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ON THE COVER

The Great Litany is “a text that speaks to pastoral need, the Church’s gift for times of crisis” (see “Good Lord, Deliver Us,” p. 12).

Photos:
Korean War soldiers (Wikimedia), Post-tsunami Sri Lanka (Sarvodaya Shramadana Movement), Running crowds on 9/11 (Rick Wood)

THE LIVING CHURCH

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We are grateful to the dioceses of Olympia and West Texas [p. 40], St. David’s Church, Wayne [p. 41], and Church of the Incarnation, Dallas [p. 43], whose generous support helped make this issue possible.

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



The Rev. Bill Lupfer administers ashes at Trinity Wall Street, alongside the Rt. Rev. Andrew M.L. Dietsche.

Leah Reddy/Trinity Wall Street photo

TRINITY WALL STREET

A Most Complicated Parish

The Rev. Bill Lupfer has worked full time for six months to prepare for his new call as rector of Trinity Wall Street, but he's still figuring out what exactly he will oversee.

"Trinity is hard to study because it has so many parts," Lupfer said in a recent TLC interview at the New York Marriott Downtown. "I had no idea how much Trinity does."

It's no surprise Trinity Wall Street might have a few niches and ministries still unknown to Lupfer, who ceremonially received keys to the church as its 18th rector on Feb. 22. Trinity has been described as the most complicated parish in the Episcopal Church, and its scope is as vast as its history is long and its pockets deep.

With a \$4 billion investment portfolio, mostly in Lower Manhattan real

estate, Trinity can afford to do a lot more than most congregations. About 200 staff members, who do everything from managing downtown office buildings to publishing a quarterly print magazine, all report to the rector. The church gives away \$7 to \$8 million in grants, gifts, and assessment to the Diocese of New York. It stages concerts and conferences, provides low-income housing for 330 retirees near South Street Seaport, operates St. Paul's Chapel near Ground Zero — and a lot more.

"We have nuns," Lupfer said with a chuckle as he listed the ministries he's still discovering. "We're related to the Sisters of St. Margaret, so we have three nuns, members of our parish, who do a lot of pastoral care with us. So it's a lot going on."

Trinity's had a long time to weave

this complex web. Chartered in 1697, the congregation has land dating back to a 1705 grant from Queen Anne. Its chapel, St. Paul's, is where George Washington immediately went to pray after his inauguration as the United States' first President in 1789.

Since the early colonial days, the congregation has given away 96 percent of the approximately 230 acres it received from the queen, Lupfer said. It donated a tract to create what is now Columbia University. With a later gift to the City of New York, the parish made possible the Holland Tunnel under the Hudson River to New Jersey.

Now Lupfer, a 53-year-old Chicago native and longtime advocate for low-income housing, hopes to build on work he did in that arena as dean of

Trinity Cathedral in Portland, Oregon. His plans aren't specific yet, but he intends to explore with the congregation how low-income housing in high-priced New York might become a larger part of Trinity's ministry.

"We were formed to promote the common good," Lupfer said. "For us, it would be a vision for the kingdom of God now, on earth as it is in heaven, and do everything we can to bring everyone to bear to do that."

Lupfer brings to this demanding role an unflappably calm demeanor that puts people at ease, even in stress-filled corners of New York. This trait could serve him well in the transition, which has included a cross-country move to the big city with his wife and their two teenagers. It also fits his passion for racial reconciliation, which he says grows in part from his experience of being

married to Kimiko Lupfer, who is of Japanese descent.

"We'll be talking about race as long as I'm here," Lupfer said, "because racism is about condemning the other. It has to do with our fear of the other. And that's a key Christian formation: to lose that fear and see Christ in the other. When we can't do that, it goes against everything we are as Christians."

