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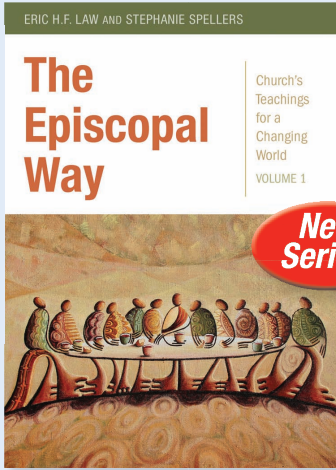
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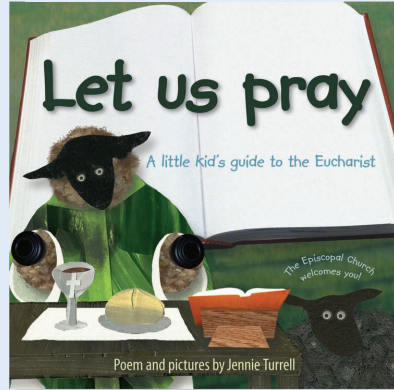
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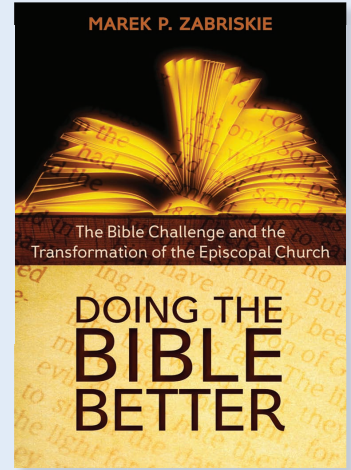
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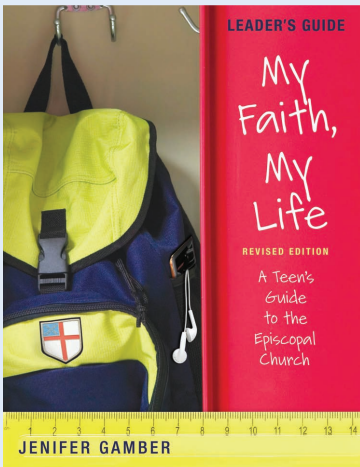
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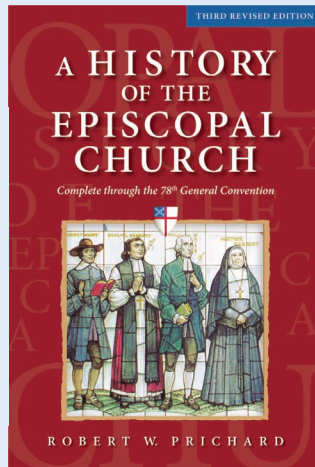


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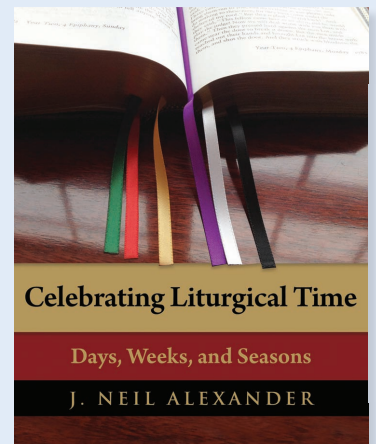


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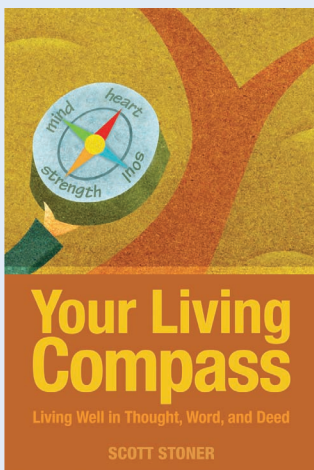
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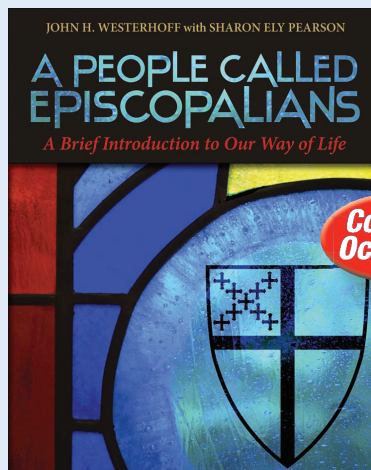
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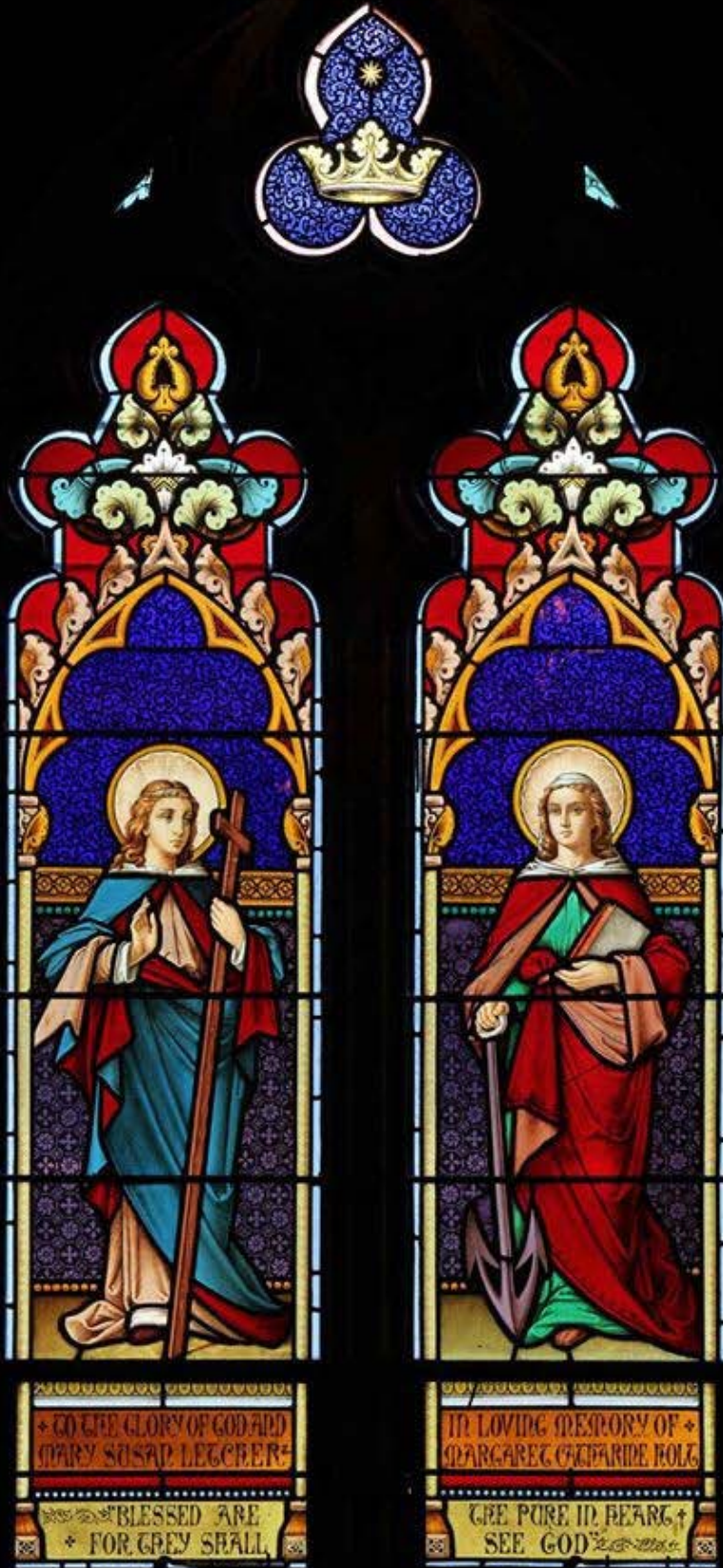
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## ON THE COVER

In his *Tracts for the Times* Newman “succinctly articulates his response to the prospect of post-Christian modernity” (see “Rereading the Tractarian Newman,” p. 12).

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# THE LIVING CHURCH

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LIVING CHURCH Partners

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

# Border Crisis Eases, Locals Regroup

As support pours in for Texas ministries caring for new immigrant children on the southern border, local congregations are catching their breath and refocusing efforts during a lull in what had been a surging crisis.

In the past month, the Episcopal Diocese of West Texas has received \$110,000 in new donations to help buy snacks and hygiene items for parents and children who have fled violence in Central America and are



Volunteers at St. John's, McAllen G. Jeffrey MacDonald

now seeking asylum in the United States.

The situation has become less acute — at least for now. Since August began, volunteers have seen a sharp decline in the number of mothers and children arriving at refugee centers. A steady flow of 200 immigrants a day through the center at McAllen's Sacred Heart Catholic Church in early August has slowed to about 40 a week later.

"The numbers have dropped significantly," said Kim Burgo, senior director of disaster services for Catholic Charities USA, which provides support for a church-run refugee relief center in McAllen.

Several factors could be driving the shift, she said, including the

scorching hot, dry late summer, which is traditionally a slow time for immigration.

"I think it will end up increasing again once the rainy season starts up," Burgo said.

Local Christians are still finding plenty of work to do for the cause. They're stocking supplies for the next wave of immigrants. They're also visiting unaccompanied children who are detained in a recently converted McAllen warehouse.

On August 11, about 25 representatives from McAllen area congregations met with U.S. Border Patrol staff to launch what's being billed as an experiment in daily pastoral visitation for unaccompanied minors, who are held for a couple of days in makeshift cells partitioned by chain link fencing.

"The agent kept using the word *experiment* to say, 'We're trying this,'" said the Rev. Nancy Springer, associate rector of St. John's Church in McAllen. "I appreciate the fact that somebody in Border Patrol is willing to risk letting us in there, letting faith groups in there, with the sole intent of providing spiritual care for these children."

Springer said the children will soon receive visits from clergy and other background-checked volunteers from local churches twice a day. The program is a pilot that could be replicated, she said, at other sites for unaccompanied minors if it proves beneficial to the children.

Between October 1 and July 31, 63,000 families were detained on the southern border, up from just 11,000 in the prior fiscal year. Another 63,000 unaccompanied minors have arrived during the same period, more than doubling last year's rate. Most have come through the Rio Grande Valley of Texas.

Earlier this summer, individual parents with children were being dropped off, dehydrated and exhausted, at bus stations after week-long detentions at U.S. Customs and Border Protection facilities. Church-run refugee centers in at least eight southern border communities helped them, providing basic assistance such as food, showers, and cell phone access until their buses departed.

Now families detained in Texas are being processed and handed off to Enforcement and Removal Operations of Immigration and Customs Enforcement (ICE). ICE agents take them to a new facility that opened in August in Karnes City.

But unconfirmed reports say the center is already full. Calls to ICE in the Rio Grande Valley were not immediately returned. Meanwhile, immigrants processed at a Border Patrol facility and given a "notice to appear" in court continue to trickle into refugee centers near bus stations.

At St. John's Church in McAllen, twice-a-week "packing parties" have been suspended until further notice. That's because the refugee center at Sacred Heart Catholic Church does not need more personal hygiene and snack kits at the moment.

Now more than 30 volunteers from St. John's work instead on Wednesday nights at a food pantry, where they help stack and organize donated goods that keep coming in. If the tide of immigrants surges again in coming months, they'll be prepared.

"The Border Patrol told us, 'We're not counting on this being over. We're expecting more, and we're prepared for that,'" Springer said. "So we're following suit."

G. Jeffrey MacDonald

Visit [livingchurch.org](http://livingchurch.org) for daily reports of news about the Episcopal Church and the Anglican Communion.

# Tip the Mug for St. Arnold

He may not be as popular as St. Patrick or as revered as St. Francis, but St. Arnold (1040-87), the patron saint of hop-pickers and brewers, draws admiration from believers who love beer.



“From man’s sweat and God’s love, beer came into the world,” said Arnold, abbot of St. Medard’s in Soissons, France, and later Bishop of Soissons.

Arnold’s legacy has inspired members of Chapel of Our Saviour in Colorado Springs, Colorado, to sponsor an annual Feast of St. Arnold, which features beer and wine tastings, events for children, and fundraising for the community.

Nearly 1,000 people attended June’s second annual feast, raising more than \$7,000 for Westside CARES, which serves the city’s needy. And more than 100 attendees enjoyed guided tours of the chapel, a beautiful church that’s hidden away behind walls and shrubbery not far from the tony Broadmoor resort.

For the Rev. Denson F. Freeman, Jr., rector of the chapel, the event is not about inebriation but evangelism.

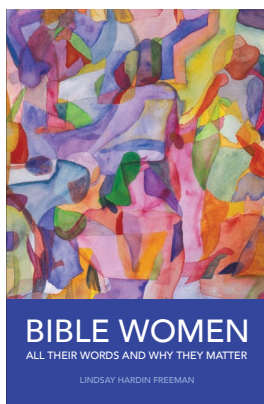
“We’re trying to find a way to reclaim the Great Commission,” Freeman said. “This has become a way to reach out for a church that doesn’t have a whole lot of money to do outreach and evangelism.”

Freeman said some of the people who first got to know about the church through the feast now attend regularly on Sunday mornings.

The Feast of St. Arnold is run by church volunteers and organized by Brian Bennett, a financial adviser who dresses as St. Arnold for the event. A wine connoisseur for decades, Bennett was won over to beer by the work of quality-conscious craft brewers like fellow Chapel of Our Saviour members Mike and Amanda Bristol, founders

(Continued on next page)

## You’ve heard of Mary, Elizabeth, and Martha, but what about Achsah and Shiphrah?



For the first time, all of the words spoken by Bible women are gathered in one place. Episcopal priest Lindsay Hardin Freeman brings to light the stories of Bible women in this groundbreaking book.

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LINDSAY HARDIN FREEMAN is an award-winning author who is passionate about the stories of Bible women. Her works include *The Scarlet Cord: Conversations with God’s Chosen Women* and *The Spy on Noah’s Ark and Other Bible Stories from the Inside Out*.

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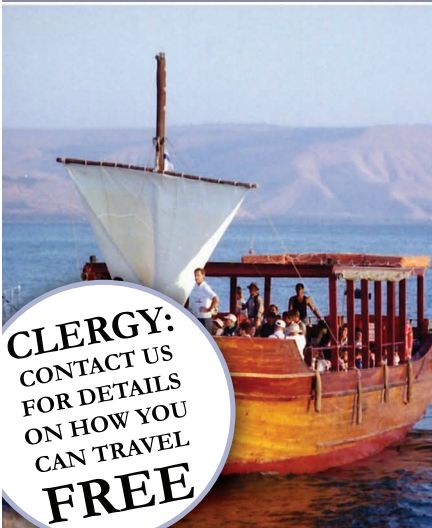
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# Tip the Mug for St. Arnold's

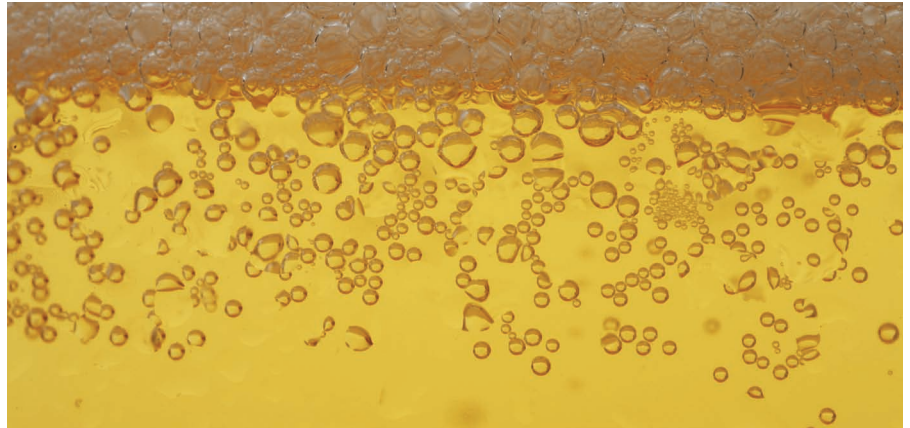
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of the popular Bristol Brewing Co.

