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and the glory  
of the Lord has  
dawned upon you.

— Isaiah 60:1

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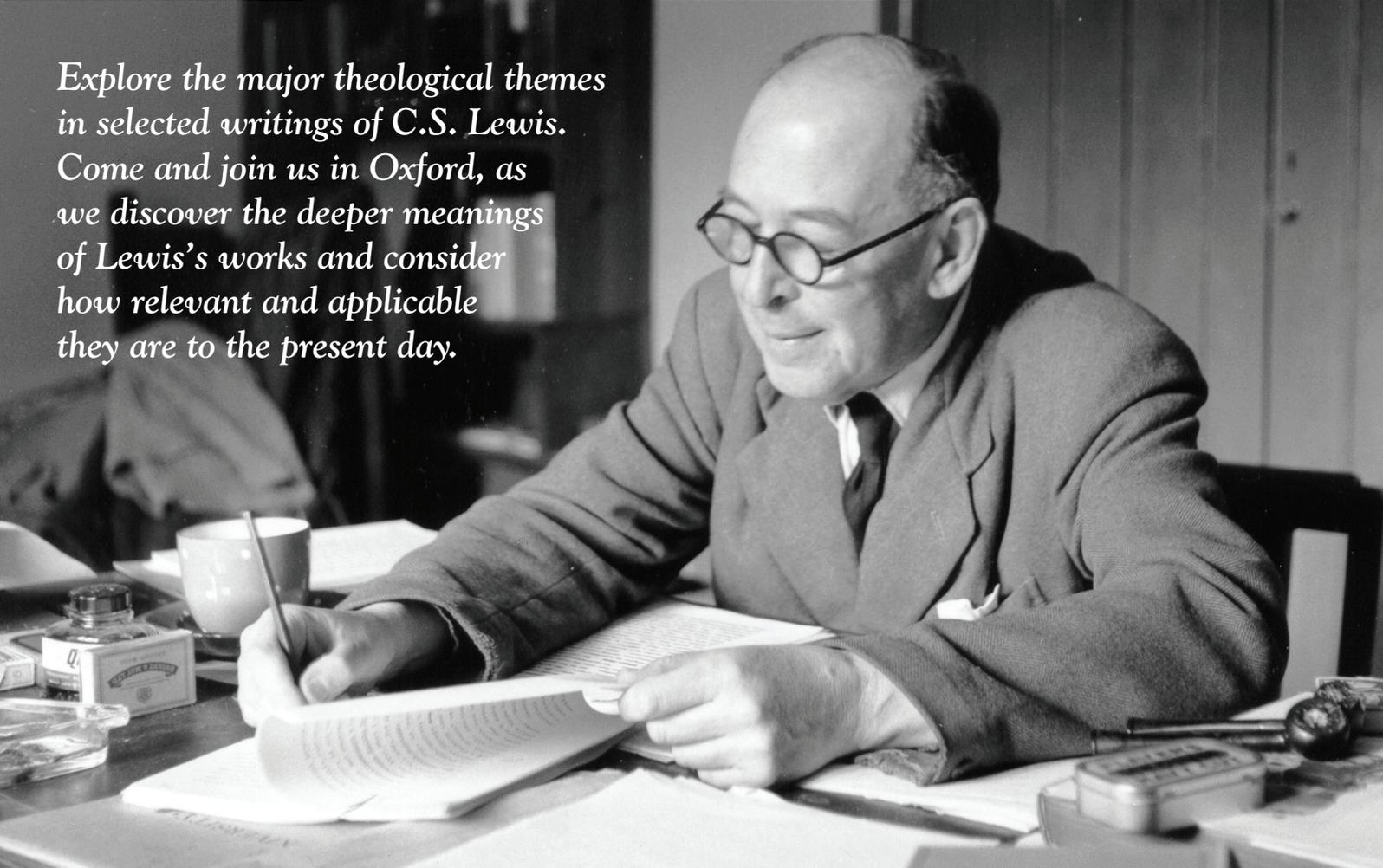


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## ON THE COVER

### Epiphany, January 6

All of Scripture is saturated in light, beginning with God's speaking it into existence, seeing its goodness, and separating it from the darkness (Gen. 1:3-4). Epiphany marks this gift as a season of the Church, illumined by the fact of God's Incarnation. *Nations will stream to your light, and kings to the brightness of your dawning* (Isa. 60:3; Third Song of Isaiah, Canticule 11 for Morning Prayer).



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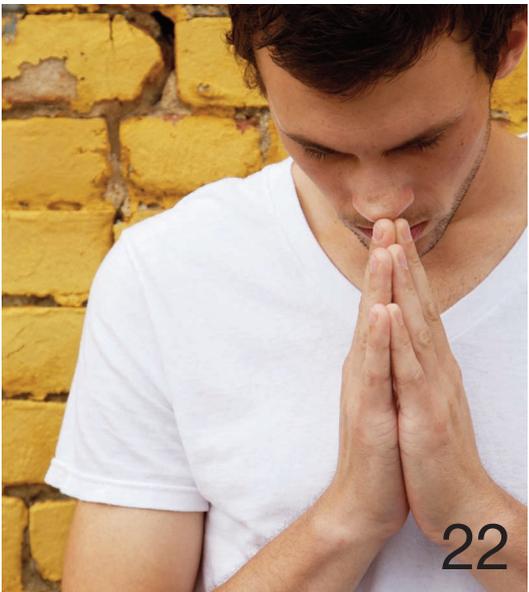
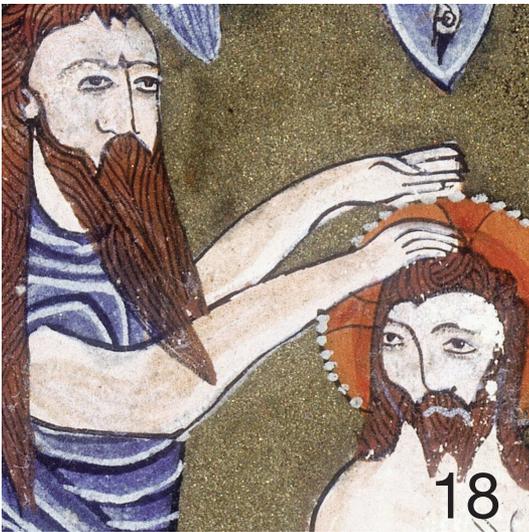
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# Floridians Help Homeless Students

The men of Church of the Redeemer in Sarasota, Florida, hoped for something more to do than a monthly pancake breakfast. A mother hoped to work with area churches to serve more of the area's homeless. Hundreds of parents hoped to provide the essentials for their children as they returned to school.

From these hopes emerged Church of the Redeemer's Day of Hope, a day-long effort to help homeless students start school on an even playing field with their peers.

The third annual Day of Hope took place at the beginning of this school year, when 179 homeless children received new school supplies, haircuts, clothes, medical check-ups, dental exams, and back-to-school photos. More than 180 church and community volunteers made it happen.

"I've been involved in ministry 25 years, and I've never seen a project with more volunteer enthusiasm and commitment," said Jay Crouse, men's ministry leader at Church of the Redeemer. "It captures everyone's imagination."

In October Sarasota recognized the Church of the Redeemer for hosting the event, commending the church for its service to the area's homeless and at-risk children.

The Day of Hope vision originated in 2009 at the neighboring South Shore Community Church, where member Pam Hawn was searching for another way to serve her community's homeless. At the same time, she and her husband were beginning to fall prey to the economic downturn. For the first time, she felt anxious about being able to send her children off to school with all the supplies they needed. As Hawn sat in a small-group Bible study one night that summer, she had an epiphany.

Hawn thought: *If you're anxious, how must the moms and dads you serve every week be feeling?*

The answer launched Hawn into action. With the first day of school just seven weeks away, Hawn was driven to launch a project to help the area's homeless children, however insurmountable a task it seemed. The short timeframe prompted an all-hands-on-deck effort to realize Hawn's vision.

Hawn expected 200 children to attend, with a goal of raising \$100 per child. Thanks to community support, the church exceeded the \$20,000 fundraising goal, securing \$27,000 in the month leading up to the first day of school. Volunteers gave their time as well, as 200 people helped with the day's activities.

A successful first year at South Shore Community Church inspired Hawn to invite more churches to join the venture. "I think every church has a heart for the homeless," she said. "They just don't know how to connect with them."

After the success of the first year's effort, Hawn wrote a how-to booklet for other churches to follow.

Meanwhile, at Church of the Redeemer, Crouse was looking for a community outreach event for the men's ministry to adopt when he heard about the Day of Hope from a friend at South Shore Community Church.

The vision behind the event aligned with Church of the Redeemer's already active 30-year-old outreach ministry, and Crouse brought it to the Very Rev. Fred Robinson and the men's ministry leadership team. Crouse and a team of volunteers began preparations to host a Day of Hope on its downtown Sarasota campus. First, the team shadowed South Shore Community Church's second Day of Hope event, noting all components of the day, including ordering supplies, coordinating meals, stuffing backpacks and even cleaning up afterward.



Episcopal Diocese of Southwest Florida photo

A student tries on the uniform of firefighter/EMT Jeremy Wilhelm of Station 1 in Sarasota County.

Church of the Redeemer's Day of Hope team soon realized the enormity of the event. "It's a massive undertaking," Crouse said.

Every child receives two free meals (and often food to take home), backpacks full of school supplies, and a \$50 gift card to buy new clothing. Volunteer services of local doctors and dentists provide each child with a medical and dental exam. A dozen stylists stand post to provide each child with a free haircut.

Day of Hope also attracts local officials. Fire, EMS, police, sheriff's department, and Coast Guard representatives attend the event. The photo area, where children and their families can document the new school year with back-to-school and family portraits, tends to be the most unexpected provision, Crouse said. Snow cones, popcorn, crafts, and inflatable bouncy houses add to the day's festivity.

After receiving coaching from the South Shore Community Church Day of Hope team, recruiting 180 volunteers from within and outside of the parish, and converting its space to accommodate all of the day's activities, Church of the Redeemer launched a successful first Day of Hope in 2011.

The church served 84 children in its first year, 85 in its second, and saw those numbers more than double this

year after it added a shuttle bus service. This year, the team also initiated an ambassador program, matching one volunteer per family to ensure each visitor received personal attention throughout the day. It's the dedication of volunteers that allows an operation of this size to work.

"I'm so impressed year after year at how professional the volunteers are," Crouse said. "They are hard-working, cheerful, and joy-filled. They have a desire to be so welcoming and show radical hospitality. It's just such a genuine heartfelt appreciation to be able to serve in this way."

Students and their families are appreciative as well.

"For the kids, it's a huge day for them," Crouse said. "They are so appreciative that we're preparing them for the first day of school. They are really showered upon and blessed."

When Hawn considers what it means to even the playing field among students in her community, she thinks of her son on his first day of school.

"When he was five years old, he had

a new outfit on and new shoes. He looked like he could bust through the door and take on the world," she said.

That's the vision for Day of Hope, recognizing the undeniable relationship between self-esteem and classroom performance.

"With more confidence, they will want to attend school more, to do better, and get better grades," she said.

Hawn saw that concept play out with a first-year Day of Hope visitor named Christopher. Then a middle school student, Christopher was far from excited about attending the event. "He clearly was angry about coming," she said.

But Hawn felt drawn to Christopher and decided to accompany him and his mom throughout the day's activities. From the outset, Hawn could tell that Christopher and his mother suffered from obesity and low self-esteem, but Hawn watched a change in Christopher after his time there.

When Christopher left two hours later, "he was standing tall and his eyes were brightened," she said.

Hawn saw Christopher again at the church's Thanksgiving outreach event, but soon afterward heard that he and his mom had gone missing while fleeing an abuser.

The next time she saw Christopher, Hawn saw a transformation.

While managing Day of Hope a few years later, Hawn heard Christopher calling to her, "Mrs. Pam!" He had good news to share.

Christopher explained that a YMCA branch had heard his story, adopted him, and gave him a personal trainer. His whole life was different now, he said.

"I was just so surprised how effusive he was about all the good things happening in his life but didn't share any of the bad stuff that had happened," Hawn said.

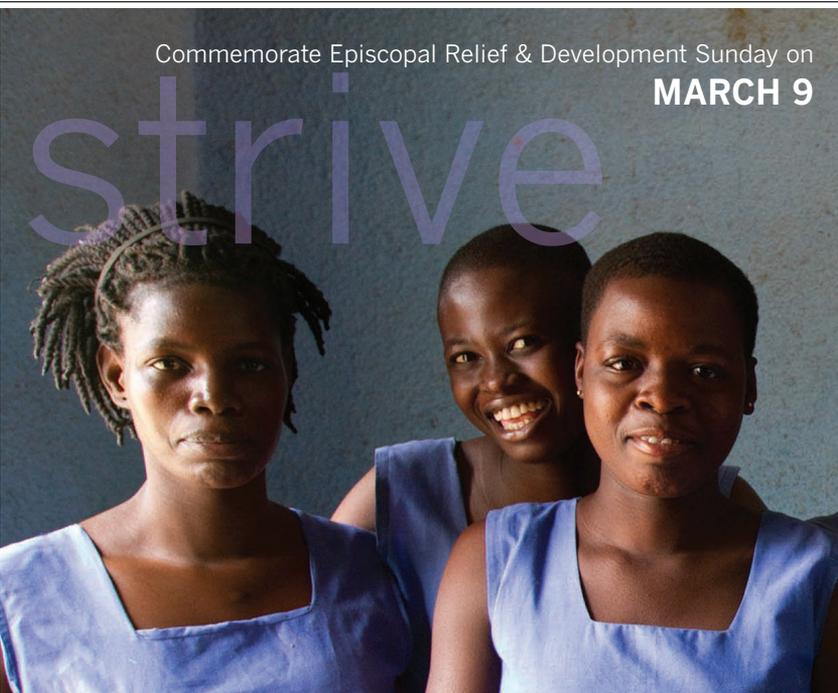
And as he finished, Christopher said something that reminded Hawn of why she puts so much effort into this ministry every year.