Lupfer's style, at least during an interview, is to lean back, think big, and see ahead with a large dollop of hope. At the end of a long day during the annual Trinity Institute conference, he turned off his phone and gestured westward out a meeting room window of the hotel. His eyes lit up as he spoke of plans to build a new parish center. Its mission will involve serving three groups equally: the congregation, the growing residential neigh-

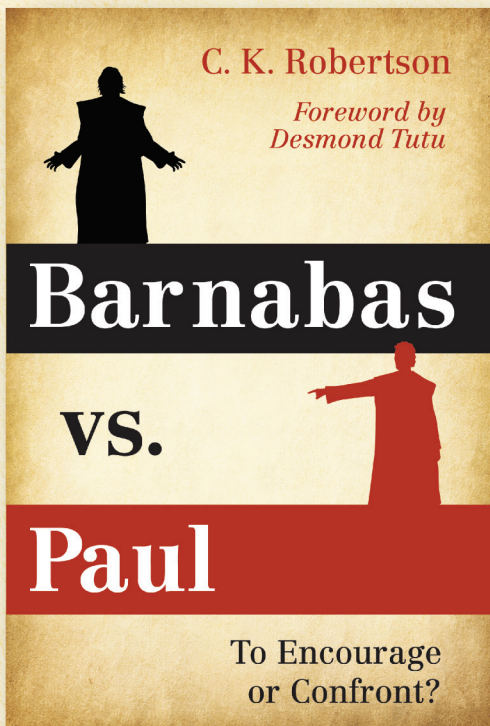
borhood, and people in need.

"How can we use a building to create home for people who are spiritually and physically homeless? That's what I'm asking people," he said. "How do you create a place where people walk in and say, *Oh! This feels like home?*"

From his new perch as leader of a complex institution, Lupfer is planning disciplines to keep him grounded. Having worked as a prison chaplain in Connecticut, he began his tenure as rector on Feb. 22 with a visit to inmates at Rikers Island.

As with many things at Trinity, establishing a new rector is no simple process. Lupfer's formal institution as rector occurs later, on Ascension Day, May 14. That will give him a little more time to learn all that his new church does.

G. Jeffrey MacDonald



Barnabas vs. Paul: To Encourage or Confront

by C. K. Robertson

"... Canon Robertson helps us see St. Paul as he was, a liberator who understood that the gospel brings those who are far off and those who are near closer to one another. We must ever "read, mark, learn and inwardly digest" Holy Scripture. This glimpse into the lives and ministries of Paul and Barnabas can help us do that, as we learn from them and stand for the glorious liberation to which God calls us all."—**Archbishop Desmond Tutu**

The Rev. Dr. C. K. Robertson is canon to the presiding bishop of the Episcopal Church and distinguished visiting professor at General Theological Seminary in New York City.



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Central Gulf Coast Elects Fourth Bishop

The Diocese of the Central Gulf Coast has elected a rector from the neighboring Diocese of Alabama as its fourth bishop. The Rev. James Russell Kendrick, rector of St. Stephen's Church in Birmingham, won the required majorities in both orders on the third ballot.

Central Gulf Coast comprises portions of Alabama and Florida, and is based in Pensacola. Christ Church in Mobile is its cathedral.

The two other nominees in the election on Feb. 21 were:

- The Very Rev. Edward Francis O'Connor, dean of the Cathedral Parish of St. Andrew, Jackson, Mississippi
- The Rev. William C. Treadwell III, rector of St. Paul's Church, Waco, Texas

O'Connor withdrew from the ballot after the second vote. Another nominee, the Rev. Canon E. Daniel Smith of the Diocese of Missouri, withdrew before the election.

Episcopalians Lose Court Rulings

Recent court rulings involving diocesan properties and trademarks have favored the rights of bishops who have left the Episcopal Church.

- Fort Worth: On March 2 Judge John Chupp has denied a second appeal by the Episcopal Church's Diocese of Fort Worth, leaving property in possession of the Diocese of Fort Worth led by the Rt. Rev. Jack L. Iker.

"We are confident going forward under the rulings of the Fort Worth Court of Appeals and Texas Supreme Court that are already in place in our case," said the Rt. Rev. Rayford B. High, Jr., of the Episcopal Church's diocese.

"We are grateful for the ruling in our favor," Bishop Iker said. "It's clear that both church laws and Texas laws have been rightly applied to this dispute."

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• Quincy: In an order dated Feb. 20, Judge Mark A. Drummond quoted an earlier decision by Judge Thomas Ortbal: “Although we thought the following conclusion was clear ... we will make it clear now: plaintiffs won.” The case involves a fund of about \$850,000.

