. He knew that in his own time and among some leading thinkers, however, the notion of a ruling passion had taken hold, and this doctrine Johnson found both false and harmful. Believing that you are, for example, angry by nature (today people might blame their genetic wiring or the damage caused by their family of origins) and that you cannot do anything to change your character or your conduct produces a person who

“is prepared to comply with every desire that caprice or opportunity shall excite, and to flatter himself that he submits only to the lawful dominion of nature, in obeying the resistless authority of his ruling passion.”

Thus the idea of a ruling passion can undermine efforts of the will. If you accept that your nature or your moods govern your conduct, then you will be too prone to allowing your temperament to pull you in the wrong direction and to making excuses for falling short once again. Moral reform is not easy, Johnson asserted, but it is possible; we must exert our wills, make a constant effort, control our passions, and seek excellence — without too many excuses along the way.

Johnson was the best kind of moralist: wise, honest, and sympathetic. A sincere Christian, he knew doubt, anxiety, temptation, pride, sloth, and both moral and spiritual failure — and yet he persevered so that in the end he achieved great things and a noble character. The value of Samuel Johnson as a wise counselor — whose words are well worth reading today — is that he combines sound, practical advice with hard, personal experience. His essays in *The Rambler* and *The Idler* — excerpted in a paperback edition by Yale University Press — are an excellent starting point.

David Hein is professor of religion and philosophy at Hood College and an affiliated scholar of the John Jay Institute. With Andrew Chandler he is coauthor of Archbishop Fisher, 1945-1961: Church, State and World.

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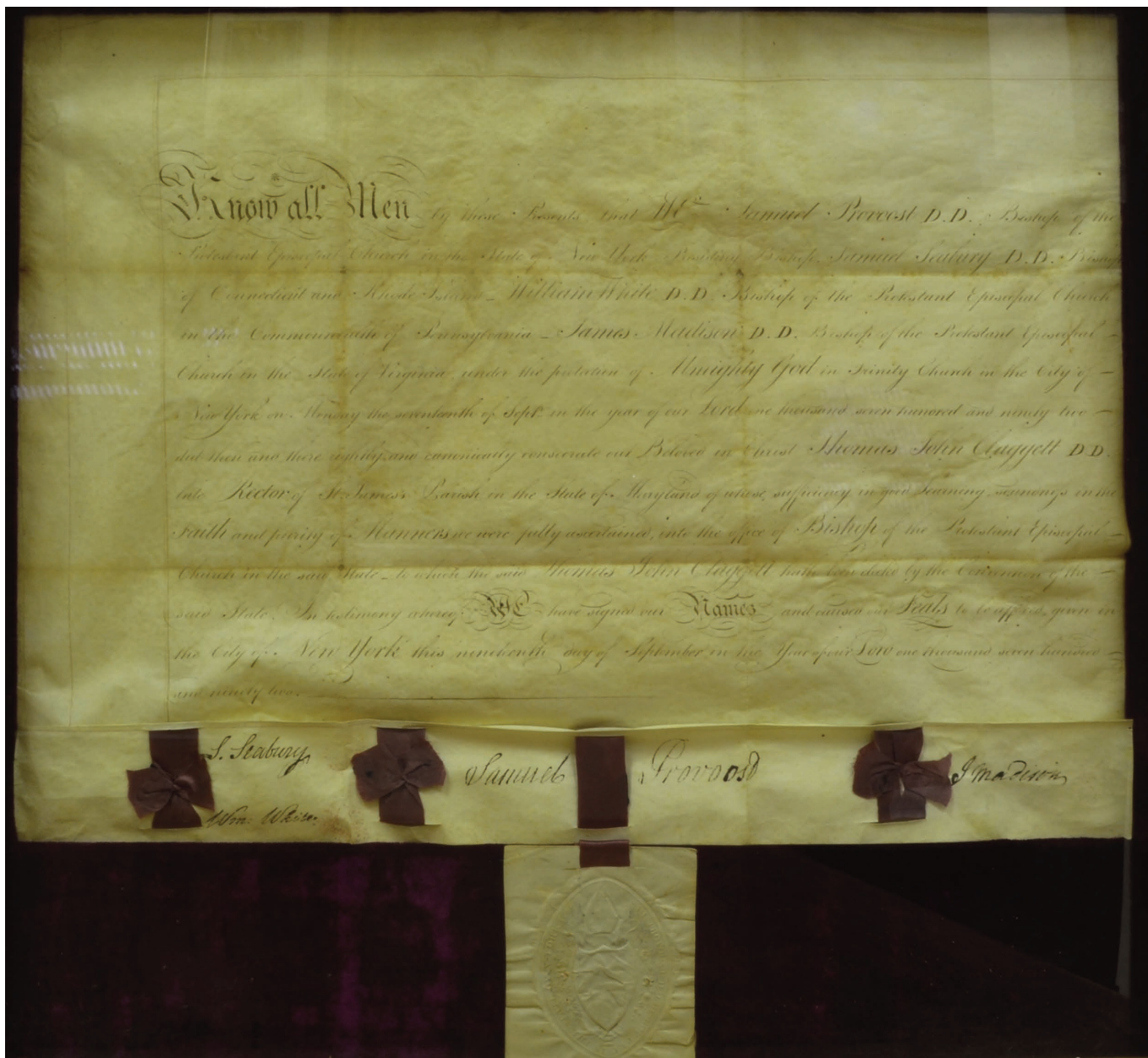
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ANGLICAN FACES

Jason Hoffman/Diocese of Maryland photos

Thomas John Claggett: Maryland's First Bishop

By Charles Hoffacker

In 1898 the General Convention of the Episcopal Church, meeting in Washington, D.C., decided to move the mortal remains of Bishop Thomas John Claggett and his wife, Mary, from their rural Maryland resting place to the site on Mount Saint Alban where the Washington National Cathedral now stands.

Claggett is remembered as the first Bishop of Maryland and the first Episcopal bishop consecrated on American soil. The Diocese of Maryland's conference center bears his name, and several memorials exist in southern Maryland parishes of the Diocese of Washington. Some years ago the public school system of Prince George's County, Maryland, established an elementary school in Capitol Heights named for Claggett.

The story of the bishop's life is well told in *The Life and Times of Thomas John Claggett* (1913) by George B. Utley, former librarian for the Diocese of Maryland. Two of Claggett's pastoral letters are available online through Project Canterbury.

Born in Prince George's County in 1743, Claggett graduated from the College of New Jersey (now Princeton University) in 1762. He pursued theological studies under the direction of his uncle, a Maryland priest. He was ordained deacon and priest by the Bishop of London in 1767. He was consecrated

Even though Episcopalians generally wanted to have bishops, adjusting to the new arrangement may have been something of a challenge.

bishop at Trinity Church, New York City, in 1792. Both before and after his consecration, he served as a rector in several places. During his episcopate, he served as chaplain of the United States Senate. Bishop Claggett died in Croom, Maryland, in 1816.

Claggett was consecrated by his four predecessors in the American episcopate: Bishops Samuel Provoost of New York, Samuel Seabury of Connecticut, William White of Pennsylvania, and James Madison of Virginia. Since Seabury had been consecrated in Scotland and the other three in England, Claggett's consecration united the English and Scottish lines of succession, an issue of concern at the time as Bishop Provoost had initially been unwilling to recognize the episcopacy of Bishop Seabury. This difficulty was removed through the diplomacy of Bishop White. By unanimous resolution the Maryland convention invited all four bishops to serve as consecrators — a resolution that may have originated with the Bishop-elect of Maryland.

Claggett stood six feet four inches tall, a man of extremely commanding appearance. In later life he looked venerable, with long white hair falling in ringlets on his shoulders. His characteristic expression was kindly and genial, and he proved himself a skillful conversationalist. His powerful voice was somewhat harsh and ungovernable, although he was regarded as an effective preacher and a caring pastor. Benjamin T. Underdonk, White's successor as Bishop of Pennsylvania, said that Claggett "might well be ranked among the best theologians of his age and country."

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The Work of the People

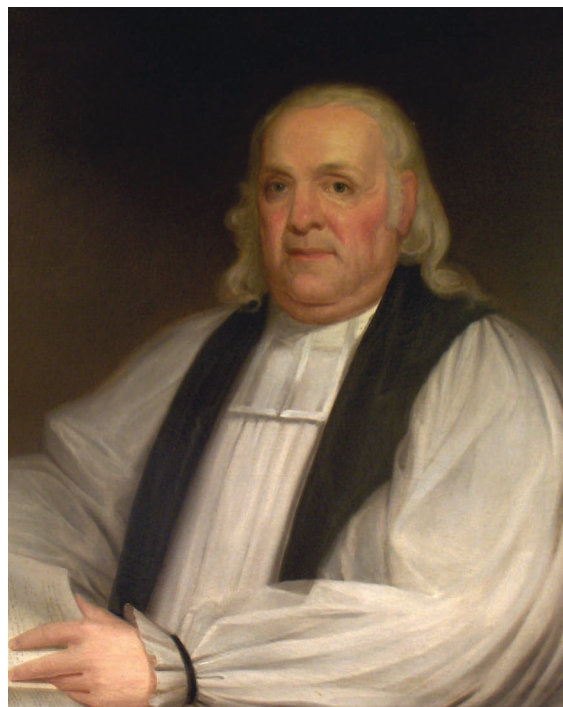
In a pastoral letter written in 1816, Bishops Claggett and Kemp called on Maryland Episcopalians to participate in Morning Prayer and the Litany with both their hearts and their voices.

Ours is an associated worship: there cannot, therefore, be a more erroneous opinion than that upon which the practice of some seems to be founded, that the people are to be only hearers or spectators during the service of the Church. Our excellent Liturgy is so constructed, that it can neither have meaning nor effect in some of its parts, unless the people join in it with interest and devotion.