“Craft beers are piquing people’s interest in beverages that have some of the complexities and flavors that have heretofore been ascribed to fine

wines,” said Bennett, who with his wife, Becky, has published two books in a BrewDogs of Colorado series.

Bennett helped start a homebrew fellowship group at Chapel of Our



## Hops and the Lord

Jesus’ first miracle was to transform water into wine. But if our Savior had been incarnated in Texas, he would have turned water into beer, says author, bar owner, and Episcopal priest William Miller in his lighthearted *Beer Drinker’s Guide to God*.

Miller leads St. Michael and All Angels Episcopal Church in Kauai, Hawaii, and is part owner of a bar called Padre’s in Marfa, Texas. He believes alcohol is a sacred gift of God that, if used rightly, can bring joy, but he realizes that not all believers imbibe.

Pilgrims and Puritans brought beer with them from Europe to the New World, but some of their spiritual descendants campaigned for Prohibition, and today some forbid any alcohol consumption and use grape juice during communion services.

“We have drawn lines in the sand between the sacred and the profane,” writes Miller, who says we should instead “embrace the holy whole.”

“We are much too serious in our attempts to understand a God who is far more playful than those who claim to speak on his behalf,” he writes. “But we shouldn’t necessarily throw the beer out with the baptismal water.”

Culturally, trends seem to be going in Miller’s direction. Christians nationwide host “Theology on Tap” gatherings at bars. Protestants organize events like “Beer, Bible, and Brotherhood” and “What Would Jesus Brew?” And even evangelical institutions like California’s Biola University and Chicago’s Moody Bible Institute have recently loosened their rules on alcohol.

*Steve Rabey*



Brian Bennett (left) and Elton Hammond IV prepare two cases of Scottish Red Ale. Church of Our Saviour photo



and get an hour's sleep before going to church in the morning," he says. "They picked me up for the 11 o'clock service. I was not used to the liturgical church, but I was struck to the heart."

In addition to beer, Bennett admires Episcopalians' intellectual honesty: "You're actually encouraged to think your way through your own theology and work out your own way of living your Christian life."

The 2014 feast was more festive than the 2013 event, which happened as the Black Forest Fire, Colorado's most destructive, destroyed more than 500 Springs-area homes. Plans are already underway for the June 2015 feast.

"Evangelism has been kind of a dirty word in the Episcopal Church over the years," Fr. Freeman said. "But we've found that people can come to the feast and ask questions about God without feeling like they're going to get a regular 'church talk.'"

*Steve Rabey*

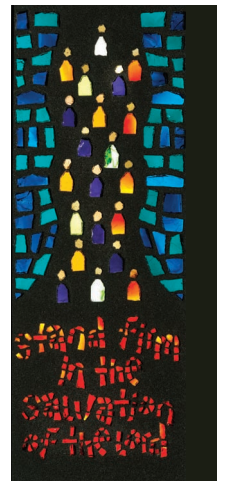
Saviour. "Half a dozen guys spend an afternoon together brewing," he says, "and it's during the down times together that the Jesus conversations break out."

Bennett grew up in the Evangelical United Brethren denomination, which later merged to form the

United Methodist Church. But he drifted away from church during college, and is now a regular at the chapel since experiencing a spiritual reawakening there in 1978.

"My friends and I were playing bridge late one Saturday night when they said they needed to go home

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Hastings

## Folksy Deliverance

In the opening sentence of his first published fiction, the Rev. Brewster Hastings turns directly to a topic not normally associated with Episcopalians: “The exorcism was not going well.”

That deadpan opening sentence of *The Only Way Out for Henry Clatt*, which Hastings published through WestBow Press, is a fitting introduction. Readers who want the gory details of exorcism should consult *The Exorcist* by William Peter Blatty, the observant Roman Catholic graduate of Georgetown University. *Henry Clatt* is folksy, humorous, and (at 107 pages) quick reading.

Hastings found his way into a ministry of deliverance through his experience of praying with people for divine healing.

“If you take that seriously,” he said of divine healing, “you quickly become aware of the spiritual warfare that any Christian will have to face.”

Hastings is not a flamboyant personality who sees demons lurking around every corner. He writes and speaks about transpersonal evil, as he refers to it, in a matter-of-fact tone. In *Henry Clatt*, one of four heroic pastors borrows a phrase from Nathaniel Hawthorne, “the

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*Christ, meeting you in a personal view*

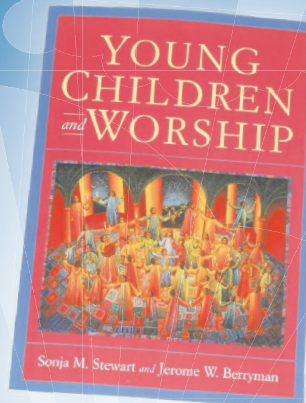
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# Rereading the Tractarian Newman

By Damon McGraw

John Henry Newman is best known today for his storied conversion to Roman Catholicism and his outstanding contributions to modern Christian thought on topics such as the development of doctrine, the nature of the university, and the rationality of religious belief. But he first made a name for himself as the leading author of a series of pamphlets called *Tracts for the Times* during the 1830s. These publications were the principal means by which a group of High Churchmen affiliated with Oxford University urgently disseminated their views on the great matters of Church and State in England. The Tractarian or Oxford Movement was sparked by their common alarm at the British government's interference in church affairs. Their resulting efforts to foster a robust sense of the church's independent theological identity and authority led to a broader work of Catholic reform and the reconstruction of a distinctively Anglo-Catholic Christianity that has been hugely influential in global Anglicanism ever since.

The *Tracts for the Times* will always have significance in the history of Anglicanism, but the separate republication of Newman's *Tracts* by Notre Dame Press naturally raises a question: Why are they worth reading today? The answer is that here Newman succinctly articulates his distinctive interpretation of and response to the prospect of post-Christian modernity. This is especially true of his first 18 *Tracts* and his advertisement for their first volume. Newman contends that Western Christianity and the English church specifically is entering a new era defined by the withdrawal of state support, the loss of temporal honors and advantages, and the treatment of the church as a



John H. Newman

“mere creation of the State.” Insofar as the maintenance of the church has been secured by law, it has become accustomed to “leaning on an arm of flesh.” At the same time, Newman finds, the greatest danger to Christianity has changed. Whereas Roman Catholic superstition and papal tyranny were the major threats of the 16th century, schism and skepticism are the defining ills of today. Three centuries of disputation on whether various doctrines are in Scripture, Newman explains, have inculcated a critical spirit that discards Church authority, undermines religious doctrine and practice, and ultimately leads to unbelief.

In response to this phenomenon Newman calls for a “second reformation.” Its object is “the practical revival of doctrines, which, although held by the great divines of our church, at present have become obsolete with the majority of her members.” In particular Newman seeks “the revival of a true idea of the Church,” which he believes traditionally functioned more as a principle of action than as an explicit doctrine. This crisis in church relations with the state has revealed widespread ignorance of the true source of the church’s identity and authority. Newman presents the Tractarian Movement as a campaign for ecclesial memory in a time of forgetfulness. He stresses that the mission and authority of the Church derive from apostolic succession and are ultimately trinitarian: Jesus, who is the Christ and Son of God, gave his Spirit to the apostles who ordained successors, continuing to the bishops of the English church. Newman stresses that Christ and the apostles established the Church as a visible society; they did not simply promote an opinion, compose a literature, or teach a philosophy. To believe in Christ is therefore not merely to accept an idea but to adopt “a social or even a political principle” and to be incorporated into a divinely instituted community.

In his pursuit of this “second reformation” Newman interprets himself as the genuine heir of the 16th-century Reformers. They saw the corrupting influence of the pope as the greatest danger to the Church in their day, so they handed the Church over to the civil power. In Newman’s age, Erastianism and Latitudinarianism are the greatest dangers to the Church; thus an analogous act of reform and genuine continuity requires a robust articulation and defense of “the power of the Church.” Newman recognizes that his view of the modern import of the Reformers runs against the grain. He acknowledges that his Protes-

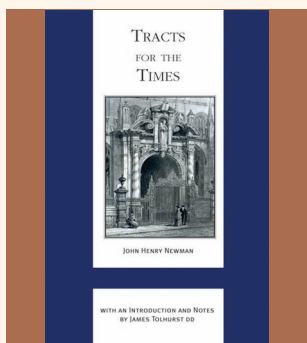


Portrait of Newman by William Charles Ross.

tant contemporaries commonly argue that the Reformers were just getting started and would have taken matters much further in advancing their “religion of so-called freedom and independence, as hating superstition, suspicious of forms, jealous of priestcraft, advocating heart-worship,” if the times had allowed for that. From their perspective, the emphasis that Newman and the Tractarians place on the visible Church will inexorably lead to “popery.”

He deflected this criticism by denouncing “the yoke of Papal tyranny and usurpation” early and often, but it continued to be lodged against him. Thus many of the *Tracts* that Newman wrote between 1836 and 1841 were attempts to engage this issue directly. In *Tract 71* Newman spends 40 pages discussing seven “practical grievances” with “Romanists.” *Tract 79* is a 70-page engagement with the topic of purgatory, arguing that it contains a core of truth while being mostly a doctrinal corruption. Newman’s frustration with his critics shows through vividly in *Tract 82*, in which he spends 50 pages excoriating those who accuse the movement of popery. The subtlety of Newman’s middle way was nowhere more on display than in his in-

(Continued on next page)



## Tracts for the Times

By **John Henry Newman**.

Introduction and notes by **James Tolhurst**.

University of Notre Dame Press. Pp. 600. \$50.

It would be difficult to overstate Newman's role in the conception and production of the *Tracts*, which were originally titled *Tracts for the Times against Popery and Dissent* and were in most cases anonymous initially. He was their editor, and he wrote or compiled 29 of the 90 *Tracts*. Newman was especially involved at their start in 1833 and at their conclusion in 1841. He wrote the first three, eight of the first 11, and 11 of the last 20. *Tracts* 1-46 were issued in the first 14 months of the movement and were bound into a single volume in 1834, about the same time that Newman published the first volume of his *Parochial and Plain Sermons*. After *Tract* 36 the *Tracts* increasingly became treatises rather than pamphlets and were often composed of extensive quotations from Church Fathers and English Divines. This change of genre reflected the Tractarian Movement's transition from a protest against Erastianism to an instructional campaign on the distinctive character of Anglicanism as a middle way between the superstitious tyranny of Roman Catholicism and the rationalist anarchy of Protestantism.

Newman's contributions to the *Tracts for the Times* have not been gathered together in one volume previously. Now most of them have been collected and republished as the tenth volume in the Birmingham Oratory Millennium Edition of the Works of Cardinal Newman jointly published by Gracewing and the University of Notre Dame Press. The books in this new edition are almost all republications of the uniform Longmans, Green, and Co. edition of Newman's collected works (1868-81), which has long been out of print. The

unique value of this particular volume, however, is that it makes Newman's *Tracts* available in one place for the first time. The important *Tracts* 83 ("Advent Sermons on Antichrist") and 85 ("Lectures on the Scripture Proof of the Doctrines of the Church") are omitted because Newman included them in *Discussions and Arguments on Various Subjects* (1872), which was published as the seventh volume in the Birmingham edition. *Tracts* 74, 76, and 88 are also omitted because they are not by Newman but rather works of English bishops, or theologians compiled or reissued by him.

Some of the *Tracts* that Newman later republished are included in this edition. His most substantial ecclesiological *Tracts* (38, 41, 71, 82, 90) are already found in the second volume of *The Via Media of the Anglican Church* (1877) along with other texts he wrote on that subject between 1830 and 1841. Likewise he republished *Tract* 73 ("On the Introduction of Rationalistic Principles into Religion") in the first volume of his *Essays Critical and Historical* (1871). Assuming that the Birmingham edition will include these volumes, I wonder why these texts were not omitted on the same editorial principle as those in *Discussions and Arguments* were. In any case, like other volumes in the Birmingham edition, *Tracts for the Times* includes approximately 100 pages worth of original introduction and annotation. Tolhurst uses Newman's writings and some of the relevant scholarship to provide historical context for these *Tracts*, and the notes explain names, events, and references that are unlikely to be familiar to the reader.

Damon McGraw

## Rereading the Tractarian Newman

(Continued from previous page)

famous *Tract* 90 ("Remarks on Certain Passages of the Thirty-Nine Articles"). There Newman interprets the Articles as intentionally moderate so as to include Catholic and Protestant views. For Newman one of the strengths of Anglicanism is its tolerance of Christian pluralism within certain bounds. This perspective arguably anticipates contemporary postliberal approaches to ecumenism, but in the heyday of post-Enlightenment rationalism it was roundly rejected as "dishonest."

The outcry against *Tract* 90 included the vast majority of English bishops, and Newman acquiesced to their authority as interpreters of the Articles. No new *Tracts* were issued, and after slowly relinquishing his roles in Oxford and the Church of England Newman made his way to Rome. Newman soon became one of the most powerful critics of his own former movement, addressing it most directly in a dozen lectures published as *Certain Difficulties Felt by Anglicans in Catholic Teaching* (1850).

Regardless of whether one finds the Tractarian or the Roman Catholic Newman more persuasive, the great value of his *Tracts* derives from their deep insight into the unique challenge that the post-Christendom situation presents to western Christianity. The immediacy and urgency that this had for Newman in the 1830s gives his *Tracts* an enduring power to illuminate just how privatized and domesticated modern Christianity is. As Newman put it in *Tract* 31: "Surely there is a close analogy between the state of the Jews after the captivity and our own."

Damon McGraw holds a PhD in theology from the University of Notre Dame and currently teaches at Duquesne University.

By Mark Michael

“Be doers of the word,” St. James urged, and “not hearers only.” Christian truth is meant for action, and when the Church has been healthiest, it has cultivated a close relationship between theology and discipleship. The theological reflection movement, with its roots in 20th-century liberation theology, begins the work of theology with the experience of discipleship. Only as we are doing the Word can we really come to understand its meaning.

Though originally intended to reveal the religious experience of marginalized groups, the theological reflection project has become increasingly mainstream in the past several decades. Episcopalians will know it through Sewanee’s Education for Ministry. In British churches, where it is an anchor of the ministerial training program, several books of “practical theology” have emerged in recent years, especially attempting to apply its methods in the form known as “the pastoral cycle” to various aspects of parish and social sector ministry.

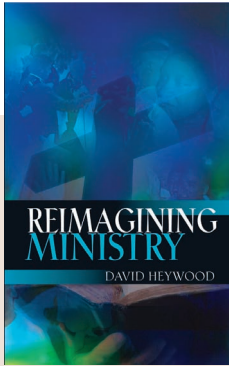
The pastoral cycle begins with a description of a ministry experience, followed by some form of sociocultural analysis. Relevant theological information is then discerned, often through the use of open-ended questions like *Where is God at work here?* Different perspectives on the experience may be gathered to create a “thick description,” and the Spirit’s guidance may be sought in prayer to plan a new action in light of the insights that have emerged. The new action is begun, and the reflection process begins anew.

