

Dignity in Alaska

Bishop Ball

Reading Radner

July 27, 2014

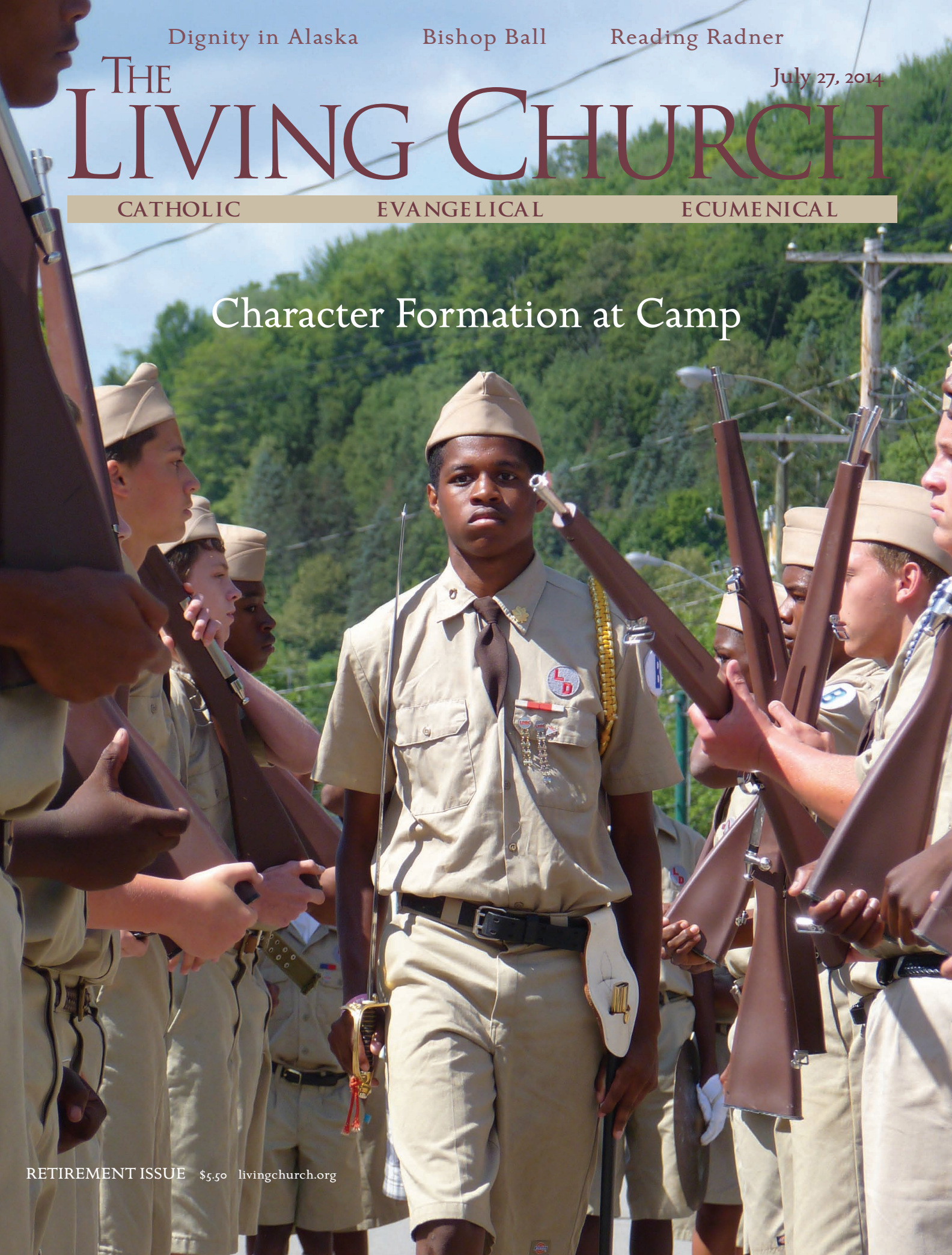
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ON THE COVER

“Boys who come to us pudgy are lean. ... They become healthier and stronger as the transformation unfolds.”

—Jim Adams, director of Lake Delaware Boys Camp (see “Muscular Christianity for Boys,” p. 10).

Photo courtesy of Lake Delaware Boys Camp

THE LIVING CHURCH

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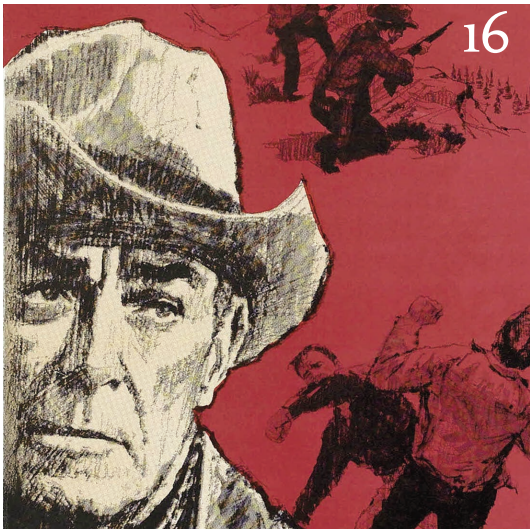
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LIVING CHURCH Partners

We are grateful to the Episcopal Diocese of Dallas [p. 27], St. David in the Pines Church, Wellington, Florida [p. 28], and St. John's Church, Savannah [p. 28], whose generous support helped make this issue possible.

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ST. MARY'S CHURCH, ANCHORAGE

Living at Church

As an 88-year-old resident of Anchorage, Alaska, Carol A. Phillips has none of the housing options available to many seniors in other parts of the country. Her income is a shade too high for low-income facilities, yet too low for her to afford private assisted living in a state where costs are sky-high.

Now Phillips, a widow who came to the Last Frontier with her late husband as a clergy missionary couple in 1963, is again pinning her hopes on the church. And she just might have a dream come true through an innovative parish initiative that aims to be a model for other congregations.

St. Mary's Church in Anchorage is in design stages for a 15-unit senior housing complex on its 19-acre wooded property with expansive views of the Chugach Mountains. Once it's completed in fall 2015, 20 individuals will live there, just steps from the church, as will an overnight staff member. A manager will be on duty by day to help with situations that arise and keep the facility running smoothly.

For Phillips, who lives alone in a small apartment, the sliding-scale pricing could make it possible for her to stay in Alaska near her daughter and friends, even if her needs intensify in coming years.

"What a wonderful place that would be, to be within the arms of the church, which would just be within walking distance up the hill," Phillips told TLC in a phone interview. "To be in that faith-based community would just be the answer to prayers in terms of senior living."

For St. Mary's, the hope is just as grand. Perhaps life in a robustly Christian community would be a blessing to more than a few elders in the city. Maybe this 700-member church can pioneer a biblical alternative to traditional elderly housing and assisted living in America.

In most American cities and suburbs, "everything about our architecture strives to create privacy and independence from one another," said the Rev. Michael Burke, rector at St. Mary's. "We want to turn that upside down and use the best practices of architecture to bring us together."

The vision, which has been in the making for more than 10 years, is based on Acts 2. The early Church held things in common, according to Scripture, and provided for each on the basis of need. Soon at St. Mary's residents will share their lives within a structure that allows for a measure of privacy while building intentional community.

Residents will occupy individual apartments, but they'll also share common spaces, including a kitchen



Michael Burke photo

The grounds of St. Mary's Church, Anchorage, which plans to build a senior housing complex on its property.

and lounge area. A chef will cook *with* them, not *for* them, on days when they want the companionship of preparing a meal, praying, and breaking bread together.

They'll be a stone's throw from the church, which will mean easy access to services all week and frequent visits with the congregation's many children.

And they'll be able to help each other with day-to-day needs. If one resident can no longer see well enough to read the morning newspaper, a neighbor might read it for him over coffee in the lounge. If live-in help is too pricey for any one person or couple, then two or three might pool funds for a live-in nurse or personal assistant, who could stay in one of the studio apartments.

Thea Agnew Bembem, a planning committee member, tears up when she talks about what's in store for seniors, possibly including her aging father.

He and his friends “will be able to grow old together,” Bemben said. “It’s going to make our community even more intentionally intergenerational than it already is.”

The idea for St. Mary’s Episcopal Church Housing Company grew out of conversations among church friends who looked ahead and wondered about their futures. A common sentiment kept recurring: “Wouldn’t it be great if we all lived together?”

Now it’s becoming reality through one family’s donation, which covers the bulk of the \$4.2 million construction cost, plus nearly another \$800,000 for related support once the building is finished. The facility will be debt-free and will not rely on government financing, which is important for ensuring the spiritual character of the community, Burke said.