"He told me, 'Mrs. Pam, that Day of Hope was the beginning of a life

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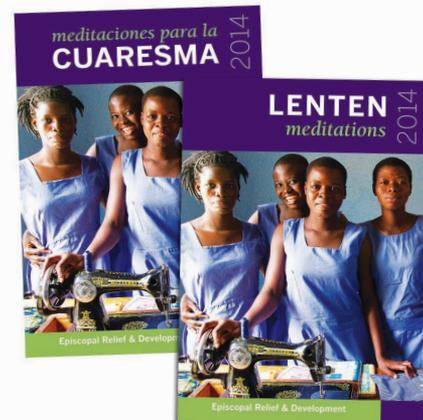
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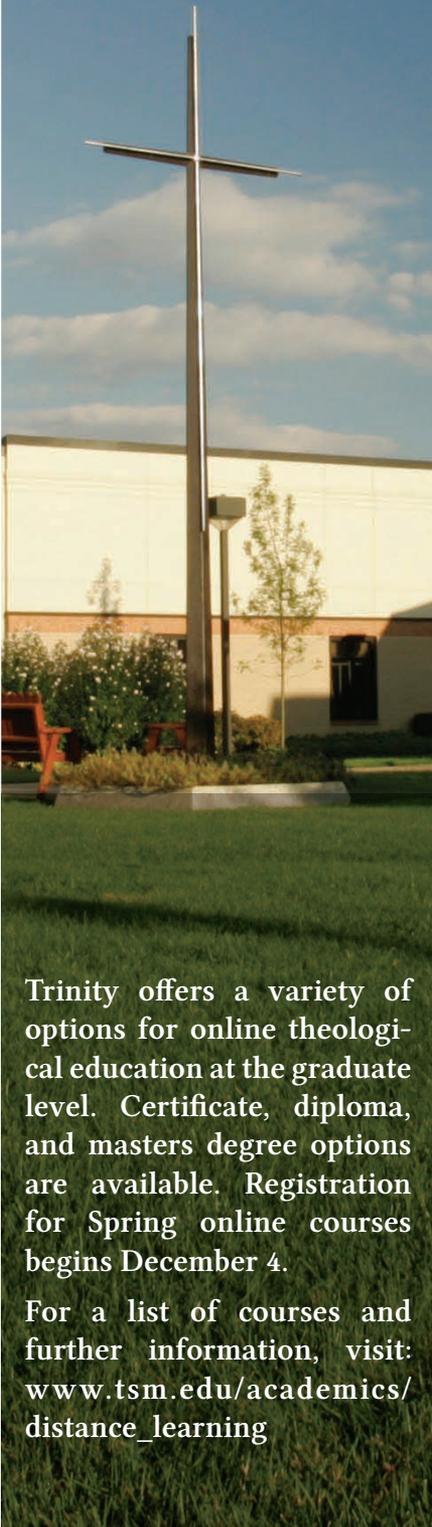
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## Court Rejects Housing Allowance

Small congregations and their clergy would be hit hardest if high courts affirm a landmark November ruling that deemed clergy housing allowances and their unique tax benefits unconstitutional.

That's according to Thomas Moore III, executive director of the Society for the Increase of the Ministry, a Hartford-based organization that raises money for Episcopal seminarian scholarships.

"The fact that that [a housing] allowance has favorable tax treatment for a profession that pays modestly is a huge benefit" that most clergy utilize, Moore said. If that benefit goes away, he added, "it will definitely have an effect."

Moore offered thoughts in the wake of a ruling from the U.S. District Court for the Western District of Wisconsin in a case brought from the Wisconsin-based Freedom from Religion Foundation. The ruling could be appealed to the 7th U.S. Circuit Court of Appeals and eventually to the U.S. Supreme Court.

Moore emphasized that it would be premature to expect clergy are going to lose their housing allowances. The housing allowance provision will stay in place until all appeals are exhausted, which could take years, and it still might survive the legal challenge.

Clergy who don't live in parsonages

are exempt from federal income taxes on the portion of their pay that goes toward housing-related expenses, such as rent, furnishings, and utilities. If the federal ruling stands, it would amount to a five- to 10-percent tax increase for most clergy.

Large numbers of Episcopal clergy utilize the housing benefit since most no longer live in parsonages, Moore said. Hardest hit, he predicts, will be the 80 percent of Episcopal parishes that have fewer than 50 worshippers on an average Sunday.

"It has the potential of accelerating trends that are happening for other reasons," Moore said.

He explained that a housing allowance is an important benefit that even the least well-off churches can offer because it costs nothing to provide. If that benefit is eliminated, then unique pressures felt by clergy in small churches will likely increase in ways that have implications for ministry.

"The rector of a large parish, in the stewardship sermon, is preaching for support of different ministries or missions," Moore said. "The rector of a small parish is preaching for his or her salary. It's a very different pressure. And it's going to be that much more of a pressure if the housing allowance is disallowed."

*G. Jeffrey MacDonald  
TLC Correspondent*

## Floridians Help Homeless Students

(Continued from previous page)

change for me," Hawn said.

Four years later, Hawn continues to dream about how the outreach event can grow throughout the state.

"Next year, we're hoping to double our efforts," she said.

The city of Sarasota's recent recognition of the Church of the Redeemer helps further that goal, as it raises awareness in a time of increasing concern about homelessness in the area, Fr. Robinson said.

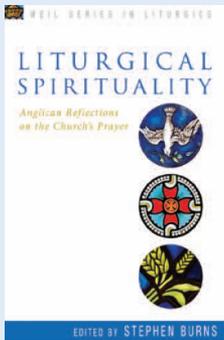
"While being recognized is not that

big a deal in itself, it lets the community know that the event happened and that there are churches and individuals that are concerned about the plight of the homeless," he said.

Hawn wants to see Days of Hope meet the needs of all the county's homeless children. The goal is for every elementary school in the county to be partnered with a church for Day of Hope, Hawn said. With five churches now on board, the effort is well on its way.

*Lauren Anderson*

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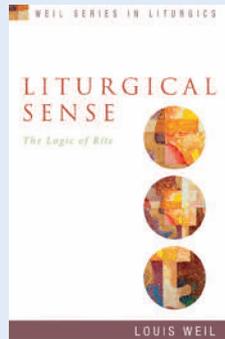
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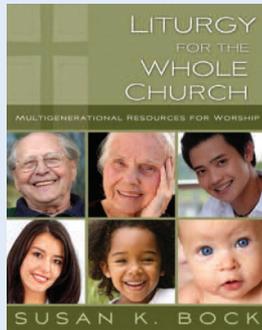
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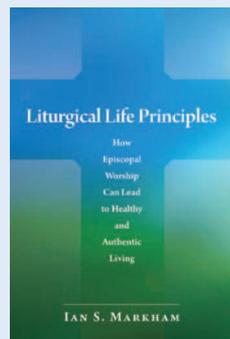
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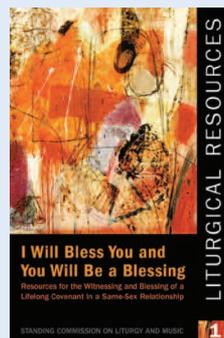
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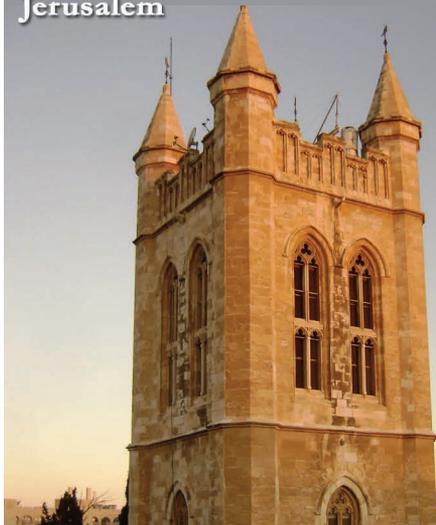
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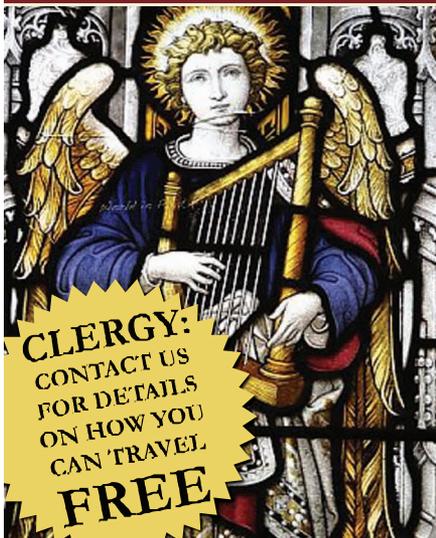
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Two boxes — one for books, another for prayers — connect neighbors to St. Luke's, Milwaukee.

## Baskets of Prayer in Milwaukee

The people of St. Luke's Church in Milwaukee have a way of knowing what their neighbors need — even those they've never met.

What's their secret? They ask. And they hear responses — “Pray for my uncle with cancer” or “Pray for my friend who needs a job” — even from those who never step inside the church.

Since 2010, St. Luke's has been collecting prayers in an outdoor prayer basket that sits in a wooden box atop a post. Passersby open the box, fill out a prayer request slip, and drop it down a slot into a basket.

Prayer slips are accessible only to a parishioner or staff member with a key. Prayers are then combined with those of parishioners, and each worshiper goes home on Sunday with a prayer request to fulfill.

“This was a way that we came up with to reach out to the community, without knocking on doors or being invasive into their lives,” said Mike Bossow, who built the prayer box. “If they feel they need prayer for something, we can do that for them.”

Bossow believes the outdoor prayer basket is unique to St. Luke's. It began when the small congrega-

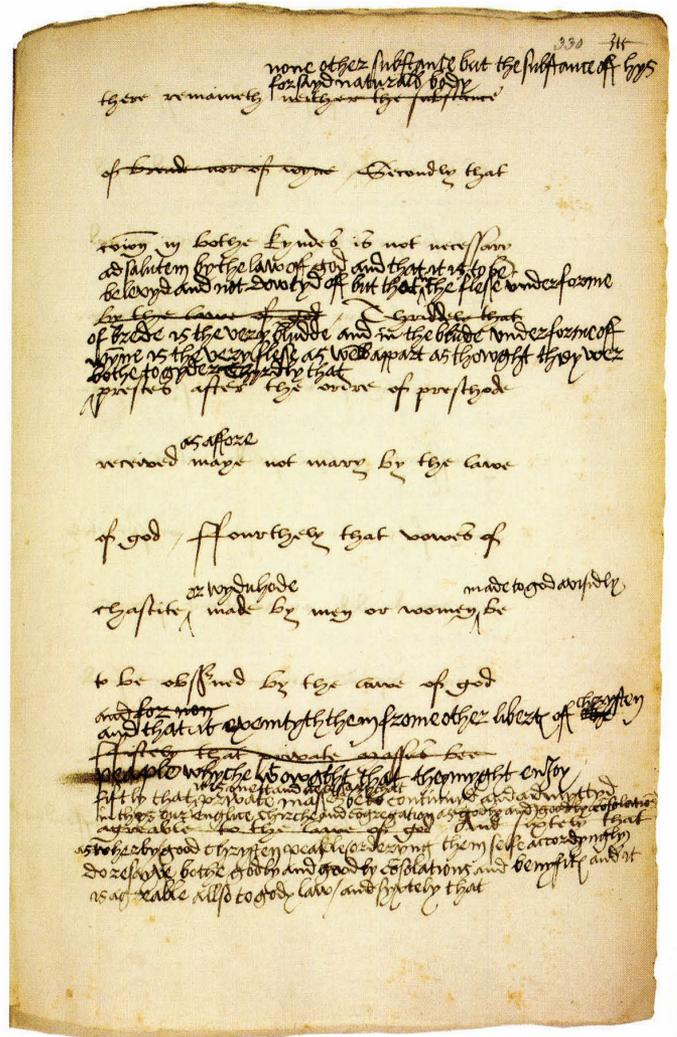
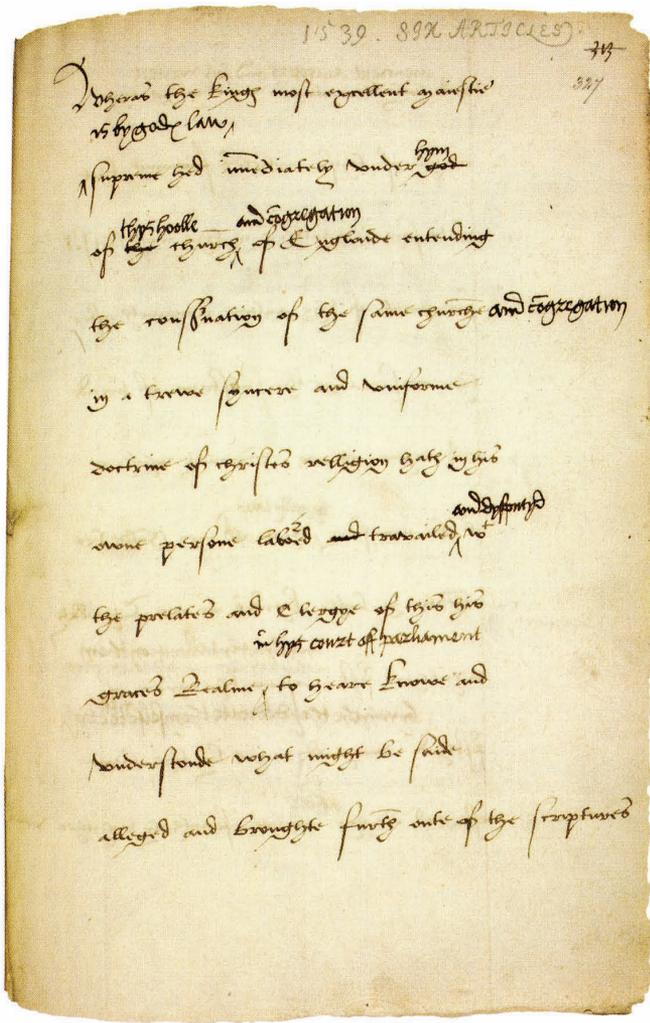
tion met on Sunday — discussed how it could help neighbors during a recession. The church has collected and distributed children's clothing for decades, but it wanted to do more.

Most prayers are offered anonymously, Bossow said. Neighbors tend to pray for the same things church members long for: health, economic security, and harmonious relationships. If they check a box on the prayer request form requesting clergy contact, then a priest from the church follows up.

The outdoor prayer basket hasn't changed congregational life at St. Luke's, Bossow said. Nor has it led to increased attendance or new types of ministries to address local needs. But receiving prayers requests has expanded the church's practice of blessing passersby.

Walkers are welcome to sit on a wooden bench on church grounds and read a book. If they need something to read, they're welcome to take a book from the Little Free Library, which houses a few dozen books in another outdoor wooden box that Bossow built. Materials to build each box cost about \$100, he said.

*G. Jeffrey MacDonald  
 TLC Correspondent*

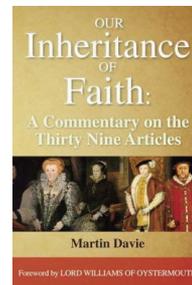


# Thirty-Nine Articles Revived

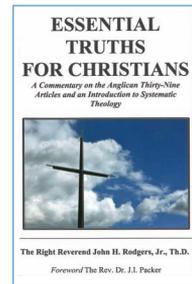
Review by Oliver O'Donovan

Nearly thirty years ago when I ventured to publish a small book discussing the Thirty-Nine Articles, having found the existing literature, as I was so brash as to say, “disagreeable,” it was considered a rather self-destructive thing to do. Slowly the Articles had become decentred from the life of the Church of England, which of all the Anglican churches was most likely to have a stake in them, and even clerical subscription could be done on terms that hardly required the subscriber to read them. It seemed to have become established that this document attracted no more than an occasional feisty pamphlet from the disenchanting fringes, beyond which it was left to the historians to get excited about.