The Address is intended to call the attention to the great objects of public worship — And the congregation are solicited to accompany their minister, "with a pure heart and an humble voice, to the throne of the heavenly grace." Then, all kneeling, they follow their minister in an humble and devout confession of sin: and intercession for mercy. In this part of the service, every individual must necessarily make his own confession, for it is impossible for any other person either to feel the weight of his guilt or express his contrition of heart. This part being performed, it is highly proper that the minister should declare to these humble penitents the terms of pardon, in order to relieve their minds from any fear and doubts on so interesting a point. Then comes the Lord's Prayer, in which, as it was prescribed by our blessed Redeemer, all are required to join, with sincere and devout hearts. The Psalms and Hymns constitute that sublime and elevated part of our service, which consists of praise. And in this every tongue and every heart are required to join with ardor and elevation. And nothing can exceed the *Venite*, and *Te Deum*, and the *Jubilate Deo*, when well chanted or said, in a slow and solemn manner by the minister and people.

To the portions of Scripture, with which our service is finely interspersed, the people are only to listen with interest and attention, in order to treasure up such lessons of divine wisdom as they contain. In the Creed all must join, otherwise it would not be what it is certainly intended to be, a declaration of the faith of every individual solemnly made in the presence of God. The Prayers require so devout and feeling attention as to enable every individual to say Amen, which implies a wish that everything asked may be granted — that every pious aspiration may reach the throne of grace.

The Litany, which is an admirable collection of invocations, and petitions, is so constructed as to render it absolutely necessary for the people to take part in it. And surely, they who come to the public worship of God, with sentiments and feelings of heart suited to such an occasion, will have great delight as well as reap great benefit by joining in the devotions.



Bishop Claggett's mitre and portrait

(Continued from previous page)

In a memorial sermon at Christ Church, Alexandria, Virginia, William H. Wilmer, almost 40 years younger than Claggett, celebrated the character of Maryland's first bishop. Claggett's religion "was not of that morose and forbidding kind, which would teach us that Christianity is designed to suppress all the social and generous affections, and to wrap the soul in gloomy contemplation. . . . His affability and condescension made one forget that he was in the presence of a superior, by making him feel that he was in the presence of a friend."

Yet visual and verbal portraits of Claggett sometimes do not clearly set forth the challenges he faced and the suffering he underwent. These need to be recognized to appreciate more fully this founding father of the Episcopal Church.

Throughout nearly two dozen years of his episcopate, Claggett suffered from a malady that, according to Utley, "grew steadily more painful and depressing with increasing age." In 1810, Claggett wrote to Bishop White: "I can truly say that for 9 or 10 years past I have not been clear of bodily pain for a single day, and that it has often been very violent." Travel then was challenging even for the robust, and the bishop's malady often prevented him from visiting congregations as he would have liked. Because of ill health he was absent from diocesan and general conventions on several occasions. Even handwriting sometimes proved extremely painful.

What exactly was Claggett's malady? Utley calls it

"rheumatism and an accompanying nervous disorder." Perhaps it was an advanced case of Lyme disease. This illness existed in Claggett's time, even though it was not named until the late 20th century. Now treatable, Lyme disease remains common in southern Maryland, where the bishop lived for most of his life.

Claggett's ill health, as well as the pastoral needs of Maryland's Eastern Shore, generated interest in episcopal assistance of one sort or another. In time the issue centered on choosing a suffragan, which resulted in bitter controversy for multiple reasons. Throughout this controversy, Bishop Claggett demonstrated his paramount desire to do what was best for the Church in Maryland.

Finally James Kemp was elected suffragan in 1814 with the intention of becoming diocesan, which he did upon Bishop Claggett's death two years later. Kemp was the only suffragan in Episcopal history for many years.

Another burden Claggett bore was that he received practically no salary and for most of his episcopate his traveling expenses were not fully reimbursed, although in later years these expenses were covered by the churches he visited. While serving as both bishop and a rector, he was eligible for a salary from his parish. Fortunately, he also possessed considerable private means, having inherited Croom, an estate of 500 acres, from his father when he became an orphan at the age of 13.

Many Maryland parishes had existed for a century or more when Claggett became bishop. They had

been under the nominal oversight of the Bishop of London, but had no experience of episcopal supervision close at hand.

Even though Episcopalians generally wanted to have bishops, adjusting to the new arrangement may have been something of a challenge to everyone involved, including the bishop.

At the end of the 18th century many parishes were in deplorable condition. A voluntary subscription plan for clergy support was then in vogue, but in many cases this left priests living in penury or forced to seek additional employment. In his 1794 address to the diocese, Bishop Claggett reported his observation that “the slender patrimony of the Church is, almost in every parish, much neglected; the glebes have been injured; most of the parsonage houses are in a state of dilapidation; the parish libraries now in the hands of the vestries, have been greatly damaged.”

By 1807, however, circumstances were much better. Property issues were handled with greater effectiveness. Lay readers and neighboring rectors assisted at parishes without resident clergy. In numerous small ways, Claggett helped to build up the church in his place and time.

Francis Scott Key, a Maryland diocesan leader, composed a beautiful Latin epitaph for his friend Thomas Claggett. But the bishop may have inadvertently supplied an even better epitaph for himself when he wrote to another friend: “May God grant that we, my dear Sir, may never become barren fig-trees; but that ye Storms and troubles of this life may cause us to fix our roots deeply in the only foundation that can support us, & bring forth fruit one hundred fold!”

Thomas John Claggett experienced troubles and storms, fixed his roots deeply in the foundation that is Jesus Christ, and brought forth fruit, all to the glory of God.

The Rev. Charles Hoffacker is rector of St. Paul's, Baden, Maryland, where Bishop Claggett served many years as rector.



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The Five-Tool Priest

By Daniel H. Martins

Among baseball scouts and executives, the classic metric by which the value of a player is judged is what has become known as the “five tools”: hit, hit for power, run, throw, field. A player who excels in all five is exceptionally rare, and is highly sought-after. These abilities may not be displayed fully in a young player on the cusp of his professional career. But experienced scouts have at least spotted their potential, and coaches are working hard on creating the conditions under which they can develop and flourish.

Analogies are never perfect, but, as I look back at more than a quarter-century of experience in ordained ministry, nearly four of those years as a bishop, I’ve had ample opportunity to evaluate the gifts and skills of priests, and something akin to the five-tool baseball player suggests itself. As I consider the raw gifts of those in discernment for potential ordination to the priesthood, and as I look at the demonstrated skills of priests while engaging in deployment,

there are five core abilities that I hope to spot, whether in the rough, or in a more developed form:

Preside. A priest is a public person, and needs to have a public presence in liturgy that inspires confidence, that enables a worshiper to relax and let go of any anxiety about whether the event is in capable hands. A priest who is uncomfortable at the altar is like a fish that is uncomfortable in water. This does not mean that the priest attracts attention; quite the contrary, actually — a presiding priest should move and speak in and around the sanctuary with such fluidity and grace that everything about the event becomes a conduit for attention to the One who alone is appropriately the object of such attention. A priest can learn how to be a better presider, but it helps if the innate gift is there to begin with.

Preach. It is telling that, in the culture around us, “preacher” is often a generic moniker for any member of the clergy. In churches that adhere to ancient liturgical patterns, the sermon is not so much the main event as it is in worshiping communities that have lost touch with that inheritance. Still, even in



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the context of a Eucharist celebrated according to traditional norms, the sermon is critically important. Preaching, at its best, is very much both a craft and an art. The craft can be taught, practiced, and honed. The art is more mysterious and elusive. Some priests have a homiletical fire in them fully ablaze the day they are ordained. The church does well to recognize the spark that leads to such a fire when it first shows itself, and encourage the one who possesses it to nurture the gift.

Teach. The charism for teaching is related to the one for preaching, but they are distinct. I have known superb teachers who were mediocre preachers, and excellent preachers who were inadequate teachers. There are moments when it feels to me as though the ministry of teaching is the most underdeveloped of the five tools of priestcraft, but if that is the case, it may well be because it is also the least appreciated. The catechesis gap among Episcopalians (and many other Christians as well) is massive. We desperately need more disciples of Jesus who patiently hunger to be taught, and priest-teachers who are able to articulate the tradition of Scripture, theology, and spirituality in ways that are readily understood.

Lead. Leadership, like preaching and teaching, can be taught and learned, though innate talent is

certainly an occasion of gratitude. A leader need not have exceptional charisma, and need not be particularly outgoing. What is truly critical is that a leader have an extraordinary degree of self-awareness that supports an ability to accurately read people and situations. But leadership instincts are rarely, in themselves, sufficient. Leadership is a science and a craft, and there is an abundance of both theoretical and practical material available to help turn ordinary leaders into exceptional leaders. A priest needs to be able and willing to apply self-awareness to the craft of leadership.

Care. The priest and author Neal Michell reminds us that people will not “care how much you know until they know how much you care.” A priest is — by definition, if not by actual circumstance — a pastor, and the heart of pastoral care is bringing the power and the glory of the paschal mystery to bear in the lives of real people who both suffer and sin, sometime simultaneously. And most members of the flock of Christ will not be of a mind to make space for a priest to do this sort of work until they have gotten a sense that the priest authentically cares about them and is concerned for their best interests. This is not to say that a priest will never offer words of challenge or admonition, but the leave to do so will probably have already been earned by an established pattern of personal connection. Not everybody who has a big heart will make a good priest. But a likely candidate for becoming a good priest will have shown some evidence of having a big heart.

Even at the Major League level, very few people are true five-tool players. But any who achieve sustained success are probably outstanding in three of the five, and at least marginally adept in the others. Similarly, very few priests excel in all five of presiding, preaching, teaching, leading, and caring. But those who serve the Church by engaging in consistently fruitful ministries are probably exemplary in at least three of the five, and basically competent, if not outstanding, in the others. Those involved in the processes of discernment and deployment will want to be alert for signs of raw giftedness in these areas, that those in positions of authority and influence might help cultivate these gifts — these *tools* — for the benefit of the whole body of Christ.

The Rt. Rev. Daniel H. Martins is Bishop of Springfield and a board member of the Living Church Foundation.

CULTURES

Director Christopher Smith's 17-year odyssey to set John Newton's life to music.

By Retta Blaney

"I am not what I ought to be. I am not what I hope to be. But by the grace of God, I am certainly not what I was." — John Newton

Christopher Smith had never heard of John Newton when, with a little time to spare and in search of some air conditioning, he browsed through the children's section of a library in Fort Washington, Pennsylvania, looking for inspiration for his church youth groups.