Residents will generally pay between \$3,000 and \$5,000 per month to live in the new complex, depending on the size of their respective units. That’s less than they would likely pay at similar facilities, Burke said. A sliding scale will create access for those who cannot afford to pay full price. First priority will go to St. Mary’s members, followed by other area Episcopalians and members of mainline Protestant denominations.

It’s no coincidence that such an innovative project would emerge in this location. Like the state itself, Alaska’s population is relatively young and has little support for the state’s growing cohort of elders. Population growth, coupled with a lack of buildable land, has driven housing prices skyward. Because developers have declined to erect new senior housing at more affordable costs, retirees often need to leave the state and bid their friends goodbye in search of a new residence that meets their needs.

Standard housing options for local seniors curry little favor among older congregants at St. Mary’s, Burke said. Staying in their homes can usher in social isolation when age-related eyesight problems make them reluctant to drive at night.

“I knew it would be lonely in these later years,” said Phillips, who stopped driving three years ago. “But I didn’t realize how much so, until I lost my last sibling a couple of years ago.”

While moving to an institution in another state might meet elders’ physical needs, it can quash other needs,

(Continued on next page)



Phillips



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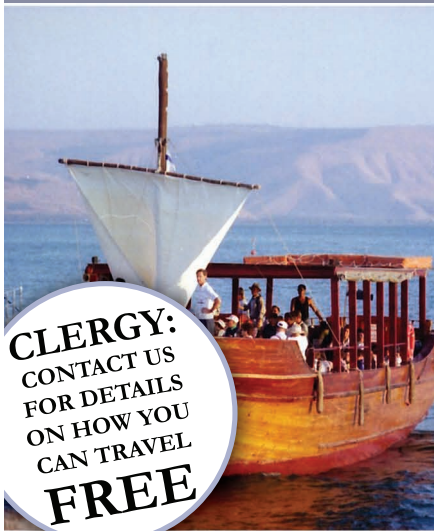
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Living at Church

(Continued from previous page)

such as proximity to friends. Burke adds that seniors also need to be of service to others even as they age and to be part of an intergenerational community. But those needs generally go unmet in nursing homes and similar facilities, where he says systems tend to be “medicalized.”

“This is the time of your life when you should be an honored person in your faith community,” Burke said. “The gifts and the experiences that you have should be honored, lifted up, and used to their fullest.”

Living at St. Mary’s will allow residents to indulge idiosyncrasies that might not be tolerated at other types of facilities. If someone wants to set up a woodshop in a garage space, for instance, that’s fine. Letting people keep their quirks and passions alive will help keep the place feeling like home.

The model might not be replicable everywhere. Few faith communities can spare \$5 million for a housing project.

Then again, building supplies cost less in most parts of the country than in Alaska. And the concept, Burke said, could be reproduced on a more modest scale in just about any setting where seniors want to share their lives in intentional Christian community.

For her part, Phillips aims to live in her apartment for as long as she can. She expects the building project could be delayed and is trying to be patient. Yet each day she hopes to be among the first of many generations to experience what St. Mary’s is creating.

In the new facility, “I would be aware of having a support group all around me, even if they wouldn’t be in the same apartment,” Phillips said. “I hope I live long enough to be there.”

*G. Jeffrey MacDonald
TLC Correspondent*

From Fragility to Strength

After he retired in 1998 as Bishop of Albany, the Rt. Rev. David S. Ball settled into 14 years as bishop-in-residence at the Cathedral of All Saints in Albany. That independent life ended abruptly one Sunday evening in July 2012.

Bishop Ball stepped into a neighborhood store, bought a bottle of juice, and fell. He did not recall losing consciousness and did not realize the extent of his injuries until an emergency-room doctor informed him that he had severely broken the C1 vertebrae in his neck directly beneath his brain stem.

“When I asked the doctor about my chances of walking again, he said I should consider myself lucky to be alive,” Bishop Ball told TLC. The previous day he had overseen the tee-off of the 14th Annual Bishop Ball Charity Golf Tournament. Proceeds from the golf tournament are dedicated to his beloved cathedral.

Bishop Ball has worked hard during the past two years in order to attend the tournament again. After his injury, it would be nearly a year before he was discharged. For the first six months in the hospital, he was confined to bed, immobilized from his torso to the top of his head by a halo traction brace. He did not know if the broken bones would heal enough to permit surgery. He also lost the ability to read.

“That was a tough thing,” he said. “The best part of my day was therapy. I’m no different than most people. I just tried to deal with the situation as best as I could. I don’t know why I



Ball

fell, but I have to accept the results. I don't like certain things, but that is the way it is now."

Along the way, Bishop Ball said that he tried to follow his doctors' instructions scrupulously. His confidence in the medical team received an early boost when a doctor told him that he would probably regain the ability to read if he forced himself.

"Thank God," the bishop said on the victorious side of that challenge, "because the stuff on television these days is terrible."

He received another bit of encouragement when the halo traction brace was finally removed and he was judged ready for surgery. On Christmas Day 2012, surgeons inserted titanium rods into the bishop's three uppermost cervical vertebrae. The surgery stabilized his neck, but the rods prevent him from turning his head or moving his chin up and down. He cannot drive, wear a clerical collar, or live independently, but he dismisses questions about physical discomfort.

He now resides at an assisting living center. "The staff thinks I come and go more than most residents," he said. "I vest every Sunday. I haven't celebrated [the Eucharist] yet, because I have a walker. My balance is still not too good. It will get better."

Bishop Ball no longer sees a physical therapist, but he continues to work on his condition. He said he usually takes several short walks outdoors each day and participates in various light-exercise classes offered by staff at the assisted living center. Despite his inability to drive, he has not yet required a cab.

A quiet determination and faith in the power of God's healing grace helped sustain the bishop's spirits on the long journey back to the cathedral where he has served continuously since 1956, first as canon sacrist and later as dean until he was elected Bishop Coadjutor in 1984.

"I'm really fortunate to live here in Albany," he said. "I've lived here all my life. I know a lot of people in

town and many of them have been very kind to me. The cathedral has always been my family."

Rather than dwell on what he has lost or on how grueling his two-year physical rehabilitation regime has been, Bishop Ball tries to remain focused on his blessings and goals.

He and some friends are planning to visit the National Baseball Hall of Fame and Museum in Cooperstown in a few weeks. "The Giants broke my heart," he said, "when they

packed up and moved to San Francisco" in 1957.

Have his doctors weighed in on his goal to celebrate the Eucharist again, standing unassisted at the altar? He has not yet shared that hope with them. But one doctor offered sobering advice on the day the bishop was discharged.

"He said, 'Don't fall again or you'll be dead,'" Bishop Ball said. Then the bishop chuckled.

Steve Waring



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SCLM Sponsors Private Conversation

A conversation on same-sex marriage sponsored by the Standing Commission on Liturgy and Music drew 55 participants to Kansas City on June 3-5. The conversation's participants represented only dioceses and provinces that make provisions for civil marriage for same-sex couples.

"We invited every diocese of the Episcopal Church in places where there is civil marriage for same-sex couples (as of 1/1/14) and every province of the Anglican Communion where there is civil marriage for same-sex couples in some part of the province to nominate participants," the Rev. Ruth Meyers, chair of the Standing Commission on Liturgy and Music, told TLC via email. "We invited the Presiding Bishop and President of the House of Deputies, both of whom accepted. We invited representatives of our ecumenical partners, as determined in consultation with the Ecumenical Officer of The Episcopal Church."

The General Convention resolution authorizing the SCLM's work for this triennium charged it with consulting the broader Anglican Communion.

The other Anglican provinces sending representatives were Aotearoa, New Zealand, and Polynesia; Brazil; Scotland; Southern Africa; Uruguay (within Iglesia Anglicana del Cono Sur de America); and Wales. Uruguay's province has been a leading opponent of same-sex blessings. Uruguay has asked more than once, so far without success, to become part of a neighboring province.

U.S.-based churches sending delegates to the gathering were the Christian Church (Disciples of Christ), the Evangelical Lutheran Church in America, the Moravian Church, the Presbyterian Church (U.S.A.), and the United Church of Christ.

"Reporters were not welcome to observe the meeting because of the nature of indaba-style conversation," Meyers said.

The meeting included a re-enactment of the provisional rite authorized by General Convention, which church leaders have repeatedly described as not being a wedding ceremony.