Theological reflection and the

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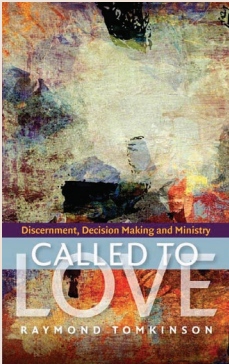
# Groupthink

# Groupthink



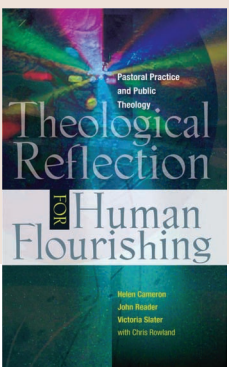
## Reimagining Ministry

By **David Heywood**.  
SCM Press. Pp. 226. \$32.99



## Called to Love

Discernment, Decision Making and Ministry  
By **Raymond Tomkinson**.  
SCM Press. Pp. 192. \$32



## Theological Reflection for Human Flourishing

Pastoral Practice and Public Theology  
By **Helen Cameron, John Reader,**  
and **Victoria Slater**  
with **Christopher Rowland**.  
SCM Press. Pp. 160. \$35

There is much to commend in Heywood's new vision, and his book is among the most theologically rich, historically comprehensive, and practically accessible works of its kind (and there are many works of its kind) that I have encountered.

revitalization in many parts of the church in Britain. Heywood tells the story of these developments winsomely, citing many examples from individual parishes, including his own experience as vicar of a vibrant church in impoverished Stoke-on-Trent.

These new initiatives, he notes, have been undergirded by a deeper emphasis on mission as the work of God among his people, and on the call of every believer to follow Christ in a life of prayer and service. They have also helped empower laypeople, reframe Christian teaching as "wisdom for living" (in place of abstract doctrinal concepts), and develop more flexible and contextually adapted structures for worship and church activity.

In subsequent chapters, Heywood unpacks these trends in a series of extended theological reflections on the themes of mission, the kingdom of God, the Church, and ministry. These sections are excellent models of the pastoral cycle's potential for doing substantial theology. They integrate careful description of ecclesial experience with social analysis, biblical theology, and insights from systematic theologians, especially 20th-century Protestants.

Heywood's new vision is that the church should become a "reflective community," using the tools of the

(Continued from previous page)

pastoral cycle model are at the heart of three recent books published by SCM Press. All three are associated with Ripon College Cuddesdon, an important Anglican seminary near Oxford. David Heywood serves as director of pastoral studies there, and Raymond Tomkinson is the chaplain. *Theological Reflection for Human Flourishing* is an extended reflection on an "action learning event" hosted by Cuddesdon for ordained ministers and secular professionals.

*Reimagining Ministry* aims to recast the purpose of ministry, as mission has moved from the periphery to the center of church life in Britain in the past few decades. Hey-

wood begins with a strong critique of the 19th-century model of clerical professionalism, which he blames for passivity among the laity, the unsustainable expectation of "omnicompetence" among the clergy, and an isolation of the church's teaching and activity from the concerns of everyday discipleship. These trends, he argues, have seeded a catastrophic decline in church attendance in Britain and a steady retreat of the church from the center of public life.

God has remained at work, however, and new initiatives including "process evangelism" courses (like Alpha and Emmaus), Fresh Expressions, Back to Church Sunday, and courageous social ministry by local parishes have brought considerable



pastoral cycle and new insights in adult educational theory to discern common mission and equip individuals with the tools they need to serve God in the world. To reflect these priorities, he urges, local parish ministry should be collaborative. Seminary-trained clergy should work in close partnership with larger numbers of complementarily gifted local ministers, as parts of carefully matched teams. Clergy selection should favor leaders who are gifted listeners and teachers, with a willingness to surrender their own power and set God's people free from the patterns of passivity and dependence that have proved so corrosive.

There is much to commend in Heywood's new vision, and his book is among the most theologically rich, historically comprehensive, and practically accessible works of its kind

Surely advocating that a group of people as prone to narcissism as the parochial clergy base their moral judgments on what gives "a sense of being oneself" is a recipe for practical disaster.

(and there are many works of its kind) that I have encountered. If one is seeking a straightforward introduction to the new thinking about ministry that has been spreading across the Church in the past few decades, Heywood's book is an excellent choice. But it is quite an optimistic book. To be a fruitful "reflective community," individual Christians

must be both deeply committed to Christ and able to think in nuanced and comprehensive ways about the gospel and its implications for everyday life.

In these respects, *Called to Love* and *Theological Reflection for Human Flourishing* fall considerably short of Heywood's high calling. *Called to Love* attempts to use the pastoral cycle to establish a paradigm for clergy to use in making transitions — to investigate "how one discerns God's will when considering a move." Raymond Tomkinson bases his work on the experiences recounted by a diverse group of 12 recent graduates of Ripon College Cuddesdon. He addresses different aspects of "discerned decision-making," including the feeling of restlessness that often

(Continued on next page)



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# Groupthink

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leads to a desire to seek something new, the process by which a choice is made, and the way decision-making changes at different stages of life. His engagement with decision theory is interesting, and lends clarity to the work's generally dithering tone.

The work's main fault is that it is so theologically weak. Tomkinson often mentions biblical texts, but the relationship between them and the experiences they aim to illuminate often seems very tangential. They are often merely more poetical ways of stating conclusions that the author seems to have reached on other grounds, and the proof-texting in places is selective enough to make a fundamentalist blush. The theological anchor of other sections of the work, like the claims that "God is restless" or has "a rhythmic pattern of stillness and activity," is at best questionable, but the author does not feel the need to clarify what these claims might mean or to defend them on the basis of Scripture or the inherited doctrinal tradition.

And in the end, as the title suggests, the whole business of discernment boils down to love, and love rather reductively understood: "The test for whether a discerned decision is the will of God is whether or not it brings a sense of freedom: to draw closer to God, closer to one's neighbor in whom God dwells, and closer to a sense of being oneself, a recognition of God in us. Perhaps that translates as 'It feels right'" (pp. 130-31).

One wonders if the weary reader really needed to plod through nearly 150 pages of turgid prose to learn that godly discernment is simply a matter of "doing what comes naturally." Human fallibility and sinfulness play no substantial role in Tomkinson's anthropology, of course. But setting that aside, surely advocating that a group of people as prone to narcissism as the parochial clergy base their moral judgments on what gives "a sense of

"A liberal theology and years of living with honest doubts had resulted in a habitual reticence about the Bible."

being oneself" is a recipe for practical disaster.

*Theological Reflection for Human Flourishing* has a very promising premise but fails as theology even more profoundly than *Called to Love*. The project was designed to bring together lay and ordained Christians engaged in "pastoral work" in both parochial and secular institutional contexts. In a series of meetings led by theologians, they would discuss similar experiences and develop a "public theology" based on common goals appropriate to both contexts.

This discussion was also intended to draw upon and critique the wider public policy debate surrounding "human flourishing" and the respective roles of public and private entities in promoting it. This debate has been important in Britain since the Tory government rose to power in 2010 and instituted widespread cuts in public-sector spending, accompanied by initiatives designed to give more control of social welfare to local community groups, including churches.

The book's strengths lie in the opening chapter-length summary of the theological reflection process and the careful and engaging presentation of the experiences brought to the "action-learning event" by the participants. All of these were "blurred encounters," situations in which the participants felt torn between organizational or psychological boundaries and a desire to do something new and

creative as an expression of personal faith. The most interesting and helpful of these were the "blurred encounters" of those working in secular contexts, much of which focused on the difficulty of articulating one's faith while working effectively alongside those who do not share it.

The working group was able to identify some significant similarities in the deeper issues that were raised in the described experiences. These included the relationship between self and role, the difficulties of living with uncertainty, the definition of practices as life-affirming or life-denying, and the meaning of work. But when the time came to discern theological wisdom for understanding these challenges, only the most vague and non-threatening concepts appeared: the unexpected nature of the kingdom of God, Jesus' willingness to cross social boundaries for the sake of love, and the fact that social systems can become "powers" antagonistic to human flourishing.

Many of the laypeople involved in the exercise expressed considerable doubts about whether the Bible's teaching might be relevant in any sense to the struggles they faced in the workplace, and some described "a shift from the doctrinal to the experiential as the category with ultimate authority for their lives." The group summarized the difficulty in this way: "For some practitioners, a liberal theology and years of living with honest doubts had resulted in a habitual reticence about the Bible which it was difficult to articulate or reverse. Being accustomed to working in plural settings, their emphasis was on listening to the stories of others and showing respect for people of other faith traditions. ... The emphasis was on presence rather than engagement in faith dialogue" (p. 85).

*Theological Reflection* reveals all the flaws of a book written by committee, including weak relationships

between different sections and the tendency to bite off far more than one can chew. It may be that the action-learning event participants were not well informed about the theological dimensions of the project before they committed to participating in it, or that some of them resisted that process out of spite. But if theological reflection is so important and natural a process, it's difficult to understand how, when advised by several noted public theologians and Oxford's professor of the exegesis of Holy Scripture, a group of well-meaning Christians could not accomplish much of theological substance to guide the deep questions posed by their vocations beyond "I feel God is with me and I want to be loving."

If Heywood is right, and God's purpose for the future of the Church involves greater lay empowerment and revisioning the local congregation as a center for theological reflection, *Called to Love* and *Theological Reflection* do not paint a bright picture of that future. Sentimental do-gooderism has long had a place in the Church's life, but we have rarely let it set the agenda for sacred teaching.

It may be that theological reflection, as a tool, is more suited for analyzing large social movements than for guiding individuals. It can be fairly illuminating when used by liberation theologians to discuss large groups' experience of oppression or by *Reimagining Ministry* to frame the meaning of the new "missional church" in Britain. But perhaps the failures of *Called to Love* and *Theological Reflection* show us instead that theological reflection on experience belongs most properly at the end of deliberation, when some definite truth has been revealed by God, which then must be applied, so that it may bear fruit in the lives of his people.

*The Rev. Mark Michael is rector of Christ Church in Cooperstown, New York.*

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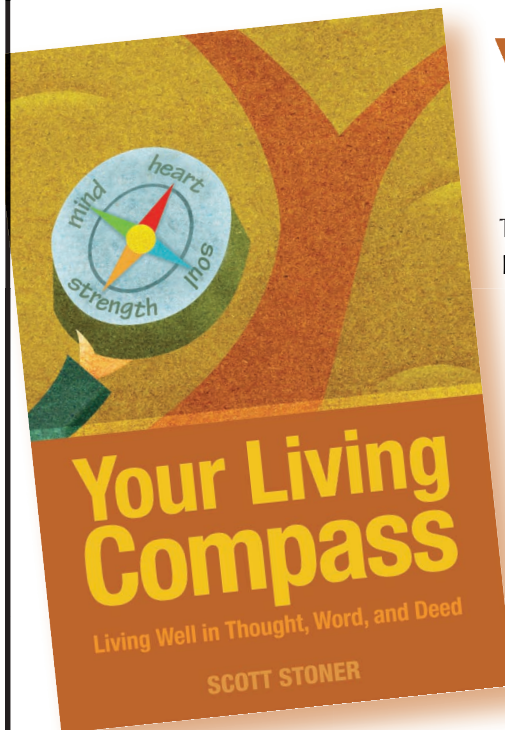
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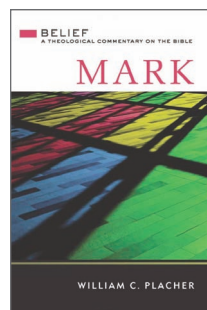
# Feasting on Mark's Gospel

Review by Pat Barker

## Mark

By **William C. Placher**. Westminster John Knox Press. Pp. 288. \$30

Of several recent commentaries on the Gospel of Mark, William C. Placher's is the most thorough. The first in a new series, *Belief: A Theological Commentary on the Bible*, intended "to explain the theological importance of the texts for the church for today" (p. x), this inaugural effort sets the bar high. It is a tour through the gospel with a wise and competent guide. Indeed, the occasional brief excursions ("Further Reflections") are a delight, the one on the Trinity (pp. 24-26) being particularly elegant.



While sticking closely to the text and eschewing exegetical minutiae that tend to clutter some commentaries, Placher elaborates his reading of the gospel with help from a wide array of traditional voices.

From the early Fathers through the Reformation and including writers of the modern period, his references almost always enlighten.

Having suggested that Mark "really was the first post-modern writer" (p. 10), Placher maintains that Mark's story ends without the closure of a resurrection appearance: the women flee, saying "nothing to anyone because they were afraid." He perceptively suggests that by ending with this non-ending, the text "opens to the future, challenging its audience to continue the story" (p. 13).

This would make an excellent reference for sermon preparation and for a somewhat sophisticated adult church school class. While written in a conversational style and easy to read, it nevertheless might be a bit much as a first sustained study of the gospel.

## Conversations with Scripture

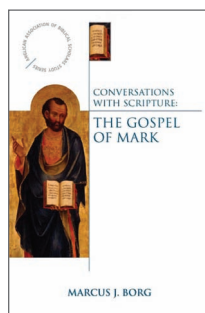
The Gospel of Mark

By **Marcus J. Borg**. Morehouse. Pp. 144. \$18

Marcus Borg's commentary may be better in this regard. It is the sixth in the study series by the Anglican Association of Biblical Scholars, which the publishers say is "Written in accessible language and sensitive to those who have little or no experience in reading the Bible." While composed with an eye to this audience, Borg's

commentary is deceptively sophisticated, condensing complex hermeneutical and theological issues to simple terms. This is its strength and its weakness.

Borg introduces the reader to the historical-critical method, and his elaboration of it as the "historical-metaphorical approach" (p. 10) is straightforward and helpful. He implicitly raises theological issues inherent in this approach — such as the relations among the Jesus of history, the Church's faith, and the New Testament canon — but unfortunately he is not able to address them adequately in such a slim volume (108 pages of text, plus 24 pages of study questions).



Some gospel episodes are dealt with in summary fashion while focused attention is given to others. When dealing with narratives of

questionable "factuality," Borg encourages readers to follow their own faith commitments, indicating that the historical veracity of the text is irrelevant to its meaning. With the historical question thus set aside, and suggesting that these narratives be treated like parables, he proceeds to explicate the story's meaning for faith in an edifying way.

A potential benefit of this strategy is that it could help Bible study groups avoid interminable — because undecidable — arguments about the historicity of a gospel text while focusing on its point: its witness to the Church's faith in Jesus as the Christ. A weakness is that it could give beginning students the false impression that the historical aspect of the Christian faith is unimportant.

The book would make a good introduction to the gospel as well as, more generally, the historical-critical reading of biblical texts. Borg raises awareness of the story in Scripture, as well as the story of Scripture, in a simple but thoughtful way that encourages further study.

## Maverick Mark

The Untamed First Gospel

By **Bonnie B. Thurston**. Liturgical Press. Pp. 116. \$14.95

*Maverick Mark* is not a commentary in the usual sense, but is rather a reading of the gospel through the lens of selected topics: suffering and servanthood, discipleship,

(Continued on page 22)

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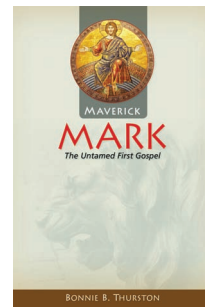


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(Continued from page 20)  
 economic justice, and asceticism. The chapters read like essays composed for separate occasions and then collected and edited for this book (indeed, the author indicates in the introduction that some of the material began as lectures). While sometimes insightful, they are uneven and repetitive. Given the author's apparent fondness for the maverick image (p. xv), she references a surprising, and distracting, number of previous works in support of her position.