(Continued on next page)



**Our Inheritance of Faith**  
 A Commentary on the Thirty Nine Articles  
 By **Martin Davie**. Gilead Books.  
 Pp. 664. £19.95



**Essential Truths for Christians**  
 A Commentary on the Anglican Thirty-Nine Articles and an Introduction to Systematic Theology  
 By **John H. Rodgers, Jr.**  
 Classical Anglican Press. Pp. 723.  
 \$49.95 cloth, \$24.95 paper

# The Origins of the Articles of Religion

By Benjamin Guyer

In 16th- and 17th-century Europe, confessional documents were published by *all* churches — Anglican, Lutheran, Orthodox, Reformed, and Roman Catholic. Each of these texts responded to the interrelated religious and political contexts of Europe. This is especially the case after the Peace of Augsburg (1555), which used the Augsburg Confession (or Augustana) to grant a limited religious toleration in the Holy Roman Empire.

Multiple versions of the Augustana existed, and the Peace of Augsburg did not specify which version was authoritative. The late 1550s and early 1560s therefore saw many confessional documents published, each of which was based on a different version of the Augustana. Among these was the Church of England's Thirty-Nine Articles of Religion. Its first version appeared in 1563, it was slightly revised in 1571, and reached its final form in 1662.

Although based on an older document known as the Forty-Two Articles, the Elizabethan Articles were a new confession. They reflected the Queen's desire to be, in her words, *iuxta formulam Confessionis Augustanae* (near the Confession of Augsburg). The Elizabethan Articles thus responded to the new religious and political context of the Peace of Augsburg. Like the Augsburg Confession, the Articles of Religion begin with the doctrine of God and a series of basic creedal affirmations. Only later do they turn to contemporary theological controversies.

On hotly contested topics, the Articles sought to split the difference between warring theological parties. Other confessional documents of the period took a similar approach, albeit with varying results. On the Eucharist, the Articles rejected both Zwinglian and Roman Catholic doctrine. This bounded but did not strictly define the Anglican approach to the eucharistic mystery. On predestination, the Articles merely affirmed the doctrine. The Articles are therefore less predestinarian than medieval scholastics such as Peter Lombard and Thomas Aquinas. But again, this approach was not unique to England; the Heidelberg Catechism, also composed in 1563, did not even discuss predestination.

It is sometimes claimed that the Articles of Religion are Calvinist. In truth, they were rejected by 16th-century Calvinists, who sought to make the Church of England like John Calvin's reformed church in Geneva. These same English Calvinists also rejected episcopacy, the Book of Common Prayer, and other elements central to the Anglican tradition. In 1628, Charles I published a declaration defending the Articles of Religion as "agreeable to God's Word." Religious dissenters did not accept this; civil war ensued and the king was murdered in large part for his defense of Anglican orthodoxy. In the 1662 Book of Common Prayer, however, Charles I's declaration was formally affixed to the Articles. It remains there still.

*Benjamin Guyer is a doctoral student in British history at the University of Kansas.*

## Thirty-Nine Articles Revived

(Continued from previous page)

Now we see appearing, more or less simultaneously, two treatments of this key 16th-century doctrinal document by former theological educators who have held responsibility for articulating the faith within their churches. They are very different from each other in many respects, but both pretty long. One is of U.S. provenance; the author, the Rt. Rev. John H. Rodgers, is a retired bishop of the Anglican Mission in North America. The other is English and by Martin Davie, a layman who has served for the past decade as theological secretary to the Church of England's Council for Christian Unity and Faith and Order Commission.

In the new climate of contested Anglican identity the status of the Articles has evidently changed. Figuring importantly both in the Anglican Communion Covenant and the Jerusalem Declaration from GAFCON 2008, they have ceased to be a mildly divisive archaeological irritant and have become an element in the core legacy of Anglicanism that for many reasons it has become urgent to revisit. At the same time new developments in the scholarship of the English Reformation have made them seem rather less musty.

Besides their length these two books have in common that they understand the Articles as essentially a Protestant document, though always a moderate and comprehensive one. Otherwise they proceed very differently. Rodgers has conceived his book as a catechetical tool. The layout, full of sentences in bold type, underlinings, subheadings, and summaries, points to its use by a church study circle that aims to explore the essentials of the Christian faith through the lens of founding Anglican traditions.

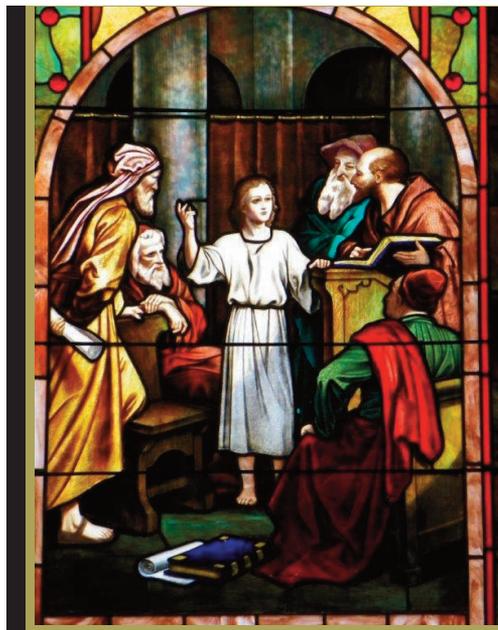
Davie, on the other hand, aims at supplying all relevant information to those who need to weigh nicely the balance of those founding traditions. His use of bullet-points is for checklist purposes rather than for pedagogy. Historical information, of which Rodgers is sparing, is very much Davie's strong suit, and there will be few, even among the learned, who will find nothing they did not know before. (Did you know, for example, that the Irish church adopted them, under the suasion of Strafford

in 1636, only as a supplement to their more definitely Calvinist Articles of 1615, or that they were required of Scottish Episcopalians by the government of William III as a condition of toleration, and that the Scots then took 14 years making up their minds to accept them?)

Sometimes we might wonder quite who would have need for all the information Davie has gathered. Is there a bishop somewhere, perhaps, wondering whether to reprove a priest for saying that St. Matthew disagrees with St. Luke, who will be glad to be able to argue with the archdeacon about the rival merits of early editions that omit, and those that include, the opening sentence of Article 20? Yet it is mainly institutional history that concerns him. Wider historical questions about the place of the Articles in Anglican thought and life — their role, for example, in the controversies surrounding the *Tracts for the Times* — demand more exploration than he can offer.

It is typical of the contrast between the two books that Davie starts out with nearly a hundred pages of historical introduction, while Rodgers's introduction, of less than ten pages, devotes only one of them to the history. Another distinguishing feature is Davie's fondness for lengthy quotation from earlier commentaries, starting with Thomas Rogers of 1585/7 and going up to the present day, which gives his book the pleasantly eclectic feel of a sourcebook. For some readers this will add to its charm, while others will be drawn by the no-nonsense pedagogical style of Rodgers (John H., and with a "d"): no quotations apart from Scripture, no footnotes, going straight for what, in the author's view, are the doctrinal matters of abiding importance.

It is the difference between an inventory of the trees and a rough sketch map of the wood. Is the sketch map  
(Continued on next page)



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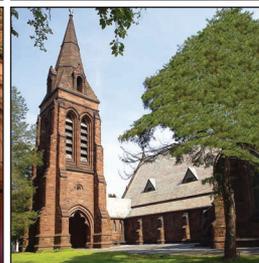
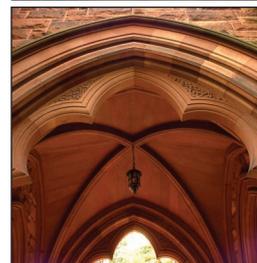
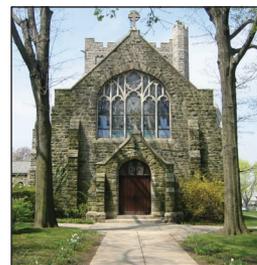
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## Thirty-Nine Articles Revived

(Continued from previous page)

too rough, perhaps, or the inventory too detailed? On one point at least I am inclined to think that Davie's approach permits him to score. While both authors understand very well that the Articles were intended to be taken not on their own but together with the Book of Common Prayer, Rodgers, so far as I can see, has only one quotation from the BCP, while Davie is constantly reminding us of its formulations and expressions.

A moment at which the two approaches define themselves especially sharply occurs in the discussion of Article 37 ("Of Civil Magistrates"), which American Episcopalians replaced in 1801 with a moderate Calvinist statement of the separate authorities of church and state. Rodgers prints both, and in discussion treats them as essentially harmonious on the principles articulated in the American text. Though shy, again, of historical background (not even mentioning the U.S. context of the revision, so that one might form the impression that every church outside the British Commonwealth used the revised text), he makes a fair pitch for the good sense of the original in its context and seizes positively on its commitments to the legitimacy of the death penalty and military service.

Davie (having mentioned the alternative version in his introduction) discusses only the English text in its place, and, equally typically, offers us a full historical sweep across Christendom from Justinian to the 20th-century Lambeth Conference declarations on war. But he shows little inclination to address the anti-Erastian sensibilities that are likely to make this article a stumbling block in the eyes of some readers. So, if you already know where you stand on all that, and want to inform yourself about all that has been done and said, pick up Davie; if you want to understand what the core issues of Christian principle are, pick up Rodgers.

For a more detailed comparison it is worth glancing at their two treatments of Article 26, "On the Unworthiness of Ministers, which hindereth not the effect of the Sacraments." Davie first prints the text in English and in Latin. His initial commentary, strong on the question of logical sequence, deals first with its relation to Article 25, and then recounts the background history of the discussion from the Augsburg Confession to 1571, accounting for the article as confronting an Anabaptist threat. We then get the text in English (again!) of the two paragraphs in turn, with commentary.

On the first paragraph he makes extensive use of 17th-century High Churchman William Beveridge, and on the second he turns to 20th-century evangelical Ger-

How may we make a positive use of the Articles in our contemporary search for an Anglican identity at once ecumenical and local, true both to the gospel and to the gifts of our tradition?

ald Bray. A reference to the *Ecclesiastical Jurisdiction Measure* of 1963 and the *Clergy Discipline Measure* of 2003 (together with their web addresses, though one of these seems to have migrated since the manuscript was sent off) rounds off the discussion with some concrete evidence that the Church of England disciplines evil ministers, or talks about doing so.

Rodgers begins by setting out the text (in English only), and then plunges into general exposition, making rather a big thing of the flagrant immorality of the clergy. Two one-sentence "teaching points," summarizing the text, are expounded in turn, each followed by three or four illustrative biblical texts and replies to "false teachings" or "objections." A little history is introduced, but in this case not the 16th century, but — no less pertinent — the patristic debate involving Tertullian, Augustine, and the Novatianists (eccentrically designated "Novatians").

The reader engaged in the church crises of our times may well feel frustrated that neither author makes the connection between this article and the serpents that are biting at our heels at present. What powers of inquisition into unfit clergy ought there to be, in whom should they be vested, and what principles of law should govern their use? Does homosexual practice count among the immoralities for which clergy should be deposed? Does the presumption of validity extend to ordinations performed in due order and good faith by a woman consecrated as bishop, even on the supposition that women cannot be bishops? Does the presumption of validity extend to the sacramental actions of ministers whose doctrine, rather than their life, deviates from the Anglican norm or from the norms of the ecumenical creeds?

We would not expect exhaustive explorations of these questions from a commentary on Article 26, but a nod towards their usefulness in framing approaches to such problems would surely have been in place. As for that all-important last question, which goes to the heart of our recent schisms in the cause of orthodoxy, I would guess from occasional hints that Davie might answer it positively, Rodgers negatively, but I cannot be sure. Archbishop Parker, I strongly suspect, intended a positive answer.

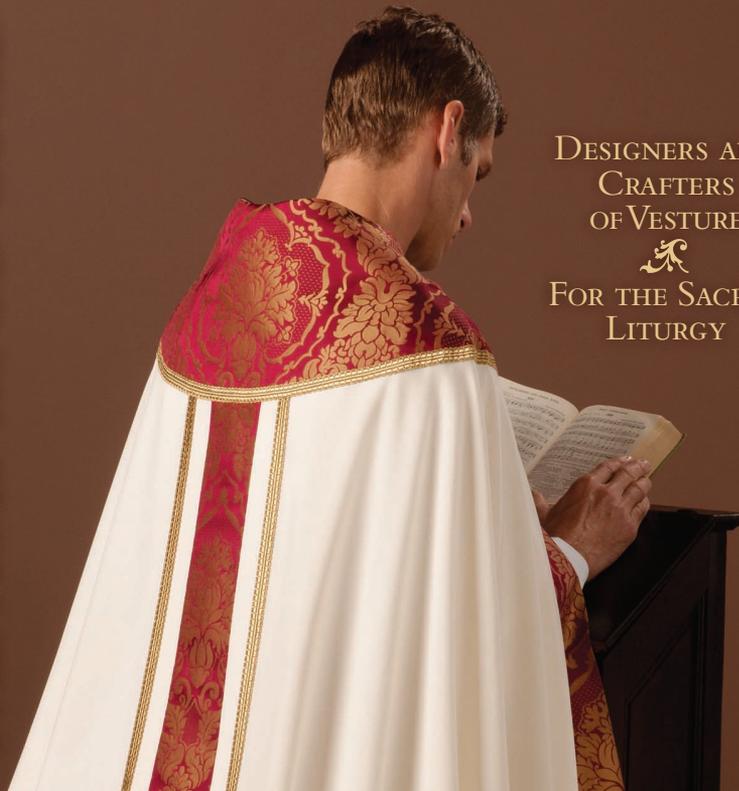
The unexpected change of word in the English title of the article, from Cranmer's *wickedness* to *unworthiness*, suggests that the Elizabethans felt the need to

justify their inclusion in the Anglican ministry those ordained in Roman Catholic ceremonies or suspected of such leanings. And we do not have to turn to vaguely defined Anabaptists (who tend to crop up whenever there is some doubt as to what the Articles are getting at) in order to see who is being addressed here. Across an unstable national border Parker beheld a young Church of Scotland supporting civil war against its Queen, denying the validity of Roman orders and sacraments, and coming close to condemning Anglican orders by implication.

How may we make a positive use of the Articles in our contemporary search for an Anglican identity at once ecumenical and local, true both to the gospel and to the gifts of our tradition? Two different ways are admirably displayed by these two contributions. There is a third: we may, and probably should, *argue with* the Articles — not dismissing them with the contempt of the past that comes all too easily to boastful ignorance, but taking them no less seriously as Christian witnesses than we would an ecumenical partner, seeking to learn from their strengths but also to supply their deficiencies. The Articles as we have received them are, in fact, strikingly deficient as a general statement of Christian belief on at least two points: one is creation, the other the relation of the visible to the invisible Church. If we have spent a great deal of the 20th century trying to make good the second of these, our major tasks in the 21st have so far circled around the first.

*The Rev. Oliver O'Donovan is emeritus professor of Christian ethics and practical theology at the University of Edinburgh and author of On the Thirty-Nine Articles: Conversations with Tudor Christianity, 2nd edn. (SCM Press, 2011).*

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# Tools for Priests

Review by J.D. McQueen

When looking at a book with “the priesthood” as its theme, I find it helpful to consider whether it was written primarily *on* the priesthood or *for* the priesthood, because I want to know what I can do with it. A good scholarly work on the priesthood may be edifying to me and in the context of understanding my vocation, but I probably will not be using it as the basis for a Sunday morning forum, and it may require some extra care for me to use as a tool for my own spiritual formation.