“These sorts of pooled investment funds are common in the church,” said Courtney Reid, director of operations for the Diocese of Chicago. “The Episcopal Church and the diocese believe that the court’s order is erroneous because, among other things, it fails to distinguish between moneys belonging to the former diocese and those belonging to parishes and missions.”

“We have left God in charge of our defense in the litigation brought against us,” said the Rt. Rev. J. Alberto Morales, OSB, Bishop of the Anglican Diocese of Quincy. “We have simply prayed, carried out the work of the kingdom, and tried to be faithful to our calling. We are so grateful for God’s protection, for the

work of the judges in ruling in our favor, and for the tireless work of our gifted legal team.”

• South Carolina: A ruling by Judge Diane Goodstein on Feb. 23 means that the Episcopal Church in South Carolina must rely on the state’s Court of Appeals for any reversals.

“TECSC now has 30 days to file a notice of appeal with the South Carolina Court of Appeals,” that body said in a brief response to the judge’s ruling.

“The law is intended to be, and in fact is, a highway for litigants to travel,” wrote C. Alan Runyan, counsel for the Diocese of South Carolina. “It is not a carousel on which litigants are to ride in never-ending circular journeying.”

Church Writes U.N. Group

The Episcopal Church has submitted a written statement for the 2015 United Nations Commission on the

Status of Women (UNCSW) meeting.

At this year’s meeting, set for March 9-20, UNCSW planned to review progress in implementing the Beijing Declaration and Platform for Action, adopted in 1995.

The statement identified four critical areas of concern as “persistent gaps [that] continue to impede gender equality and empowerment of women and girls” 20 years after Beijing: Violence against women; Education and training of women; Women and health; Women in power and decision-making positions.

While not referring to abortion by name, the statement expresses support for laws affecting “sexual and reproductive health.”

“Cultural, religious and societal beliefs threaten to deny women the ability to participate in choices related to their bodies and in particular, their sexual and reproductive health. As a result, laws and programs are being rolled back or restricted in some areas. Addressing underlying

(Continued on next page)



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Church Writes U.N. Group

(Continued from previous page)

beliefs through education and messaging must accompany financial and programmatic support for health care. In some areas, resource extraction, such as mining, endangers the health of women and girls and their families.”

Brite Chair Honors Bishop

Brite Divinity School at Texas Christian University and the Episcopal Church’s Diocese of Fort Worth have completed a \$2.5 million endowment for the Rt. Rev. Sam B. Hulsey Chair in Episcopal Studies. Hulsey is the retired bishop of the Diocese of Northwest Texas and lives in Fort Worth with his wife, Isabelle.

Ed Waggoner, assistant professor of theology, holds the new chair. He is an alumnus of Willamette University, Yale Divinity School, and Yale University. His wife, the Rev. Canon Janet Waggoner, is the diocese’s canon to the ordinary.

PB&F Seeks Budget Responses

The Joint Standing Committee on Program, Budget, and Finance (PB&F) is ready to listen to Episcopalians’ thoughts on what work ought to be done in the next three years and how to pay for that work. The committee is charged with preparing a proposed budget for General Convention.

Presiding Bishop Katharine Jefferts Schori praised the work done in the last few triennia to develop a “coherent vision of what mission is about; that it’s about building the reign of God in our own day.”

The Rev. Gay Jennings urged committee members to “examine budget decisions using the lens of how we can empower, equip, and support congregations in every manner possible.”

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Cancellations, Cabin Fever Mark Harsh Winter Months

The psalmist reminds us that God can spread snow like wool, an image that has become chillingly familiar to many parts of the eastern United States. In areas affected by extreme weather, many parishes cancelled and moved services. Even Shrove Tuesday was not spared winter's wrath, with pancake dinners cancelled from Kentucky to Pennsylvania to Washington, D.C. Not to be thwarted, parishioners like Corbin Meek of St. Martin's in Charlotte, North Carolina, posted tweets tagged with #VirtualShrove — enjoying pancake fellowship on social networks.

Few corners of the country have received as much snow overload as Boston, where 64 inches of snowfall in February surpassed the previous record by more than 20 inches. Boston's suburbs have struggled

mightily with this massive snowfall. There, aging transportation systems and inadequate snow-removal budgets brought normal life to a virtual halt.