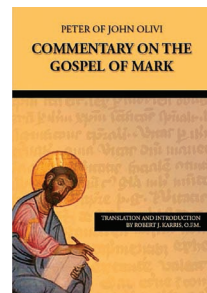


As good as these commentaries otherwise are, they seem a bit too worried about giving offense. While understandable, this is nevertheless ironic since, and as these authors acknowledge, this is not an issue for Mark's Jesus.

## Commentary on the Gospel of Mark

By Peter of John Olivi. Translation, introduction, and notes by Robert J. Karris. O.F.M. Franciscan Institute Publications. Pp. 112. \$19.95

A significant change of pace comes in Peter of John Olivi's brief *Commentary on the Gospel of Mark*. It is the latest in a series that makes accessible the commentaries of this relatively unknown Franciscan theologian, philosopher, and exegete of 13th-century France. Peter of John Olivi's text is little more than an outline of this gospel with an occasional edifying symbolic/mystical elucidation, intended primarily for the religious of his day. Besides the historical value of its translation, it is instructive to hear the voice of someone who comes to the gospel with questions and presuppositions different from our own.



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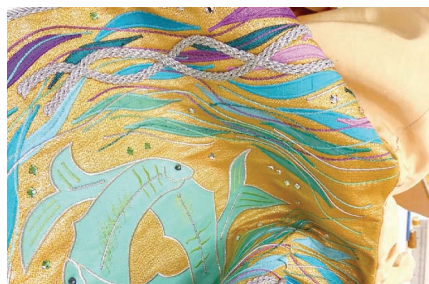


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## John Mark

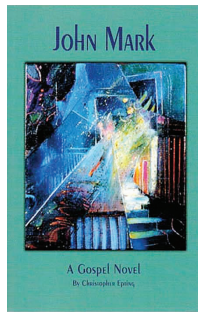
A Gospel Novel

By **Christopher Epting**

Red Moon Publications. Pp. 175. \$14.95

This book by the former Bishop of Iowa provides an “extended meditation” turned novel; well, almost turned novel. It is a hybrid of novel and meditations, neither one nor the other. The novel-like format is intriguing, but unfortunately it diffuses the bishop’s insightful reflections, making them sound silly at times.

For example, it is comical to dramatize Peter’s vehement denials of having ever known Jesus as forlorn disillusionment: “Maybe I don’t even know this man anymore” (p. 154). Similarly, it is hard to imagine Mark actually saying something like this: “Jesus had prevailed in rabbinical dialogue by pushing beyond the tech-



nicalities of the Torah to core values and concepts from the earliest strata of our tradition” (p. 129). It is not hard to imagine the author saying it, however. There are too many instances like this where it is embarrassingly obvious whose voice we are hearing. While this literary experiment does not fully succeed, the attempt to present the gospel in such a creative way is to be applauded.

## Table Talk

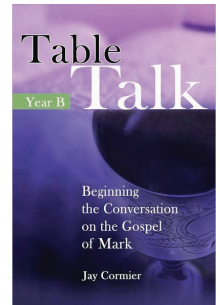
Beginning the Conversation on the Gospel of Mark (Year B)

By **Jay Cormier**. New City Press. Pp. 232. \$16.95

*Table Talk* is a set of meditations on the Revised Common Lectionary

gospel readings for Sundays. While some are better than others, of course, several are very fine; see for instance the Second Sunday of Lent, with its story about the Judo champion with one arm (pp. 56-57). As the title and foreword suggest, the aim of these meditations is not to have the final word, but to begin a conversation about the Word. It would make an excellent parish resource, helpful particularly (but by no means exclusively) for those — lay and ordained — who minister on Sundays.

*The Rev. Pat Barker is rector of Trinity Church in Searcy, Arkansas.*



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Colin Poellot photos

George Drance in a solo performance of *\*mark: The Gospel of Mark written in the First Century*

## 'How Am I Marked by the Gospel?'

By Retta Blaney

Lights flash in the darkness as a middle-aged man in a gray hoodie, jeans torn at the knees and a backpack slung on one shoulder, runs into the deserted alley and hides behind a trashcan. When he thinks the coast is clear, he walks to the back wall and chalks a fish on the black bricks. Then, with excitement spilling out of him for the good news he wants to share, he throws out his arms and begins to tell the greatest story ever told.

This street artist is the Rev. George Drance, a Jesuit priest, actor, and director, presenting his latest work, *\*mark: The Gospel of Mark written in the First Century*. The venue is La MaMa, one of New York's most esteemed Off-Broadway theaters. Although *\*mark* would seem an unlikely show for the hip Greenwich Village theatre, Drance, 51, has

received more enthusiastic response for this than from anything else in his fruitful career. Some people have seen it two and three times.

"What they're saying consistently is it's like they're hearing it for the first time," Drance said. "They're surprised by the words they thought they knew. Something about the power of a complete narrative allows a connection to be made."

Sitting on a bench in an outside courtyard on Fordham University's Manhattan campus, where Drance is an artist-in-residence, he recalled the spark that inspired the 12-show run this spring. Joanna Dewey of Episcopal Divinity School was team teaching a course Drance was taking at the Jesuit's Weston School of Theology in 1993. She stressed that Mark was meant to be recited. The actor in Drance perked up.

"I thought, 'Wouldn't it be great to be part of that tradition?'"

Contemporary New York is a far different culture from when Mark's gospel was written, when followers of "the Way" were brutally persecuted by Emperor Nero. "I have to confess a little sadness about how the gospel is made marginalized in contemporary culture," he said. "It seems irrelevant to many and at best just quaint."

A street artist seemed an appropriate representation, Drance said, to communicate in the same kind of "underground" way in which the gospel was first presented. He wanted to "recapture the danger, yet with hope; the challenge, yet with love."

A resident artist at La MaMa, Drance had booked space there two years ago for a show this spring. As the artistic director of Magis Theatre Company, he knew he would



have a show ready, just not which one. Magis recently launched the Logos Project, which examines sacred performance in all the world's traditions, creating seminars, workshops, and (with *\*mark*) a first full performance. With La MaMa underwriting most of the major costs and with the support of Magis, Drance saw the gospel in action.

"The gospel is about community and although it's a solo show, there's a huge community behind it."

In transforming this gospel — at more than 13,000 words — as theatre, Drance follows in noble footsteps. The great British actor Alec McCowen won praise around the world for the one-man play he devised, *St. Mark's Gospel*, which earned him one of three Tony Award nominations when he performed it on Broadway [TLC, Oct. 12, 1997].

Drance, who has performed and directed in more than 20 countries on five continents, never saw

McCowen's performance live but has watched some scenes on film. He began preparing for his version in Advent by listening over and over to Mark's gospel on an audio file of the New Testament his sister had given him many years ago. Then he began to speak along with the recording before creating his own pastiche of "NASB, NIV, interlinear and a few other translations that grapple with the Greek."

In Lent he started working with his director, Luann Purcell Jennings, and on Good Friday he went to Union Square Park in Greenwich Village to recite the Passion at noon. A few people stayed to listen. Others kept their distance but looked on. He opened his 12-show run on Ascension Day.

"The biggest challenge is to get out of the way and trust that the work has already been done," he said, "and the rest is up to the Spirit."



Although he met this challenge without relying on a prompter in the wings, he did, in the context of the street artist, have three columns of symbols on a side wall representing the different stories he was recounting.

To prepare for each 100-minute performance, he read the text once during the day in the chapel at his West Village residence. When he

(Continued on next page)



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(Continued from previous page)

reached the theatre, he walked through the set and then spent time in quiet and prayer.

He chose to portray the gospel through a street artist because, as he thought about the early Christians, the image of their graffiti kept coming up — the crosses and ichthus (fish). In the play's title he added the six-barred asterisk representing Jesus' name in Greek, with the I superimposed over the X. The lowercase *m* represents Drance's love of e.e. cummings.

"The asterisk with the 'mark' is a play on words: What mark do I leave behind and how am I marked by the gospel story?"

When he first planned to perform the gospel, he had not thought ahead to using music to underscore the action, but when he mentioned his intention to his good friend Elizabeth Swados, an internationally acclaimed composer and Tony nominee, she said she wanted to write the music. Drance described her score as having "an ancient soul but with a contemporary voice," through piano, synthesizer, bass, and guitar creating city sounds of cars and machinery.

Drance hopes a producer will take over the show for another run or that he can tour with it. Its message for audiences today is "the ways in which we're afraid to be light and salt and the ways we're afraid to tell the good news. This is one way of encouraging people that this is still good news and that there are a million ways of telling it."

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

By Ephraim Radner

## Prayer Time

The horse is standing in the shade,  
eating from a faded bag of grain.  
His cart is loosed from his sagging back,  
propped on the soiled, black pavement.  
Next to it, as it munches his food,  
his driver hunches over on a mat  
in the middle of the street.  
His head touches the heated ground.  
The blaring chant announces,  
with its electric echo and panting whine,  
God, who is great, who is great,  
who is great. And the waiting horse  
is eating, eating, and eating.  
The sun slides like treacle down the gutter,  
slowly spreading itself out  
over the rocks, the loud trash, the dust.  
It oozes into the cracks and fills them  
up with its spilling warmth and light.  
Like a sheet of snakes, it twists  
into the corners, hissing as it runs  
up the walls, jumping the sunken curbs,  
covering the tall, tottering apartments  
and turning them into a glittering skin  
of throbbing, writhing plaster. It grins,  
yellow, massive, and master of all,  
alive, alive, alive.

*Alexandria, 2014*

By Aron Dunlap

## The Stork

We think you build your nests on the church towers thanks to their height,  
but in the cities you disdain the office building for your traditional haunt.  
Your home seems to slide off the roof, and yet you trust it with your children.  
So much lies broken at the foot of those bells.

Small birds make their nests in the nest of the stork.  
Perhaps I will find a crevice there too  
In the Virgin pierced by a thousand swords  
In the Maker falling off the cross into burdened arms.

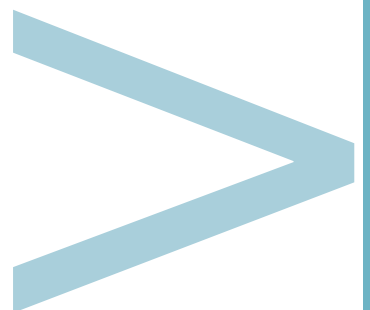
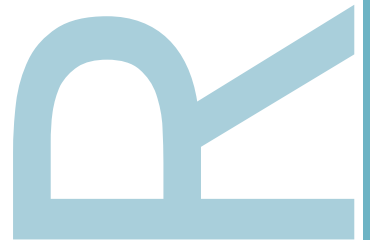
Those walls of stone lack mortar.  
They teeter with the years and confound calculations of loss.



## A White Stork, Dead on an Electric Wire

You who built your house on top of an ancient church  
And, when soaring through the air,  
Put to shame all creatures  
Bird, beast, and man  
You are, to me, the ghost of an ancient religion  
And every church's altar of repose

Hanging from your twisted leg  
On the veins of the human beast  
Parents sit uncarried  
Children roam unbirthed

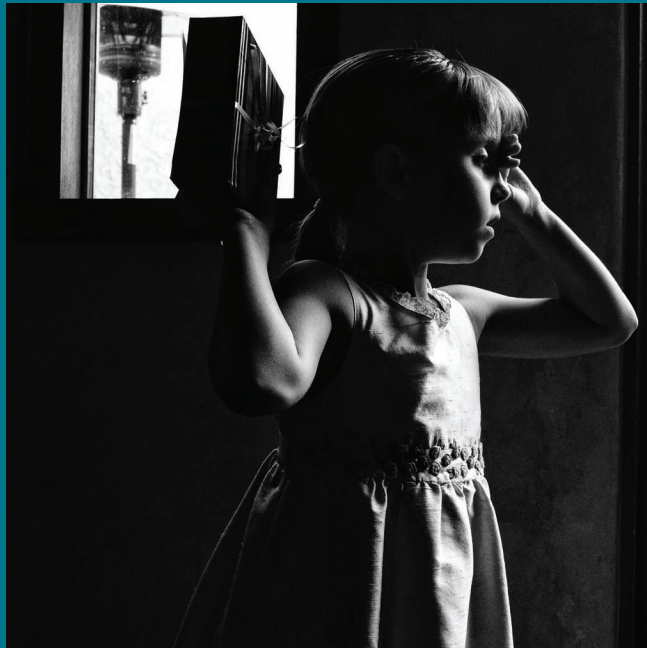


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CULTURES



Light in a Bottle



Soon to Sleep



Waiting



Too Much of a Good Thing

IMAGE

THIRD IN A SERIES  
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Interrupted



Late in Line

*Sic et Non*

# Jump into the Stream



Thinkstock photo

By Andrew Petiprin

On a rare Sunday away from my own parish, my family and I ventured out of town to visit another Episcopal church, a much larger one than our own. Unable to arrive early enough for a service intentionally styled for families, we came to a later service and immediately worried that we had entered a no-children zone. Being churchy people, we figured we could cope. We were thankful that as we moved from the Gloria to the Collect to the readings, our nearly four-year-old son remained a perfect angel, dipping into the enormous bag my wife had carefully prepared to keep him quietly occupied in this foreign environment.

Our two-year-old daughter began to fuss during the sermon, and I took her out to the narthex. The ushers were slightly awkward with me about her, but I kept her busy. "I think we have a nursery, don't we?" they wondered to each other. "No thanks," I assured them. "We're fine. We like to have them with us." I was not fazed.

But then the shock came. As the service finished, a neatly composed woman approached my wife and said, "It was very inconsiderate for you to bring your children in here. They don't get anything out of it, and you've ruined worship for 200 adults."

"Are you kidding?" my wife replied.

"No, you are incredibly rude," the woman said.

Our initial reaction was one of surprise, but it quickly wore off. We knew it could have happened at many churches. This woman did not speak for anyone but herself, so at lunch our conversation became practical. We began talking with the parish clergy about how important it is to stress with our people that children are welcome in worship. Perhaps all it takes to hold back the hurtful comments of a grouch is a repeated reminder that we who stand up front really love to hear little voices. But then it occurred to me that the woman's comment to my wife revealed a deeper problem with church culture that must be corrected if we have any hope of flourishing — indeed, any hope of being the Church at all.

The woman's complaint exposed to me the deepest roots of a Moralistic Therapeutic Deism that is choking the life out of the Christian faith. The notion of "getting something" out of worship is often at perilous variance with the biblical cost of discipleship. Moreover, its adherents make strangely false assumptions. As it happens, for example, our very young children gain a lot from being in church. We were moved to tears one morning (I from be-

(Continued on page 33)

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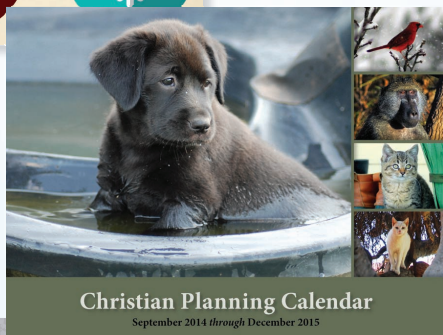
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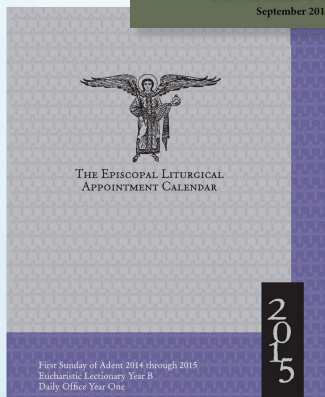


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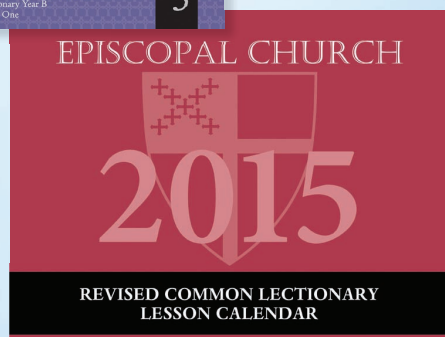


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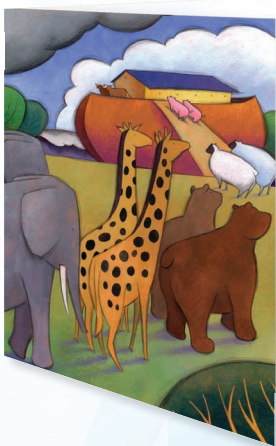




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## Jump into the Stream

(Continued from page 31)

hind the altar) to hear our son, then two years old, chime in with the Lord's Prayer along with everyone else. The rhythm of prayer had been born within him, without our explanation or instruction.