One such book is David Bohr’s *The Diocesan Priest: Consecrated and Sent*, a comprehensive survey of the historical and theological understanding of the Roman Catholic priesthood. Bohr thoroughly exam-

ines the biblical origins of the priesthood and its development throughout the centuries in the Church.

From the start he is stretching a purely cultic image of the priest to a more robust understanding based on the threefold model of Jesus as prophet, priest, and king. He expands on each of these aspects of the priestly character in the context of mission and places them alongside the ministry of the faithful. Bohr concludes with a chapter discussing how the discipline of clerical celibacy and the theology of an all-male priesthood support that character and mission. *The Diocesan Priest* is scholarly but not inaccessible and offers a fully developed vision of the priesthood for readers wanting to explore their own vocation or understand the approach of another tradition.

Stephen Rosetti’s intent in *Why*

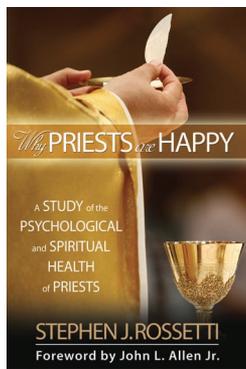
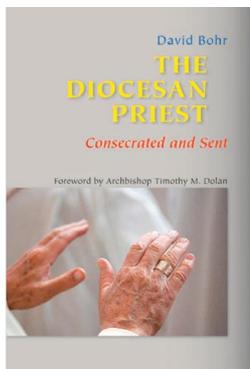
*Priests are Happy* may have been to straddle both purposes more fully. The book is an analysis of two surveys investigating personal health and wellness of Roman Catholic priests and the contributing factors. Most of the results were unsurprising, as factors that contribute to a happy priesthood tend to apply to all vocational avenues. A sense of purpose and accomplishment and a good relationship with your superior are universal gifts in the workplace.

More compelling were Rosetti’s recommendations for maintaining priestly wellness in a changing church landscape, but so many were specific to the Roman Catholic priesthood that the carryover for readers from other traditions is probably modest.

A book written *for* the priesthood should provide clear spiritual or practical direction to the end of improving the lives and ministries of priests. Often these books will have a broader appeal and application because much of what strengthens and forms a priest does the same for all faithful Christians.

In the preface, the editors of *Priests Today* declare that the book was written specifically for priests and that their choices were made to “open windows onto aspects of spirituality and pastoral ministry that encourage and prompt renewal.” The passages serve their purpose well because they are accessible enough to engage easily but weighty enough to chew on and come back to several times. Also helpful was the variety of voices, with material coming from both men and women, lay and religious, and writers ranging between the early Fathers and Pope Benedict XVI.

While the reflections were com-



## The Diocesan Priest

Consecrated and Sent  
By **Monsignor David Bohr**.  
Liturgical Press. Pp. 184. \$24.95

## Why Priests Are Happy

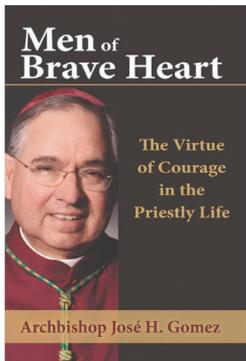
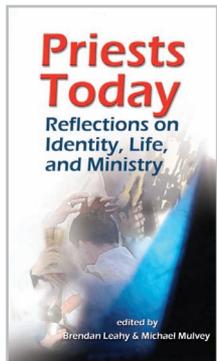
A Study of the Psychological and Spiritual Health of Priests  
By **Stephen J. Rossetti**.  
Ave Maria Press. Pp. 256. \$18.95

## Priests Today

Reflections on Identity, Life, and Ministry  
Edited by **Brendan Leahy** and **Michael Mulvey**.  
New City Press. Pp. 220. \$8.50

## Men of Brave Heart

The Virtue of Courage in the Priestly Life  
By Archbishop **Jose H. Gomez**.  
Our Sunday Visitor. Pp. 224. \$12.95



# Daily Office Hymns

To most church musicians, the publication of any new hymn resource is an event of interest. Is there some “fresh meat” there that might expand the repertoire of a choir or a parish or other worshipping community? For parish-based musicians and clergy, there is indeed some meat here, but it will reveal itself only to those who apply some patience and imagination, as it is not really intended for them.

The Panel of Monastic Musicians is international (though weighted toward the British Isles) and ecumenical (mostly Roman and Anglican), but definitely monastic. This collection is for communities that worship corporately on a daily basis in a non-eucharistic setting. The preface is clear that many otherwise worthy texts and tunes were passed over because they seemed more appropriate either to parish use or to a eucharistic context. These are office hymns — with texts appropriate to a season, feast day, commemoration, day of the week, or time of day — wedded to tunes that are strongly simple, intended to bear up under the strain of frequent repetition.

The 462 texts are a diverse lot — some ancient, some modern — heavily influenced, for the most part, by the Latin office hymn tradition. There is not a great deal there that is poetically arresting or theologically edgy, but the selections are all very practical, very apt, and at times even transcendent, in the setting of their intended use.

Each text is supplied with two tunes: one of an unmetred monophonic plain-song variety, and one that is metered and harmonized. Performance *a cappella* is the native environment of the former, while some instrumental accompaniment is more suitable for the latter. Even so, there is a full music edition available that includes harmonizations for both sorts.

In recognition that some worshipping communities operate in straitened musical circumstances, there is a small collection of otherwise unassigned chant and metrical tunes, one or more of which can be fitted to any of the texts, thus allowing access to all the texts while using a limited range of tunes. The volume is comprehensively indexed, reflecting wise forethought and pastoral sensitivity on the part of the editors.

Is this an appropriate volume to sit in the pew racks in a parish church? Probably not. Can a parish musician, responsible for music in eucharistic liturgies, nonetheless make use of this collection? Indeed, a great many of these items have the potential to be used as entrance songs, offertory hymns, and at the time of the administration of Holy Communion. But, aside from the attendant technical and copyright issues involved in actually giving a congregation access to the material, one would need to recognize one’s interloper status, and that this is an adaptive use of the collection.

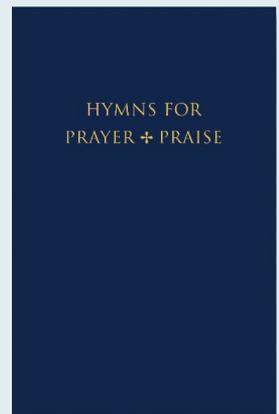
*The Rt. Rev. Daniel H. Martins  
Springfield, Illinois*

piled with priests in mind, most would accomplish their purpose for faithful laity as well. “God cannot fill what is full; he can fill only emptiness,” Mother Teresa reminds us. “It is not how much we really ‘have’ to give, but how empty we are” — a message especially helpful to priests but appropriate for every single Christian.

From his very first line, “This is a book for priests,” Archbishop Jose H. Gomez of Los Angeles makes clear the intended audience of *Men of Brave Heart: The Virtue of Courage in the Priestly Life*. In it he follows the evolution of the classical Hellenistic virtues and their adoption and transformation in Jewish and Christian thought. Fortitude, or courage, is of particular interest to Gomez because of its necessity in the increasingly antagonistic cultural climate in which priests are called to minister. Quoting Thomas Aquinas, Gomez writes, “Fortitude is about fear and daring — curbing fear and moderating daring.” When the extremes of timidity and stridency are eliminated, the Holy Spirit is freed to work in our preaching and pastoral care and we can be prudent in decision-making.

*Men of Brave Heart* is a solid spiritual and theological exposition of the virtues and their roles in priestly ministry, but what makes it a must-read for the priesthood is its practical grounding in encouragement. Gomez wants to help priests persevere in the new evangelization of the Americas and he offers numerous inspiring examples of parish priests, missionaries, and martyrs from the Americas’ original evangelization that do just that.

*The Rev. J.D. McQueen II is rector  
of All Saints, San Diego.*



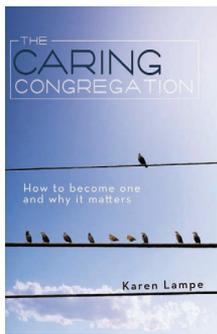
## Hymns for Prayer & Praise

Revised edition, 2011

By the **Panel of Monastic Musicians**. Edited by **John Harper**.

Canterbury. Pp. 640. \$32

## BOOKS



### The Caring Congregation

How to Become One and Why it Matters

By **Karen Lampe**.

Abingdon. Pp. 112. \$12.99

**K**aren Lampe is executive pastor of congregational care at the United Methodist Church of the Resurrection in Leawood, Kansas, which boasts a membership of 18,000. Given that the average Episcopal congregation has about 60 worshipping on a Sunday, one may wonder how much of this how-to book will translate into the idioms of our ecclesial lives.

The answer: some. But one will have to fight through platitudes and unnecessary reminders to reach helpful suggestions. It reads like an answer on a General Ordination Exam: it seems to include everything the author thought might possibly be relevant. Much of it is unnecessary.

The chief problem with the book is that it is hard to discern the intended audience. The introduction suggests that it is for lay pastoral caregivers in the congregation, but some of the discussions are surely only appropriate for pastors and still others only for those in the special ministry of pastoral counseling. Being fuzzy about these roles and boundaries makes this not simply a confusing essay in congregational care but arguably a dangerous one.

This is a cookbook. Some necessary ingredients are here, with some directions in how to mix them, but we are not in the hands of a master chef.

Indeed, I found it frightening that the author devoted only three-quarters of a page to a description of the suicide of someone who had been under her care and concludes with only plaintive questions: "Where was the redemption? Who was restored in this, God?"

*The Rev. Pat Barker  
Trinity Episcopal Church  
Searcy, Arkansas*

Sandra M. Levy-Achtemeier writes, "We are embodied souls, purposely engaged in a world of meaning." She adds that actions become meaningful through coherence, and she seeks to answer a question: *What is the relationship between our bodies and our selves?*

She moves from valuing our lives from the perspective of what we do towards who we have become through doing it. If we have not done enough to flourish we may not be handing enough of our lives over to God. What do we do with the challenge to live with our incompleteness and brokenness?

Levy-Achtemeier speaks directly to the importance of our own stories. She hints that a story untold is in itself a limited story, both for the teller and for a community. Sharing our story enhances other people's lives and expands the potential of a flourishing and coherent life.

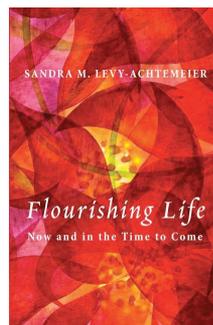
She continues exploring life through the effects of trauma and loss: "[R]esearchers conclude that those who finally perceive growth as a result of trauma struggle to cope initially, finally discovering meaning that enlightens them, incorporating these discoveries into a life path narrative that is satisfying and filled with pride." The danger here is expecting that recovery occurs quickly. Instead, recovery takes a lifetime and proves to be the most important work a person does in pursuit of a coherent life.

The embodied theme returns as she writes about flourishing in the life to come. This section was unsatisfying, particularly since she does not explore the nature of bodily resurrection or the role of cremation.

"Either you are saved as embodied — or you will not be saved as the self that you necessarily are at the end," she writes. "Either it is all true or none of it is true."

This sounds like an overly simple ultimatum that leaves little room for grace. Like an exploration of a flourishing life, the beauty is in answered and unanswered questions. More depth would have helped, but the questions stimulate reflection nonetheless.

*The Rev. Alvin C. Johnson  
Alexandria, Virginia*



### Flourishing Life

Now and in the Time to Come

By **Sandra M. Levy-Achtemeier**.

Wipf & Stock. Pp. 140. \$17



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# Baptism at a Distance

By Calvin Lane and Rob W. Courtney

The phone rings in the priest's office. Caller ID shows that it is a long-distance call. The unfamiliar voice on the other end says, "Hello, Father, I'd like to come have my baby baptized at your church." The first sentence on page 298 of the Book of Common Prayer (1979), the rubrics describing baptism, reads: "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church." Before any other purpose or intention, then, baptism is entry into the Body of Christ, that fellowship of women and men which shares in his death and resurrection.

Indeed, Louis Weil once wrote that baptism is "an ecclesial sacrament, a church sacrament that reveals the church's identity and nature" ("Worship and Pastoral Care" in *Anglican Theology and Pastoral Care*, ed. James Griffiss [Morehouse, 1985], p. 122). Weil wrote this nearly 30 years ago, when the two of us were schoolchildren. Peering into the future, Weil added that this biblical and patristic conception of baptism will certainly go "against the grain of religious individualism" and he estimated that the careful parish priest would have some work to do. He assessed that it would be tempting for a parish priest to take the easy route and allow an "encapsulated" model to persist, the model in which the candidate receives baptism detached from the body.

A wonderful contrast between two models — one private and detached and the other ecclesial — can be found in James Turrell's recently published *Celebrating the Rites of Christian Initiation* (Church Publishing, 2013). He begins by comparing two baptisms. The first is his own private Sunday afternoon ceremony more than 30 years ago — aimed, as he says, at "keeping me out of hell." The other baptism is one he witnessed more recently at an Easter Vigil at Sewanee in which two undergraduates, after an eight-month catechumenate, were made members of the one body of Christ.

Since the 1970s and early '80s a chorus of theologians, building on the current prayer book (now 34 years old) and the ecumenical consensus that made it possible, have stressed that baptism must be seen as foundational to the Church's being, that the celebration of a baptism simply cannot be a private affair, and that

the congregation has a serious and solemn role to play not only during the administration of the sacrament but also in the newly baptized Christian's continued growth into the full stature of Christ. Thus in the case of an infant baptism promises are made by parents, sponsors, and the congregation to see the child raised not only in the Christian *faith* but also the Christian *life*. And this must mean, irreducibly, taking part in the life of a congregation as itself a member of Christ's Body, the Church. There is no way around this without cutting out the very heart of the prayer book's theology of baptism. What then does the careful and sensitive pastor do on receiving a long-distance inquiry?

It is not uncommon, particularly among our more historic parishes in the Episcopal Church, for generation after generation of a family to be baptized at the same font — even when the family (or branches thereof) has moved away and is no longer an active part of the local congregation. One of us had neighbors in Virginia, an English family, who traveled back

It is not uncommon, particularly among our more historic parishes in the Episcopal Church, for generation after generation of a family to be baptized at the same font.

to the United Kingdom to have their child baptized in the "family church" where so many of their relatives and ancestors had received the sacrament.

The key here, we believe, is that the sacred promises made at the font must have some traction on the Monday morning after the baptism. It is tempting, as Weil wrote some three decades ago, to take the easy path, to regard the celebration of a baptism as a private affair, a ceremony disconnected from the active life of the congregation engaged in mission, service, word, and sacrament. But what would that say about our theology of baptism? What is really happening when we stand there at the font with babe in arms, and chrism and paschal candle at the ready?