The police officer and religious education director had no idea that this experience of "just killing time" would be his life-changing moment, one that would lead him from small-town life in Bucks County, Pennsylvania, to the Great White Way. As it turned out, he was the one who was inspired.

Reading through a book about Newton, Smith was fascinated by the story of the British slave trader, the shipwreck, his enslavement, then his religious conversion and new life as an Anglican priest and outspoken abolitionist. Smith was so captivated by the story that he had skipped the foreword and had not realized the man he was reading about had composed one of the world's most beloved hymns, "Amazing Grace." It was then that Smith felt the beginning of his own conversion.

Although he did not have a theatrical background, unless you count the one semester in college when he was a theatre major before switching to history, and although he cannot read a single note of music — he had taught himself to play guitar — he



Still-Amazing Grace



Photos from the Chicago premiere of Amazing Grace, courtesy of Noreen Heron & Associates



Smith

Smith hopes *Amazing Grace* will “shine brighter at a time when people need to be challenged and empowered and uplifted.”

“Amazing Grace” also happened to be his favorite song.

“He said, ‘If you put it in a form I can use, I will take it to every business owner in town,’ and he did,” Smith said.

Timmons raised \$500,000 in three months, and went on to raise another half-million. With that money Smith was able to quit his job and devote his time to writing and fundraising.

By October 2007 he was ready to gauge audience response. For the first public concert/reading, he put together a cast headed by Adam Jacobs as Newton and Ali Ewoldt as his love interest, Mary Catlett. Jacobs and Ewoldt were on Broadway at the time playing Marius and Cosette in the revival of *Les Misérables*. They spent October 15, when their show was dark, at Hilltown Baptist Church in Bucks County rehearsing for that evening’s concert, backed by a 60-member choir of area high-school students.

Smith had hung only two posters, each in an area church, announcing the free concert and “word of mouth just exploded around Bucks County.” On the night of the event more than 1,200 people showed up, requiring Smith to set up two overflow rooms with speakers and screens.

At the end of the concert, the actors asked the audience to stand and led them in singing “Amazing Grace.” It was a powerful experience that left many in tears, but for one woman her tears continued even as she greeted cast members in the receiving line. She told Jacobs she had not known about the concert but had been driving by, saw all the excitement at the church, and decided to go in. She had been told by her doctor that morning that she had

(Continued on next page)

felt called to dramatize Newton’s life.

“I thought, *This is epic. Why haven’t I heard of this guy?*”

He sought help from his uncle, an attorney specializing in copyright law, to see if anything had been done. This was before the 2006 movie *Amazing Grace*. Smith learned that in the 230 years since Newton’s death, no one had dramatized his life.

“I thought, *I’ll give it a try*. I’m always telling the kids, ‘Don’t limit yourself. Don’t put yourself in a box and say *this is what I am*. You’ve got to transcend.’ I’ve got this in my lap. I thought, *I’ve got to take my own medicine*.”

That was in 1997. *Amazing Grace* opened in October in a world-premiere run at the 1,800-seat Bank of America Theatre in Chicago before heading to Broadway. The 17 years between that first sense of calling to the opening night have been hard at times — writing, rewriting, and rewriting some more, putting together readings, auditioning actors, and raising the nearly \$15 million needed to mount a show on Broadway. But Smith, who admits he is not a patient man, sees now that the timing might be just right.

“The world seems to be taking a turn to the dark end,” he said, adding that violence and cruelty also surrounded Newton in the 1700s.

“There’s bad news all over the world, not just in one place. Things seem to

be spinning out of control. I’m hoping that all the delays that brought *Amazing Grace* to this point make it shine brighter at a time when people need to be challenged and empowered and uplifted.”

Smith, who is married and the father of three, is 45 but could pass for 20 years younger. He shares his story during a lunch break at the New 42nd Street Studios, where *Amazing Grace* is in rehearsal before heading to Chicago. This is a rarefied world where those making their living through the Broadway stage spend their days. Rehearsal rooms with floor-to-ceiling windows overlook 42nd Street, freight-sized elevators ferry loads of chorus girls and boys, and stars roam the halls freely. Nathan Lane and Matthew Broderick, two of Broadway’s hottest headliners, were rehearsing for their next musical as Smith spoke. Bucks County seems far away.

But Smith is quick to say that without the support he received from Bucks County, he would not be sitting in a Broadway studio. Back when a musical story of Newton’s life was just an idea, Smith mentioned it to Rich Timmons, his guitar student and a fellow church member. Timmons, who owned a marketing firm in town, immediately saw potential in a story that had gone untold, at least dramatically, for more than 200 years.

CULTURES Still-Amazing Grace

(Continued from previous page)

cancer and had only three weeks to two months to live.

“What you have said and done here tonight showed me the things I have to get right in my life and the

people I need to get right with,” she told Jacobs, who then began to cry as well.

Hearing that, Smith realized his play could touch people in ways he had not considered.

“People were coming and bringing all their pain and struggles,” he said. “I thought, *I have two and a half hours when our paths will cross*. I wanted to honor that. My purpose shifted from just wanting to write a good show to wanting to live up to what we can do in people’s lives.”

Following the Hilltown success, Smith set his eyes on a commercial run, envisioning his show making the rounds on the Christian circuit in cities like Lancaster, Pennsylvania, and Branson, Missouri. But then he hired veteran New York producer Carolyn Rossi Copeland and she determined the show should go to the top. She raised the rest of the money for the venture. Now all that stands between opening night on Broadway is finding a theater of the right size.

Copeland has put together an experienced team that includes Gabriel Barre as director and Tony Award-winning choreographer Christopher Gattelli, and brought on Arthur Giron to help shape the show’s book. Smith worked on the book, and wrote the music and

lyrics for the 17 songs, as well as incidental music. Three-time Tony winner Eugene Lee created the sets. Josh Young plays Newton and Erin Mackey is Catlett, heading a cast of 34.

Smith developed his script largely from library research because the Web was fairly limited when he started. While some characters have been consolidated and others invented, the story runs close to Newton’s life and times, he says. Three period consultants have given advice on the manners and gestures of the 1700s, on dialects and translations for African scenes.

The show “doesn’t pull any punches,” Smith says. “We’re not afraid to show the depths of the struggle. We wanted to make sure we never gloss over what slavery was, as much as we can onstage.”

But it’s not an “issue musical,” he said. “It’s an action/adventure/romance with deep character struggle. We don’t want to tell the audience what we think they should get out of it. We want to present the story with honesty and in a forthright way and let the chips fall where they may.”

The chips have fallen pretty far for Smith. As the lunch break ends and he heads back into rehearsal, he laughs as he considers the unexpected — and long — adventure that brought him to that studio.

“It’s like being on the moon. I was driving a beat and directing traffic and now I’m walking into the 42nd Street Studios and people know who I am. It’s surreal.”

Retta Blaney is the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams, and others.





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Excess Baggage

By Steven R. Ford

As Paul Simon once observed, there may well be fifty ways to leave your lover. Many years of experience have taught me, however, that there are only two ways to pack for a trip.

The first and apparently more common is to take the biggest suitcase one can possibly find and then “stuff it full of stuff” (to coin a phrase). Witness, for instance, the folks at airport curbsides who wrestle what look like packing crates with handles out of the back of pickups and then pay some guy with a reinforced steel cart to wheel it to the check-in counter. Or consider the people at luggage carousels for whom it takes three or four passes of a giant valise to muster enough strength and leverage to heave it off the moving belt.

The unconscious motivation behind this first sort of packing, I suspect, is to carry things in one’s bag-

gage simply because one has them. Lots of clothes, for instance. Got ‘em? In they go. A laptop computer, of course — and probably a hairdryer and an iron and a vast array of toiletries. The more things one has on a trip the better the trip will be, or so the thinking seems to go.

The second way of packing, endorsed both by me *and* by Jesus, is to gather the bare minimum one thinks is necessary and then remove about half of that. As he sent them off to parts unknown, the Lord wisely advised his disciples “to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics” (Mark 6:8-9). “[O]ne’s life does not consist in the abundance of possessions” (Luke 12:15b), he points out. Neither does ease of travel.

Carrying minimal baggage on a journey frees one to see and do and experience things that simply

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CULTURES Excess Baggage

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would not be possible otherwise. Had I been loaded down with 70 pounds of stuff, I could not possibly have rented a \$2 a day motorbike in Laos recently and traveled throughout the country to revel in God's creation and Laotian culture.

Similarly, a ton of baggage would have made it unthinkable for me to go around Lake Victoria last year in African bush taxis (usually ancient fourth- or fifth-hand minibuses crammed full of people and assorted livestock), getting off and wandering around to explore whenever the Spirit moved me. "And the Spirit immediately drove [Jesus] out into the wilderness," we read in Mark's Gospel, and he "was in the wilderness for forty days" (Mark 1:12-13a).

If we think about it, our life on Earth is a journey — from conception or "viability" or the maternity room (depending on one's theological perspective) to wherever it is that we will take our final breath. The trouble is that we accumulate a whole lot of baggage along the way — stuff we stuff inside us and carry around simply because it has come our way.

The weighty baggage within all of us includes resentments and jealousies that are useless in successful living. Our baggage contains things like envy and pride, which get in the way of our dealings with others as well as with God. And it might include a relationship or two that we know to be unhealthy for us and for others. All of this slows us down in life and limits our opportunities; it keeps us from seeing and doing and experiencing things that might well be the Spirit's will for us.

On a trip, when we realize we're carrying way too much, we're free at any point to jettison what's holding us back. The same is true on our journey through life. We can, any time we choose, unpack and chuck out the excess baggage we carry around — the pointless and useless "issues" we lug with us simply because we have them. Our journey is made difficult by our "carrying heavy burdens" (Matt. 11:28), but traveling light frees us to "have life, and have it abundantly" (John 10:10).

The Rev. Steven R. Ford assists at St. James the Apostle in Tempe, Arizona.