But there is a more important critique: My children's noise cannot *ruin* worship of Almighty God, because it is not about them or anyone else in the first place. It's about God. The people's sacrifice of praise and thanksgiving happened that Sunday morning regardless of distractions. Jesus was present. God was glorified. The intersection of heaven and earth had been revealed.

If children's voices are not our particular pet peeve, then maybe it's the hymn selection, the length of the sermon, or the kneeler that has not been fixed. Too much incense, or not enough. Maybe the old guy behind us is coughing the whole time. Maybe someone is in our favorite seat. These seem like petty criticisms, but they are perfectly natural things to be annoyed about. What of the person who cannot stomach a service *without* children, smiling faces, and long hugs at the Peace? We can all imagine what would ruin worship for us on a given Sunday.

From this perspective, it is not enough for clergy simply to reassure people that children are welcome in church — let alone disabled people or those who do not look or act a certain way. It is not a question of being nicer, more welcoming, or more evangelistic. We all need to ask ourselves a more fundamental question: Do we come to church *primarily* to participate in the work of God among and through his people, or to soothe and excite our individual souls? In the best-case scenario, we experience both, but we must never lose sight of our primary objective. It's not about how we feel.

In fact, the second goal always flows from the first. We will be fulfilled in our worship experience — despite the unexpected presence of minors — if we walk through the doors desiring to jump into the cosmic, unending stream of praise and thanksgiving that is distilled each Sunday. This is the thing against which the gates of hell can never prevail and that, in fact, needs the screaming babies, coughing old men, slightly out of tune organs, and broken air conditioners to drown out our private protestations and lift the full voice of all creation to the throne of grace.

My family's experience was an eye-opening challenge to remember what worship looks like. The alternative, I fear, is that on judgment day we should find our will badly out of sync with God's and our whole experience "ruined" for eternity, left alone with nothing to worship but our own preferences.

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

## A Pastoral Challenge

By Daniel H. Martins

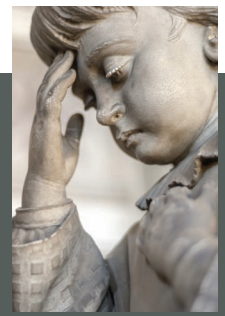
I am about to turn 63. Generously construed, I can be said to be in late middle age. Yet, as I make my weekly rounds among the congregations of the Diocese of Springfield, I often lower the average age when I walk into the room, so I can add a hearty amen to Fr. Petiprin's observation that, from the perspective of the one standing at the altar or in the pulpit, the sound of young voices in the nave is a welcome balm, even when they are momentarily disruptive.

But he is also right on the mark in the deeper issue that he names — what might be called the "getting it" deficit among too many church people. The values of individualism, subjectivism, and relativism that define our postmodern culture, values that were already deeply embedded in the American psyche, form the default mental map — indeed, arguably, an entire intellectual grammar and symbolism — that many (most?) practicing Christians unreflectively lay over their participation in liturgy, their interaction with Scripture, and their experience of Christian community.

Indeed, this often devolves into a mere ethical theism — believe that God exists and try your best to be a "good person" — rather than a full-bodied understanding of the paschal mystery, the grand sweep of redemption through which God is restoring the torn fabric of the universe. Such an attenuated theological vision leads, in turn, to a highly individual perception of the Eucharist that is vulnerable to being "ruined" by the exuberance of a toddler.

Of course, the challenge is catechetical and pastoral. People like the woman who attempted to scold and shame Petiprin's wife for bringing her children to church cannot be scolded or shamed into a more mature understanding of the gospel and the liturgy. We do well to be patiently indefatigable in lifting up Christ, that he may draw all to himself — even those who are already his own.

*The Rt. Rev. Daniel H. Martins is Bishop of Springfield and serves on the Living Church Foundation's board.*



## Practice Holy Silence

By Douglas LeBlanc

A serious Christian or congregation should not even consider excluding children from worship. But Fr. Petiprin's reflection neglects another important concern: how we and our loved ones behave during a service can indeed distract our fellow worshippers. It is not sub-Christian to notice this reality, or to change our behavior accordingly.

I see Moral Therapeutic Deism in the self-absorption that treats every public space as one's own home. People shout into cell phones about their private lives, send constant texts in darkened theaters, snap smartphone pictures from hundreds of feet away during concerts, and jabber away even as fellow Christians partake of the body and blood of Christ.

Recently I attended a service in which a brain-damaged young man repeatedly chimed in during worship. "God bless you," he said every time someone sneezed. He yawned loudly. He belched loudly.

A congregation is a healthy place when it welcomes anyone with such struggles. It's a still healthier place when even a brain-damaged young man eventually grasps that there is such a thing as holy silence. Cultivating holy silence does not mean pandering to irritable people. It means shutting down our tendency to speak about ourselves, or about other people's failure to love what we love. It helps all of us better hear the Spirit of God, who tends not to shout (1 Kgs. 19:11-13).

*Douglas LeBlanc is associate editor of THE LIVING CHURCH.*

(Continued on next page)

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## Sic et Non

# Discipline of Place

By Dave Sims

The offended busybody in Fr. Petiprin's essay is an annoying figure, to be sure, not to mention out of step with the times. But I could not help but be slightly endeared to her as well. Maybe it's because she's like a classic character from my childhood spent in church pews as a poster child for ADHD.

It could be that I've put too much nostalgic value in those episodes, being shushed by fussy finger-waggers and stern-faced elders on either side of a long plush bench, and I'm sure my parents did not enjoy being told, as they were many times, "David sure was active today!" Nevertheless, the fact that stuck-up Freelance Parenting Consultants still haunt narthexes comforts me somehow.

In his 2003 essay for *re:generation Quarterly*, "Practicing the Discipline of Place," Caleb Stegall also criticized the modern subjective sense of entitlement that is in many ways the underpinning of Moralistic Therapeutic Deism. Stegall described a "rootless self" pursuing an "infinite expanse of possible desires." The antidote, writes Stegall, "is the temperament, or discipline, of place. And this discipline brings with it a concrete way of thinking. Instead of seeing through things, those who embrace the discipline of place see out from within them."

These chiding Yentas, these Harriet Olesons defending some imagined right to an unencumbered, subjectively pure worship experience, should indeed embrace a discipline of place that can meld the sounds of

crying, crumpling paper, spilled crayons, and the Prayer of Humble Access into the harmonious whole that they already are. Rather than setting aside these noises as a distraction in order to see through them, those same noises are better brought with us into the experience, as an awareness of the rich, messy chorus of worship whose very identity and meaning is corporate and concrete, rather than isolated, abstract minds on a quest for self-improvement.

By the same light, those self-same busybodies are recurring figures in church communities, I would ven-

Oversized characters will populate the chaotic narrative that genuine community always has been.

ture to guess, from the earliest days of the Patristic Era. A church without them would be — okay, it would be a lot less frustrating. But oversized characters will populate the chaotic narrative that genuine community always has been. A patient discipline of place and worship should endure misguided confrontations and comic arrogance as well as it tolerates the murmur of child-rearing. We would wait a long time indeed for Worship without Distraction, or a Church without Tongue-clucking Fussbudgets.

*Dave Sims attends St. David's Church in Denton, Texas, with his wife and their five children.*



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# Reading Radner part 2

If, when you read Ephraim Radner's *Brutal Unity*, you find yourself thinking that the first three chapters were especially difficult, you will be right. They laid much of the theological foundation for what follows, and the third chapter is especially dense. Persevere. It grows easier as Radner moves to a theological situation of the politics of the Church — again, historically and constructively — on the way to the coup de grace of chapter 9.

1. When the Church meets in council (and churches meet in councils), what happens or is otherwise hoped for? And if there is an ideal, what will it look like? Acts 15 presents the classic, “winning picture of open-ended discussion, leading to consensus, through the ‘facilitation’ of a leader and a faith in God’s more primary direction through the Spirit” (p. 172). But this takes place within a particular context with its own *character* and *shape*, described in Acts 2 and 4: “all things in common” (p. 173). Unity — communion, agreement — thus grows out of “a certain kind of life and is bound to it” (p. 174), a life modeled on Christ’s own, à la Philippians 2. Sacrifice is the flip side of synod, and both apostolic and later conciliar traditions point toward this normative example (p. 186ff., p. 208ff.).

2. As the example is “structuralized” and “Catholicized” in the pastoral letters, mission itself is “described and lived out as a placement of the self in the midst of rather than as a thrusting out”: as a lingering with others, including enemies, rather than seeking to separate (p. 176; cf. pp. 215-19). Paradigmatically, the bishop serves less as a structural figure of unity than as a personal one, the self-emptying pastor; see John 21

(pp. 178-80). Most of the tradition rightly reflects on episcopal ministry as “the sanctity of dominical self-expenditure, in the service of God’s life and word,” not on questions of jurisdiction or boundaries. Even so, the “internal” and “external” aspects of the bishop’s ministry are inseparable, as the suffering of love and holiness give way to teaching, mission, and discipline (p. 181). Many classic texts, from Gregory the Great to a host of Anglicans, may be mined here (pp. 182-86). And the trajectory leads to a larger “pastoral synodality,” whereby the Church as a whole exercises *episcopate* “as the pastor’s body” (p. 192). If divided churches could renounce their hostility and hermeticism, they might see the “whole world’s” Church, in St. Cyprian’s phrase (*totius orbis*), as the proper end of all local synods (p. 196). According to the Acts 2:44-47 acid test for the Church’s integrity, this would probably (“but might not necessarily,” Radner emphasizes in italics) require engaging “a unified structural network of leadership according to a single hierarchical model” (p. 195): what, in effect, became the “quantifying accountability” of ecumenical councils in the post-Nicene era (p. 196). In all events, the *end* will inevitably look like Acts 21, as the common way of Jerusalem leads to Rome — that is, less to persuasion than “a giving in and giving over to God” (p. 217).

3. In fact, as a matter of historical record, proper *consensus* seems largely unavailable to us, but that does not let us off the conciliar hook. Paradoxes abound and must be faced. As historian Ramsay MacMullen shows, the “cognitive” aspects of council have stood in tension with “emotive”

Mission itself is a lingering with others, including enemies, rather than seeking to separate.

ones — as, for instance, supernatural substance sits uncomfortably alongside demonizing of opponents, and the consent of the “people” turns into “a demand only for (achievable) assent, however produced” (p. 243). An appeal to providence may properly provide part of the solution here, particularly in the Catholic theological tradition (Radner discusses Newman). But such a solution has “everything to do with historical outcomes,” and so amounts to “a rejection of the conciliar theory of consensus altogether, in favor of ‘reception’ understood in terms of final survival” (p. 246). Moreover, such an approach cannot explain changes of relationship, as when Chalcedonian and non-Chalcedonian churches reach common agreement, or Lutherans and Roman Catholics make ecumenical progress. Thus, a “Christian corrective to the sin of division” is also missing. In Radner’s striking statement: “A strong providentialism in ecclesiology always threatens Christian hope with either quietism or violence” (p. 247).

4. As ever, the problem concerns a theological accounting of actual his-

tory; Radner wants, as he says, to track and define “the divine character of agreement, that is, its pneumatic basis, when just this is, in the nature of the case, empirically elusive” (p. 247). His systematic solution turns, interestingly — in the absence of much theological literature of any practical use (see p. 257) — to contemporary social scientific research on the limitations of agreement and the possibility of “cooperative knowledge.” Synthesizing a vast body of work under the heading “embodied discernment” (p. 248), Radner notes that most researchers — for instance, in the theory of negotiation — agree that something like consensus remains compelling, as a commonsense tool ready to hand; “working agreements” remain “part and parcel of social existence” (p. 257). Such agreements do not yield universal consensus, however, since they start from an accepted pluralism. They facilitate a “convergence of normative frameworks” or traditions, through a disclosure that may seed further advances. In the case of Christian violence and division, such a disclosure itself “binds the Church together ... as an engagement of embodied minds and hearts, not as a fusion of ideas.” Here providential council returns, not “as a mask for division and violence” but “as the promise and divine valuation for a series of actions, a ‘narrative,’ as it were, of engagement” between various groups. Precise specification of how minds may be changed is elusive but also is not the point; one is dropped “into the midst of a life with others and left to swim,” much as in marriage. In this way, councils mark “a movement toward Christ or rather an opening to be grasped by his movement toward the Church” (p. 264).

5. Having seen Radner’s constructive solution to the problem of Christian council, we can understand his critique of conciliarism’s “proceduralist turn” in the wake of division. The picture is a familiar one, relying on means rather than ends: the very fact of regular meeting determines “effectiveness” and “agreement,” irrespec-

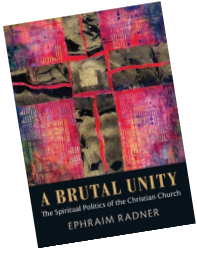
As a matter of  
historical record,  
proper *consensus*  
seems largely  
unavailable to us,  
but that does not  
let us off the  
conciliar hook.

tive of what is decided (p. 272). As in the 14th-century articulation of Marsilius of Padua, protocols and laws — process — stand in for actual unity. Add providence, *et voila*: “pneumatically governed procedure is itself the form of Christian unity.” That is, councils by definition are led by the Holy Spirit, “hence unerring and authoritative” (p. 273; cf. pp. 285-86). The disappointing end point of this evolution follows: “Procedural self-reflection upon procedure, through constitutional means that are laid out in terms of interacting powers and jurisdic-

tions, legislative orders, and their constraining natures, is itself now understood to be the character of common life” (p. 288).

6. Stepping back, Radner recalls that procedural approaches to unity first emerged in the Middle Ages “out of the articulation of existing communal norms.” Can we preserve the gains of the former, while trying to regain the strengths of the latter (pp. 303-04)? The question depends on the recognition that a diverse civil society, replete with pluralist contestation, marks a significant gain of modern liberalism — not least for the Church, bridling her “complicity in human degradation” — that should still be defended and fought for, as in modern-day Rwanda (pp. 305-06). At the same time, when mere individual conscience (along Ockhamist, Lutheran, Miltonian lines: p. 295) is enshrined in the Church, a kind of “agonistic providence” results, where “dispute itself marks the character of unity” — agreeing to disagree, in the familiar paradox (p. 293). Council, on these terms, must entail a relativizing of truth claims, a sapping of love, and a capitulation to perpetual struggle (pp. 301-03). Indeed, “adjudicating conflicting fundamental values among strangers through the application of value-neutral procedures is more than an odd description of ecclesial existence” (p. 304). More is needed, including leaders of a certain kind, “whose own lives embody some further aspects of Christian truth” (p. 306); leaders like Jan Hus who, confessing their faith in the face of hostility, somehow overcome the incapacity of procedure by the power of the cross (p. 307; see Eph. 2). Christian unity is found here.