(Continued on next page)

## Baptism at a Distance

(Continued from previous page)

We are parish priests in the Diocese of Louisiana: Fr. Lane serves St. Mary's Church in the small community of Franklin while Fr. Courtney serves St. Paul's Church in the Lakeview neighborhood of New Orleans. Recently we had this sort of experience, one not uncommon in churches all over the nation. A young woman contacted Fr. Lane hoping to have her child baptized. After a good conversation the path forward became clear: as she and her husband live in New Orleans and have an affiliation with St. Paul's, they would meet with Fr. Courtney, move through pre-baptismal instruction there, and then Fr. Lane would administer the sacrament at St. Mary's. This strategy honored the deep connection between her family and St. Mary's while celebrating the baptized child's future life as a member of the body of Christ at St. Paul's.

Since, however, the parents' affiliation with the Church had been loose at best, the outstanding question was why baptism matters to them. Why did they want to have their child baptized? Both of us asked and explored this question with the parents. There are quite a number of reasons why parents want their newborn children baptized. We have described one reason already: incorporating the child into the Body of Christ. Another reason, of course, is family pressure, the weight of tradition, and perhaps the attendant desire to present the child to the world in some ritual way. Another reason, to be frank, is a fear of hell. Some parents want "fire insurance," but they may be missing that the new life of the baptized Christian takes place within the body of Christ. In other words, this life marked by a saving relationship with Jesus on the other side of the waters of baptism is a life within the Christian community.

It was this biblical, patristic, and prayer book understanding of baptism that gave shape to the instruction that Fr. Courtney offered. He met with the couple to begin building a relationship and to learn about their connection to both St. Mary's in Franklin and St. Paul's in New Orleans. During this meeting Fr. Courtney invited them to attend two events at St. Paul's: first a Sunday evening newcomer orientation and social gathering where the couple could meet other members of the parish and learn



The fountains at St. Mary's, Franklin, Louisiana (top), and St. Paul's, New Orleans.

what it means to be part of the body of Christ there; and second a pre-baptismal instruction class.

St. Paul's offers these classes on the Saturday before each of the five traditional occasions for baptism (BCP, p. 312). The focus is the Baptismal Covenant and the prayer book's theology of baptism. Also, since the majority of baptisms at St. Paul's are those of infants, the parents and sponsors discuss the importance of administering communion to children right from the start and the critical importance of family prayer and devotion. This is also a great opportunity to fulfill the rubric that directs the minister to instruct parents "about the duty to make prudent provision and well-being for their families, and of all persons to make wills" (BCP, p. 445). This topic quickly becomes important to young parents who want the best for their child. Overall, pre-baptismal instruction should help parents understand the joyous yet

serious responsibilities of baptism and that the promises they make are as much for themselves as for the candidates. This follows, again, the trajectory of a deeper "baptismal ecclesiology" (see Louis Weil, "Which Theology: The Recovery of a Baptismal Ecclesiology" in *A Theology of Worship* [Cowley, 2002]).

We suspect that this sort of pastoral yet theologically consistent work remains to be done in a number of congregations. Again it should be underscored how old this theology of baptism (and consequent theology of the Church) really is by now: to say nothing of its biblical and Church-historical precedents, this has been the teaching of the Episcopal Church since before the birth of many of the *parents* now bringing their children for baptism. Thus it was the task of clergy in the 1980s and possibly also the 1990s to teach. And yet the encapsulated model persists, waiting to be tackled by a whole new generation of clergy. We hope that congregations will pastorally discourage these more private misunderstandings of baptism prevalent in the culture at large and encourage a more authentically pastoral view of baptism as the prayer book defines it: full initiation into Christ's body, the Church.

*The Rev. Calvin Lane is priest-in-charge of St. Mary's Episcopal Church in Franklin, Louisiana, and affiliate professor at Nashotah House. The Rev. Rob W. Courtney is priest-in-charge of St. Paul's Episcopal Church in New Orleans.*





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# Building Faith that Will Last

By Matt Marino

**L**ike Rip Van Winkle, the Church is waking from its long slumber to find the world changed. All branches of the American church have a problem retaining young adults; this issue is rapidly working its way down into college and youth ministries. Mainline churches have discovered that failing to provide leadership and politicizing our youth does not work. Evangelicals are beginning to speak about how the segregation/parachurch model does not work either. What will work? Is there a model of youth ministry that creates robust Christian disciples and sees adolescence as a mission field for extending the gospel? I believe there is. Let me tell you the story of Iliya's introduction to the youth group at our small mission church.

Iliya, an emigrant from Russia, considered himself an atheist when he first visited the youth group. He tagged along with a girl because he had a crush on her. That evening he was dismissive without mocking outright. Two weeks later Iliya returned, stood in the middle of 30 students and young adult volunteers, and passionately described the love of God that had flooded his heart as the result of a phone call with the girl. "I told her to shut up about Jesus," he said, "but she wouldn't. So I yelled at her, *Shut up about Jesus!* But she kept going. So I hung the phone up on her. As I sat there I felt Jesus speak to my heart: 'She is right, I do love you.' At that moment, so much love came into my heart that I sat down on the floor and cried."

Iliya went on tearfully to urge the other students to give themselves to Jesus' great transforming love. The most beautiful part: he was led to faith in Christ, not by an adult leader, but by a student. In fact, he represented

the fifth generation of students led to faith by students in the group. It is an example of remaking youth ministry as youth who *do* ministry.

That was nearly two years ago. Iliya is now one of the "cool kids" in the local high school, and has grown in his faith. He attended our diocesan summer camp. His habits of poor relationships with girls, marijuana, and bad grades were replaced by Bible studies, good grades, sharing his faith with others, and playing guitar in the youth group. His mother, who initially objected to his "joining some cult," also joined the church. Iliya's mother made a cross-country move last month. Before she left she asked if she could address the congregation during Sunday worship. She described the power of relationships with Christian leaders and peers in her son's

**All branches of the American church have a problem retaining young adults; this issue is rapidly working its way down into college and youth ministries.**

life, how much he has changed, and the way those changes have blessed their relationship and her life. She described our church's love for God and others as "self-sacrificial, full of love and care, and the only thing making it hard for me to leave a city I have spent a decade in."

## What is mature faith?

In the last decade a staggering degree of research has been done on the faith of youth, the factors leading to youth ministry success, and the departure of young adults. Princeton University's Kenda Creasy Dean de-

(Continued on next page)

# Ancient-Future youth ministry

There is an adage in youth ministry: “What you win them with you win them to.” (I first heard it from Dave Wright, youth officer for the Diocese of South Carolina, and Ken Moser, assistant professor of youth ministry at Briercrest College and Seminary.) In other words, methods produce predictable results. Mainline churches disinvested in youth ministry 25 years ago while evangelicals embraced a ghettoizing youth ministry. Today we see the fruit of these models in the abandonment of the Church by 20-somethings. Will we do things differently for the next generation of adolescents, or is it fine with us that young people leave the Church when they leave

high school?

These factors build formative, “ancient-future” youth ministry:

- *Depth before growth.* Numeric growth is a good thing. Leaders pray and strategize for growth, but it comes from the spiritual depth of members.

- *Rich content.* Teach the “big story” of God’s redemption. Teach what is in the Bible, the creeds, and the liturgy and how to use it.

- *Multivalent relationships.* The primary task of leaders is weaving webs of relationships: youth to youth, youth to parishioner, youth to

clergy, parent to youth, parent to leader, and (finally) leader to youth. The affiliation bond between youth and leader is not the end; creating a vibrant Christian community is.

- *Equipped parents.* Help parents to become the primary provider of Christian formation. Committed Christian parents are the first key in forming committed Christian kids.

- *Looking outward.* The Christian faith has a goal: to extend the knowledge of God by loving God and neighbor in word and deed (the Great Commandment and Great Commission). Every Christian is called to extend the faith.

- *Youth ministry as “youth who do ministry.”* Raise the bar on expectations for a life that reflects who they are in Christ and what they do as a result of that faith.

- *Practice with theology.* Mainline churches often give students spiritual practices without an orthodox and creedal theological core. The evangelical church has historically tended to give students a passionate faith without the practices to sustain it. We can do both.

# Building Faith that Will Last

(Continued from previous page)

scribes five characteristics of “highly committed” youth in her book *Almost Christian* (2011). They have:

- A *creed* they know and believe
- A *testimony* of God’s action in their lives
- A *community* they are supported by
- A *mission* to give their life to
- A *hope* for the future

These are waters Episcopal congregations should navigate well. After all, we recite *the* Creed every Sunday. We generally have supportive communities. We take kids on trips focused on service. Where do we struggle? We are often remiss about offering students the opportunity to make faith commitments. We inexplicably treat sixth grade confirmation as marking an “adult” faith decision. We do not help students give articulate testimony of what God is doing in their lives; many of us fear testimony as “evangelical language.” But research tells us that youth who have a faith formed in the content of the “Story of God” with a high degree of commitment tend to stay in faith communities because they value them.

## What is our gospel?

Episcopalians often use language that intentionally differentiates us from other Christians. This may serve us well with adults, especially adults who feel they have been harmed by other Christian traditions, but it isn’t particularly helpful with youth. When young people reach college they often join evangelical churches because they do not know how to respond to a basic question: “Do you know Jesus?” In Arizona, Roman Catholic youth directors recognized the language issue years ago and adopted the dominant evangelical terminology for the faith: “We are like other Christians, *plus*: plus the following distinctives that will bless you.” This teaches a church’s uniqueness without making students think we have kept something from them.

## Summarizing the conversation

While the evangelical church wins kids with “wow” (lights, bands, fog) and community, mainline churches win them with social justice and community. These are two sides of the same coin:

- Both evangelicals and the mainline generally fail to give students a ground for faith other than “God is for me,” and in this respect they pander to our age. We even do it with the most others-centered thing we do: service projects. Listen to people gush about serving: “I felt so good giving that homeless guy a sandwich!” We neither teach about alleviating the conditions that lead to suffering nor “teach a man to fish,” because it isn’t about others. This leaves us with *faith as a feeling*, which is hardly sustainable.



- Evangelicals reinforce such self-centeredness by segregating students in youth rooms to entertain them, sending the message that they are a market to be pandered to. All too often we do the same when we give them fun with little content.

- Both tend to give students a list of moralistic behaviors that tend toward the external and political.

Moralism and social justice without salvation by grace are nice results of faith with neither the motive behind the faith nor the power therein. Feelings without grounding in the nature of God or the costly gift of grace are empty emotionalism. The gospel isn't "You can do it." It is "You can't do it. Jesus did. Surrender your life in gratitude to the only higher love worth re-orienting your life around."

Why are we losing youth? Wrong message, wrong methods, wrong in-

vestment. Youth ministry has been built first on program, then on message, but reflective youth ministers in the trenches are, increasingly, advocating content first and then context.

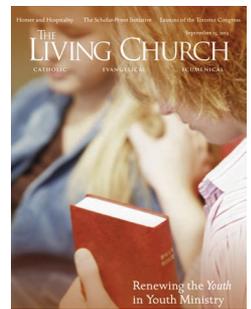
We can teach our young people to love the things Christians have spent 2,000 years doing: studying and inwardly digesting the Bible and the faith of the Church, learning to pray, and then loving and serving one another, while talking about their life and their faith, including their doubts. We can show them how to participate in and build real faith communities. We can form youth who know how and why to worship and walk with God. We can make disciples who live gracefully toward others and make different decisions because they are amazed at God's goodness and mercy. There are good resources out there to help us.

To quote Paul, there is "a still more excellent way." It is an ancient way, a rooted and connected, liturgical and sacramental way. It is a way that helps parents and makes leaders "soul friends" to youth, and helps the young live faithfully in love as they walk with God and serve the Church and the world.

Big changes take a great deal of courage and effort. But the fruit will be eternal.

*The Rev. Matt Marino is canon for youth and young adults in the Diocese of Arizona.*

Part 1 appeared in the September 15, 2013, issue.



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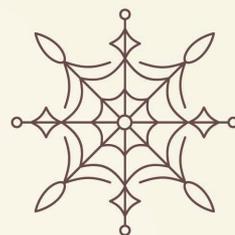
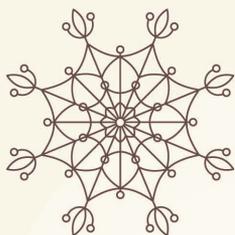
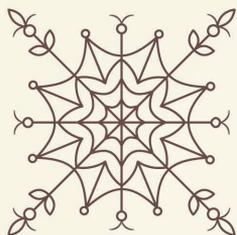
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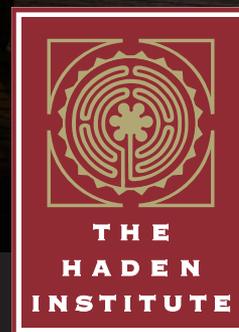
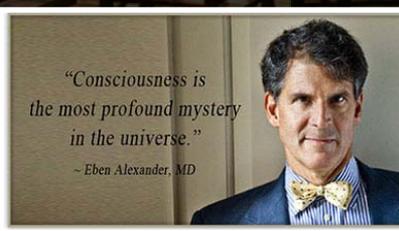
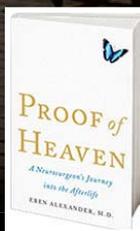
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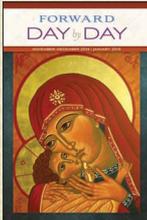
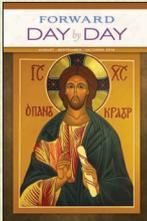
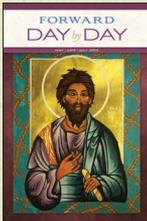
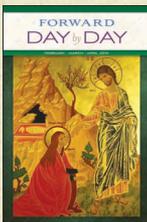
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Uganda Christian University Partners photo

Diane Stanton at an orphanage in Kampala with her husband, the Rt. Rev. James Stanton, Bishop of Dallas.

# ‘There Are Always Surprises in Uganda’

## An interview with Diane Stanton

By Sam Garrett

*In the last 16 years, Diane Stanton has led more than 20 mission teams to Uganda from her home base in Dallas. Since 2002 she has served as executive director of Uganda Christian University Partners ([ugandapartners.org](http://ugandapartners.org)), a nonprofit organization committed to raising public awareness and support for Uganda Christian University. UCU, founded in 1997, offers 12,000 students degrees in more than 50 programs: from business computing to education, from development studies to mass communication, from nursing and other health sciences to history, law, and theology. Since 2001, Uganda Partners has raised more than \$14 million for UCU student scholarships, science labs, dormitories, and a library, which included four grants from the U.S. Agency for International Development.*

**You made your first mission trip to Uganda in 1994. Had you been on other mission teams before?**

Not yet, although as a college student I had traveled around the world and fallen in love with East Africa. I had hoped I would have the opportunity again in my lifetime.

**Did you have to start this mission trip program from scratch, or had others paved the way?**

Some important steps had been taken before I became the first executive director. Uganda Partners had established its nonprofit status and begun fundraising for several UCU scholarship programs and a multi-purpose building. Stephen Noll had also recruited several volunteers to help launch Uganda Partners. So really my task was to develop the organization more fully.