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P.D. James, 1920-2014

By Sue Careless

Aclaimed British murder mystery writer P.D. James spilt a lot of ink and fictitious blood. And as patroness of the Prayer Book Society in England, her religious and moral sensibility permeates much of her own dark prose.

Phyllis Dorothy James, Baroness James of Holland Park (she was so honored for her public service), died of natural causes on November 27 at her home in Oxford, the city of her birth. She was 94.

“The mystery novel is a modern morality play,” she told me in an interview in 1998. “It is about the restoration of order out of disorder and about the attempts of human beings to achieve justice, even though the justice they achieve is only the terrible justice of men and not the divine justice of God.” Her 14th novel, *A Certain Justice*, particularly underscores this point.

James was brought up with Christian faith. Her par-

ents took her weekly to Evensong, where young Phyllis found the prayer book more interesting than the sermon. At her state school, each day began with a Bible reading and prayer “so that even if you didn’t come from a very religious home, you were brought into touch with religion and, to some extent, a religious education,” she said.

“We were required to learn by heart the collect for the week, those short prayers where great subtleties of meaning are expressed concisely and simply. ... I doubt whether the discipline improved our behaviour, but it certainly opened one child’s imagination to the richness and beauty of English prose” — a prose James continued to enrich.

Although a bright student, she left school at 16 because her cash-strapped father did not believe girls needed much education. She married a medical student and gave birth to the first of two daughters dur-

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CULTURES P.D. James, 1920-2014

(Continued from previous page)

ing the London blitz. In the war she served as a Red Cross nurse but her husband returned from the battlefield shell-shocked and was mostly confined to psychiatric institutions until his death in 1964. To support her family James worked for 19 years in hospital administration while her in-laws babysat her girls.

James was reticent about these hard times, saying simply in her memoir: “They are over and must be accepted, made sense of and forgiven, afforded no more than their proper place in a long life in which I have always known that happiness is a gift, not a right.”

It was not until 1962, when she was 42, that she completed her first mystery, *Cover Her Face*. It proved a great success. And thanks to her day job, three of her early novels have remarkably realistic hospital settings.

In 1964 she transferred to the forensic science and criminal law division of the Department of Home Affairs, a career that enriched the procedural accuracy of her detective fiction enormously. She managed to write no less than eight books after work, but in 1979 retired from the civil service to focus on her writing. That said, for many years she also served as a local magistrate, a governor of the BBC, and — as a baroness — sat in the House of Lords.

James had a tremendous following in crime fiction, but her dystopia, *The Children of Men*, did not achieve the sales of her mysteries despite good critical press. It is an Orwellian tale in which infertility seems to doom the aging human race.

“People were very much hoping for a new Adam Dalgliesh,” she said. “Some found it very disturbing. I didn’t set out to write a Christian fable at all. I set out to write a novel which is also a crime novel of a rather different kind, but in the end, that is what it turned out to be. I think it will last.” It was made into a critically acclaimed film in 2004, but the adaptation seemed a far cry from her book.

She described herself as “a communicant member of the Church of England, but not a very good Christian.” She explained: “Living lives in conformity to the gospel of Christ makes huge demands on us and, in all humility, very few of us can say that, in that sense, we are good Christians.”

Archbishop Robert Runcie appointed James to the Church of England’s liturgical commission, but James said: “I don’t think they wanted my opinion on anything.” James considered the Anglican Service Book that the commission produced “banal” and “not worthy of the church.”

In *Talking about Detective Fiction* (2009) James not only critiqued the notable crime writers who had preceded her such as Doyle, Chesterton, Sayers, Christie, Hammett, and Chandler, but also addressed many of the questions raised about the genre.

While it is not known if there are any unfinished manuscripts on her desk, a number of her published short stories and essays have yet to be collected into book form. She never kept a diary, except in her 77th year, which was published as the memoir, *Time to Be in Earnest* (1999). Her fans hope two of her Dalgliesh mysteries, *The Lighthouse* and *The Private Patient*, will be adapted for the screen, as might *The Skull Beneath the Skin*, one of her two Cordelia Gray mysteries.

“[Hard times] are over and must be accepted, made sense of and forgiven, afforded no more than their proper place in a long life in which I have always known that happiness is a gift, not a right.”

—P.D. James

James wrote 22 books in all during her 33-year writing career — not bad for a late starter.

P.D. James acknowledged to Peter Molloy of *Anglican Planet* that her gift for writing was God-given: “I have no doubt that creativity comes from God, the great Creator — and I do believe that profoundly — and I believe I have a responsibility to do the best I can with the talent he has given me.”

She said her religious life is “really dominated by worship and gratitude. I do, in my prayers night and morning, always thank God for bringing me through the night to a wonderful day and I pray that I can live each day with love, with gratitude, with courage, and with generosity.”

Sue Careless is a journalist who lives in Toronto.

Stepping Up to a Lost Opportunity

“I have noticed that my generation is a nostalgic one,” claims R.C. Miessler, one of the dozen essayists featured in *For Such a Time as This*, edited by Gen-X Lutheran pastor Kathryn Mary Lohre (p. 23). Lohre, who at age 34 became

as we move forward together” (p. xv). Most, but not quite all, of the essays that follow fall right into the theological void into which the editor invites us. If, like me, you are interested in a post-baby boomer Church that looks as much to the distant past as to the

to unbelievers in ways that are not logical, much like a picture speaking to a child” (p. 125). But he ends with a clumsy critique of all-male priesthood, part of a “conception of natural order [that] is outdated” (p. 129).

In all, I found four impressive essays, but even they fell short of inviting proper commitment. Paul David Brown argues somewhat convincingly for a “third way” for Protestant groups to “move beyond the denominational bickering” (pp. 53-54) and find a niche between “the twin pitfalls of narrow fundamentalism and disconnected spirituality” (p. 56).

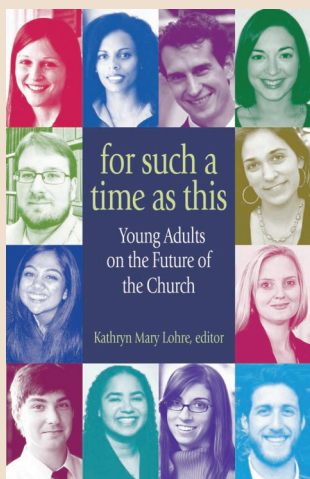
Awet Andemicael’s essay is well written, outlining the course advocated by Miroslav Volf “to engage with people of other faiths that promotes a sustainable *shalom* — a peace for all peoples — without compromising our identities as followers of Christ” (p. 59).

Erinn Staley demonstrates how people with intellectual disabilities are indispensable members of the body of Christ.

Ian S. Mevorach builds a stable biblical foundation in calling on Christians to “break the rules of polite conversation” and champion ecological responsibility (p. 82).

Jennifer Leath’s essay presents deep problems that are evident in some form throughout the collection. Leath writes from the perspective of providing pastoral care to a young, transgender parent who is known as a woman at church and a man in the street. Leath is particularly interested in the dilemma of a transgender person’s self-understanding before God. Leath seems to think that any use of the Bible is “proof texting,” hence “insufficient for the task of discerning

(Continued on next page)



For Such a Time as This

Young Adults on the Future of the Church

Edited by **Kathryn Mary Lohre**. Judson. Pp. 160. \$15.99

the president of the National Council of the Churches of Christ, reminds us of a problem familiar to most churchy people nowadays: “waning interest in institutional religion” (p. xi). What, then, are Gen-X and Millennial Christians within institutional religion to do to meet the spiritual needs of their generations?

Lohre and her colleagues express a deep hope not “for our institutions, but a hope for the church” (p. xii). Amen. With this statement I hoped that some patristic retrieval might follow — that the Church is not an institution with sacraments, but a sacrament with institutions. If young people are nostalgic, let’s give them the refreshingly authentic faith of the apostolic age.

Instead I found vague liberal boilerplate: “We offer in dialogue our hopes, dreams, and visions for the future, inviting the Holy Spirit to lead us

near future, this book disappoints.

Shantha Ready Aonso describes “a *mestizo* mind-set to God’s church” that sounds in the end like standard syncretism (p. 11). Miessler, an Orthodox convert who is “more and more content to tinker,” now finds his own church a little too stuck in its ways (p. 24); but he also shares the most valuable nugget of wisdom in the entire book. He describes the results of a survey, noting that “older Orthodox Christians were found to be more in favor of open interpretation and toleration, while younger Orthodox are more interested in maintaining traditional beliefs, believing that the Orthodox Church needs to look to the past and return to traditional beliefs and practices” (p. 16).

Zachary Ugolnik, another Orthodox Christian, starts off very strong with an aesthetic strategy for proclaiming the gospel: “Beauty speaks

BOOKS

Stepping Up to a Lost Opportunity

(Continued from previous page)

g*dly standards for sex and sexuality” (p. 102). Leith believes the only way to honor a creature of God properly is to affirm whatever a person decides.

To borrow from C.S. Lewis, such a strategy is not to say that God is love, but rather to say that love is God. This wrong ordering of love is at the heart of so much liberal Christianity, and I worry for any Christian vision of the future that cannot overturn it.

Alison Vanbuskirk Philip’s essay comes close to righting the ship, with a few bumps of liberal vagueness here and there. Philip appeals at one point to Bonhoeffer and resists “our tendency to seek an ideal community that meets all our individual desires” (p. 118). I was most heartened for this rare glimmer in which I could see the proper ordering of things: theology before anthropology or so-

ciology. God comes first, and I and my generation and world come after.

Lohre concludes the volume, reminding us that the book is an intentional “panoply of visions” (p. 136). This variety ensures an overall lack of punch, and very little sense of any solutions for big-picture ministry by and to the next generation of Christians. In the end I found myself reflecting on the book’s title.

In the familiar story of Esther, the eponymous queen is faced with a dilemma. Her exiled people are under the cruel oppression of Haman. Faithful Mordecai, Esther’s kinsman, pleads with her to weigh her options. She can use her proximity to the king and risk her life to stand up for her people, or leave it to someone else.