*Christopher Wells*



# Theology for the Parish

## Tough Medicine

By John Thorpe

**A** *Brutal Unity* was just what I needed, though in a difficult way. Ephraim Radner's ideas came as distasteful medicine to me, as someone who has been happily committed to the conciliar ideal. While his lofty description of the conciliar ideal reminded me what I fell in love with in the ancient Catholic Church, his descriptions of the Church's sins were hard to receive — but in the end, I think they were true.

Where I have liked to think the Church has little to learn from the liberal state and everything to teach, Radner's position was the opposite: another bit of medicine that, while distasteful, seemed upon reflection to be nourishing. His conception of the ecumenical task as finding the unity that we already have in Christ seemed at first too Calvinist, but Radner is deeper and subtler than that: he does not use the success of Christ's salvific mission as an excuse not to engage, but as a moral imperative to engage, separated fellow Christians: to go where Jesus goes, outside the camp, to give ourselves for the ungodly.

I have studied Anglican ecumenism in some depth and for several years, but lately when I taught a class on the divided Church, a lay person asked me what the solution was, and I had no answer — and I realize that I have never had an answer. Now, for all the parts of Radner's the-

ses that I wrestle with, I think I may begin to glimpse his hopefulness for a solution, and even to share it.

The ecumenical movement certainly seems stuck in the ruts of all our old ways of thinking. I suspect it will not hurt to try something different, which takes the Church's sins realistically, and which is so powerfully Christocentric. I want to continue to use *A Brutal Unity* in my ecumenical thinking, and to wrestle with how to popularize Radner's insights. Popular ecumenism overlaps Radner in some significant ways, but needs to be redeemed in some significant ways, too.

There is a thorny paradox in the popular mind between wanting the Church to unite, and indeed in our transient American culture of churchmanship acting for all intents and purposes as if it were so, on the one hand; and on the other, an almost martyr-like ethic of standing on the dictates of one's own conscience, come what may. I hope to do more work on this.

*The Rev. John Thorpe is chaplain at St. John's School, Dallas.*

## Let Conscience Go

By Sam Keyes

**T**he whole notion, which shows up with dogmatic insistency in *A Brutal Unity*, that conscience is something that can and should be sacrificed will appear to many Christians as an incomprehensible foreign intrusion into what we

take to be the very essence of Christian existence. What do we have if we do not have our conscience? Conscience, after all, names the ineffable reasoning that underlies all ecclesial commitment, does it not? Have I not been told by pious friends, time and again, when contemplating whether I should swim the Tiber (or walk Pope Benedict's gracious bridge), that conscience should be my guide? Have not we all, on some level, embraced the appearance of conscience as the mediating factor in post-Reformation ecclesial division, as the thing that justifies, rationally or not, our personal decisions to be where we are, to do what we do?

Today, in fact, conscience is probably more questionable than ever. The recent public debates about "religious conscience" and its role in health regulations only underline the inherent instability and difficulty of the whole concept, especially vis à vis the public authority of the state. And lest we imagine, in a flight of conscientious fancy, that conscience is something to whose refuge only conservative or traditionalist minds flee, Ephraim Radner suggests, almost in passing, that conscience has become for us "voracious of the self," and it thus stands, without remainder, as the core conceptual framework of all modern identity politics, neo-tribalism, and so forth.

But, Radner tells us, conscience can and must be sacrificed, and not simply to the "solidarity" of secular social causes larger than the self (to the nonce group conscience, as it were), but to the body of Christ,

(Continued on page 42)



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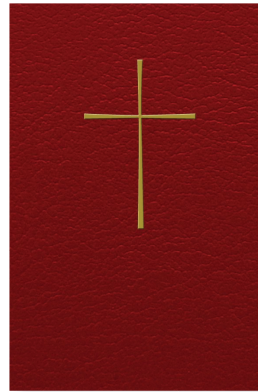


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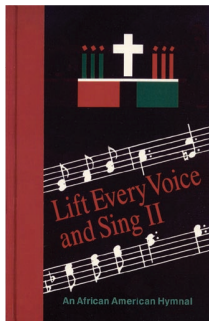
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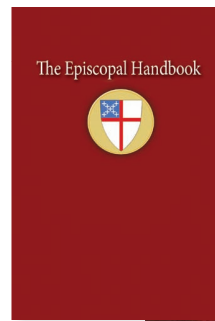
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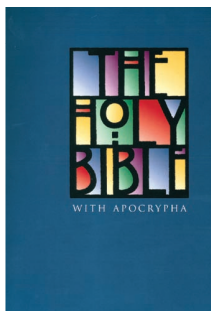
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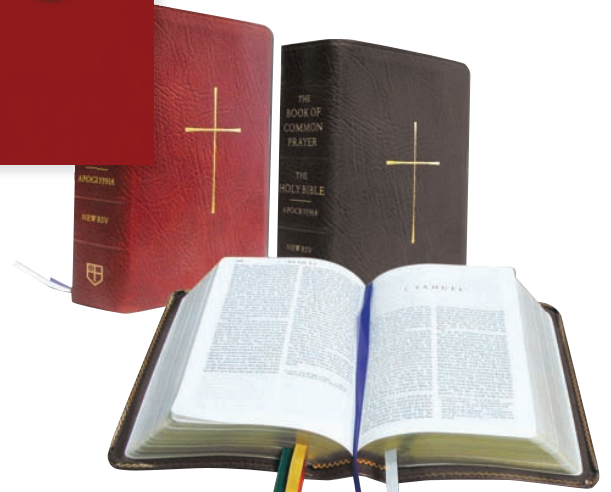
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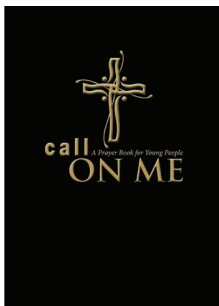
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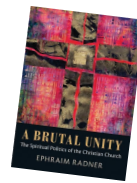
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# Theology for the Parish



(Continued from page 40)

which is the site of sacrifice and of unity. What exactly this means I am not sure, but the key negative implication is that we must give up the “schismatological” description of Church unity, defining the Body in reference to error, in preference for the absolute primacy of Christ. Division, sin, heresy — all wounds to the body — are not definitional, even if, contrary to traditional ecclesiology,

they do in fact, according to Radner, inhere to the Church herself. What grounds our unity is Christ, and this means that *he*, not our inviolable consciences, must form our ecclesial identity. The violation of conscience, contrary to what we want and need in a Church grounded elsewhere than Jesus, must be suffered.

Among the many challenges of this book, it is this moral one that

struck me the most. I am still not entirely sure what it might mean, or whether it is really true, but it haunts me as I consider the ways that my own conscience feels tested in pastoral ministry, and the ways that I may be called to suffer its violation for the sake of unity.

*The Rev. Sam Keyes is priest-in-charge of St. Paul's Church in Greensboro, Alabama.*

## Apostolic Sacrifice

By Mark Michael

**W**e never read apart from our experience of the rest of life. I had been asked to preach for the first time at a priestly ordination, for a man who had served as a seminarian in our parish for more than a year. For weeks before, when I was not struggling through Ephraim Radner's book or attending to parish duties, my thoughts would turn back to that sermon. What should I say about the meaning of priesthood? What advice might I impart to this gifted man about his particular vocation to serve the Church in this uncertain and divided age? I read the Pastoral Epistles, rummaged about in the Fathers, George Herbert, and Michael Ramsey, but I could not quite find a center for my message. There's so much one can say, but what brings together the meaning of the pastoral vocation?

I was rather surprised to find that center in Radner's fourth chapter, the section I found most compelling. He sets out there a model for pastoral ministry and the only true path to ecclesial unity, which is based on the pattern of Christ's own humble service. Citing Philippians 2, Radner be-

gins the section by describing the “one mind” within the body of believers that comes only through Christ's self-offering, his desire to seek “not my will, but thy will.”

The most important sign of true pastoral identity is not authority over others, geographical jurisdiction, or even particular functions, but an imitation of Christ's inner self-giving, what Radner calls “apostolic sacrifice.” This willingness to abandon one's own priorities and to go with Christ “outside the camp” is what will draw the Church together, bringing the peace and unity that the gospel demands. Radner traces this emphasis in writings about pastoral identity in sources as diverse as Gregory the Great, John Milton, and the Tractarians. In these bitterly acrimonious times, though, he says that this model seems to be fading from prominence in discussion of ministry across the churches — to our common peril.

My parish's ordinand is a contemplative by habit and training. His dream is to establish a residential retreat center, where Christians can gather for instruction and long hours of shared silence. But for now, at least, he has accepted a call to serve as a parish priest, among many who will not understand or appreciate his gifts, with duties that will necessarily interrupt his preferred patterns of

spiritual discipline. For you, I told him, to serve as a priest “will mean a call out into the world, away from what might have been, for the sake of what God needs you to be for others.” That's how you and your people will grow together into Christ.

I received a letter the week after the service from an elderly priest who had attended it. He is, for many of us in this little corner of God's Church, the great saint, a model of “apostolic sacrifice.” Deeply learned and devout, he served for more than 40 years in three tiny rural mission churches, milking the cows and saying his Mass every day. He told me that what I had said about the priesthood reminded him of something the preacher at his ordination had said, 60 years ago. It was the only thing he said he remembered. He printed out Fr. Gregory Mabry's words for me in a clear and careful hand. They are no less profound than Radner's chapter, and rather more lucid. I hope the great theologian would nod with approval. “Don't lead by what you prefer, but what will get your people closer to God. ... Lead your people step by step, with great patience. ... Lose a battle rather than lose a soul.”

*The Rev. Mark Michael is rector of Christ Church in Cooperstown, New York.*

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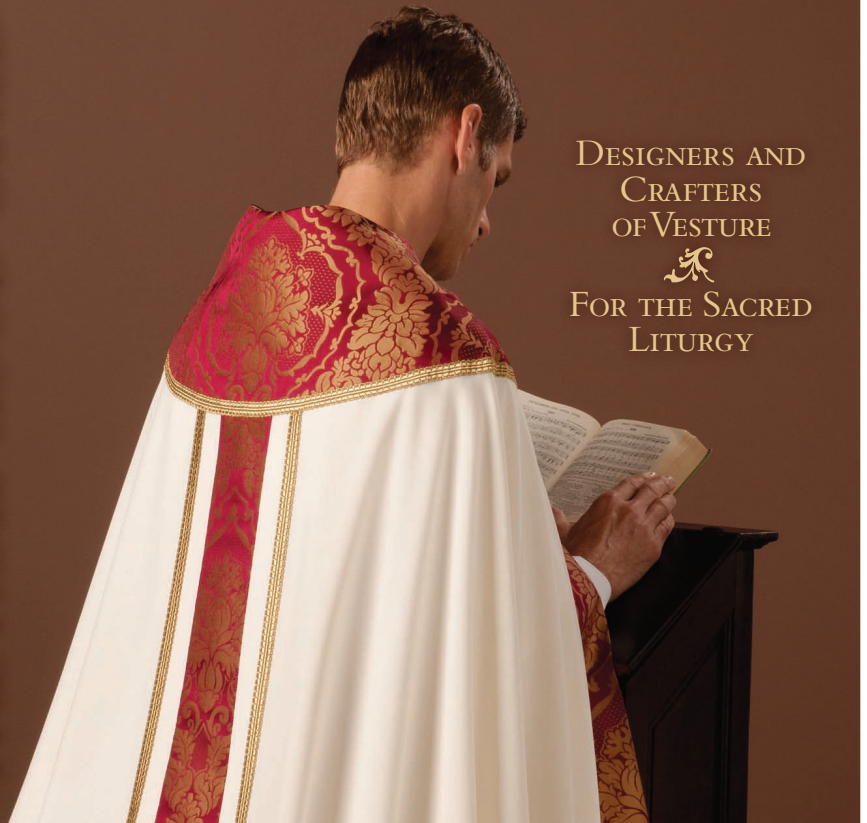
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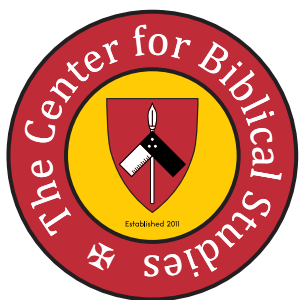
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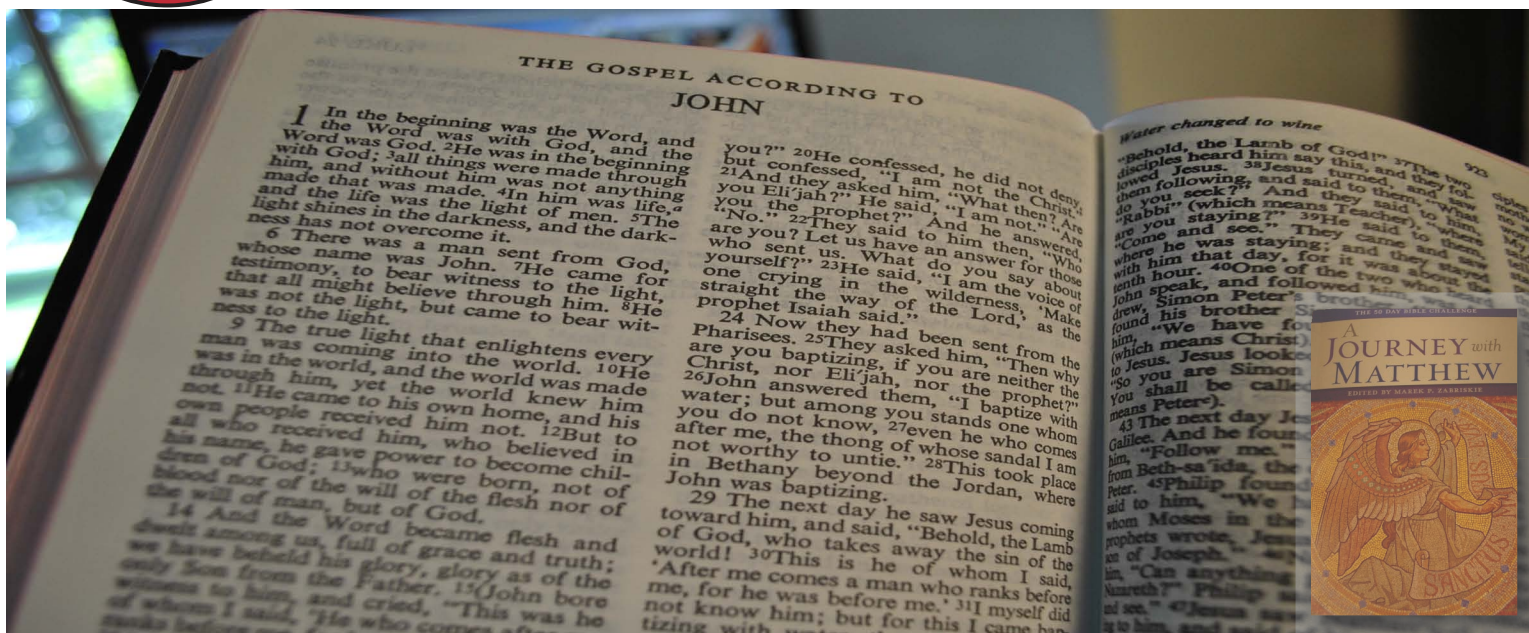
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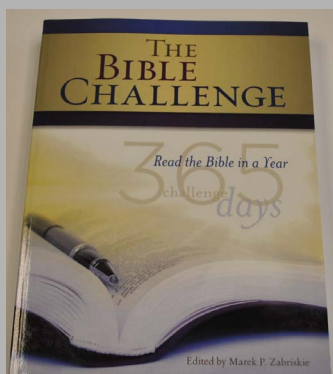


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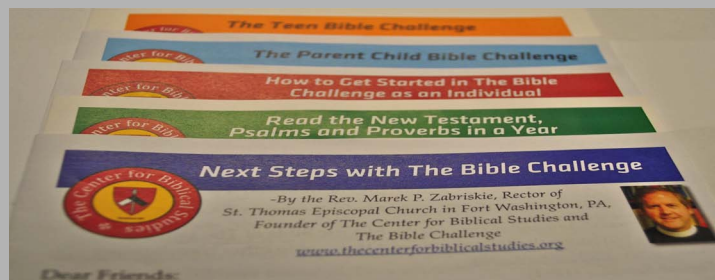


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# Brewster Hastings: Folksy Deliverance

(Continued from page 10)

magnetic chain of humanity,” to speak about solidarity. As the pastor says, “the evil we do, or the evil done to us, weakens or breaks a link in this ‘magnetic chain of humanity.’ ... [But] the Lord wants to mend the chain, repair the broken link. I’m sure He wants to get this poor Henry Clatt reconnected.”