**What in-country contacts and resources did you start with?**

My first mission project in Uganda was to help resettle the displaced Batwa pygmy tribe in southwestern Uganda, near the borders of Rwanda and Congo, working with the bishop there. When I was hired as executive director, my primary contact in Uganda was Stephen Noll, who served as UCU’s vice chancellor for ten years.

**When you led your first team to Uganda, did you expect to keep leading mission teams there for many years to come?**

Yes, I had a feeling on that first trip to Uganda that God was leading me in that direction.

**There must have been some major challenges, especially in the early years.**

I think the most challenging was to get the message out in the U.S., so that people understood that helping to develop a Christian university was very much a part of the Great Commission. Early on, I encountered some surprising U.S. attitudes about mission in Africa — mostly due to Uganda's turbulent history and unstable economy under previous rulers like Idi Amin. Most who understand the value of higher education, however, really do get the mission part of it.

**Doing short-term mission trips between the U.S. and Uganda involves 8,000 miles of air travel across nine time zones, and all the cultural and communication challenges those numbers imply. How do you prepare your team members for the challenges?**

I usually organize several pre-trip team meetings and do very specific training addressing cross-cultural differences, health issues, and what to expect while traveling and living in a very different place, even for a short period. We also address the spiritual nature of our trip and encourage a focus on God's action through us, not just our desire to do "good." The better the team is prepared, the better the experience will be for everyone.

**What qualities do you think are most important in a mission team leader?**

A passion and love for the people we are going to serve; organizational and planning skills; patience and flexibility.

**When you are assembling a team, do you target a particular number of members, and do you have a maximum size?**

I limit my teams to about 20 to 25 people. This is a manageable number. I went on a pilgrimage to Israel many years ago with a team of 50 people. Actually one morning in Jerusalem, I temporarily became one of the team's problem members. I saw a puppy in the middle of a busy street, and stopped to pick it up and tried to find its owner or someone to take care of it. As a result, I kept the team waiting 30 minutes, which put us behind schedule all day. With a smaller team, we can adapt more easily and be more flexible.

**What's a memorable surprise you've encountered with one of your teams?**

There are always wonderful surprises in Uganda. A few years ago, my team was enjoying its only day off by visiting Bujagali Falls near the source of the Nile River. Late in the afternoon, I received a call from a Ugandan

colleague, reporting that we were expected at the home of a member of Parliament who had prepared a full evening for us. Everyone on the team was very tired after a heavy schedule, but we hurried back to Kampala several hours away, freshened up a bit, and enjoyed the evening more than if we had just rested.

In 2007, I led a team to UCU to celebrate its 10th anniversary. Among the team were the former Archbishop of Canterbury and his wife, Lord and Lady Carey. We had one free day from our official visits and planned to go to Jinja to see the source of the Nile River and have a special lunch at a lovely inn owned by an Australian couple. However, our plans changed that morning, when we received news that the First Lady of Uganda had planned a special tea in honor of the Careys and invited most of our team as well.

Our four uninvited team members went on to Jinja as planned, but when they arrived at the inn they found the innkeepers had prepared a special meal and decorations for 20 honored guests, and even closed the inn to the public for the event. Our four team members were left with a bill for the original 20, but they also responded in a surprising way: they paid and then asked the innkeepers to open it all to the public and invite anyone looking for a place to eat to enjoy lunch on them. While this was disappointing for the owners of this lovely place, sometimes there will be a surprise, and we try to make the best of it.

**When is your next mission trip, and what will be its focus?**

The next team will depart the last week of March for a two-week visit to both UCU in Mukono and to Bwindi Impenetrable Forest in southwest Uganda. There a new nursing school affiliated with UCU has just been completed. Our mission focus will be to meet with our scholarship recipients at UCU to establish closer ties and see firsthand what their needs are, and to connect team member's various interests to students, faculty, and programs that they might want to get involved with. We generally have team members from all over the U.S. and always welcome those who feel a call to come and see what God is doing in this part of the Anglican world, and how they can participate.

*Sam Garrett is a member of the Uganda Christian University Partners board.*

**Uganda Christian University, founded in 1997, offers 12,000 students degrees in more than 50 programs.**



By Jake Dell

**I**t's no secret: the digital age has profoundly changed the world of marketing, and the explosive growth of social media has made it easier and more affordable than ever for your church to reach out to current and potential parishioners. However, establishing an online and social media presence is not enough. Many churches and ministries are discovering that “likes” do not always translate into people in the pews.

The vast stores of information, entertainment, and distractions clogging the internet make it difficult for your message to stand out. How, then, can you help people pay attention, and moreover, how can you help them really *engage*? As it turns out, the best digital marketers today *do* have a secret trick: it's called the ancient art of storytelling.

“Without storytelling, content is nondescript, uninspiring and, frankly, a waste of time,” wrote business-startup expert Mark Evans in *Forbes*. And there's research to back this up. A study conducted by Deborah Small, a marketing professor at the Wharton School, found that people were more willing to contribute to a cause when they knew the specific stories of the people involved. (Think about the Save the Children campaign.

Isn't it more compelling to donate to a specific child with a name and an adorable face, as opposed to a fund that quotes statistics to justify its cause?)

This premise also holds true for attracting new members to your ministry. If you want them to get involved, they need to know who you are. If you share your church's story, you can exponentially boost your digital presence while marketing your church in a naturally compelling, honest, and effective way. The great news is that your church already has a story to tell, and often it's right under your nose.

### The Power of Storytelling

Renowned screenwriter Robert McKee explained in *Harvard Business Review*: “If you can harness imagination and the principles of a well-told story, then you get people rising to their feet amid thunderous applause instead of yawning and ignoring you.” The Church is no stranger to this concept; in fact it has been using storytelling to inspire and impassion for more than 2,000 years.

More specifically, when taken from the perspective of marketing — and remember, church marketing is

simply evangelism in print (see “Market Your Parish,” TLC, Sept. 9, 2012) — there are many reasons why storytelling is a particularly powerful tool in the digital realm. Here are a few:

- A good story can cut through the “noise” of information.
- A good story captivates people on a deep, emotional level, creating an intimate bond (i.e., stories make people engage).
- A good story sticks in your mind. It’s much easier to remember and retell a story than it is to memorize statistics, or recount an abstract concept or logical argument.
- A good story finds its own audience. Everyone, regardless of age or sex, enjoys and seeks out a good story.

Storytelling communicates who you are in a way that makes people listen, draws them in, and encourages them to get involved. As Sarah Gavin, director of social media for Expedia, says, “It’s so much more powerful and authentic to use real stories.”

It’s no wonder, then, that storytelling is a highly sought-after talent among top business leaders and marketers today. But you don’t need to hold an MFA in creative writing or an MBA in brand identity to make a story work for you. Perhaps the best thing about storytelling is that, with a little practice, anyone can tell a good tale.

## Storytelling 101

I know a church in Virginia in which the descendants of freed slaves now worship together with the descendants of “emancipated” masters. Slavery was, after all, a double-edged sword. Through the common bond of worship, parishioners have created an environment that welcomes all. Learning from their past, they have made a commitment to oppose the sin of racism in their personal and public lives.

I also know a church in western Colorado where there’s a deep tradition of ranching and a landscape full of wildlife. If you visit, you’ll likely see deer roaming the church grounds or hear a great horned owl. Stewardship of the Earth and all its creatures is cen-

Perhaps the best thing about storytelling is that, with a little practice, anyone can tell a good tale.

tral to the parish mission, and every month it offers a “Paws for a Blessing” service, which includes hands-on blessings for pets: dogs, cats, birds, horses, gerbils, fish. Donations from the services help provide care for neglected animals in the community.

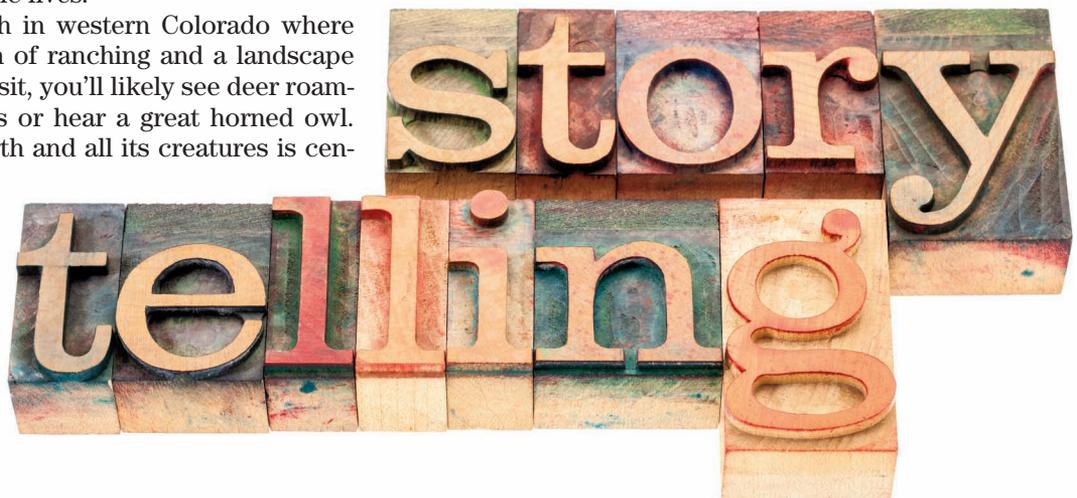
What is it that makes your church stand apart? Paired with a little collective soul-searching and creativity, your church or ministry can tell a story that makes people want to know more, a story that captivates people both online and off.

Start by asking yourself a few simple questions (adapted from “Find the Heart of Your Brand Storytelling” by Debbie Russ Williams):

- What is your church or ministry’s reason for being?
- What is your history? (Hint: start with your name!)
- Who are your main characters?
- What is your mission?
- How have you failed, and what did you learn from that failure?

Keep in mind that no matter if you’re a small-town church or a gigantic multinational corporation the elements of a good story remain the same. Here are some

(Continued on next page)



# What's Your Story?

(Continued from previous page)

tips that can help transform your digital content from snooze-worthy to spellbinding:

- Keep it short and structured. Try to tell a story that has context, action, and a result in about four to five sentences, or 100 words. A simple structure that's to the point creates a message that's easy to digest, remember, and retell.
- Keep it simple. Don't use a lot of jargon or abstract thoughts. If you can tell the story to a first-grader, you're on the right track.
- Be the underdog. Research shows that people are more loyal to institutions that have struggled to succeed. Do not be afraid to include details about overcoming challenges and sticking to your passions, even when things were not going so well.
- Practice. Storytelling takes a little finesse, so don't be discouraged if it comes out a bit flat at first. Test the story on friends, on various members of the congregation, on strangers, and notice what engages them and what makes them nod off. Once you've nailed the delivery, it's time to put your story online.

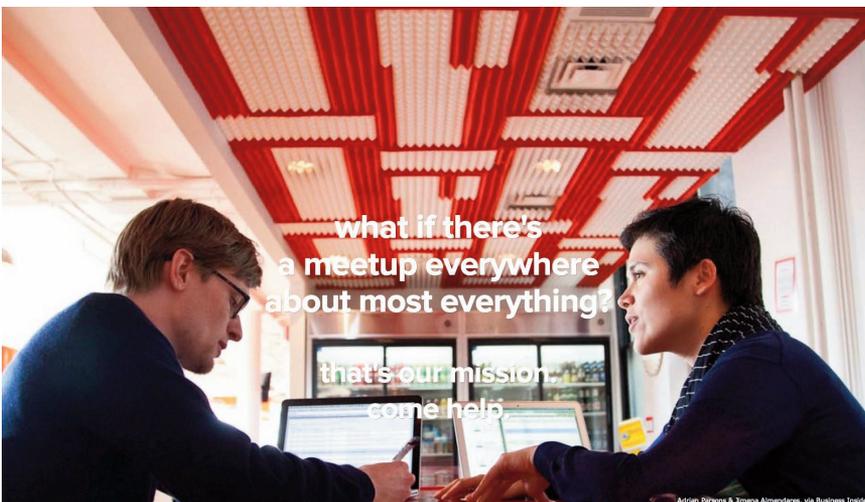
## What a Story Looks Like Online

Consider a few screens (left) that describe the needs and job openings at Meetup.com. This is no bland job board. Instead, it's a narrative. It's a story. And it's designed to keep you scrolling and scrolling. All the while, it's telling you about Meetup: how Meetup is changing how people meet each other; how working for Meetup will change you; how, together, you're going to change the world.

Can't you see yourself working at Meetup? Don't you want a roof deck and a dog-friendly office and a free monthly massage? Meetup's landing page invites you to go "further up and further in," both into the company's mission (its "story") and the benefits of working there. Of course, a lot will be expected of you, too.

Does your church's marketing, especially its website, *engage*?

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



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## ‘This Is Sin’

Review by Leonard Freeman

This is not a film for the faint of heart. But, like the crucifixion, *12 Years a Slave* speaks beyond its immediate, grim, physical story to touch upon deepest, troubling questions of life, sin, desperation, the human experience, and truth.

Based on the real-life memoir of Solomon Northup, a talented musician and family man in 1840s America, the film portrays in horrifying detail his kidnapping and sale into slavery, and the degradation and desperation of his dozen years of bondage in Louisiana. It is not a story of personal rising against difficult odds, or nobility of action, but rather of the failings of corrupt systems, and of the human heart, sustained by the truth that some things are eternally

right or wrong.

Solomon (Chiwetel Ejiofor), a well-educated freedman from upstate New York, is tricked into crossing the Mason-

ger” is the term throughout) are essentially dealt with as animals for sale or rent. A mother screaming for her children is pulled away with no more thought than one would have at dragging off a dog barking on the leash at the pet store as her pups are sold.

Solomon, now renamed Platt by his auctioneer (Paul Giamatti), has already learned an important lesson of his captivity. “If you want to survive, do or say as little as possible. Tell no one who you are, or that you can read or write, or you be a dead nigger.”

His first owner, Mr. Ford (Benedict Cumberbatch), represents the best possible slave-owner. He cares for his slaves, and leads worship services for them out of a personal piety. And in the end he even tries to save Platt’s life by transferring his ownership to another slave-owner when Platt’s fight with an overseer puts him in personal peril. The fact of Platt’s actual free status is an inconvenient truth: “I cannot hear that! I’m trying to save your life.”

Mr. Ford’s story underscores an important theological point: in a corrupt system, personal piety alone will not be enough. Systemic injustice, and violations of basic morality, must be confronted.

Platt’s next owner, Edwin Epps (Michael Fassbender), personifies all that is wrong with the institution and its intellectual underpinnings. From here on the story devolves into a total degradation of body and spirit for all concerned.