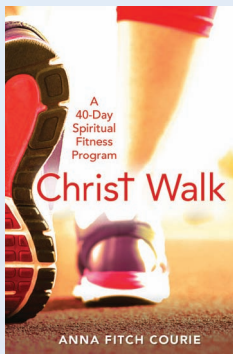
“If you keep silence at such a time as this,” Mordecai says, “relief and deliverance will rise for the Jews

from another quarter, but you and your father’s family will perish. Who knows? Perhaps you have come to royal dignity for just such a time as this” (Esther 4:14). One way or the other, God is going to be faithful to Esther’s people. She agrees that this should occur through her, thereby inspiring generations to step up in courage and help shape a future that rests in God’s hands.

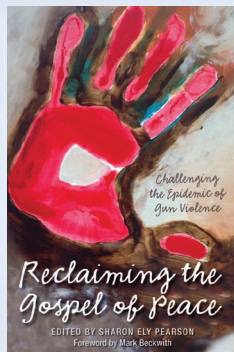
Lohre and her colleagues have stepped up, and for this they should be commended. I expect, however, that with a few notable exceptions, God’s plan for renewing his Church is only just touched upon in this book. For just such a time as this, someone else has been called.

The Rev. Andrew Petiprin is rector of St. Mary of the Angels Church in Orlando, Florida.

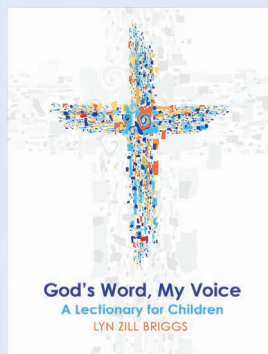
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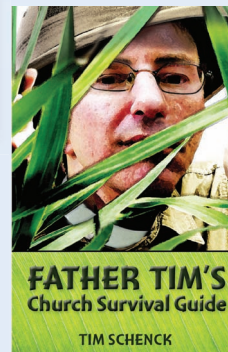
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Invitation to the Psalms

A Reader's Guide for Discovery and Engagement

By **Rolf A. Jacobson** and **Karl N. Jacobson**. Baker Academic. Pp. 192. \$19.99

Pleading, Cursing, Praising

Conversing with God through the Psalms

By **Irene Nowell**. Liturgical Press. Pp. 144. \$12.95

The Case for the Psalms

Why They Are Essential

By **N.T. Wright**. HarperOne. Pp. 208. \$22.99

Reading, Praying, and Seeing the Psalms

Review by Travis J. Bott

The Church receives the Psalter of ancient Israel as Holy Scripture, and so all Christians hold the Psalms in common as a precious inheritance of faith. But engaging these Hebrew poems faithfully proves to be a complex and multifaceted endeavor. Not only are the Psalms very diverse in content, but Christian approaches to them can be quite varied as well. Differences of context, usage, and theological perspective contribute to varying understandings. Taking up the Psalter in different ways, three recent books seek to help us read, pray with, and even see through the Psalms.

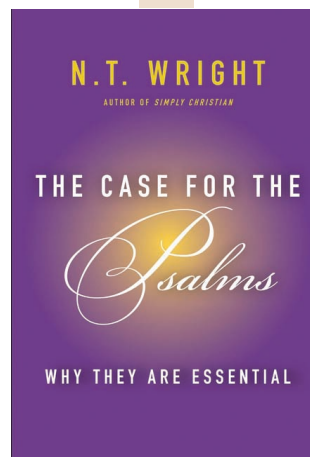
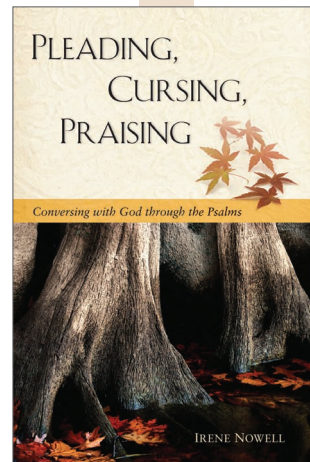
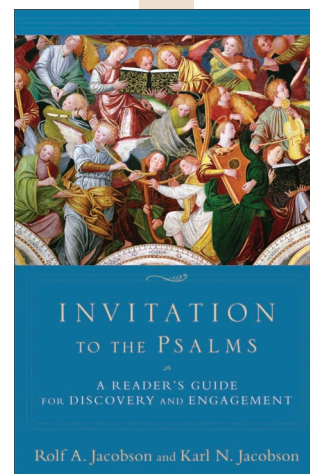
Invitation to the Psalms is by two Lutheran scholars and brothers, Karl and Rolf Jacobson, who teach at Augsburg College and Luther Seminary in the Twin Cities. As their subtitle makes clear, the Jacobsons want to teach the student of the Bible to *read* the Psalms as literature, and that means not simply analyzing the Psalms but also entering into them imaginatively. They introduce the concepts of poetic parallelism, genre, the voice and setting of the psalmist,

metaphor, and theology.

This book is characterized by its ability to make the latest biblical scholarship clear and accessible to a broad audience. In the discussion of genre, for example, the authors distinguish between form (e.g., lament psalms) and content (e.g., royal psalms) — categories that are often confused in other works. In addition, this is one of the first introductions to the Psalms to draw on the important insights of contemporary metaphor theory (though it lacks treatments of other figures such as simile and metonymy).

Finally, the authors argue for the novel but largely convincing thesis that the Psalter, in all of its diversity, is fundamentally about God's faithful love for the creation, God's people, and the individual believer. This claim counters the widespread misapprehension that the Old Testament is about a legalistic and wrathful deity. The authors frequently use apt analogies, insightful examples, and breakout boxes that explore interesting topics. All the chapters conclude with exercises for "going deeper" and a list of trustworthy

(Continued on next page)



Reading, Praying, and Seeing the Psalms

(Continued from previous page)

books for further reading. These features will prove useful in the classroom.

Leading, Cursing, Praising comes from Irene Nowell, OSB, who belongs to the Benedictine community of Mount Saint Scholastica in Kansas. The subtitle of her work and some chapter headings (e.g., “Crying Out Our Pain”) signal her interest in *praying* the Psalms with a Christian community. She pictures the Psalter as a retreat center where people tell their stories, lament, give thanks, learn to trust, and sing praise to God. There are three extended expositions of specific psalms (Pss. 1, 34, and 93-100). Most chapters end with an exercise to assist the reader in writing a personal psalm and a prayer after reading the material. The book is brief but packed with colorful and quirky anecdotes from the monastery, such as Sr. Helena kneeling before the Blessed Sacrament and eating Oreo cookies and Sr. Desideria praising God while banging people in the knees with her walker.

Unfortunately, the value of Nowell’s book is diminished by a dependence on older scholarship and several misleading claims. For example, she adopts Sigmund Mowinckel’s outdated theory (not cited) that Psalms 93-100 stem from a fall harvest festival that enacts the annual re-enthronement of God and reflects Levantine weather patterns. Biblical scholars now generally agree that Mowinckel read too much into these psalms.

In addition, Nowell adopts a peculiar interpretation of the Psalter’s introduction (Ps. 1:1): “From its first word this little book of 150 song-prayers promises to tell us how to be happy” (p. 2). However, in this context, the Hebrew word *’ashre* is best translated as “blessed” or “fortunate.” Psalm 1 describes the righteous person who resists the wicked as a tree planted beside streams of

flowing water that bears fruit and never loses its leaves. (Ironically, the book’s cover art depicts a tree losing its leaves by a pool of stagnant water.) The focus here and throughout the Psalter is not on emotional fulfillment but on a faithful moral life before God in spite of suffering and persecution. Despite its initial appeal, Nowell’s book contains a number of such infelicities.

In *The Case for the Psalms*, N.T. Wright, former Bishop of Durham and now professor of New Testament at the University of St. Andrews, combats the disuse and misuse of the Psalms in the Church today by making the case for a single thesis: the Psalms are essential for Christians because reading, praying, and singing them help us see ourselves and the world around us from God’s perspective. We *see* through the Psalms.

He takes aim at evangelical Christians who have allowed contemporary music to replace the Psalms in worship and mainline Christians who still use the Psalms in traditional liturgy but who derive their worldview from contemporary culture. According to Wright, the dominant Western worldview is an Epicureanism that sees the cosmos developing without God, leaving humans to seek personal pleasure as the highest good. By contrast, the Psalms contain what he calls a creational and covenantal monotheism. There is one God who created the world and remains in loving relationship with it, and this same God covenanted with the people of Israel and promised to dwell among them in order to establish a universal reign of peace.

Some may be disappointed that Wright does not directly address aspects of the Psalms that repulse modern readers (e.g., cursing enemies), but he chooses to focus on three fundamental areas of worldview formation: time, space, and matter. First, the Psalms present what he calls an “es-

chatological tension.” The psalmists lament various trials in the present, but because God has acted to save in the past, they are able to hold onto hope for the future. Second, the Psalms make the startling claim that the transcendent God of the universe chose to live in a house in Jerusalem, that is, the temple. Third, the Psalms assume that the matter of this world, though marred by human sin, is basically good.

Ultimately, the worldview of the Psalms provides the context in which the incarnation of God’s Son makes sense. Jesus Christ is the promised one who has come and will come again; he is the fullness of divine presence dwelling with humanity; and he is the Creator’s resounding affirmation of the good of the material world.

The final chapter of Wright’s book offers a series of reflections on his life of praying the Psalms in the Daily Office of the prayer book. One of the highlights is the time he almost died when the pedal of his bicycle snapped off on the busy High Street in Oxford. After arriving home, he opened the Psalter and read, “When I thought, ‘My foot is slipping,’ your steadfast love, O LORD, held me up” (Ps. 94:18). Perhaps we are tempted to ask what the world would be like without Wright, but he challenges us to ask what the world would be like without the Psalms.

If someone asked me for an introduction to the Psalms for college or seminary students, I would recommend the Jacobsons’ book. If someone asked me for a book about why the Psalms matter for Christians today, I would recommend Wright’s book. But if someone asked me how to pray the Psalms, I would not recommend Nowell’s book. Instead, I would hand that person the Book of Common Prayer.

Travis J. Bott is assistant professor of Old Testament and Hebrew at Nashotah House Theological Seminary.