That comforting language aside, Hastings is no advocate of self-help. The villain in *Henry Clatt* is Cassandra, the soothsaying leader of a personality cult who speaks of moving people closer to a mystical Circle and who oversees shaming rituals with the ease of Jim Jones.

Hastings followed an atypical path toward his ministry. Born in Princeton, he is a graduate of Hobart and

William Smith Colleges and Union Theological Seminary. He was ordained to the priesthood in 1990, and has served as rector of St. Anne’s Church in Abington since 1994. He is working toward the doctor of ministry degree at Nashotah House.

He considered himself proto-orthodox in seminary, and that theological alignment was solidified in parish ministry. “I got the liberation impulse at Union,” he said of the longtime home of theologian James H. Cone, “but I didn’t throw the baby out with the bathwater.”

He discovered deliverance ministry through the Rev. Mike Flynn, a retired priest of the Diocese of Los Angeles who directs FreshWind Ministries, and Francis S. MacNutt, the now-laicized Roman Catholic priest

who moved the base of Christian Healing Ministries to Jacksonville in 1987 at the invitation of the Diocese of Florida.

Hastings told TLC that he wrote *Henry Clatt* as a tribute to his ecumenical brothers in ministry (the book’s Lutheran, Pentecostal, and Roman Catholic pastors are composite characters) and to “warn sensitive people that the New Age stuff out there is terribly dangerous.”

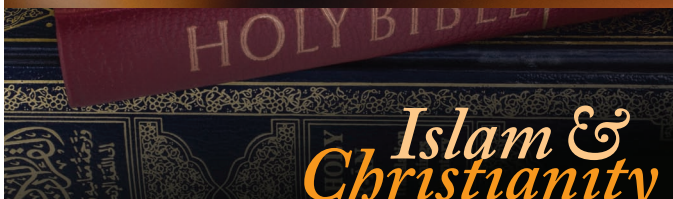
He’s mostly detached from concerns about whether the book sells well. “I wrote it for the sheer joy and pleasure of writing it, and I figured if anyone read it, it would be mostly for believers.”

He enjoyed hearing one reader tell him, “You made me want to go read

(Continued on next page)

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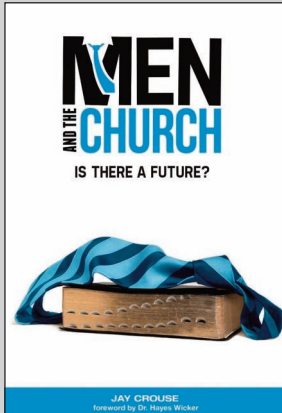
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## Folksy Deliverance

(Continued from previous page)

the books you cited” — including *People of the Lie*, the late M. Scott Peck’s study of his experiences with evil and exorcisms.

He started writing *Henry Clatt* “two vacations ago,” Hastings said, and has written several short stories since its publication. Hastings credits his wife, Pamela, for finally moving his storytelling from mere concept to published work.

“When I grow complacent she says, ‘What’s your next book?’”

He will publish *Learning to Agree*, a book of short stories, in October.

*Douglas LeBlanc*

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## PB Panel Ready for Names

The Episcopal Church’s Joint Nominating Committee for the Election of the Presiding Bishop has issued its Call for Discernment and Profile for the election of the 27th Presiding Bishop of the Episcopal Church. The Call for Discernment and Profile is available as a PDF in English, Spanish, and French.

In addition to reviewing the canonical requirements and a broad picture of the Episcopal Church, the document lists seven “personal and professional attributes” sought in the next presiding bishop:

- An authentic spiritual life deeply grounded in prayer
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- Knowledge of, and experience in, the Episcopal Church and the Anglican Communion
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- Balance of roles and responsibilities

(Continued on next page)



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## Panel Ready for Names

(Continued from previous page)

Unlike previous nominating committees, this year's committee welcomes suggestions from any member of the Episcopal Church, via email: [pbnominatingcommittee@gmail.com](mailto:pbnominatingcommittee@gmail.com).

The committee will accept names until September 30. It will then inform bishops that they must submit background materials by October 31 if they wish to discern the call. The committee will announce its nominees in early May.

## Canon Mallonee Joins Pension Group

The Rev. Canon Anne Mallonee will join the Church Pension Group September 29 as executive vice president and chief ecclesiastical officer.

"The role of chief ecclesiastical officer is relatively new at CPG," said Mary Kate Wold, CEO and president of Church Pension Group. "It was created almost two years ago to provide dedicated, executive-level focus on church relations. The chief ecclesiastical officer, who reports to me, is a key adviser to CPG on developments around the Church and how they might impact our work."

Wold added: "When the Rev. Canon Patricia Collier announced her retirement from the role earlier this year, we undertook a national search for someone with deep experience leading complex organizations. Anne Mallonee's years of service in various institutions around the Church made her the right fit for the role. We are delighted to welcome her to the CPG team."

Canon Mallonee has served for the past decade as vicar and a member of the senior leadership team at Trinity Wall Street.

"I am delighted and deeply hon-

(Continued on next page)



Mallonee

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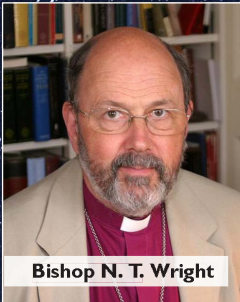




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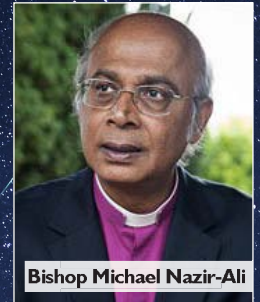
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## Canon Joins CPG

(Continued from previous page)

ored to join this dedicated team and to be part of CPG's unwavering commitment to the well-being of those who serve the Episcopal Church," she said.

A graduate of the University of Kansas, Mallonee received her MDiv from Yale Divinity School. She has served on the board of trustees of Berkeley Divinity School at Yale, and was a member of its 2014 search committee for a new dean and president.

She is a trustee of the Diocese of New York and a member of the boards of the Alliance for Downtown New York and the Children's Radio Foundation. As a young adult Mallonee worked for Henson Associates, the producers of the Muppets. When she began her seminary studies, Henson Associates awarded her with a scholarship.

## Seabury, Groton, Sold

What has been Bishop Seabury Episcopal Church is the new home of Stedfast Baptist Church, an independent Baptist congregation founded in 1992.

The Diocese of Connecticut had maintained a parish presence on the site since 1966, when the congregation relocated there from its former home at Fort Street in Groton.

The congregation that worshiped at the Groton church is now Bishop Seabury Anglican Church, which meets in nearby Gales Ferry Landing and is part of the Anglican Church in North America. It lost a prolonged legal dispute with the diocese in an effort to remain in the Groton building.

For the last 18 months lay and ordained leaders from the diocesan office and from Episcopal parishes in Gales Ferry, New London, Niantic, Norwich, Poquetanuck, Stonington, Mystic, and Yantic have discussed the future of the building. In a community-wide meeting in January, rep-

resentatives of the neighborhood, social service agencies, other faith communities, and municipal offices all shared their hopes and dreams, needs and aspirations for Groton.

After that meeting, diocesan leaders decided to sell the building to another Christian community and use the proceeds to support a new missionary program.

"I am delighted that the building formerly known as Bishop Seabury Church will continue to be a house of prayer for sisters and brothers in Christ," said the Rt. Rev. Ian T. Douglas, Bishop of Connecticut. "And I am particularly excited that the resources freed up by the sale of the building will help to underwrite a new missionary program through the Missionary Society of the Episcopal Church in Connecticut.

"After all, Bishop Samuel Seabury, the first bishop in the Episcopal Church, was a pioneering missionary in these parts in the early years of American independence. I can think of no better use of the money coming from the sale of the church that bears his name than to support new missionaries in Connecticut today."

## Danaher Called to Cranbrook

Christ Church Cranbrook has called the Rev. Canon William J. Danaher, Jr., as its eighth rector. Danaher comes to the parish from serving as dean of the faculty of theology at Huron University College in London, Ontario, and as theologian in residence at St. Paul's Cathedral.

Danaher is a graduate of Brown University, Virginia Theological Seminary, and Yale University. He and his wife, Claire, have been married for 24 years. Claire works in financial administration of universities and private schools.



Danaher

# Bishop Wissemann of Western Massachusetts Dies at 86

The Rt. Rev. Andrew Frederick Wissemann, sixth Bishop of Western Massachusetts, died in peace at home August 20. He was 86.

Born in Bronx, New York, he was a graduate of Wesleyan University, Union Theological Seminary, and General Theological Seminary. Ordained deacon and priest in 1953, he served parishes in Connecticut, Massachusetts, and New York. He was ordained and consecrated as bishop in 1984 and retired nine years later.

Bishop Wissemann appointed the diocese's first full-time coordinator for education and launched a program, "Living Into Our Baptism" designed to renew congregations.

In announcing his predecessor's death, the Rt. Rev. Douglas Fisher said that he "served the people of this diocese with clarity of purpose and compassion during his eight-year episcopate."

"The life of any bishop cannot be adequately measured by a list of

achievements, though Bishop Wissemann had many," Bishop Fisher added. "The only measure is the standard of the Gospel and Bishop Wissemann proclaimed the Good

News in word, in deed, and in the example of Christian family life."

The bishop is survived by his wife, Nancy; a son; three daughters; and five grandchildren.

## Historians Honor Colleague


J. Michael Utzinger has received the 2014 Nelson R. Burr Prize from the Historical Society of the Episcopal Church. Utzinger is Elliott Professor of Religion at Hampden-Sydney College in Virginia. The prize honors his essay "The Tragedy of Prince Edward: The Religious Turn and the Destabilization of One Parish's Resistance to Integration, 1963-1965."

He is a graduate of Valparaiso and Yale universities, and his doctoral degree is from the University of Virginia. He was a Lilly Fellow for the Arts and Humanities for 1999-2000.


Utzinger serves as moderator of the Southeastern Colloquium on American Religious Studies and is a con-

tributing editor for the weblog Religion in American History. He is the secretary of the society but had no involvement in determining the award.

The Burr prize honors the renowned scholar whose two-volume *A Critical Bibliography of Religion in America* (Princeton, 1961) and other works constitute landmarks in the field of religious historiography. Each year a committee selects the author of the most outstanding article in the society's journal, *Anglican and Episcopal History*, as the recipient. The award also honors that which best exemplifies excellence and innovative scholarship in the field of Anglican and Episcopal history.



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3:00pm Service of Prayer and Meditation

6:00pm Solemn Evensong and Meditation

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## Saturday, October 11, 2014

10:30 am Solemn Pontifical Mass

Celebrant is **The Right Reverend Matthew A. Gunter**,  
Eighth Bishop of Fond du Lac.

The preacher is **Mother Miriam**, CSM  
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**Dr. R. Benjamin Dobey**, Organist and Choirmaster  
and the Gaudete Brass of Chicago.

12:00 pm Harvest Lunch. The cost is \$15.00.

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2:00pm Anointing with Walsingham water and Healing Prayer,  
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## PEOPLE & PLACES

### Appointments

The Rev. **Van A. Bankston** is rector of Good Shepherd and St. John the Evangelist, 5th St., Milford, PA 18337.

The Rev. **Robert W. Courtney II** is rector of St. Paul's, 1649 Canal Blvd., New Orleans, LA 70124

The Rev. Canon **Rich Clark** is canon for youth and young adults in the Diocese of Florida, 325 Market St., Jacksonville, FL 32202.

The Rev. **Charles Evans Connelly** is rector of St. John's, 902 S Orleans Ave., Tampa, FL 33606.

The Rev. **Grady Crawford** is associate for liturgy, prayer and community at Holy Innocents', 805 Mt Vernon Hwy. NW, Atlanta, GA 30327.

**Michael Dauterman** is minister of music at Holy Trinity, 515 E. Ponce De Leon Ave., Decatur, GA 30030.

The Rev. **Valerie Fargo** is director of the Coppage-Gordon School for Ministry in the Diocese of Eastern Michigan, 924 N. Niagara St., Saginaw MI 48602.

The Rev. **Carol D. Gadsden** is rector of St. Thomas', 168 W Boston Post Rd., Mamaroneck, NY 10543.

The Rev. **Ray Henderson** is rector of St. George's, 10560 Ft. George Rd., Jacksonville, FL 32226.

The Rev. **J. Carr Holland III** is minister at the Siasconset Union Chapel, P.O. Box 400, Sconset, MA 02564.

The Rev. **John Kellogg** is canon missionary to the Diocese of Louisiana, 1623 Seventh St., New Orleans, LA 70115.

The Rev. **Doug Lasiter** is rector of Trinity, Morgan City, and St. John's, Thibodaux, LA; add: 718 Jackson St., Thibodaux, LA 70301

The Rev. **Ian McCarthy** is associate for contemporary worship and young adult ministry at St. Mary's, 623 SE Ocean Blvd., Stuart, FL 34994.

The Rev. **Will Mebane** is interim dean of St. Paul's Cathedral, 128 Pearl St, Buffalo, NY 14202.

The Rev. **Kedron J. Nicholson** is rector of Grace Church, 245 Kingsley Ave., Orange Park, FL 32073.

The Rev. **Quinn Parman** is associate at St. Paul's, 305 W 7th St., Chattanooga, TN 37402.

The Rev. **Patrick Perkins** is rector of St. Francis', 70 Highland St., Holden, MA 01520.

The Rev. **David Foster Sellery**, is priest-in-charge of St. John's, 12 Main St., Salisbury, CT 06068.

The Rev. Canon **Rene Somodevilla** is interim canon to the ordinary in the Dio-

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cee of Dallas, 1630 N. Garrett Ave., Dallas, TX. 75206.

The Rev. **Irene Tanabe** is rector of Epiphany, 1041 Tenth Ave., Honolulu, HI 96816.

The Rev. Canon **John Thompson-Quarthey** is canon for ministry in the Diocese of Atlanta, 2744 Peachtree Rd., Atlanta, GA 30305.

The Rev. **Randall K. Wilburn** is interim rector of Trinity, P.O. Box 447, Ware, MA 01082-0447.