The Rev. Martinez R.S. Bassotto from Igreja Episcopal Anglicana do Brasil said in a report distributed by the SCLM that the re-enactment reminded her of a familiar liturgy: "What I heard was a marriage."

Douglas LeBlanc



Trish Motheral/Diocese of West Texas photo

Immigrants hold packets indicating their many destinations across the United States.

Texas Parishes Help Sojourners

The immigration crisis along the United States-Mexico border has spawned a new ministry at St. John's Church in McAllen, Texas, as a refugee camp scrambles to care for uprooted and exhausted mothers and children.

Every day, between 100 and 150 new arrivals from Central America — virtually all are women and children — leave the U.S. Border Patrol detention center in McAllen with a bus ticket for the journey to reunite with relatives across the United States, according to the Rev. Nancy Springer, assistant rector at St. John's.

Before their buses depart, families wait downtown for as long as 24 hours. McAllen's churches have come together to form a refugee camp, where moms and kids can take showers in one tent and nap on cots in another.

For immigrants, it's the first welcome they have felt after a two-week

journey, plus as many as nine days in the detention center, which is not equipped to feed or house detainees.

"We've been told that some of the rooms at the detention facility are so crowded that people can't even lie down and sleep," Springer said. When they finally get out, "they're exhausted, they're dirty and they're hungry. ... Once they're at the refugee center, they're expressing that they're relieved and grateful because they're being treated as human beings again."

St. John's role in the effort involves mobilizing parishioners to pack thousands of small backpacks with snacks and hygiene items for immigrants to take on their long bus rides. The church will convene "packing parties" twice a week to stuff the packs with such items as travel-size soaps, shampoos, combs, cereal bars, and peanut-butter crackers. To keep pace with the need, St. John's aims to assemble 1,500 packs per

Since early June, an estimated 200 immigrants have been arriving daily in McAllen.

week at a cost of about \$4 each.

In early July, St. John's received a \$10,000 grant from Episcopal Relief & Development to support the work. The ERD grant provides a good start, Springer said, but it will cover only enough supplies for about 10 or 12 days. The need, however, is expected to continue for months.

The crisis has ballooned in the past month. Since early June, an estimated 200 immigrants have been arriving daily in McAllen from the Central American countries of El Salvador, Guatemala, and Honduras, Springer said. They ride on rafts piloted across the Rio Grande River, and then purposefully surrender to U.S. Border Patrol officers, who take them to the detention center for paperwork. Unaccompanied children are taken from McAllen to Lackland

Air Force Base in San Antonio.

First to help in the downtown refugee ministry were Catholic Charities and Sacred Heart Catholic Church in McAllen, which is located near the bus station where Border Patrol officers drop off immigrants who are free to travel.

"The Catholic Church is something they recognize, so they would head straight there and ask for something to eat," Springer said. "The church started doing what they could to help, but realized very quickly it was far larger than they could manage, so they started reaching out to other churches in the area."

Now the effort is ecumenical. Catholic Charities and Sacred Heart work with a steering committee to operate the camp and coordinate volunteers. The Salvation Army pro-

vides meals. A Baptist congregation launders cot linens. Methodists have provided various types of volunteer support.

For church groups, working with refugees for a few hours before they board buses is the best they can do at this point. Government workers will not allow church workers to share food or prayers with detainees, according to Springer, and their efforts to visit children at Lackland have also been rebuffed.

"We were told it was strictly a government-run facility, and they're accepting no assistance from volunteers," Springer said.

The prohibition on volunteers marks a sharp contrast to the situation after Hurricane Rita in 2005, when displaced Louisianians were

(Continued on page 21)

INDOOR COLUMBARIA

Right: All Saints Episcopal Church, Worcester, Massachusetts.

Center: Church of the Good Shepherd, Pitman, New Jersey



The Rev. James McDonald stands by the columbarium at St. Stephen's Episcopal Church, Schenectady, New York

CREMATION, an increasingly popular choice, leaves open the question of where remains can be appropriately kept. Columbaria, special vaults with niches for urns, are once again filling this most important need. This reverent space helps enhance the value and ensure the longevity of the building that houses it. In addition to providing a reverent communal focus, a columbarium can become a significant and long-term revenue-producing area for any institution. The purchase of individual or family niches will provide funds that would normally not be available. With proper consideration for future expansion, a columbarium program can grow along with the community, providing both members and the institution with an enduring legacy and commitment.

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Photos courtesy of Lake Delaware Boys Camp

Muscular Christianity for Boys

By G. Jeffrey MacDonald

Waking up on a summer day at Lake Delaware Boys Camp in the Catskill Mountains wilderness is like dreaming time has stood still. The morning regimen is virtually unchanged from 105 years ago, when the camp was founded. Yet it never fails to capture boys' attention.

Campers sleep the night in canvas-covered platform tents alongside 10 or 11 other boys, and rise to the sound of a cannon's boom at 6:50 a.m. They quickly dress, line up for attendance, say the Pledge of Allegiance, and run a lap around the tent. Then it's off to chapel, where they sing the Holy Eucharist accompanied by an 1887 Roosevelt organ, which boys take turns powering by a hand crank. Next up: breakfast, followed by practice for the drill team and the drum and bugle corps.

If it sounds militaristic, that's by design. The camp has emphasized a military theme since its early days, along with a basis in Anglican spirituality and a mission to build character in city children from modest backgrounds. Most campers come from families who cannot afford the full cost (\$3,000 per camper). They attend with substantial help from donations.

This formula has long produced results in the woods of the Delhi, New York, camp, parents and alumni say. The camp is now attracting support from a growing pool of benefactors who see timeless value there.

The experience “creates competition, which is definitely a part of life,” says Elbridge T. Gerry, Jr., camp president. “It creates religion. It certainly creates cooperation and discipline. So why change it?”

Since the camp’s founding in 1909, the Gerry family has provided the bulk of its operating budget. As recently as the 1980s, descendants of founders Robert Livingston Gerry and Cornelia Harriman Gerry covered more than 80 percent of annual operating costs.

Today, however, the Gerry family has lots more company in the donor base. Camp alumni and parents cover about \$100,000 of the \$300,000 annual budget. The rest comes from the Gerry family.

With sufficient gifts coming in,

Lake Delaware Boys Camp has left endowment funds (nearly \$1 million) untouched for the past two years, according to Geoff Dunham, president of the Lake Delaware Alumni Association. What’s more, the camp has built a new cottage for the chaplain, a pool, and a climbing wall in the past 10 years.

Such recent investments highlight how far the camp has come in the past 15 years. The camp closed from 1995 to 1998 after Elbridge Gerry, Sr., became too ill to oversee its operations. The Gerry family “did some soul searching” about whether to continue, Gerry recalled, and decided the mission was too important to drop.

“We’ve gone through times when we had to take stock of what we had and what we could do,” Gerry said. “The finances had gone really down to nothing. What little endowment we had had almost evaporated. So we are really quite proud that we could restart from there and rebuild to where it is today.”

The morning regimen is virtually unchanged from 105 years ago, when the camp was founded.

Lake Delaware has not followed camping trends to do away with spiritual particulars or create familiar comforts for campers, yet the camp has found its ethos garnering fresh appeal and support. Why?

Personal formation has a lot to do with it, camp leaders say, starting with the body. Many boys come from New York City and Newark, where many have lacked extended experience in the outdoors.

“The transformation we see is amazing,” says Lake Delaware director Jim Adams, a third-generation alumnus of the camp and rector of St. Peter’s Church in Geneva, New York. “Boys who come to us pudgy are lean. Those who come skinny are putting on muscle. They become healthier and stronger as the transformation unfolds.”

(Continued on next page)





Muscular Christianity for Boys

(Continued from previous page)

At the camp, boys play hard at basketball, swimming, lacrosse, volleyball, and boating. They hone musical and marching skills, too. Daily drills culminate in a parade each Sunday during camp. Area families, including many from small dairy farms, make a point to bring their children and watch.

The camp forms boys' character, camp leaders explain, not just in one summer but across eight years. Boys start attending the camp at age 9, and the vast majority return year after year until they graduate at 16. Some continue to return in their late teenage years as counselors, Adams says.

Looking back, parents and alumni can see how the camp's distinct approach helps boys cultivate discipline and virtue. In an anonymous letter, one parent tells how a son now "copes better with failure, is better mannered, and knows what it means to work towards a goal."

Many boys "are forced to grow up at home, and here at camp they can be kids," writes Harold Turner, a former camper now in his 20s. "That is one of the most amazing things about camp: the fact that you are guided and directed in your maturation and growth. I learned what it means to be a real man."