“The devil can quote Scripture,” says an old aphorism. And Epps exemplifies it with ferocious specificity. He cites Luke 12:47 to both justify and terrify with the promise of “many, many stripes” for the slave

### 12 Years a Slave

Fox Searchlight

Directed by Steve McQueen

Dixon line to Washington, D.C., with the promise of a two-week contract to perform as a valued musician. Instead he is drugged, slung into chains, and beaten with a board until it breaks over his back. On a paddleboat south he at first thinks of how to escape, telling other slaves that he does not want merely to survive but to live. It is a hope that will prove unfathomable in what transpires.

The New Orleans slave market quickly shows the institution’s cruel underpinnings. Black slaves (“nig-

who does not satisfy the master. He speaks and thinks in biblical terms but without any contextual moral referent. When a boll weevil infestation attacks his cotton crop he perceives it as a biblical plague brought upon him by “these heathen scum,” and the infestation ends as the result of “clean living and prayer.”

But holy living hardly informs the management of his “property.” His lust for one of his “most profitable slaves,” Patsey (Lupita Nyong’o), turns horrifically sinister: Epps forces Platt to participate in her ghastly beating. At this moment the film articulates the objective reality of sin, and of right and wrong as eternal truths.

“This is sin,” Platt sobs at the obscenity of the beating. “There is no sin here,” thunders back Epps, “a man does what he pleases with his property.”

A visiting Canadian pro-abolition carpenter (Brad Pitt) addresses the matter with Epps. “What is right is true and right for all,” he says. “Only ask: in the eyes of God, what is the difference?”

The carpenter, at peril to himself, sends a letter to Platt’s friends in the North, who simply come for him with the papers proving his freedman status. Platt by now is so broken that when asked by the sheriff to identify his real name — Solomon Northup — he nearly fails to respond.

Northup returned home to his wife and grown children in the North, and his memoir became a staple of the abolition movement in America. That is the good news. But this film is a cautionary tale. More than just a hard look back at an old evil, it speaks wisdom and warning for perpetual struggles.

*The Rev. Leonard Freeman writes at the weblog poemsperday.com.*

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Upon release from prison on 11 February 1990  
 and on his election as President of South Africa on 9 May 1994  
**NELSON MANDELA**  
 addressed the nation here

Victor Grigas photo

Nelson Mandela marker, Cape Town

# The Iconic Mandela

By John W. de Gruchy

**P**rior to his inauguration as President of the post-apartheid Republic of South Africa, Nelson Mandela attended Mass one Sunday morning at St. Mary's Cathedral in Cape Town. The event created a stir that included a query from the Vatican on whether giving him Communion was appropriate under canon law. The answer was simple: "Would you have turned Nelson Mandela away from the altar?" Nothing more needed to be said. Although the apartheid government had hid his image for 27 years, permitting no photographs, he was already instantly recognisable. Before long he became a global icon of justice, forgiveness, and reconciliation.

A few weeks after his release from prison, Mandela had an informal meeting with a group of religious leaders in Cape Town who had been involved in the struggle against apartheid. His arrival in the room was electric, his warmth and humility immediately apparent, and his expressions of gratitude as he greeted each of us with a handshake and smile, knowing most names, was spontaneous. Our role in the struggle was incomparable to his, and mine was miniscule in comparison with most, but for him we were all part of a great and noble enterprise. He never

failed to acknowledge that he was part of a team, even though he towered over all of us. He was not grasping for power but seeking to serve. Who could not be proud to acknowledge him as our leader, and be glad to be alive at that hour?

Not long after this encounter, Mandela met a larger ecumenical group of clergy at St. George's Anglican Cathedral for a morning-long discussion about future church-state relations. He spoke at length and he did so extemporarily. His presentation was well-constructed, informed, and to the point. Just as he had long reflected on how best to engage in the struggle against apartheid, and the kind of country that should emerge from the ruins of apartheid, so he had obviously given thought to the role that faith communities should play in the new South Africa. During discussion he took note of the issues raised, and welcomed the concerns expressed. He thought it might be a positive step to establish a ministry to deal with church affairs; some of us said that this was not a good idea as it might lead to being co-opted by the state. After a moment of reflection he agreed and the matter was dropped.

**M**andela's character was shaped by his royal background, which prepared him for leadership

and service. From early on he learnt from his elders what this meant, and began to recognise that his life could never be his own. This sense that the struggle would become his life was reinforced as he participated in the work of the African National Congress, which he would eventually lead to victory.

Mandela was also an alumnus of Healdtown College in the Eastern Cape, a distinguished Methodist mission school whose influence complemented his upbringing with the best of Christian values. He was one of the many African leaders in whom the finest values of culture and Christianity were naturally and creatively mixed, and who in the course of time became the great humanist leaders of African liberation and renaissance.

During his years as a prisoner on Robben Island, Mandela regularly received Communion from the visiting Methodist chaplain who at one time was Theo Kotze, well-known for his role in the church struggle against apartheid. Amongst his close friends in prison was Robert Sobukwe, a Methodist lay preacher and leader of the Pan Africanist Movement. But it was entirely appropriate that, after his release from prison and during his term of office as President, he did not identify himself solely with any denomination. He attended services in different churches, mosques, and synagogues. Quite apart from his friendships with many Christian clergy, notably Archbishop Desmond Tutu, he was also a friend of chief rabbi Cyril Harris and other religious leaders. Mandela may not fulfil all the criteria formally required for canonization in the Church, and he made no pretensions about being a saint or even a devout Christian. He was a truly remarkable human being who embraced others with warmth, humour, and compassion, but equally a hero who led from the front and did not hesitate to speak out against injustice and those who behaved badly.

In popular culture, icons abound as they do in politics and sport. Often media-made, they may attract millions of devoted followers, and hold sway over them but for a brief moment in time until



Nelson Mandela at the International Olympic Committee in Lausanne, Switzerland, in September 1997.

attention turns elsewhere. In Christian tradition, the status of icon is not readily granted. Icons have gravitas, they are venerable, but above all they point beyond themselves to something greater than who they are: to values that transcend and refuse our manipulation, to the source of hope and the fountain of life, to the God who is beyond and yet in our midst.

There is, of course, a danger in giving Mandela such iconic status. It could depersonalise or even divinize him, preventing a true and honest portrait of the man emerging as we mull over his life and legacy. Leaders are human and, no matter how good, never beyond critique. But the truly great amongst them make no pretentious claims and seek no honours; it is their humility, integrity, and the nature of their achievements that attract us into their orbit to acknowledge their iconic status.

True icons are not defined by ethnicity, gender, or nationality; they irradiate an inclusive charisma that defies narrow boundaries. Mandela is a uniquely African icon, a South African of the 20th century. But he is also an icon of and for humanity struggling for dignity in a world that too often trashes the image of God in human beings. His moral stature reduces to size most other political leaders, and after a century that was too often controlled by evil dictatorships, he gives us reason to believe again in the human capacity for good, and in the rightness of the cause of justice and peace as we travel deeper into this new millennium. He might not be the icon of a particular religion, but he is an icon of what it means to be human, opposing evil, enduring suffering, overcoming bitterness, expressing forgiveness.

Such icons can never be confined to any one place, time, or denomination, or be closeted in sanctuaries. They are carried by pilgrims of a new humanity as they journey. South Africans need to carry the Mandela icon into the future as we struggle with the immense challenges now facing us; but so, too, does the global community, for our destinies are inseparable, as is our struggle for the more humane world to which Mandela devoted his life.

*John W. de Gruchy is emeritus professor of Christian studies at the University of Cape Town.*

## Transfiguration and Symbols

Bravo for David A. Kalvelage's stunning article about the Community of Jesus [TLC, Nov. 10]. How appropriate that its place of worship is called the Church of the Transfiguration, named after that

glorious event by which Jesus showed in advance what his second coming will be like.

It, like much else in the Bible, is loaded with symbolism, as should be expected in light of God's telling us that that is one of three ways by which he communicates (Hos. 12:10). Jesus led the twelve up close to Mt. Hermon, the highest mountain in the land, a proper symbol of the Church, and there told them that some would see him "coming in his Kingdom" before they died.

All blessings to the saints at the Church of the Transfiguration.

*The Rev. Warwick Aiken, Jr.  
Eden, North Carolina*



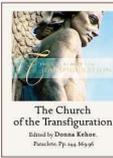
### Fourth-century Elegance in Cape Cod

Review by David A. Kalvelage

This is a stunning book with more than 200 impressive photographs printed on high-quality paper. It tells the story of the Church of the Transfiguration in Orleans, Massachusetts, the place of worship for the Community of Jesus, an ecumenical monastic community founded by two Episcopalians more than 60 years ago.

This coffee-table-sized book is intended to be about the beautiful Cape Cod church where the community gathers for worship several times each day. The Romanesque edifice contains breathtaking artwork and offers a peaceful atmosphere for worship. But the story of the community is as impressive as the photographs of the building.

Cay Andersen and Judy Sorensen are credited as the founders. The two met at the Church of the Holy Spirit, Orleans, in 1968, and frequently afterward. Those meetings led to the formation of a small group of women who gathered weekly for prayer and Bible study. They professed their vows in 1968 and formed the Sisterhood of the Community of Jesus.



(Continued on next page)

## Affordable Care Act

Daniel Westberg criticizes the Affordable Care Act as complex and not covering many people, compared to "an efficient, simple and universal system" [TLC, Nov. 10].

For the ACA to succeed, a large number of younger, healthier people must participate. So far, they are not, partly (a) because of the problems of enrolling, (b) because they believe they can rely on the present system if they need health care, and (c) because the tax penalty for not participating is less than the their premiums if they do.

If the payments by ACA to insured people exceed the revenue from premiums and government subsidies, will Congress make up the difference by increasing the tax penalty for not participating or make up the difference from general revenues, thus increasing the deficit?

I favor giving the ACA a chance to work, including trying to fix fixable problems. It relies on private companies to find a way to run it at a profit, rather than on Congress to make up any losses.

While the ACA has a lot of problems, in the absence of a failure of the ACA to work, I doubt that Congress would pass an alternative approach.

The problems with the rollout, and the inconsistency of the president's promise that "if you like your present policy, you can keep it" with the cancellation of so many policies, make people wonder how much to rely on the administration's ability to deliver.

*Joe Gamble  
Birmingham, Alabama*

Professor Daniel Westberg's assertion that we have a duty as Christians to support universal, government-mandated health insurance is mistaken. Christ's call to us is to love our brothers, but Christ does not call us to create government that attempts to force others to love.

It is not clear why Professor Westberg denigrates the achievements of Americans who rose to the challenge of private action to eradicate polio. The success of that effort demonstrates effectiveness of private charity rather than any shortfall. Large-scale confiscation of wealth by government for redistributive purposes, including health care, is not the solution to any shortfall of private charity but is the cause of a shortfall of private charity that exists today. Christ does not by example teach us to take from anyone the bread he has

earned by honest labor (2 Thess. 3:8).

When government confiscates property from some to give to others for purportedly charitable purposes, the people are misled to believe that the need for charity no longer exists and that they have already contributed their fair share through the government. Bureaucracies are a poor substitute for the human heart in identifying worthy charitable causes and responding to the needs of others.

Many anti-poverty programs depersonalize the poor. By establishing a permanent enabler-dependent victim relationship with those in need, government gives those dependent victims a stronger bond to a heartless bureaucracy than the bond they would have to a community joined in love to support them. Government charity devalues the blessing of private charity to the hearts of both the recipient and the giver.

People of good will may question the wisdom of universal, government-mandated health insurance. The Affordable Care Act has created perverse

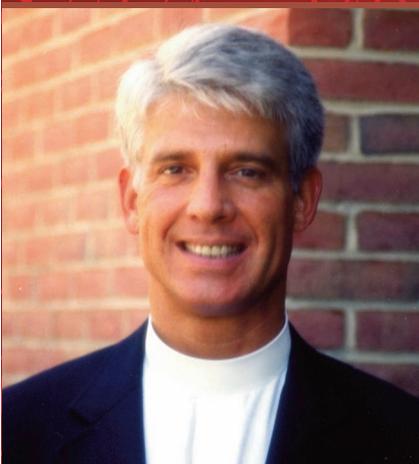
market incentives that discourage employers from offering even basic health insurance to employees and the ACA discourages full-time employment. While the proponents of the ACA may have hoped the 30-hour mandate would drive a paradigm shift among employers in the direction of establishing a regular 30-hour workweek, their calculation has backfired. Employers are making the rational decision not to offer full-time employment in order to avoid the mandates and taxes of ACA.

The ACA thus is depriving wage earners of the full-time work with employer-provided insurance they would prefer (and that they need to provide for their families). Those workers are forced to seek multiple part-time jobs in order to pay the premiums for more expensive ACA-mandated and approved insurance. There is nothing remotely approaching a moral imperative for the Church to participate in manufacturing poverty for millions of American families.

*Steven Witmer  
Richmond, Virginia*

(Continued on next page)

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THE LIVING CHURCH has served as a most reliable source of refreshment and learning for me throughout my ministry. In the midst of conflict within the church, THE LIVING CHURCH provides a much-needed space for Christian dialogue and charitable debate. The irenic voice of TLC should be admired, supported, and provided for, so that future clergy and laypersons may have access to a distinctly Anglican forum that is catholic, evangelical, and ecumenical. I am blessed to join in the stewardship of this fine publication and its service to the one body of Christ through a bequest to the Bishop Grafton Society.

*—The Rev. Jess Reeves, Interim priest,  
Otey Parish, Sewanee, TN*



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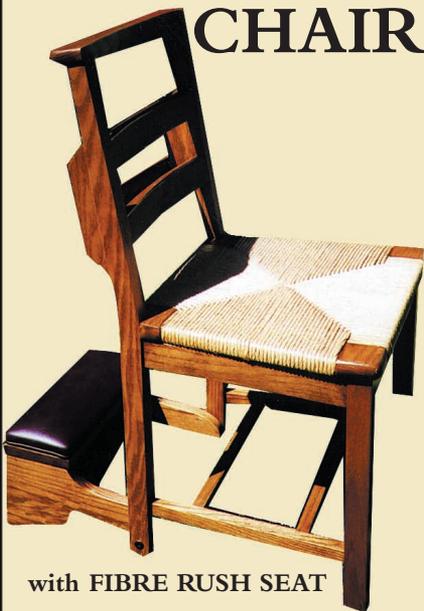
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LETTERS

(Continued from previous page)

*Daniel Westberg replies:*

I agree with Steven Witmer that meeting health needs through private charity is a fine thing, and for individuals and Christian institutions to show care to the sick and dying is indeed to follow the teaching and example of our Lord. The example of charitable organizations in the 1950s successfully meeting the needs of victims of polio was both a testimony to the strong volunteer tradition in the United States — and its Christian character — as well as an indication of the limits of such efforts.

Today, many treatments such as kidney dialysis, chemotherapy for cancer, heart surgery and so on require equipment and infrastructure on another level altogether. These technological improvements are one of the reasons why health-care costs have risen so fast so quickly, and why many nonprofit hospitals, quite a few founded by religious groups in previous generations, now find they can no longer keep up with the investments in new technology required.

I think that Mr. Witmer and I would agree that government should not step in to take action unless it is necessary, but we probably disagree on where to draw some of the boundary points. The National Institutes of Health and the Centers for Disease Control are good examples of appropriate involvement of the federal government in health matters, because the prevention of epidemics and disease cannot be handled well at the local level.