Off-center Brackets

Scott Cowdell is an Anglican priest who identifies himself as Anglo-Catholic and who works as a theologian for the Anglican Church in Australia. In this book Cowdell attempts to stake out a theological position that breaks out of the liberal-conservative paradigm of contemporary theological debate. He begins with an analysis of the “homeless heart” of modernity and post-modernity that is based on Enlightenment epistemology, which he critiques as too narrowly rationalistic and captivated by a false god of certainty. Lesslie Newbigin, taking up the philosophy of Michael Polanyi, made very much the same critique.

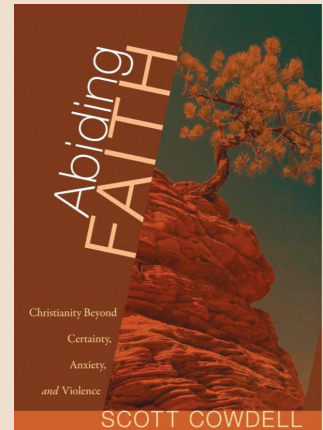
In scientific Enlightenment epistemology faith becomes an inferior form of knowing. Polanyi showed through a rigorous analysis of how scientific discovery actually works that faith is an element in all knowing and that neither science nor faith produces certainty but “proper confidence.” Cowdell supplements this critique with the work of Canadian philosopher Charles Taylor on secularism. Cowdell rejects both what he calls fundamentalist versions of the Christian faith and liberal versions that marginalize the significance of traditional doctrines because they both lust after the illusion of certainty. He believes that both are false versions of the faith that have lost touch with a more enduring and authentic tradition, which he calls “abiding faith.”

Cowdell also uses the striking theories of Rene Girard to critique both liberalism and fundamentalism. Girard believes that society is founded on sacred violence and that compet-

ing desires in a populace give rise to a cycle of retributive violence that threatens total destruction until the whole community organizes around the sacrifice of a scapegoat who becomes in retrospect a sacred victim. Girard thinks Christianity unique because the sacrifice of Christ makes visible the victim in a way that brings an end to the legitimacy of the system. Thus Christianity is different from primitive religion. Cowdell uses Girard to cast both theological modernism and fundamentalism as versions of Christianity that revert to the old sacred violence and therefore require victims. The victims of fundamentalism are women and homosexuals. It is unclear who the victims of liberal Christianity are.

This is a very dense book with numerous references to contemporary philosophy and social science. At times the numerous asides about these contemporary thinkers distract from the main argument. The book is also marred by a high-handedness of tone. Cowdell’s dismissal of what he calls homophobic fundamentalist Christians is ironic in the light of the title of the book. There are also whiffs of anti-Roman Catholic bigotry. The book reprises important analyses of secularism and critiques of Enlightenment epistemology, and makes a case for faith as a life of participation. At times the author is more of an apologist for a church party than the proponent of reform and recovery he purposes. I believe he ultimately brackets the question of truth in a way that cannot sustain a robust life of faith.

*The Rev. Leander S. Harding
Catskill, New York*



Abiding Faith

Christianity Beyond Certainty,
Anxiety, and Violence

By **Scott Cowdell**. Cascade. Pp. 242. \$27

Difficult Dialogue in Maryland

(Continued from page 7)

relating painful stories about having to give up a seat to a white person, or enduring countless stings of rejection and suspicion. The Rev. Glenna Huber, who is black, said she was angry and tired of having to fight this issue year after year.

Still, others were impressed that the diocese took on the issue.

“I’m so happy that we’re having this conversation today,” said Reba Bullock, president of the Maryland chapter of the Union of Black Episcopalians. “I personally feel that the Church has a moral obligation to change the hearts of people.”

The Rev. Adrien Dawson said the Church was being “called out” to model what it means to be a diverse community. She also said Sutton and other leaders had not taken the lead

in responding to the grand juries’ decisions. Sutton said he wanted to have the conversation before making a formal statement.

Bishop Wolfgang D. Herz-Lane of the Evangelical Lutheran Church in America said America needs to have an intentional conversation about race. Herz-Lane, who was raised in Germany, said his country dealt with the legacy of Adolf Hitler and Nazism only after having such conversations. The same was true in South Africa, he said, where the Truth and Reconciliation Commission helped that country confront its history of apartheid. Lacking such a similar conversation, America would never get to the heart of its struggle with racism, Herz-Lane said.

Sutton said an “unholy alliance” of race, class, and violence compounds

the country’s problems. He described one study in which blacks and whites misidentified a black man as being armed in a photo of a confrontation with a white man. In fact, it was the white man who was armed with a knife. The black man was unarmed.

“Racism is a disease and we are all infected, all of us to some extent,” said Sutton, who encouraged those attending to continue the conversation. “You don’t have to have a black person present to have a conversation about race.”

M. Dion Thompson

Rethink Marriage for 2 CEUs

Bishops, General Convention deputies, and anyone who wants to study the work of the Episcopal Church’s Task Force on the Study of Marriage may earn two continuing education units through the online course “Dearly Beloved: Rethinking Marriage.”

The course is offered through the Church Divinity School of the Pacific’s Center for Anglican Learning and Leadership. CALL offers online courses, on-campus courses, and continuing education certificates throughout the year. “Dearly Beloved” is part of CALL 2015’s seven-course winter term.

“Dearly Beloved” will meet for a seven-week period from January 26 to March 16. The instructor is the Rev. Brian C. Taylor, a veteran rector in the Diocese of the Rio Grande and chairman of the task force.

A course description says, in part: “Our primary text will be the documents prepared by the Task Force on the Study of Marriage for the Episcopal Church’s 2015 General Convention. Essays include historical overviews of marriage and marriage canons, biblical and theological perspectives, and data on changing trends. A secondary text is *Reinventing Marriage: What Marriage Has Been and Is and Might Be*, by Christopher L. Webber.”

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Pledge: No Slavery by the Year 2020

Archbishop Justin Welby joined Pope Francis and other world Christian, Muslim, Hindu, Buddhist, and Jewish leaders in Rome on December 2 to sign a declaration to end modern slavery.

The Global Freedom Network — which launched with backing from Archbishop Justin and Pope Francis in March 2014 — unites faith leaders in a commitment to eradicate modern slavery by 2020.

The Joint Declaration of Religious Leaders against Modern Slavery underlines that modern slavery — in terms of human trafficking, forced labor and prostitution, organ trafficking, and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity — is a crime against humanity, and must be recognized as such by everyone and by all nations.

The faith leaders affirmed their common commitment to inspiring spiritual and practical action by all faiths and people of goodwill everywhere to eradicate modern slavery.

“The evils we seek to combat will not yield without struggle,” Archbishop Welby said on the day of signing the declaration. “The complex global environment is why we need the strongest possible collaboration between national governments everywhere, with the business sector, police forces, civil society, faith communities, and all those who long to see all humanity live in freedom.”

Archbishop David Moxon of the Anglican Centre in Rome worked for nearly a year with Anglican and Vatican leaders to bring about the agreement.

“It was profoundly moving to see the [world’s] major faiths represented, and utterly united in this struggle against human trafficking and modern slavery,” the archbishop

(Continued on next page)



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The 2015 conference will feature returning speaker The Rev'd. Dr. Keith Ward. Professor Ward is a British cleric, philosopher, theologian, scholar, and author of over 20 books. Comparative theology and the interplay between science and faith are two of his main topics of interest.

Other speakers to be announced.

Registration Deposit: \$300 (non refundable)

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Pledge

(Continued from previous page)

wrote on his Anglican Centre weblog. “Each faith leader was so respectful of the others, and sensitive to the heritage and values that the other brought to the table. This was all hosted by Pope Francis, whose welcome and hospitality at the Vatican was deeply appreciated.”

Bishop Johnston Declines PB Idea

The Rt. Rev. Shannon S. Johnston, Bishop of Virginia, became the first bishop to decline consideration as the Episcopal Church’s 27th presiding bishop.

“While it is true that some of my colleagues in the House of Bishops encouraged me to allow my name to go forward in the search process, and my name was submitted to the Committee, I am very clear and comfortable in my decision not to participate in this discernment,” he wrote on December 10.

“In the end, the answer was clear; I am convinced that I was called and ordained to be Bishop of Virginia, and I intend to fulfill this great trust, privilege, and responsibility for many years to come.”

Bishop Wiedrich Dies at 83

The Rt. Rev. William Wiedrich, Bishop Suffragan of Chicago from 1991 to 1997, died on November 26 in Muskegon, Michigan.

He was 83 and had suffered from Alzheimer’s disease for some time, according to an announcement by the Rt. Rev. Jeffrey Lee, Bishop of Chicago.

A native of Stambaugh, Michigan, Wiedrich was a graduate of the Uni-



Photos courtesy of Church of the Incarnation



Beginning Well

The Rev. Robert H. Johnston III, an assisting priest at Church of the Incarnation, celebrated a “Marathon Mass” early December 14 for participants in the MetroPCS Dallas Marathon. The service began at 6:45 a.m. at the Thanks-Giving Square Chapel. Like other races throughout the United States, the Dallas event offers a full course of 26.2 miles, a half-marathon, and a full marathon for five-member teams.

versity of Michigan and Bexley Hall Seminary. He was ordained deacon in 1956 and priest in 1957. Wiedrich spent the first 25 years of his ministry in Northern Michigan and Wis-

consin. He was elected bishop suffragan in October 1990, at age 59.

He is survived by his wife, Tress, and their sons, Tom and Bill.

Four Nominees in Central Gulf Coast

The Episcopal Diocese of the Central Gulf Coast’s standing committee has announced its slate of nominees as the diocese seeks its fourth bishop.

The Rt. Rev. Philip M. Duncan II has served as the diocese’s third bishop since 2001. He announced in July 2013 that he planned to retire.

The four nominees are:

- The Rev. James Russell Kendrick, rector of St. Stephen’s Church, Bir-

ingham, Alabama

- The Very Rev. Edward Francis O’Connor, dean of St. Andrew’s Cathedral, Jackson, Mississippi

- The Rev. Canon E. Daniel Smith, canon to the ordinary, Diocese of Missouri

- The Rev. William C. Treadwell III, rector, St. Paul’s Church, Waco, Texas

The diocesan convention will elect when it meets in February.