In many ways, Lake Delaware is a

time capsule as it carries on the ethic of "muscular Christianity," a movement popular in the late 19th and early 20th centuries. The belief that physical activity, coupled with Christian faith formation, could help boys and men cultivate moral virtue helped propel the rise of institutions such as the YMCA.

Yet while many local YMCAs now focus more on fitness and less on faith, Lake Delaware has remained resolute about making sure boys are groomed in both. This includes, for example, attending the Eucharist daily. They hear homilies by the Rev. Ray Donahue, an Episcopal priest who has served as camp chaplain since 1969.

The founders "wanted to help kids become better men," Gerry said. "They thought the Christian faith, and in particular the Episcopal faith, was something that would help them."

Competition also builds character, according to the Lake Delaware ethos, and boys have plenty of opportunity. From the moment camp convenes, each one is assigned to either A company or B company. That means the lines of friendly competition are drawn.

All summer, the boys of A vie to outdo the boys of B to see who can score the most points in games and who can keep the neatest tent. Only when camp adjourns for the summer

do they learn which company has won.

After camp, boys return to their homes in metro areas from New York to Atlanta. Many return to single-parent households, where mothers do their best to guide sons through puberty to responsible manhood.

Camp ties continue long after the summers spent in Delhi. Each year one camper or alumnus receives a scholarship to St. Mark's School, an Episcopal boarding school in Southborough, Massachusetts, where tuition, room, and board run \$51,000 per year. The Gerry family pays for these scholarships.

Camp alumni stay connected by providing financial support, attending reunions, and taking part in an annual work weekend. Such events, plus a commonly held purpose, keep them together.

"We're trying to teach kids commitment, cooperation, and the importance of helping others," Gerry said. "If we can do that — and I think we have when we look at what kids have done after camp — then I think we're accomplishing our mission."

TLC Correspondent G. Jeffrey MacDonald is an independent journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul.

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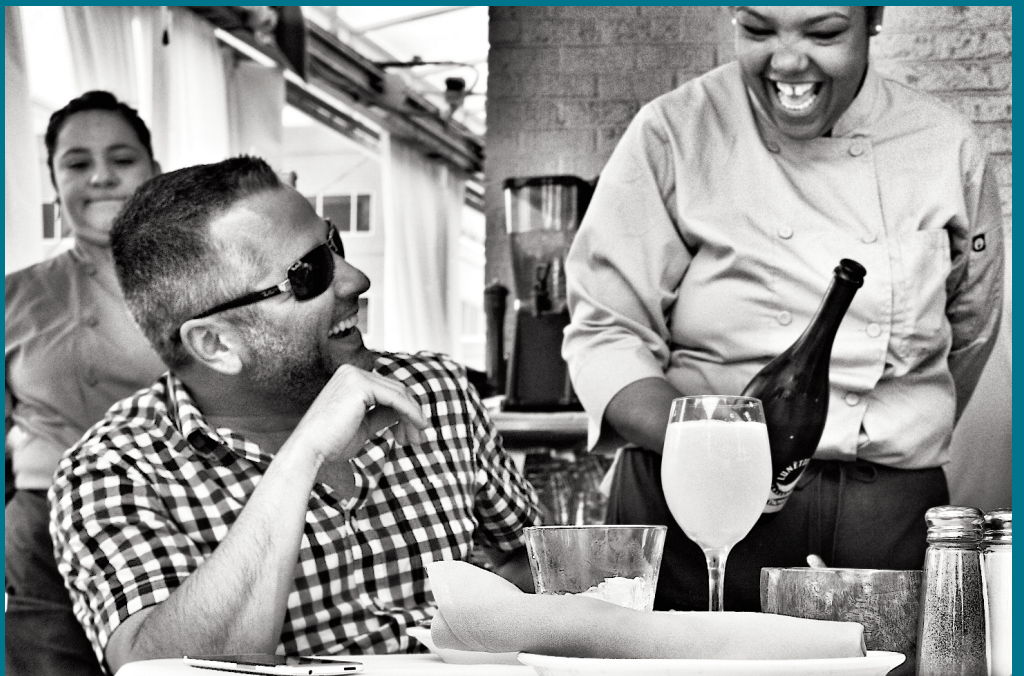
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During the summer of 2011 my wife and I walked the Camino de Santiago, the Way of St. James, a medieval pilgrimage that traces the breadth of Spain along the north. We made the 500-mile trek in about a month, and arrived in the city of Santiago de Compostella on July 25, the feast day of St. James. These are some poems I wrote along the way. —Aron Dunlap

By Aron Dunlap

Walking along the Camino de Santiago it struck me that, as in life, the power of prior images bubbled away in the undertaking. Red dust and green grapes. Sleepy Spanish towns and immovable churches. These monuments are hard to grasp, and only glimpsed in passing. El Niño Marcelino, with his dog and his donkey. He gave us sticks that were better than ours. And very small plums. As in life, there are good roads and bad, and only rarely do children return a smile. At the end of this road I will look back and concoct a story of my travels. Perhaps my sins will flake away or perhaps I will get some premonition of that ultimate separation, like skin pulling apart from skin, when we are told what we have done.



Almost the simplicity of sleep. A town of rocks and mud. Trees, feral cats, a dog too lazy to wag its tail. Old men in one uniform, old women in another. The young people lack completely their grace.



When you start, you can only imagine ending.
In the middle, there seems neither beginning nor end.
And at the final day you talk of returning.



Catholic Voices

Going Home

JUSTIFIED

By David Hein

The late director Sam Peckinpah's name was synonymous with the extravagant violence of *The Wild Bunch* (1969) and *Straw Dogs* (1971), but his *Ride the High Country* (1962) is a study in Christian character. If you want to know what made leaders such as General George C. Marshall (1880-1959) great, see this film that marked the end of the classic Western.

Because the best movies have a multisensory power to bring so much together — character development, narrative arc, sound and silence, plaintive music — they often engage our imaginations as no other medium can. And we know that truth is accessed through the imaginative — not merely the rational — faculty. As C.S. Lewis and J.R.R. Tolkien demonstrated, we appropriate truth through concrete images, not just through empirical discoveries and logical deductions. Especially in relation to the moral life, we are acutely aware that not only the mind but also the volitional and emotional aspects of the self must be engaged.

Excellent films can be prolegomena or adjuncts to nonfiction studies of character. They can function as trailers to incite interest, provoke questions, and create memories, which viewers might then employ as touchstones for future cognition. For Christians concerned about leadership for a free and just society, *Ride the High Country* crystallizes beliefs and codes of behavior worth studying, affirming, and claiming today. And this film does so not at all as a didactic and hence desiccated artifact, but as a still-absorbing story that reaches out to mind, heart, and will in a manner that is irreplaceable.

In the film's opening scenes, U.S. Marshal Steve Judd (played by Joel McCrea) rides into town and mistak-

only supposes that the cheering throngs are saluting his past glory as a highly regarded peace officer. Instead, they're whooping it up for a (dishonest) race between a camel and a horse. Sitting tall in the saddle, the bemused Marshal Steve is merely in the way. It's the early 20th century, a horseless carriage chugs through the center of town, and a uniformed constable (not a sheriff with a six-gun) yells at Steve: "Get out of the way, old man; can't you hear? Can't you see you're in the way?"

By the end of the film, this lawman realizes his principal concern. Earlier in this movie, riding a trail in the mountains with Gil Westrum (Randolph Scott), his partner from years before, Steve speaks lines that are unabashedly moral and in fact unself-consciously religious. This straightforward treatment is a relief, compared with today's films, in which Christian themes are overly sentimental or casually dismissed.

Gil, who had served as Steve's deputy in the cause of frontier justice, has decided that society owes him some recompense. Reduced to performing in a carnival as a cheap counterfeit of a hero (playing a sharpshooter called the Oregon Kid), Gil is unwilling to die a poor man; he plans to steal the gold shipment that he, Steve, and a young man named Heck Longtree (Ron Starr) have been hired to protect on its journey from the Coarse Gold mining camp in the high Sierras to the town bank in Hornitos, California.

Gil wants to entice Steve to join him in this theft. It's only stealing from a bank, after all, and they are entitled to the gold after all those years of loyal service, taking bullets for next to nothing. Gil asks him: "You know what's on the back of a poor man when he dies? The clothes of pride. And they are not a bit warmer to him dead than they were when he was alive. Is that all you want, Steve?"