In Waltham, west of Boston's city center, cabin fever built with each passing snow day. The Rev. Sara Irwin, rector of Christ Church in Waltham, said she was watching her own children "bounce off the walls" after one snow day, only to hear school would be cancelled the next. She had the idea to bring the community together at the parish to alleviate some of the stress of enforced time off. She and her husband, the Rev. Noah Evans of Grace Church in Medford, decided to text people and see who might come.

The next day, about 20 showed up at Christ Church to enjoy games, fun, and fellowship. "I wasn't sure what to



expect, but I figured that the amount of payoff could have been so dramatic compared to the amount of ef-

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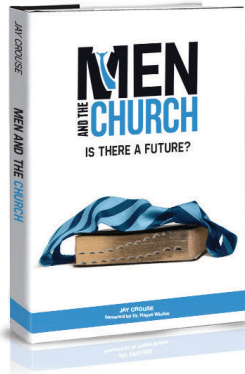
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Harsh Winter

(Continued from previous page)

fort we put into it,” Irwin said. “A lot of it just came about over social media. I mentioned it on Facebook and several other parishes in the diocese did it, as well.”

The beauty of adapting to weather with a fun, simple event, Irwin said, is that it involves so little planning. “Go ahead and do it. You don’t need to have a big program. You don’t need to have a person in charge of it. You just have to open the door and the Holy Spirit does the rest.”

In Nashville, a number of Episcopal parishes opened their doors amid single-digit temperatures in February as part of the local Room in the Inn program, which converts churches into temporary shelters for homeless people during the winter. Christ Church Cathedral and St. Bartholomew’s (locally known as St. B’s) in Nashville both responded to an emergency call of action from the city during the worst weather.

“St B’s has been offering an evenings accommodation to the homeless through the city-wide Room in the Inn ministry for over 25 years,” said the Rev. Jerry Smith, rector. “With the unusually cold weather this year we opened our facilities on a couple of the exceptionally cold nights because there was an obvious need and we had the available facilities and person-power to meet the need.”

When needs like this emerge, parishioners at St. B’s and the cathedral help provide food, transportation, clothing, and supervision for shelters. “It was an amazing effort by all. It’s very rare that Nashville sees single-digit temperatures,” said the Very Rev. Timothy Kimbrough, dean of the cathedral.

The dean said marginalized people in Nashville often live in areas that are the last to receive assistance when weather turns sour. “Extreme weather disrupts the lives of the impoverished in ways that few appreciate.”

Smith agreed. “There are over 7,000 homeless persons in Nashville

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and over 2,000 children, and some have pets,” the rector of St. B’s said. “Those without shelter are very vulnerable in the cold, as there are few places for them to actually find respite. It is incumbent on us to do what we can to fulfill the gospel mandate to come alongside the ‘weakest of those among us.’”

Nashville’s not being familiar with extreme cold is what makes this weather so dangerous for the vulnerable; the conditions exceed the city’s capacity to respond. Episcopal Relief & Development, through its U.S. Disaster Program, seeks to help in those situations. The organization has been in touch with several dioceses to assess their needs.

One of the central principles of the U.S. Disaster Program is asset-based community development, which holds that the best resources for helping a community are the assets already at hand. Episcopal Relief and Development has been building a “Ready to Serve” volunteer database to identify clergy, parishioners, and friends who



The Rev. Rachel Manke and the Rev. John Clarke joined forces on Ash Wednesday.

Lisa Porro photo

may be able to help in the event of a disaster. Diocesan disaster coordinators help to connect those in need with existing resources, including long-term financing after the disaster ends and the recovery phase begins. All of this means churches sharing resources with each other and in their communities.

Back in greater Boston, members of First Lutheran (ELCA) of Malden discovered the benefits of sharing these resources during difficult times. The Rev. Rachel Manke, First Lutheran’s pastor, was meeting with the Rev. John Clarke of St. Paul’s Church in Malden when the topic of her church’s snow woes arose. Clarke suggested that First Lutheran join St. Paul’s for Ash Wednesday and the first Sunday in Lent.