Bishop Bruno Requests Coadjutor

The Rt. Rev. J. Jon Bruno, Bishop of Los Angeles since 2002, has asked the diocese's standing committee to call for the election of his eventual successor. Bruno announced the request during his annual address to the diocese's convention, which is celebrating 150 years of parish ministry in southern California.

Under the schedule the bishop has suggested, convention will elect his successor in December 2016 and Bruno will retire in 2018.

"This timeframe provides for an in-depth process, and for one program year in which the Bishop Coadjutor and I will work together before I retire in late 2018 having reached age 72, retirement age for clergy church-wide," Bruno wrote in a letter received by clergy and delegates and distributed through the diocese's website.

Central Pennsylvania Nominates 3

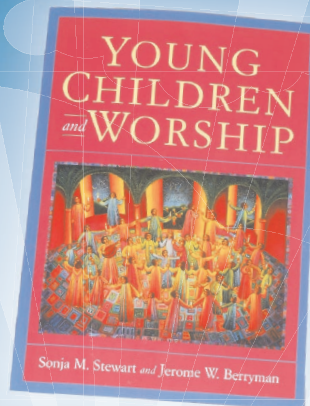
The Diocese of Central Pennsylvania's standing committee has announced a slate of three nominees as the diocese seeks its 11th bishop. The new bishop will succeed the Rt. Rev. Nathan Baxter, who retired in May. The Rt. Rev. Robert Geper is serving an 18-month term as provisional bishop.

The nominees are:

- The Rev. Canon David A. Pfaff, former canon to the ordinary, Diocese of Milwaukee
- The Rev. Canon Audrey Cady Scanlan, canon for mission collaboration and congregational life, Diocese of Connecticut
- The Rev. Douglas Everett Sparks, rector, St. Luke's Church, Rochester, Minnesota

The diocese will elect on March 14.

Handcrafted materials
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RATIONING and Parish Life

Edited by Richard J. Mammanna, Jr.

A letter to the editor, an editorial, and two news articles from early 1942 describe the effects of wartime rationing on parish life in the Episcopal Church. Passenger-car manufacturing ended in February 1942, and production did not resume until the end of World War II. Tire rationing began on December 31, 1941. Rationing of both automobiles and tires ended on October 30, 1945. The Rev. Francis C. Lightbourn (1908-91) served as literary editor of TLC in the 1960s.

LETTERS TO THE EDITOR

January 21, 1942, p. 2

I have two small missions in two small Southern towns, 35 miles apart, where I have been trying slowly to teach the Catholic Faith. In A, where I live, the congregation are mostly elderly people who object to anything other than a late morning service. In B my congregation are college faculty and students, accustomed to an 8:30 said Eucharist every Sunday as the only service.

Tires are being rationed, and I do not know how long mine are going to last. Nor have the clergy yet been placed on the preferred list, along with doctors and others. My present service schedule cannot be maintained without use of my car, as neither bus nor train runs at the right time. If I alternate, my people will be sure to get the Sundays mixed. A 5:45 or 6 a.m. celebration at A would be all right with me, and I could make bus connections for the 8:30 parish Eucharist at B. But who except my wife would come at that hour?

I have considered the matter from every possible angle, lining up on paper every conceivable arrangement, with advantages and disadvantages of each. The inescapable conclusion is that a 10 o'clock Eucharist at A and a 4 o'clock Eucharist at B *alone will enable a majority of both congregations to take part in Eucharistic worship every Sunday.* As a Catholic, I naturally hesitate about afternoon

Communions. But surely it is better to have the Blessed Sacrament at any time than not at all. And why should people be deprived of the Lord's own service which they have learned to render well and to sing (though with no choir and a congregation of seldom more than 10), and be given a man-made form of worship never intended as steady diet for general use?

... I shall be most grateful for comments and suggestions, pro and con, communicated either through these columns or to me personally; for I know that I am not the only priest who will sooner or later be faced with the same problem.

*(The Rev.) F.C. Lightbourn.
Mt. Sterling, [Kentucky]*

EDITORIAL

Tires and the Clergy

January 21, 1942, p. 11

The Church and its clergy are entirely willing to undergo, with the general population, any reasonable restrictions and sacrifices that may be necessary for the winning of the war. But the Church must also carry on its work, and has a right to expect the ready coöperation of a government that is waging a war in the name of Christian principles.

The strict rationing of new tires, forbidding entirely their purchase for ordinary uses, is a case in point. The priority accorded to physicians who

This chart shows a schedule for food rationing during World War II. Image from *The British People at War* (Odhams Press Ltd., published in the 1940s).

Image licensed under Creative Commons

DATE	BACON & HAM	SUGAR	BUTTER	COOKING FATS	MEAT	TEA	CHEESE	PRESERVES	POINTS RATINGS
1940 JAN. 8	4 oz.	12 oz.	4 oz.					(MONTH)	(MONTH)
1940 JULY 22	4 oz.	8 oz.	6 oz.	2 oz.	1'10	2 oz.			
1941 MAY 5	4 oz.	8 oz.	6 oz.	2 oz.	1'1/2	2 oz.	1 oz.	8 oz.	
1941 DEC. 1	4 oz.	12 oz.	7 oz.	3 oz.	1'2	2 oz.	3 oz.	1 LB.	16 POINTS
1942 FEB. 23	4 oz.	8 oz.	6 oz.	2 oz.	1'2	2 oz.	3 oz.	1 LB.	20 POINTS
MILK AND EGGS : (PROPORTION ONLY, EXACT QUANTITIES VARYING) ASSUMED ADULT ENTITLEMENT →					3 PINTS OF MILK A WEEK		3 EGGS A MONTH		
SPECIAL SUPPLIES : MILK —		INFANTS : 14 PINTS		CHILDREN : 3 1/2 TO 7 PINTS		INVALIDS : UP TO 14 PINTS		18 EGGS A MONTH FOR CHILDREN AND EXPECTANT MOTHERS	
EXPECTANT MOTHERS : 7 PINTS									
OTHER EXTRAS FOR CHILDREN :				ORANGES		FRUIT JUICE CHILDREN UP TO TWO YEARS		COD LIVER OIL CHILDREN UP TO SIX YEARS	

use their cars principally for the exercise of their profession is a wise provision. The same priority should be given to clergymen, when they use their cars primarily for the exercise of their profession. Surely the ministry to souls is at least as important as the ministry to bodies, as the government itself proclaims when it asks the people to place their faith in the things of the spirit above their personal safety.

A letter in our correspondence columns this week indicates how the ministry of one priest is curtailed by inability to buy new tires. The government will probably not be interested in the technicalities of fasting Communion, or the question of afternoon celebrations, and the Bishop is the proper person to rule on this phase of the Church's discipline. But it is clear that, if the tire restrictions are not relaxed or priority given to clergymen who must use their cars to reach distant missions or isolated families, the work of the Church will be greatly hindered, particularly in the "great open spaces" of the West.

We respectfully call this situation to the attention of the proper authorities in Washington, and ask that the clergy be given proper priority for the purchases of new tires in cases where it is necessary to the exercise of their ministry in service to the people committed to their charge.

NEWS

Clergy Allowed Priority on Tire Purchases January 28, 1942, p. 10

Clergymen will be allowed priority on the purchase of new tires on the same basis as doctors, according to a new ruling announced January 17 by Leon Henderson, price administrator. Apologizing to the nation's clergy for their omission from the original order, Mr. Henderson stated that clergymen of all denominations who use their cars in carrying out their religious duties would be permitted to buy new tires.

"As amended," said Mr. Henderson, "the tire order

will place the needs of clergy on a par with those of doctors, nurses, and other occupations or professions whose services are essential to public health and safety."

In order to be eligible for the purchase of new tires, clergymen must certify to their local tire rationing boards that they actually need their cars for the effective carrying out of their ministerial duties.

"Practicing" Clergymen to Get Priorities on Autos March 11, 1942, p. 5

Under revised rationing regulations issued by Price Administrator Leon Henderson, "practicing" clergymen will be permitted to purchase new automobiles as well as new tires and tubes.

The auto rationing order, scheduled to go into effect on March 2d, states that "regular practicing ministers of a religious faith" are eligible to receive automobiles on the same basis as professional men.

Regulations governing the rationing of tires to clergymen follow a policy laid down several weeks ago by the office of the Price Administrator.

According to rationing officials, it must not be assumed that all clergymen asking for new tires are to be permitted to have them. Clergymen, they point out, are subject to the same requirements now being applied to physicians, in that they must show, among other things, that they absolutely require new tires for the performance of their duties, and that their old tires are no longer safe.

Richard J. Mammanna, Jr., is TLC's archivist.

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Riches

Herod hides in the hearts not only of those who openly plot harm against Christ but of those who bear the name Christian. “Bring me word that I too may pay him homage” (Matt. 2:8). This more hidden and secret violence is often vested in the language of deep interest and debate. Earnest God-talk and churchly worry is a dangerous thing. “Do not they know what they are discussing? How can they make it an open question what the country is like, which they enter when they pray?” (Austin Farrer, *Lord I Believe*, p. 9). There is, of course, an inner family humor, a joyful self-criticism of the landscape and characters of Christian faith. We should laugh often, and thankfully we do. There is also a genuine sorrow in knowing parts of the Christian present and past, in others and in ourselves. All this may be admitted within the embrace of love, bonds of affection toward Christ and his holy Church. How do we know that our homage is true? Look for these signs: overwhelming joy, the bended knee, and, most significantly, open treasure chests spilling all praise (Matt. 2:11).

The story of the holy child is an event of incredible joy, in precisely this way the prophet preached long ago: “Sing aloud with gladness, raise shouts, proclaim and give praise” (Jer. 31:7). “They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the Lord, over the grain, the wine, and the oil, and over the young of the flock and the herd; their life shall become like a watered garden, and they shall never languish again. Then shall the young women rejoice in the dance, and the young men and old shall be merry” (31:12-13). The epicenter of this migration is Christ our Lord. In him these blessings flow. He is the grain, the wine, the oil, flocks and herds, the dance, and all merry-making. He is the radiance of full joy, for he is himself all fullness, grace

upon grace (John 1:16). This can be known only in Christ the Beloved.