But Gil cannot convince his old partner to break his



Excellent films can be prolegomena or adjuncts to nonfiction studies of character.

code of honor. Steve's ethics appear to have a transcendent status, a metaphysical heft that more than compensates for the outward shame of his frayed cuffs and threadbare coat. A tough sheriff had set him straight years before. "See, he was right, and I was wrong," Steve informs Gil, and "that makes the difference." "Who says so?" Gil asks. Steve replies: "Nobody. That's something you just know." Morality has an objective grounding apart from individual preferences.

On the trail through the mountains, Steve makes it clear that he's still dedicated to living by this sense of right and wrong, come what may. Gil asks: "Is that all you want, Steve?" and he replies: "All I want is to enter my house justified." It's a line that Peckinpah — who rewrote much of the original film script — borrowed directly from his father and indirectly from Luke 18:14, in which the humble tax collector, rather than the Pharisee, went down to his house justified before God.

By the film's denouement, Steve's courageous example and the bond between the two men are enough to prompt Gil's turning back to the right path. "Don't worry about anything. I'll take care of it, just like you would've," Gil tells him, signaling the reclamation of his integrity. Steve replies: "Hell, I know that. I always did. *You* just forgot it for a while, that's all."

There's nothing flashy or moralistic about Marshal Judd. He recognized moral ambiguity; right and wrong are often not easy to discern in a world of competing principles. But he accepted a moral view of the created order and of his role in it. He embraced the core virtues of real leadership: courage, duty, humility, and self-mastery, even in the face of changing times.

David Hein is professor of religion and philosophy at Hood College. An earlier version of this essay appeared in The Statesman, the online journal of the John Jay Institute Center for a Just Society. Used by permission.



Reading Radner part 1

Of all the delights in the day-to-day work of the Living Church Foundation, the greatest may be the opportunity we have to encourage and give voice to young leaders in the Church, and to be challenged and refreshed by them in turn. God is faithful, and while the laborers sent into the harvest are patently few, we must be grateful for those who turn up, all the more when they are bright eyed and bushy tailed. Perhaps 50 percent of the material published in *THE LIVING CHURCH* so far this year has come from folks 45 and younger. And many of these are associated in some way with TLC's weblog, *Covenant*, which is set to assume a reinigorated editorial calendar from August 15: stay tuned.

Several weeks ago, a dozen or so members of *Covenant* met at St. Paul's parish in La Porte, Indiana, to enjoy three days of refreshment, structured by the study of Ephraim Radner's difficult and sprawling *Brutal Unity: The Spiritual Politics of the Christian Church* (Baylor, 2012). Besides being one of the great theologians of our time, Radner, an Episcopal priest, is a friend and mentor of many of us, which made our study more rewarding (we are also blessed by his service on the Living Church Foundation). TLC published an excerpt from the book in the Oct. 7, 2012, issue, and we will have more to say in future. Meanwhile, our friends who gathered in Indiana will post brief reflections, keyed to the practical payoff of our time together for their ministries (have a look at www.covenant.livingchurch.org). So I thought I'd do the same in an introductory mode, ordered less to analysis than to exegesis of Radner. What are some of his key, interesting claims?

1. God stands at the center of the



Contributors to TLC's weblog, *Covenant*, at St. Paul's, LaPorte (from left): the Rev. Anthony Clavier, the Rev. Thomas Kincaid, the Rev. Sam Keyes, Christopher Wells, the Rev. Stewart Clem, the Rev. John Thorpe, the Rev. Mark Michael, the Rev. Michael Cover, the Rev. Nathan Humphrey, and Elisabeth Kincaid.

Church's unity *and* division, in the form of Christ. This is the "miracle" of God's creative and redemptive vulnerability, his "expended love" in time (pp. 11, 14, 16). To understand this is to begin to see the divisions of the Church theologically (p. 6), and thereby to apprehend our own "historical form" (p. 17). The method here is one of realism, fed by Scripture as "the primary language and meaning of the Church" (pp. 17, 22, 37, 39).

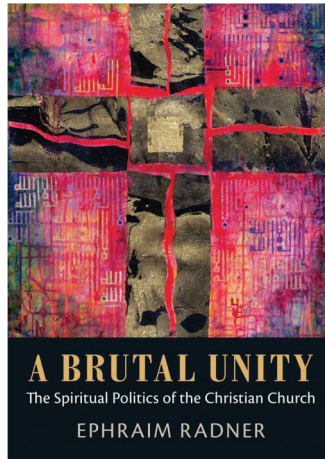
2. Christians must tend to their past histories in concrete ways, including the violence committed on explicitly Christian grounds (pp. 21, 40). Avowedly *religious* violence — "killing people for God's sake" — is blasphemy, and is especially inescapable when Christians kill Chris-

tians, as in the St. Bartholomew's Day Massacre (1572) or the sack of Magdeburg (1631), for instance (pp. 22, 41, 45; cf. 47-48, 63). Having faced this common past, we should view the rise of the liberal state in the modern era as the result of Christians seeking to constrain their own internal weaknesses, temptations, and sins (p. 49). In such a context, decentralized pluralism, diversity, and debate may flourish and be protected by the state (p. 50; cf. p. 112). Call this a chastened Whig view of history: that Christians withdrew from a bid for univocal political power "for the sake of a more clearly recognized gospel" (p. 52). At the same time, the Church rightly remains responsible "to form individuals capable of ordering" the state and

holding it accountable, a theme to which Radner will recur (p. 53; cf. pp. 54-55).

3. Turning to more contemporary instances of the murderousness of Christian division — National Socialism in Germany and tribal hostilities in Rwanda in the 1990s — Radner presses determinedly on the “creative symbiosis of religious division and violence.” The root problem is “ecclesially fragmented Christianity’s inherent dynamic of rivalry” (p. 68), which dynamic turns bloody as churches embrace “corrupting political alliances,” fed by “the passions of self-promotion, protection, and interest” (p. 71).

4. Whence these divisions in the first place? Radner distinguishes the heresy/schism couplet (basically synonymous in the New Testament) from difference/diversity or “distinction.” True Christian unity in love (charity) will not erase the latter, even as it strives to negotiate it faithfully. But this means that unity is paradoxical: at once a moral imperative and, “at least at times, a moral danger” (p. 88). This may be seen originally in the strand of the Christian heresiological tradition that unhappily took Judaism as “the model of a divided religion” — heresy in its purest form — which error not only fed a long history of persecution of Jews by Christians but also established “a kind of primordial conflictive standard” in the heart of the Church (p. 80). When, in the 12th century, Christian heretics became identified with Jews and Muslims, division set up shop within the Church, as it were, as a putative requisite of true religion, according to which not all would-be Christians could be trusted (pp. 83-84; cf. pp. 100-01). This anticipated what Radner calls the “novelty” of the 16th century, with its “many Christianities, many violences, many disorderings of responsibility and dissolutions of restraint” (p. 87). And yet all sides



maintained that division did not harm the unity of the Church but precisely protected it, leaving “the whole unscathed” (p. 86).

5. With such a sullied history in view, Radner attempts to describe the unity and holiness of the Church systematically, in revisionist, if still traditional, terms. Unhappy with classically Catholic (“providentially coercive”) and Protestant (“individually elective”) solutions, Radner replaces both of these within their original Augustinian context of “historical passage” (p. 130). That is, Radner finds in the bishop of Hippo a fruitful suggestion that the unity of the Church may not be achieved historically “until the last day,” thus making space for “a temporal porousness about the Church, something that can sustain a certain amount of messiness and confusion in the ‘coming to be’ of perfection within the assaults of time.” This is Augustine’s famous *corpus mixtum* doctrine: that the Church rightly “endures” her erring members, thereby growing in charity and faith itself (p. 129).

Applying this teaching to the body of the Church in time, composed entirely of sinners, Radner concludes that the Church may be *seen* in history only in and through the form of Christ given over: “Behold the man!” (John 19:5) (p. 153; cf. p. 164). This seems consistent with Old Testament Israel, which is never morally differ-

entiated from her members (p. 124). If Christ’s own body is Israel (see Isa. 42:1, Matt. 12:18-20, Gal. 6:16, Rev. 7:4), how shall we understand the integrity of Christ’s body (p. 125)? As historically divided, that is, “enacting disagreement with physical consequences” (p. 125).

6. Here is visibilist ecclesiology of a most rigorous sort, and if magisterial Roman Catholicism (and analogously Orthodoxy, labeled chauvinist at one point: p. 138) fares badly, it is on account of missteps, not because its basic terms are denied. Besides Augustine, Radner draws on Catholic interpretations of Luther, Rahner, and John Paul II, among others (pp. 132, 149, 154; cf. p. 147). More might have been made of ecumenical ecclesiology, even in the reshaping of Roman Catholic claims. *Lumen Gentium*’s body of Christ ecclesiology in a Pauline key (as explicated by, e.g., Johannes Willebrands and Joseph Ratzinger) set the stage not only for salvific ecclesial communities but also the *imperfect* unity and holiness of the Church (see, e.g., § 48), thence an account of the one Church as *wounded* (in the Catechism of 1994): images amenable to Radner’s own view and complicating of his account of Roman Catholicism.