In my argument against those opposed to the government coercing people to have health insurance, I made the analogy with universal education. It seems that conservatives studiously avoid the force of this argument. When universal primary and secondary education was mandated, around a century ago, there were many arguments against government intrusion, but society now sees the demand that all children be educated (even if it involves taxation) as a self-evident good. Doesn't this apply also to the provision of a basic level of health care on a universal basis?

Joe Gamble's letter reminds us of practical realities. I agree that the Affordable Care Act, with all



CATHOLIC VOICES

Health Insurance in America, part 2  
Obstacles to Health-care Reform

By Daniel A. Westberg

The long research and reflecting on the ethics of universal health care 20 years ago, when the Clinton administration initiated a failed attempt at reform. My interest in the subject revived when President Obama began his term in 2008, but after the passage of the Patient Protection and Affordable Care Act (ACA) it seemed — wrongly as it turned out — that a solution of sorts had been reached and the American public could begin to breathe from a more inclusive program of health-care benefits. Despite the exaggerated rhetoric of the opposition, the ACA offers only a temporary and narrowly defined program that will effectively cover a much larger percentage of Americans without making existing conservative opponents believe that a majority of Americans are not in favor of the ACA. If that is true, it is only because a significant number of people think that the health-care reform is too weak, so demanding that add to the confusion and difficulties of the patients system that has evolved. As with the need for tax reform, the ACA's lack of simplicity in light of the lack of the support of reform, who often fight to maintain the protection, exceptions, and distinctions built into the tax code by special-interest groups, so the confusing and complex health-care system is the result of significant opposition to an efficient, simple, and universal system.

of universal health care, based on biblical, theological, and practical arguments. There are many models of the United States that are likely conservative in their politics, but the one is intended to address those who do not consider themselves liberal, and who start from a position of skepticism with regard to government programs and the modern welfare state.

In an attempt to understand the ACA, who in 1983 initiated the first comprehensive national health insurance program. Today it is not clear whether the market reform of the ACA will be able to address the needs of all areas of the United States. This is not only a case of the need for Congress to open the funding process but also to overcome the strenuous opposition of state governments and their structure to cooperation in implementation, and behind the stands the challenge of securing genuine acceptance among the citizenry.

Authoritarian states such as Benin's Germany, and for more progressive nations. European countries have found it easier to introduce comprehensive programs than have countries in the Anglo-American free-market economic and political tradition. Britain founded the National Health Service in the late 1940s, Canada had a rocky start with national health in the 1960s, and it was not until 1982 that Australia made the move.

American plans an even higher value on individual freedom than these other English-speaking countries, which generally share the same philosophical, political, and legal traditions. *Provision and Progress* by David H. Parker brings on this theme well by comparing the choices of the United States and New Zealand. *Social Governance*—our next

Today, many treatments require equipment and infrastructure on another level altogether.

its defects and implementation problems, is probably the approach most feasible politically (and barely at that). I want to remind us that even if it succeeds as hoped, it will still be inadequate in covering the health needs of all Americans.

## 'Martha My Dear'

Leonard Freeman's "Martha, Martha, Be Still" [TLC, Dec. 5] speaks sense into the immense cafeteria of Sunday worship in Episcopal churches during a period of intense cultural and sociological change. (What period isn't?)

What he is saying is that Sunday worship needs to be understood as a means to help exhausted human beings slow down and listen to the sound of transcendence rather than incessant engaged verticality.

He gives a historical perspective to the pervasive horizontality of contemporary liturgical use, noting that Rite II is quite different theologically, or in theological tone, at least, from Rite I. He also points out that the change from Morning Prayer to Holy Communion that the 1979 Prayer Book brought about, in a church where at least half our parishes had Communion only on the first Sunday of the month at the principal service, was "consequent." It's easy to appreciate the author's understatement.

After 35 years of running Sunday services, I agree with Leonard Freeman! My wife and I long for quiet solemnity, reverence, and confession. We long for that elusive 8 a.m. Eucharist where we are not *Good Morning*-ed to distraction and where we can look up rather than around.

Leonard Freeman's essay, issuing from a lifetime of parish service and observation, should be required reading.

*The Very Rev. Paul Zahl  
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The prophet's prediction of a mass migration back to the holy land contains in itself a seed of the Truth that is Christ our Lord. The people sing and shout for joy. Even the weak come: the blind, the lame, those with child, and those in labor. Their tears are tears of hope and joy, their steps along brooks of pristine waters, the path groomed and safe. Coming home they find grain and wine and oil, flocks and herds, and a watered garden. They come to a reconstructed paradise peopled by a community renewed and alive.

Every human story is gathered up and knit together in the truth of our common humanity. In this story of weal and woe, we recognize each other and there is considerable consolation in this. But there is an eternal consolation in the mystery of a grand recapitulation, the gathering of all human nature to the person of the eternal Word of God, Jesus Christ our Lord. Mysteriously, he takes from his mother our humanity. Doing so, he appears to leave behind his divine power, taking the form of a servant. But what he is in the life of God he remains even as his glory is hidden.

Our humanity, then, is woven into his and touched by his divine being. We are gathered and recreated in him. "For every believer regenerated in Christ, no matter in what part of the whole world he may be, breaks with the ancient way of life that is derived from original sin, and by being reborn is transferred to a new humanity. No longer is he reckoned to be of the stock of an earthly father, but of Christ, who became the Son of man in order that we would become sons of God" (Leo the Great, *Sermo 6 in Nativitate Domini*).

United to Christ, we possess "every spiritual blessing in the heavenly places" (Eph. 1:3). This is an ancient truth tucked away before the first spark of creation. "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 his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved" (Eph. 1:4-6).

He chose us, destined us for the living of a divine will. This is done in the mystery of two freedoms: the freedom of God and our own. We are liberated by the divine will that calls and commissions us. "His thought for us does not constrain us; what he designs for us is that we should act freely; what he creates is liberty. To enter into God's plan for us is to be most sovereignly ourselves" (Austin Farrer, *The Essential Sermons*, p. 39). Thus one great Catholic mind cuts into the mystery of predestination.

Our lives are gathered into Christ, recreated by his life-giving Spirit. As the Father and Son are united in the Love of one Spirit, so we, by adoption and grace, are grafted into the trinitarian life so that God is simply the atmosphere of our living and moving and being. We are, therefore, like the boy Jesus, "in the Father's house" (Luke 2:49), for the call and path of divine providence is not episodic and provisional but persistent and eternal. Wherever we are, God is there as the being who wills us and loves us into being. We live in the Father's house, listening and asking questions.

### Look It Up

Read Luke 2:49. There's no need to search. Jesus is always in the house of the Father.

### Think About It

God gives us being and purpose and direction.

## Jesus' Baptism

“When faith speaks of creation, and in so doing directs its eye toward God, then it can only say that God created the world perfect” (Gerhard Von Rad, *Genesis*; comment on Gen. 1:31). But then, of course, the fall and the expulsion, murder, and flood tell the tale of a disordered world groaning for redemption. And yet, looking upon the elect nation, again and again God would see “my servant, whom I behold, my chosen, in whom my soul delights” (Isa. 42: 1). In the fullness of time, what was said of the nation contracted to a brilliant and blazing point directed from the heart of the Father into the being of the incarnate Son. “This is my Son, the Beloved, with whom I am well pleased” (Matt. 3:17).

As chosen witnesses, those who ate and drank with the Lord Jesus after he was raised from the dead, we find our lives enfolded in his (Acts 10: 41). So, in sharp contrast to the loud and violent voices of religion, we discover in ourselves an apophatic stillness and a refusal to add insult to the world's injuries. “He will not cry or lift up his voice, or make it heard in the street; a bruised reed he will not break, and dimly burning wick he will not quench” (Isa. 42:2-3). We discover in ourselves — but only as a gift imputed to us and infused — calm resolve. “He will not grow faint or be crushed until he has established justice” (Isa. 42:4). Strangely, quietness and peacefulness seem to roar with inexpressible power. “The voice of the Lord is upon the waters; the God of glory thunders; the LORD is upon the mighty waters” (Ps. 29:3).

Although John would have prevented him, Jesus goes into the mighty waters. He that knew no sin became sin on our behalf. He took upon himself a cleansing he did not need, he himself being the source of all life and renewal. He became what

we are in order that we might become what he is. He is calm and peaceful and powerful. He is mighty to save. O *Admirabile Commercium*. Oh, the wonderful mystery of his life flowing into ours, so that what is said of him is said of us. We all go down to the waters. We are buried. We rise. And we hear these words: “You are my son, my beloved, the one in whom I am pleased.”

What has happened to us in Christ? “He who descends with faith into this pool of renewal, renounces the devil and adheres to Christ; he relinquishes the enemy, and confesses Christ to be God; he takes off servitude, and puts on adoption; he returns from baptism radiant as the sun, shining with rays of justice, and, in truth, the greatest of all, he returns a son of God and a co-heir of Christ” (Sermon on the Epiphany attributed to St. Hippolytus, priest).

Returning from the font radiant and clean and new, let us not forget the wonder of this sacred moment. “God put a good mind into us and reformed one great fault in us: which is, that our Baptism being past over a great while ago, we cast it out of our memory, and meditate but little upon the benefits and the comforts of it. ... The whole life of a Christian man and woman should be a continual reflection how in Baptism we entered into covenant with Christ, ‘to believe in Him, to serve Him, to forsake the devil, the vanities of the world, and all sinful desires of the flesh’” (John Hackett, n. 179 in *Anglicanism*, ed. More and Cross).

### Look It Up

Read Acts 10:36. Are we preaching peace by Jesus Christ?

### Think About It

Pass not over your baptism.

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## Long Island Rector Elected Suffragan



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The Diocese of New York elected the Rev. Allen K. Shin as its new bishop suffragan December 7. Fr. Shin has been rector of St. John's Church in Huntington, Long Island, since 2010.

He is an alumnus of Eastern Michigan University and has earned master's and doctoral degrees from General Theological Seminary. He was ordained deacon and priest in 1996.

He has served previously as fellow and chaplain, Keble College, University of Oxford, 2005-10; honorary assistant, All Saints Church, Margaret

Street, London, 2002-05; curate and assistant, Church of St. Mary the Virgin, New York, 1996-2001; and assistant officer, Episcopal Asiamerica Ministry, Episcopal Church Center, 1996-99.

Other nominees included:

- The Rev. Kim Latice Coleman, rector, Trinity Church, Arlington, Virginia
- The Rev. Canon Susan Harriss, rector, Christ's Church, Rye, New York
- The Rev. Kathleen Liles, Christ and St. Stephen's Church, New York City
- The Rev. Mauricio J. Wilson, St. Paul's Church, Oakland

A nominee by petition — the Rev. Patrick Ward, interim rector of Christ Church Riverdale in the Bronx — withdrew from the slate November 22.

## Bishop Schofield of San Joaquin Dies at 75

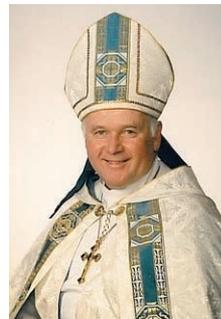
The Rt. Rev. John-David Mercer Schofield, who served as Bishop of San Joaquin beginning in 1988 and oversaw the founding of what is now the Anglican Diocese of San Joaquin, died at home in the early morning of October 29. Friends found the bishop's body in his favorite chair. He was 75.

A native of Somerville, Massachusetts, Schofield was a graduate of Dartmouth College and General Theological Seminary. He was ordained deacon in 1963 and priest in 1964. He served parishes in London and in the Diocese of California before his election as a bishop. He served briefly as

bishop coadjutor before becoming bishop ordinary in January 1989.

"Bishop John-David Schofield was a great man of God," said the Most. Rev. Robert Duncan, Archbishop of the Anglican Church in North America. "His spiritual depth, twinned with his unparalleled sense of humor, made him one of a kind."

Bishop Schofield left no survivors.



Schofield

## Claremont Promotes Sheryl Kujawa-Holbrook

The Rev. Sheryl A. Kujawa-Holbrook is the new vice president for academic affairs and dean of the faculty at Claremont School of Theology.

Kujawa-Holbrook is a priest of the Diocese of Los Angeles, an educator, historian of religion, and practical

theologian. She joined Claremont's faculty in 2009 as professor of practical theology and religious education. She is also professor of Anglican studies at Bloy House, the Episcopal Theological School at Claremont.

## Appointments

The Rev. **John J. Negrotto**, Oblate CSJB, is interim rector of Holy Trinity, 90 Leonardine Ave. South River, NJ 08882.

The Rev. Canon **Stefani Schatz** is canon to the ordinary in the Diocese of California, 1055 Taylor St., San Francisco, CA 94108.

The Rev. **Marjorie Gerbracht-Stagnaro** is rector of Grace Church, 106 Lowell St, Manchester, NH 03101.

The Rev. **Kathleen T. Ullman** is associate at Our Savior, 59 Park Ave, New York, NY 10016.

The Rev. **Lance Wallace** is rector of St. Andrew's, 2301 Deltona Blvd., Spring Hill, FL 34611.

The Rev. **Drew Bunting** is priest-in-charge of St. James' Church, 833 W Wisconsin Ave., Milwaukee, WI 53233.

## Retirements

The Very Rev. Canon **John H. Park**, as dean of the Cathedral of the Good Shepherd, Lima, Perú; add: 520 Park Rd., Ambridge PA 15003.

## Deaths

The Rev. **Dana Forrest Kennedy**, a pioneer in church broadcasting and author of *My Very First Golden Bible*, died Oct. 16 in Westmoreland, NH. He was 95.

Born in Milbridge, ME, he was a graduate of the Bangor School of Commerce, the University of Maine, and Episcopal Divinity School. He was ordained deacon in 1945 and priest in 1946.

He served at various parishes in Massachusetts and Rhode Island and became host of a weekly TV program and two weekly radio shows. He moderated *Frontiers of Faith* (NBC) in 1956, preached on two *Church of the Air* programs (CBS), and moderated three *Faith in Action* programs. For 13 years he moderated *Viewpoint*, a nationally syndicated radio interview program. He was rector of Christ and Holy Trinity Church, Westport, CT, 1961-89.

He is survived by a son, Michael Kennedy of Trumbull, CT; three grandchildren; and two great-grandchildren.

The Rev. **Wayne Sanford Shipley**, who served churches in New York City, New Orleans, and Mexico before becoming a rector in Illinois for 30 years, died Oct. 30. He was 83.

Born in Olney, IL, he was a graduate of Indiana Central University and General Theological Seminary. He was ordained deacon and priest in 1955. He was rector of St. Paul's Church, Carlinville, 1966-95. He was an assistant chaplain at Tulane University and Newcomb College, 1960-63, and chaplain at Blackburn College, Carlinville, 1974-80. He is survived by two sisters, Ruby Kinkade of Indiana and Kathleen Larson of Washington; and several nieces and nephews. His wife, Martha, died in 2008. In his final years he looked after two cats, Samantha and Bonnie Blue.

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