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as children” (Eph. 1:3-5). God has acted in Christ “according to his good pleasure, to the praise of his glorious grace that he has freely bestowed in the Beloved” (Eph. 1:5-6). All these things must be treasured in the heart: good pleasure, glorious grace, freely bestowed. We are in Christ and the treasure of his fullness we own, but never deserve.

“As long as the all wise God was holding and keeping his counsel in secret, it seemed he neglected us and didn’t care. After he revealed his Beloved Son and showed what he has prepared from the beginning, and at the same time showed all this to us, to enjoy and see and understand his blessings — who would have expected this?” (*Ex Epistula ad Diognetum*, Cap. 8,5–9,5) The riches of our inheritance in Christ are deep and lavish, joyful and inexhaustible. It is here, in the treasure of Christ, that we live and move and have our being. With the eyes of our heart enlightened, we know the hope to which we are called, the riches of the saints, the immeasurable greatness of his power.

At this mystery, we bend the knee, and open the treasures that he himself gave us.

Look It Up

Read Luke 2:19. These things.

Think About It

Being and blessing.

Creation

The voice of the Lord is upon the waters" (Ps. 29:3). Before the voice there was the wind, wordless power trembling over a void of formless night, blackness, a watery deep. Before the wind and water and the murky earth, before even heaven and earth, there was pure essential silence and absolute nothingness. And yet, though there was no thing, there was all fullness, for there was God. God sits enthroned in perfection, the font of all love, all love begotten, all love shared. God need not seek perfection externally. Enthroned, God sits. The corners of the divine mouth lifted slightly, God is content. Why did God create?

Consider one answer: "He who created it created everything for love, and by the same love is it preserved, and always will be without end" (Julian of Norwich, *Showings*, longer text, chap. 8). Consider this too: "The love of God is pouring and creating goodness in all things So Dionysius says, "This ought to be said in truth, that God himself is the cause of all things through the abundance of his loving goodness, and that by provident action he goes outside himself to every existing thing" (St. Thomas Aquinas, *Summa Theologiae* I 20, 1; my trans.). Love is the beginning, the still point before Genesis 1:1; and yet love is the going forth that causes heaven and earth and water to be.

An infinitesimal moment after creating, "the Lord sits enthroned above the waters" (Ps. 29:10). God looks down upon heaven and earth and a swirling sea. God's Spirit has a powerful voice that breaks, splits, and shakes the formless void (Ps. 29:5-8; Gen. 1:1). God moves over the face of the waters and speaks in love: "Let there be light." Thus, order, distinction, intelligibility, and purpose grounded in love come to be. Creation is and is preserved by Love.

Yet we fear to believe it. "Love bade me welcome; yet my soul drew back,

guilty of dust and sin" (George Herbert). Not the soul only, but the body too, and nature herself show signs of a deep-down weariness. Would Love itself love a second time, love what is guilty and weak and frail? God moves over the face of the waters, calls his prophet to the river's edge. And the prophet chants hymns of hope and washes with waters of life. He makes disciples in the thousands. The prophet's name is John, and though he is clear in pointing to the One who is to come, his overwhelming power and presence sounded in arid voice and displayed in dress of camel's hair and a leather belt fix the hearts of so many. Thus they stay when they should go. Having the baptism of John, they have not yet heard of the Holy Spirit. St. Paul finds these people in the interior region of Ephesus (Acts 19:1).

Paul teaches: "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus" (Acts 19:4). Hands held out, Paul invokes the Spirit, and the people speak in new tongues and prophesy and become a new apostolic band of about a dozen (Acts 19:7). A church is thus constituted, a new community over which the Spirit moves, a new humanity, a new cloth, new wine, a new name and a new song, a new commandment ("Love one another as I have loved you"), and a new creation ("Behold, I make all things new").

God said, "Let there be light," and suddenly the true Light that enlightens everyone illumined a new world.

Look It Up

Read Mark 1:11. The torn heaven speaks to you.

Think About It

Pouring out and creating.

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Appointments

The Rev. **Rosa Brown** is priest-in-charge of St. Paul's Church, 451 Van Houten St., Paterson, NJ 07501.

The Rev. **Ben Dehart** is associate for pastoral care and new members ministries at the Parish of Calvary-St. George's, 61 Gramercy Park North 2nd Floor, New York, NY 10010.

The Rev. **Anthony C. Dinoto** is rector of St. John's, 400 Main St., Niantic, CT 06357.

Louis Fuentes is canon for mission finance and operations in the Diocese of Connecticut, 290 Pratt St., Meriden, CT 06450.

The Rev. **Christine McCloud** is pastoral assistant at Trinity & St. Phillip's Cathedral, 24 Rector St., Newark, NJ 07102-4512.

The Rev. **Joel Allen Prather** is rector of Christ Church, PO Box 528, Delavan, WI 53115-0528.

The Rev. **Andrew Thayer** is rector of Church of the Ascension, 315 Clanton Avenue, Montgomery, AL 36104.

The Rev. **Nancy Threadgill** is priest-in-charge of St. Mark's, 335 Locust St., Johnstown, PA 15901.

Ordinations

Priesthood

Connecticut — Patrick Bush.

Dallas — Paul A. Nesta, curate, St. Luke's, 427 West Woodard Street, Denison, TX 75020.

Milwaukee — Jana Troutman-Miller.

Deacons

West Texas — Casey Berkhouse.

Receptions

Connecticut — Robert Bergner, as a priest.

Retirements

The Rev. **Frank Sterling**, as deacon at St. Augustine's, Oakland, CA.

The Rev. **Alan Sutherland**, as rector of St. Michael's, Norman, OK.

Deaths

The Rev. **Harry Adams Kirkham, Jr.**, a veteran of World War II, died November 16. He was 88.

A native of Minneapolis, he was a graduate of Macalester College and Virginia Theological Seminary. He was ordained deacon in 1961 and priest in 1962. He was a master plumber, a member of Recovered

Alcoholic Clergy Association and an alcoholism counselor.

He is survived by Alice Rowley Kirkham, his wife of 53 years; sons James and Thomas; a daughter, Jean; six grandchildren; and two great-grandchildren.

The Rev. **Joan LaLiberte** died in a collision November 12 in Nevada. She was 76. LaLiberte was a passenger in a van taking elderly passengers to medical appointments. She was the only person who died in the accident, but others were injured.

LaLiberte, 76, was priest-in-charge of St. Mark's Church in Tonopah, Nevada. She was a former Peace Corps volunteer, active in Mensa, and a newspaper reporter and photographer for the *Idaho State Journal*.

Born at the U.S. Army's Fort Sam Houston in San Antonio, Texas, she was a graduate of Portland State University and Church Divinity School of the Pacific.

"These past few years, Mother Joan served St. Mark's faithfully and generously without compensation, sometimes paying church bills out of her own small retirement income," said an obituary published by the church.

As a Peace Corps volunteer she worked on community development and nutrition projects in Peru in 1962-63. Her former husband, Peter Maupin, also worked at the newspaper. He later became an Episcopal priest, and preceded her in death.

She also taught classical guitar and entered long-distance rallies with a TR-3 sports car.

The Rev. **Richard Tippin Lambert**, a U.S. Army Air Corps veteran of World War II, died November 6. He was 91. During the war Lambert served as a B29 tail gunner, flying 35 missions from Saipan to Japan.

A native of Syracuse, New York, he was a graduate of Williams College and Virginia Theological Seminary. He was ordained deacon in 1950 and priest in 1951.

Lambert was a missionary in Alaska from 1953 to 1969, first at St. Stephens, Fort Yukon and St. Matthew's, Fairbanks. In the Diocese of Southwest Florida, he served as rector of Trinity by the Cove, Naples, 1959-80.

While in Alaska he traveled by a single engine plane, to different villages to preach to Athabascan Indians. As a bush pilot he would often fly in white-out conditions and navigate by lights from boats on the Yukon River. He told harrowing tales

of six years spent in the Alaskan territory raising two young boys and having a daughter born when the outdoor temperature was 58 degrees below zero.

In Florida he was known especially for his visits to patients at Naples Memorial Hospital and for his regular visits with the elderly and homebound. While rector at Trinity Church he helped acquire land for five churches of the Diocese of Southwest Florida.

Fr. Lambert is survived by sons Richard and Chris; daughters Susan Yates (Ron) of Greensboro, Deborah Lambert Major, and Mary Lambert Belechak; 10 grandchildren; Kopen; and four great-grandchildren.

The Rev. Deacon **John T. LeSueur II**, who served for 22 years in the U.S. Air Force, died November 10 in New Hampshire, where he served at Faith Church, Merrimack. He was 66.

A native of New Orleans, he was a graduate of Louisiana State University and the University of Southern California, and studied at St. Stephen University while preparing for the diaconate. He was ordained in 2002. As a deacon LeSueur was instrumental in setting up a ministry at the New Hampshire State Prison for Men.

He was a pilot and had earned a commercial pilot's license. In his youth he was the captain of a charter boat service on the Gulf of Mexico.

He is survived by his wife, the Rev. Susan LeSueur, a priest of the Diocese of New Hampshire; two sons, George and Steve; and a sister, Peggy Wampold.

The Rev. **Alexander E. Seabrook**, a veteran of the U.S. Army Air Force, died November 22. He was 88.

A native of Vienna, Austria, he was a graduate of Ohio State University, Episcopal Divinity School, and the University of Pittsburgh. He was ordained deacon and priest in 1954.

He is survived by his wife, Cecilia Gaynes Seabrook; two daughters, Johanna Reyers and Kathryn Seabrook; stepchildren Anthony, Andrea, and Robert Dearth; and three grandchildren.

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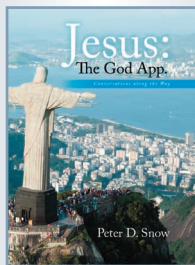
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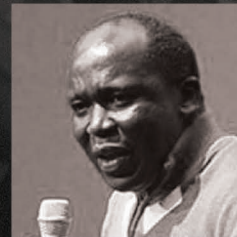
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