Radner rightly sees his view as non-standard in its pressing of a figuralist identification of the sinful Church with Christ as a primary ecclesiological locus, fashioned to inspire repentance (pp. 159-65). And he knows that the argument will succeed to the extent that it persuades on traditionalist grounds — with recognizable tools and concepts, however newly employed or recast. “I believe in one, holy, catholic, apostolic church,” to be sure: “existing by the will and grace of him who gives himself to her in time; both as promise, as participant, as passion, as Paraclete” (p. 164).

Christopher Wells

Implicitly Modern

Review by Stephen Platten

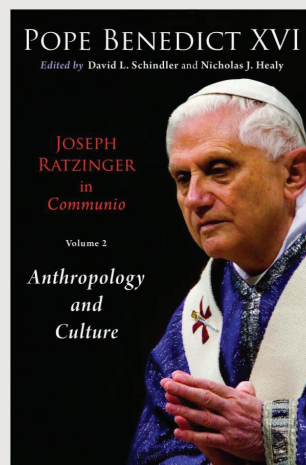
Papal names do not arrive by accident, and so it is no coincidence that Joseph Ratzinger chose Benedict, whom just a few decades earlier Pope Paul VI had declared the “patron of Europe.” The nature and problems of European thought and culture colour the entire spectrum of essays included in this collection. Joseph Ratzinger’s stringent critique of European culture is well known, but there is still something enigmatic about his analysis. None of what he argues would be possible without the scholarly tools of modernity. Indeed more than once in these essays Ratzinger is positive about the European Enlightenment. His use of the biblical material is not pre-critical. Nonetheless, he is clear that European culture now brings with it a problematic that has certainly been exported worldwide within both the western academy and western political philosophy.

These essays show the breadth and the integrity of Ratzinger’s scholarship. He is most at home in the patristic world, but his knowledge and handling of contemporary philosophy is also impressive. The Fathers and the biblical witness are seen as a given against which contemporary thought should be surveyed. His concern is that pan-European thought has lost its capacity and will to allow God to appear as a key part within the texts. This results in what he describes as relativist dogmatism. Both the initial and final essays note the approach taken by Bonhoeffer in terms of *quasi Deus non daretur*, that is, living “as though God does not exist.” He accepts fully Bonhoeffer’s point, but also turns it upside down to argue that even the sceptic and unbeliever should live *quasi Deus daretur*, “as if God does exist” (pp. 14, 198).

Ratzinger also studies the interface between science and Christianity, linking back to his enigmatic attitude to the Enlightenment. So *ratio ethica* (rooted in a religious objectivity) and *ratio technica* must needs interact (p. 48). Elsewhere he adverts to the “disequilibrium between technical capacities and moral energy” (p. 189). He is prepared

to tackle Jacques Monod head on, while accepting the basic empirical facts uncovered by the biological and physical sciences. Alongside this, Ratzinger frequently returns to the dialectic — and even “stand-off” — between truth and freedom. This arises in his essays on conscience, on Jesus Christ today, and in the final essay on the crisis within European culture.

Ratzinger’s critique of European culture leads to his well-known disaffection with liberation theology and what he sees as its Marxist roots. He is not, however, uncritical of the prevalent capitalist culture of the western bloc. At the same time, despite the depth of his theological roots, he ironically em-



Joseph Ratzinger in Communio, Vol. 2 Anthropology and Culture

Edited by **David L. Schindler** and
Nicholas J. Healy. Eerdmans.

Pp. viii + 199. \$30

phasizes the individual, registering a scepticism about the overuse of natural-rights language. In this way, his perceptive and important critique of European culture and its derivatives can tend towards a shrill, and exaggerated, reaction to modernity, the same modernity that has helped shape his thought.

This is a distinguished collection. With perhaps one exception the translations are crisp and clear. The essays cover four decades of scholarship and changing culture, which the reader should bear in mind — along with the fact that Ratzinger resigned the papacy: arguably the single most revisionist act of his pontificate, and a final flourish in the life of a great scholar.

The Rt. Rev. Stephen Platten is Bishop of Wakefield emeritus.

Province 5 Tops List in Meeting GC Request

Dioceses in the Midwest were the most responsive to General Convention's request of 19 percent of diocesan income for 2014. That's according to a province-by-province comparison of figures in the mid-year report released July 1 by the Episcopal Church's Office of Finance.

In releasing the report, the Office of Finance noted that 42 percent of dioceses meet the request, and 39 percent give between 10 and 19 percent.

This is the ranking of the church's nine provinces by the percent of dioceses that meet General Convention's request:

- Province 5 (57.1%)
- Province 8 (55.55%)
- Province 1 (50%)
- Province 2 (50%)
- Province 3 (41.66%)
- Province 7 (41.66%)
- Province 6 (37.5%)
- Province 4 (30%)
- Province 9 (14.28%)

In Province 3, Central Pennsylvania boosted its commitment from 17.6 percent in 2013 to 21.4 percent this year.

In Province 8, the highest percentage is from Alaska (23.3%).

There are outliers in most provinces: dioceses that give less than average because they are impoverished, torn by church divisions and lawsuits, less populous than most, protesting the politics or theology of General Convention, or placing greater emphasis on the diocese as the center of the church.

The Diocese of South Carolina pledged \$49,020 in both 2013 and 2014. The church counted that as 0.9 percent of diocesan income in 2013 but as 19 percent of diocesan income in 2014 — a reflection of the people and income the diocese has lost since the departure of the Rt. Rev. Mark Lawrence and most of the congregations' members who proved loyal to him.

International dioceses generally pledge nowhere near 19 percent: their percentage is listed as less than 2 percent in many cases, or "Will not pledge due to reduced grant" (Honduras). But Episcopalians in Haiti pledged \$10,000, and the Diocese of Puerto Rico pledged 19 percent.

The Diocese of Dallas allows its parishes to decide whether they want to support General Convention's budget, which leads to a listing of 0 percent. Parishes in Dallas have pledged \$21,562 for 2014. A side note says Dallas plans to reach 10 percent by 2022.

Since the 67th General Convention in 1982 the Episcopal Church has affirmed tithing as "the minimum standard of individual giving for Episcopalians."

As with most churches, fewer than 5 percent of Episcopalians typically meet that standard in a given year.

Visit livingchurch.org for a complete list of diocesan pledges and a copy of the report.

Douglas LeBlanc

Texas Parishes Help Sojourners

(Continued from page 9)

housed at Lackland, and "we went down in droves as volunteers to help," Springer said.

Local churches are mustering stamina for what could be a long-haul relief ministry in their backyards — and not just in McAllen. Similar efforts are afoot in Laredo, where members of Christ Church are assembling the same types of small packs for those in limbo between the detention center and the next bus ride.

On July 8, representatives from ERD and Episcopal Migration Ministries will convene a conference call with border dioceses to share information about what needs they're seeing and what types of grassroots responses are taking shape from church groups on the front lines.

Meanwhile the Rt. Rev. Gary Lillibridge, Bishop of West Texas, ap-

pealed on July 3 to all 89 congregations and clergy of the diocese to support the effort. Noting that several dioceses have pledged to be involved, he asked the faithful to step up in three ways. They can make monetary donations through the diocese; they can donate items such as soap, water bottles, diapers, underwear; and they can serve as volunteers to help at packing sites and at the refugee camps in McAllen and Laredo.

"This is an important opportunity for us to show Christ's love in a tangible way," Bishop Lillibridge wrote. "I urge each of you to wholeheartedly and sacrificially respond to this appeal; and I thank you for your generosity in responding to human need and suffering."

G. Jeffrey MacDonald
TLC Correspondent

PEOPLE & PLACES

Appointments

The Rev. **William Fisher** is vicar of St. Peter's, 200 Elk Run Dr., Basalt, CO 81621-9228.

The Rev. **Greta Getlein** is vicar of St. Paul's, 50 Park Place, Pawtucket, RI 02860.

Karin Gutierrez is administrative assistant for operations in the Diocese of Chicago, 65 E Huron St., Chicago, IL 60611.

The Rev. **Harry Jenkins** is rector of Christ Church, 1534 Seventh St., Slidell, LA 70458.