## Ordinations

### *Priests*

**Central Gulf Coast** — **Mary Alice Mathison**, curate, St. Paul's, 28788 N. Main St., Daphne, AL 36526.

**Hawaii** — **Kaleo Patterson**.

**Nevada** — **Rose Mary Joe-Kinale**.

**Oklahoma** — **Twila Smith**, missionary, Church of the Mediator, 1620 W Turner St, Allentown, PA 18104.

**Pittsburgh** — **T.J. Freeman**.

**Southwest Florida** — **Alexander Andujar**, Christ Church, 4030 Manatee Ave. West, Bradenton, FL 34205.

### *Deacons*

**Louisiana** — **H. Peter Kang**.

**Southwest Florida** — **Robert O. Baker**, chaplain, St. John's, 906 S Orleans Ave., Tampa, FL 33606.

## Deaths

The Rev. **David Watson Boulton**, who served as an intelligence officer in postwar Europe, died July 19. He was 85.

Born in Spencer, MA, he was a graduate of Bowdoin College, Yale University, and General Theological Seminary. He was ordained deacon and priest in 1962, and served congregations in Connecticut and Massachusetts.

Boulton is survived by his sister, Marcia Boulton Allen, numerous nieces, and cousins. He shared his home with Charles Serns, his closest friend of 60 years, and a greyhound named Billy.

The Rev. Canon **Derek Leslie Bugler**, a veteran of the Royal Air Force during World War II, died July 17. He was 89.

Born in Dorchester, England, he was a graduate of General Theological Seminary. He was ordained priest and deacon in 1964 and served parishes in Connecticut and Maine. He was named a canon of St. Luke's Cathedral in Portland, Maine, in 1988.

He trained as a navigator on Prince Edward Island and, while on leave, met his future wife, Honor Elizabeth Day, in Waterville, Maine. They married in 1948, and she preceded him in death. Bugler managed hotels, including the DeWitt in Lewiston, before being called to ministry.

He is survived by sons Ian and Peter Bugler; a brother, Colin Bugler; two grandchildren; and three great grandchildren.

The Rev. **Donald Michael Fisher** died of cancer July 21. He was 76.

A native of Marquette, MI, Fisher was ordained into the Capuchin Order priest at age 26. He left the order in his early 30s, married, and had children. Following a career in human resources at Federal Express, he was welcomed into ordained ministry in the Episcopal Church in 2001.

He served as vicar of St. Cyprian's

(Continued on next page)



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## PEOPLE & PLACES

(Continued from previous page)

Church, San Francisco, 2002-09.

He is survived by his former wife, Mary K. Fisher; a son, Mark Francis Fisher; and a daughter, Maureen Kathryn Fisher. He will be interred at Grace Cathedral.

The Very Rev. **Roger Scott Gray**, a U.S. Army veteran of World War II and dean emeritus of Christ Church Cathedral, Indianapolis, died July 1. He was 90.

Born in Brooklyn, he was a graduate of Adelphi University and General Theological Seminary. He was ordained deacon and priest in 1952. He served in the Army Chaplains Corp. during the war. Gray became dean of Christ Church Cathedral in 1972, and retired in January 1990. He was the first cathedral dean appointed to serve as director of the National Cathedral Association.

Gray is survived by a daughter, Laura Ann Gray Shultz; a son, Scott Winfield Gray; and two grandchildren.

The Rev. **Mason Falconer Minich**, a U.S. Navy veteran and former missionary to Costa Rica, died June 3 in Falls Church, VA. He was 76.

Born in West Chester, PA, Minich was a graduate of the University of Virginia and Virginia Theological Seminary. He was ordained deacon in 1966 and priest in 1967. In addition to his years in Costa Rica, he studied languages in Italy and Spain. He also served a church school and several parishes in the United Kingdom.

Fr. Minich worked as a court reporter and documents editor after returning to the United States, and assisted at churches in greater Washington, DC. His ministry before retirement was at La Iglesia de San Jose and finally at La Iglesia de Santa Maria in Northern Virginia.

He is survived by several nephews and nieces.

The Rev. Canon **Anna Stewart Powell** died at home on June 19, her 69th birthday.

Born in Neosho, MO, she was a graduate of Metropolitan State College of Denver and General Theological Seminary. With her husband, John, she received a Church and Society Prize from General Theological Seminary for their essay, "Homelessness and Hospitality."

She was ordained deacon in 1984 and priest in 1985. She served several congregations in New Jersey and New York, and was rector of St. Martin's in the Fields, Lumberton, NJ, from 2001 to 2012.

She is survived by her husband; a son, Gordon; and a granddaughter.

(Continued on page 57)



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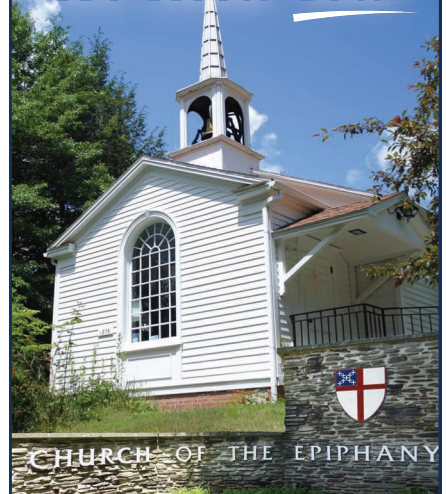
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# THE LIVING CHURCH

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## PEOPLE & PLACES

(Continued from page 54)

The Rev. **Manney Carrington Reid**, 80, a U.S. Navy veteran of World War II, died July 17 in Pawleys Island, SC.

Born in Columbia, SC, Reid was a graduate of the University of South Carolina, Columbia University, and Virginia Theological Seminary. He was ordained deacon and priest in 1951.

From 1943 to 1946 he served as a navy officer aboard the destroyer USS Haraden. After the war he began his career as an accountant with the firm of Derrick & Finch in Columbia, but he felt increasingly called to the Episcopal priesthood, and entered Virginia Seminary in 1948.

He served parishes in Arizona, North Carolina, South Carolina, and Tennessee. He also served as acting dean of Trinity Cathedral in Columbia, SC. He served on the board of Kanuga Camp and Conference Center, which was important to his Christian formation as a young man.

Reid is survived by his wife of 27 years Frances Cuttino Dodd Reid, his wife of 27 years; sons Howard, Cary, and Ervin; a daughter, Lisa Hanner; stepsons Larry and Danny Dodd; nine grandchildren; and three step-grandchildren.

The Rev. **R. Calvert Rutherford, Jr.**, a U.S. Army veteran of World War II who later served as a missionary in Japan, died June 8 in San Francisco. He was 91.

Born in Dallas, he was a graduate of the University of Texas and Seminary of the Southwest. He was ordained deacon in 1958 and priest in 1959. He received a Purple Heart for combat wounds he suffered in Germany in 1944. He served as a missionary with Nippon Sei Ko Kai, the Anglican Communion in Japan, in 1959-64. He also served parishes in Texas and California.

Fr. Rutherford is survived by Roxann Reeve Rutherford, his wife of 30 years; a son, son R. Calvert Rutherford III; stepdaughters Tara Voorhis and Kia Macpherson; four grandchildren; and two great-grandchildren.

The Rev. **Fred William Sands**, a deacon for 19 years, died June 12 in Fort Lauderdale, FL, after suffering injuries in a fall. He was 81.

Born in Miami, he was a graduate of Florida A&M University. He was ordained in 1995 and served St. Ambrose Church, Ft. Lauderdale. He was active in Cursillo and in ministry to the aging. He was retired from the Palm Beach County School System.

The Rev. **Howard A. Schoech**, who served in the U.S. Air Force for 20 years, died June 23 at Eastern Nebraska Veterans Home in Bellevue. He was 80.

Born in Wichita, he was a graduate of the University of Washington-St. Louis and the University of the South's School of Theology. He was ordained deacon and priest in 1979. He served at St. Luke's Church in Plattsmouth, NE, and Holy Family Church in Omaha.

Schoech joined the air force in September 1956. His 20-year career included service in Vietnam, Cambodia, and Thailand as a navigator bombardier. He retired in September 1976 as a lieutenant colonel.

He is survived by wife, Janet; sons Curt, Will, and James Schoech; a daughter, Anne Schoech; a stepdaughter Leigh Anne Kreykes; and six grandchildren.

The Rev. **Beverly Mason Shives**, a veteran of the U.S. Air Force and a retired deacon, died June 17. He was 84.

Born in Winston-Salem, NC, he was a graduate of the Art Institute of Atlanta and the Southeast Florida School for Ministry. He was ordained in 1990, and served as hospital chaplain at Tampa General Hospital, St. Joseph's Hospital, and Bayfront Medical Center. He also served at St. John's Church, Tampa, and was active in National Episcopal Conference of the Hearing Impaired.

He is survived by Pamela Maurine Shives, his wife of 31 years; daughters Elisabeth Parish, Michelle A. Holley, and Courtney Krell; sons Bradford C. and J. Mason Shives; eight grandchildren; five great-grandchildren; and a brother, R. Lindsay Shives.

The Rev. **Marylou McClure Taylor**, an educator before her ordination as a deacon, died June 5 in Portola Valley, CA. She was 90.

Born in Oakland, she was a graduate of Stanford University and the California School for Deacons and was ordained in 1985. She served at Christ Church, Portola Valley, as chaplain at Sequoias Convalescent Hospital, and as children's chaplain at Trinity School in Menlo Park.

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

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

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

**Graphic Artist** Amy Grau  
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**Correspondent** G. Jeffrey MacDonald

**Editor of Covenant** Zachary Guiliano

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EDITORIAL AND BUSINESS OFFICES

Mailing address:  
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Shipping Address:  
816 E. Juneau Avenue  
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Phone: 414-276-5420  
Fax: 414-276-7483  
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## Three Steps of Reconciliation

When another member of the Church hurts, offends, or wrongs us, Jesus offers some straightforward, practical directions on how to maintain the bonds of peace in the congregation. These instructions consist of three steps.

First, "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother."

In other words, the person with the grievance is the one who must take the initiative to rectify the problem. How often this is precisely what does *not* happen! We suffer some insult or injury and, instead of taking the matter up with the perpetrator, we either nurse a grudge, or complain to everyone except the person who has offended us. Nothing stirs up division and dissension in a church community more than people grumbling behind each other's backs. But here our Lord is telling us: If someone has offended you, first of all take it up with that person, directly, and privately. That way, you might be able to achieve reconciliation without stirring up trouble and making the situation worse.

Sometimes this direct approach works; sometimes it does not. So, then, the second step: "If he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of one or two witnesses."

If we cannot work out our differences one to one, then we need to bring one or two friends into the picture. If the offender does not listen to *us*, perhaps he will listen to *them*. These third parties might even help us see some merit in the other person's position that we cannot see by ourselves. More to the point, if this second step fails, we have gained witnesses who can corroborate our grievance when we move to the third step.

The third step may be the most problematic for contemporary readers: "tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector."

The early Christians took literally this

command to "tell it to the church." When members of the congregation had complaints against one another, they would stand up in church and air their grievances. The whole congregation would listen and try to arbitrate. The Eucharist could not proceed until both parties were reconciled, or the guilty party, if unrepentant, had been expelled from the assembly.

Not surprisingly, this procedure caused more problems than it solved. It was gradually replaced by the understanding that "telling it to the church" would be accomplished better by telling it to one of the church's authorized representatives, namely, the clergy. Most clergy do not relish the thought of trying to mediate their parishioners' disputes. But since the body of Christ is wounded by discord among its members, one of the ministries to which the clergy have been ordained is that of reconciliation. When any two people in the parish are at odds with each other, it *is* the clergy's business.

The point of the three steps is that when discord arises we must do everything we possibly can to be at peace with one another. When a fellow church member sins against us, rather than retaliating, we are to offer them these three opportunities for repentance and reconciliation. Christ has shown his love for us by reconciling us to God. And it's precisely in mutual forgiveness that we begin to show Christ's love to one another and to the world.

### Look It Up

How is our understanding of today's Gospel illuminated by the use of the phrase "two or three witnesses" in Deuteronomy 17:6 and 19:15, 2 Corinthians 13:1, 1 Timothy 5:19, and Hebrews 10:58?

### Think About It

Recall instances of conflict or discord in your parish or congregation. How might they have turned out differently if the procedure outlined in today's Gospel had been followed?

## Unlimited Forgiveness

Forgiving those who have hurt us can be one of the most difficult demands of the Christian Gospel. Yet in the Lord's Prayer, Jesus teaches us to pray, "Forgive us our trespasses, as we forgive those who trespass against us." And the parable in today's Gospel embodies this teaching about forgiveness.

Today's Gospel picks up where last week's left off. Jesus was teaching the disciples how to respond to fellow Church members who wrong them in some way. What Jesus said was: If your brother sins against you, take the matter up with him privately; if he refuses to listen to you, ask two or three witnesses to help mediate; if he refuses to listen to them, tell it to Church; if he refuses to listen to the Church, then cast him out.

At the beginning of today's Gospel, Peter replies, "All right, Lord. But suppose he repents and asks forgiveness? How many times must I forgive him? As many as seven times?" Doesn't there come a point, Peter implies, when someone has hurt us one time too many, and we cannot forgive them again no matter how contrite or sorry they are?

Peter probably thinks he's being generous in offering to forgive as many as seven times. But Jesus says no, not seven times, but seventy times seven. The phrase "seventy times seven" is a biblical euphemism meaning an infinitely large number. For the Christian, there must be no limit to our willingness to forgive.

We need to understand, however, what forgiveness is and what it is not. When someone has hurt us, forgiveness does *not* mean saying, "Oh, it's all right, it doesn't matter." It's not all right, and it does matter. If it really were all right, there would be nothing to forgive.

To ask forgiveness is to admit that one has wronged the person whose forgiveness is sought. And for that person to forgive is neither to excuse the wrong nor to pretend that it did not

happen. Rather, forgiveness means overcoming our natural instinct to strike back in anger. It involves letting go of our natural desire for retribution, and refusing to be ruled by the hatred, malice, vindictiveness, and desire for revenge that can consume us and contaminate all our attitudes and behavior. (Deliberately holding a grudge has aptly been likened to taking poison and waiting for the other person to die.)

The parable in today's Gospel teaches us how to become forgiving people. The key to the parable is the difference between the two debts. A denarius was a silver coin roughly equal to the day's wage of a laborer. But a talent was equivalent to 6,000 denarii. So, the 10,000 talents that the servant owed the king was an astronomical sum. The servant could never have paid off such a debt. The 100 denarii that his fellow servant owed was an infinitesimal fraction of 10,000 talents. So, it cost the king infinitely more to forgive his servant's debt than it would have cost the servant to forgive his fellow servant's debt.

Our Lord's point is that we find the motivation to forgive those who have sinned against us only when we realize how much *more* it has cost God to forgive us. He gave his only Son to die on the cross that our sins might be forgiven. To become forgiving people, we need to keep our eyes firmly fixed on the cross. Then, and only then, will we know the freedom and joy of being able to forgive others just as God has forgiven us.

### Look It Up

Compare our Lord's teaching in today's Gospel with that found in Matthew 6:14-15, Mark 11:25, Luke 6:36-37 and 17:3-4, and Colossians 3:12-14.

### Think About It

"Christians aren't perfect, just forgiven." Is this a trite cliché, or profound wisdom?



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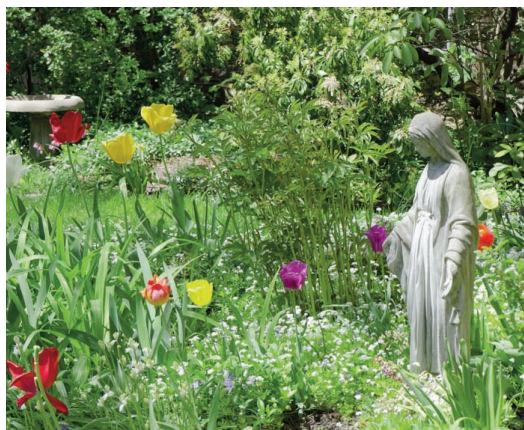


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