The Rev. **Christopher Johnson** is rector of St. Raphael's, 802 Leta Dr., Colorado Springs, CO 80911-1126.

The Rev. **David Johnson** is rector of Christ Church, 1521 N Patterson St., Valdosta, GA 31602-3848.

The Rev. **R. Kevin Kelly** is rector of St. Michael & All Angels, 3101 Waters Ave., Savannah, GA 31404.

The Rev. **Andrea Mysen** is associate for ministries in the Diocese of Chicago, 65 E Huron St., Chicago, IL 60611.

The Rev. **J. David Niemeyer** is rector of St. Mark's, 520 North Blvd., Richmond, VA 23220.

The Rev. **Lionel Starks** is priest-in-charge of Holy Spirit Church, 580 Hancock Rd., Bullhead City, AZ 89005.

The Rev. **Matthew Warren** is vicar of Christ the King, 545 Lawrence St., Quincy, CA 95971.

Ordinations

Priests

Central Pennsylvania — Rebecca Zartman.

Georgia — Jeremy Bergstrom, Steve Larson.

Newark — Miguel A. Hernández.

Wyoming — Bernardine Craft, Lin Davenport, Amy Mayes, Ron Philips.

Deacons

Louisiana — Duane Nettles.

New York — Chris Jones, Joanne Izzo, Richard Pike, Jenny Talley.

Resignations

The Rev. **Kathryn Jenkins**, as associate at St. Paul's, Richmond, VA.

Retirements

The Rev. **E. Allen Coffey**, as rector of St. Paul's, Miller's Tavern, VA.

The Rev. **Pierce Klemmt**, as rector of Christ Church, Alexandria, VA.

The Rev. **Theodore McConnell**, as interim rector of Ware Church, Gloucester, VA.

Deaths

The Rev. **Richard Bennett**, a U.S. Navy veteran and a priest of nearly 50 years, died May 2 in Normal, IL. He was 87.

Born in Evanston, IL, Bennett was a graduate of Carroll College, Northwestern University and Nashotah House Theological Seminary. He was ordained deacon and priest in 1965 and served parishes in Illinois and Florida.

He served in the U.S. Navy from August 1944 until his honorable discharge as a Navy Sonar Technician Petty Officer 3rd Class in June 1946.

Fr. Bennett is survived by sons Carl, Christopher, and Richard Bennett; daughter Barbara Richmond; eight grandchildren; and three great-grandchildren.

The Rev. **Gordon Hutchins**, who was a chaplain to Gen. George Patton during World War II, died May 21 in Wilmington, Mass. He was 96.

Born in Ancon, Panama Canal Zone, Hutchins was a graduate of Williams College and General Theological Seminary. He was ordained deacon and priest in 1943.

He entered active duty with the U.S. Army in 1944 and served in the European Theater during World War II with Patton's Third Army. Hutchins continued his military service in the Korean War, served as post chaplain at the U.S. Military Academy, West Point, and was assistant post chaplain at Nuremberg, West Germany. He received the Legion of Merit upon retiring from the Army.

He is survived by a daughter, Ellen Hutchins; sons Howard and Don Hutchins; and five grandchildren.

The Rev. **Catherine Iona Keyser-Mary**, a priest and family therapist, died July 1. She was 72.

Born in Glendale, CA, she was a graduate of Warner Pacific University, University of Redlands, and Church Divinity School of the Pacific. She was ordained deacon and priest in 1997.

She was director of pastoral care and chaplain at Episcopal Communities & Services' Canterbury and Covington campuses from 2005 to 2008. Keyser-Mary was trained and licensed as a marriage and family therapist, and was a licensed massage therapist.

Family members wrote in a biographical sketch: "She loved life, dogs, camping, backpacking, cooking, weaving, singing, orchestra, spinning, sewing, and cheering loudly at grandchildren's performances. Relationships were the center of her life.

She celebrated her last days of life with family, friends, chickens, and goats."

She is survived by her father, Paul Butz, 98, a missionary in Peru; brothers George and Howard Butz; sisters Ginger and Rachel; a son, Sterling Lund; daughters Linda Deal, Janis Keyser, and Nancy Winston; 12 grandchildren; and six great-grandchildren.

Michael E. Macdonald, former vice president of the Church Pension Group, died June 7. He was 66.

Born in Berkeley, CA, he was a graduate of the University of Missouri-Columbia and General Theological Seminary.

He was drafted into the U.S. Army and served in the Finance Corps in 1970-72, helping develop a method of salary distribution that the Army uses today. After receiving an honorable discharge, Macdonald returned to his job with Peat Marwick Mitchell and Co., now KPMG.

He is survived by his former wife, Kathleen Garrett; daughters Mary and Janette Merrill; and two grandsons.

The Rev. **Wray MacKay**, a former faculty member of General Theological Seminary and a longtime supporter of the civil rights movement, died April 30 on Orcas Island, WA. His death followed a serious injury from a fall. He was 84.

MacKay was surrounded by loved ones as he died: his wife, the Rev. Kate Kinney; daughter Margaret; and the Rev. Peter Strummer, rector of St Andrew's in Seattle. MacKay and Kinney had just been concluding a co-interim ministry at Emmanuel Church on Orcas Island when he suffered a serious head injury from a fall.

Born in Boston, MacKay was a graduate of Harvard University and General Theological Seminary. He was ordained deacon and priest in 1954.

He participated in the 1965 march from Selma to Montgomery, Alabama with the Rev. Dr. Martin Luther King, Jr. In the next decade, he worked as professor of pastoral theology at General and as director of World Hunger Year.

The Rev. **Hugh King McGlaughon, Jr.**, a former faculty member of General Theological Seminary and later a banker and philanthropist, died May 21. He was 62.

Born in Rocky Mount, NC, was a graduate of the University of North Carolina and its law school and General Theological Seminary. He was ordained priest and dea-

con in 1989. After graduating from General he became a doctoral fellow and taught courses in systematic theology and ethics.

He is survived by his former wife, Susan McFarland McGlaughon; the Rev. John H. Conners, his partner of 25 years; brothers Jamie and David McGlaughon; a daughter, Katherine McGlaughon Kilgariff; sons R. Andrew and Benjamin D. McGlaughon; and five grandsons.

The Ven. **Arthur J. Monk**, a U.S. Navy veteran of World War II and former archdeacon of Connecticut, died June 29. He was 95.

Born in Fall River, MA, he was a graduate of New York University and Berkeley Divinity School at Yale. He was ordained deacon and priest in 1949.

Fr. Monk was a longtime priest in Connecticut, serving as vicar of St. John's Church in Yalesville, rector of Christ Church in Stratford, and archdeacon from 1973 to 1981. He was a chaplain in the Connecticut National Guard, attaining the rank of major. He was a member and president of Berkeley Divinity School's board of trustees.

He is survived by sons William Thomas Monk and Roger Martin Monk; a daughter, Nancy Alice Monk; and five grandchildren.

The Rev. Canon **Timoteo Pitenes Quintero** died May 12 in Hawaii after a long illness. He was 85.

Born in Santa Maria, Pangasinan, Philippines, he was a graduate of St. Andrew's Theological School, Manila. While serving as Bishop of Hawaii, the Rt. Rev. Edmond L. Browning received Quintero, who was ordained as a Roman Catholic priest in 1954, into the ministry of the Episcopal Church. Fr. Quintero helped start congregations on Maui, Kauai, and the Big Island.

He is survived by his wife, Louisa Quintero; a son, Wayland Quintero; a daughter, Laurie Luczak; and grandchildren Sofia and Isaiah Luczak.

The Rev. **Jane Carver Turner** died June 10 in Eugene, OR. She was 90.

Born in Los Angeles, she was a graduate of the University of California-Los Angeles and Church Divinity School of the Pacific. She was ordained deacon in 1982 and priest in 1983.

When Turner heard lectures on the Hebrew prophets and on the Catholic Worker movement, she became an advocate for justice. As a priest she helped lead the Peace and Justice Commission of the Diocese of Los Angeles. She was an assistant at St. John's Church, Los Angeles, and volunteered there after her retirement.

She is survived by sons Robert, James, and Mark Turner; a daughter, Susan Turner; and four grandchildren.



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First reading and psalm: Gen. 29:15-28 • Ps. 105:1-11, 45b or Ps. 128

Alternate: 1 Kings 3:5-12 • Ps. 119:129-136 • Rom. 8:26-39 • Matt. 13:31-33, 44-52

Pass through Things Temporal

The series of mini-parables cob-
bled together from Matthew may
seem to be a grab bag of images
about the kingdom of Heaven. But
each image contrasts a temporal per-
spective with the eternal, though the
element of time is sometimes implicit
in the imagery.

The parable of the mustard seed,
for example, depends upon time.
What seems small and, because of
its smallness, devoid of value,
becomes in time the greatest of all
bushes, such that it transcends the
category of bush and becomes a
tree. God's kingdom is dynamic in
time. In God's world, things grow
and change. It is a kingdom of
becoming. Even Christ, through his
Incarnation, took on this nature, for
he is the one who was, who is, and
who is coming.

The parable of the tiny amount of
yeast that leavens a large lump of
dough also contains an implicit
dependence upon time. When I was
a child, I loved seeing my mother
make bread, but I simply could not
fathom why it needed to sit so long
in one place and do nothing. Why
could it not be baked immediately?
But time is an essential ingredient in
leavened bread, and that teaches us
patience with God's Church: gospel
seed scattered on the hillside, seed
that grows and produces the fruit of
holiness, grain gathered and crushed
and made one loaf — and then
allowed time to rise and develop
itself into that which the Maker
intends.

The parables of the treasure hid-
den in the field and the pearl of great
price are similar: the seeker experi-
ences a lapse in time between find-
ing and receiving a great treasure.
What degree of urgency do we place
on obtaining the kingdom of
heaven? To what degree do we long
and work for that temporal gap to be
closed? Are we properly impatient
for the kingdom, as a lover is impa-

tient in separation from the beloved?

Portraying the kingdom as a net
containing all manner of fish, Jesus
makes explicit that the time for dis-
cerning the good from the bad
comes only when the net is full. For
the Christian, judgment of persons
must be left for the end of time,
when there will be no more good
becoming bad or bad becoming
good. Until then, redemption and
apostasy are real possibilities.

Jesus compares the understand-
ing disciple to a scribe who values
both the old and new. For the king-
dom of God, value is not limited to
one space in history. Both old and
new have their place in eternity.

The same perspective on time
informs the reading from Romans.
God's promises that "all things work
together for good" and that we are
"more than conquerors" must be
taken in time. Though all things may
not seem to be working for good
now, in the end it will be so. God
lives in the eternal now: we are no
one before him except who we are
now. The disposition of our soul
toward him in each and every
moment has eternal significance. Yet
our lives are also set within the vast
sweep of eternity and human his-
tory; and within the scope of even
our own lifespan, time is both more
and less important than we think.

Look It Up

If God lives in an eternal now, what
meaning is there in the concept of
promise?

Think About It

Clement of Alexandria writes that
eternity "presents in an instant the
future, the present, and also the past
of time" (*Ante-Nicene Fathers*, vol.
ii, p. 313).

They Have No Need to Go

In response to his disciples' apparent meager supplies for the feeding of 5,000 people, Jesus speaks a word of creation into nothingness: "They have no need to go." The divine Logos knows a truth buried deeply beyond all that the disciples can fathom. The disciples are not playing the role of ignoramus here: they are being responsible, even pastoral. They recognize the embodied needs of the people, asserting in their legitimate care for these people that the body is important. "No one ever got saved with a toothache," said William Booth, founder of the Salvation Army — or on an empty stomach, the disciples might have added.

While Jesus does not deny the value of this thinking, he does transcend it. He upends the conventional pragmatism of the disciples. He places a spiritual challenge directly in the path of pragmatic ministry: food is necessary, food is not here, and yet they have no need to go? The disciples' pragmatic reasoning about needs and resources leaves something to be desired. Jesus' mission is not merely to feed the body, nor just the soul, nor even the two in turn — but to testify to a higher unity in which all needs are met in God: a plane upon which Christian ministry must always take place, where body and soul are not opposed to one another, where pragmatism and mysticism point to the truth that God's grace transcends the physical and the spiritual economies of needs and resources. "I am come that they might have life, and that they might have it more abundantly" (John 10:10 KJV). In Jesus' spiritual miracle, there will also be physical nourishment. In his setting of the table there will also be faith, thanksgiving, and miraculously answered prayer.

In our churches, the sacramental life testifies to the truth that we "have no need to go" elsewhere. In the sacraments we can find the presence

and power of Jesus Christ, and in him find our needs met, bodies healed, lives sanctified, minds transformed, souls saved, bills paid, sins forgiven, and food put on the table. Nothing is impossible with God. Every miracle in every realm of possibility and impossibility is on the table under the form of water, or of oil, or of bread and wine. In Christ dwells all the fullness of the godhead bodily. We have no need to go elsewhere. "Ho, come to the waters! Let everyone who thirsts, drink."

Tertullian writes: "The flesh, indeed, is washed in order that the soul may be cleansed. The flesh is anointed so that the soul may be consecrated. The flesh is signed so that the soul too may be fortified. The flesh is shadowed with the imposition of hands so that the soul also may be illuminated by the Spirit. The flesh feeds on the body and blood of Christ so that the soul likewise may fatten on its God" (*Ante-Nicene Fathers*, vol. iii, p. 551)

Look It Up

How often do we make decisions about which church to attend based on an economy of needs and resources? What might it mean for our choices that we "have no need to go" elsewhere?

Think About It

Tertullian calls fasting, asceticism, virginity, widowhood, marital chastity, and martyrdom the "fragrant offerings to God paid out of the good services of the flesh."



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SUNDAY'S READINGS | 9 Pentecost, August 10

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Alternate: 1 Kings 19:9-18 • Ps. 85:8-13 • Rom. 10:5-15 • Matt. 14:22-33

Opposing the True Son of God

As Jesus sends away the crowd, he commands his disciples to get into a boat and sail across the sea. The story is familiar: late in the night, the disciples are still *struggling* against wind and waves. The Greek word *basanidzo* can mean "to torture, to vex in body and mind, to torment, harass, distress" (*Thayer's Lexicon*). The disciples are not merely struggling: they are experiencing hell on water, tormented by the wind and the waves. Perhaps far out of their course, exhausted with hours of struggle, surely wet and chilled to the bone, they see Jesus coming to them, walking on the water.

It is easy to criticize the disciples for thinking that Jesus was a phantasm. But beside the clear fact that he was walking on water, there were other reasons that he must have seemed unnatural. For one, the same wind and waves that were tormenting the disciples were opposing Jesus, but he was not inconvenienced in the slightest. The distance that had taken them all night to cover Jesus covers quickly while experiencing the same waves and wind. Jesus does not float over the storm or magically appear at his destination: in walking *on* the water, he shows solidarity with the disciples in their struggle, yet the wind and waves cannot master him.

As the disciples in a boat are often used to symbolize the Church, there is a parallel here to the vision of St. Paul: "I am Jesus, whom you are persecuting." Our Lord does not disdain to experience the opposition that his Church faces.

Of the torment, Jesus says, "Have courage; it is I. Be not afraid." He does not say, "I will end this for you" or "Hang on just a minute while I finish off the bad guys" or "Now is the time to restore the kingdom to Israel" or "Follow me to avoid suffering." His word is, "It is I." Come wind and

waves, "It is I." Come torture and death, "Take courage." Come severity, instability, change, and opposition, "Do not fear." He is master of wind and waves before even Peter steps out of the boat or the wind is rebuked. He is Master of torment and persecution, and though he joins us against the forces that oppose his Church, he walks where he wills. Neither the strength of the opposition, nor the weakness in body or faith of the Church in the boat, will obstruct his purpose.

Untouched by trouble or fear, he reaches out his hand to rescue. Heaven reaches out to save humanity. The one who can bridge that gap between phantasm and flesh with a word and an outstretched hand must be unnatural, must be more than a man. Truly, this man is the Son of God.

Look It Up

The acclamation of the disciples in the boat (Matt. 14:33) is almost identical to the affirmation of the centurion at the foot of the cross (Matt. 27:54).

Think About It

Iconography of the Church often shows the disciples in a boat. The image is sometimes called the Barque of St. Peter. Fr. Jonathan Hemmings writes in an article for the Orthodox Research Institute (is.gd/r2DHEm): "We should not think of the Church as an ocean-going liner built for comfort and ease; rather, we must think of the Church as a lifeboat from which we can throw life-belts for those who are drowning."



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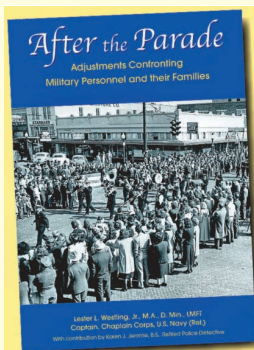
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