Manke said that Clarke told her, “You guys should come and do worship any time you want.”

“They never cancelled, and we had to cancel two weeks in a row because of the really bad snow storms and the complete lack of parking,” she said.

The churches are separated by only two miles in the northern Boston

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Volunteers pray with a visitor within sight of Ground Zero.

Rick Wood photo

Good Lord, Deliver Us

By Mark A. Michael



Just after the Twin Towers fell on September 11, 2001, the students and faculty at General Theological Seminary in Manhattan gathered in the chapel. The seminary is less than a ten-minute drive north of Ground Zero, and for the students and faculty it was a moment of great confusion, anxiety, and fear. The Rev. Teresa Daniely, now an Episcopal priest, was in her first week of studies at General that day. "I did not know if I would live through that day; I assumed that I would not," she wrote in 2010 for Grace Prayer Network's weblog (is.gd/U77vAr). "We got on our knees and prayed the Great Litany, a series of prayers that includes prayers of confession and prayers in preparation for death."

On that day, when the world seemed to be falling apart, the people of General Seminary found in the Litany the only fitting words for their deepest anxiety and hope. They were in good company. The Litany is a text forged out of tragedy. The eruptions of fourth-century volcanoes, the perils of the Black Death, and wars of the 16th century all left a mark on its historical development. It is a text that speaks to pastoral need, the Church's gift for times of crisis. When you do not know how else to pray, there is always the Litany.

O God the Father, Creator of heaven and earth,
Have mercy upon us.

O God the Son, Redeemer of the world,
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful,
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God,
Have mercy upon us.



The Litany. Wenceslas Hollar Collection, University of Toronto/Wikimedia Commons

Litanies, in a sense, are among the most ancient and common forms of prayer, and the Eastern church has a vibrant tradition of litany use, dating back to fourth-century Antioch. The traditional Litany in the West, though, was a specific response to tragedy. In 467, after his Easter Vigil congregation fled in terror during a volcanic eruption, Archbishop Mamertius of Vienne organized a series of solemn outdoor processions on the three days before the Ascension. The practice, which came to be called the Rogations, along with forms of responsive prayer used by Mamertius's penitential congregation, spread throughout the Western church for the next three centuries, gradually moving indoors.

The Black Death and the political and ecclesiastical instability of the 14th century served to magnify this devotion's popularity. The invocations of hundreds of saints were added to some forms of the Litany, and the annual Rogation processions, with their focus on warding off potential dangers, became important civic occasions. Versions for private use, sometimes on particular devotional themes, were invariably included in primers for use by literate laity. Of all medieval liturgical forms, they allowed for the widest form of participation, and they surely became popular because the simplest peasants could join in the responses.

By the late Middle Ages, the Western Litany had achieved a stable form, consistent in most of its manifold variations. It began with Kyries and invocations of the Holy Trinity. This was followed by invocations of the saints, then a series of petitions, all addressed to Christ. These included the deprecations: prayers that the Lord would deliver his people from distress. These were followed by the obsecrations: prayers that appealed to God for deliverance for the sake of the saving events of Christ's life. A series of intercessions followed, and then there were invocations of the Lamb of God, a Kyrie, an Our Father, and closing versicles and collects. The Great Litany of the 1979 Book of Common Prayer preserves the basic structure of the late medieval form.

The real father of the Anglican Litany was Martin Luther. Luther had a great affection for the Litany and suggested its use after the sermon as well as at Matins and Vespers in a 1528 pamphlet, "The War against the Turks." He revised the Litany of his religious order to reflect the Reformation's emphasis on the doctrine of free grace, eliminating the invocation of saints and intercessions for the pope and the departed. With a pastor's eye on the Turkish menace at the gates of Vienna, Luther extended the deprecations by specifying additional perils, namely pestilence and famine, war and bloodshed, turmoil and discord. He also added a lengthy series of intercessions that gave the Litany a more evangelical character. These included appeals for the faithful ministry of the Word, the maintenance of true belief within the Church, and the work of the Spirit in establishing and building up believers.

Luther's Litany was the most important source for Thomas Cranmer's 1544 English revision of the Sarum Litany, prepared at the request of King Henry VIII as a petition to be used in churches during a war against France and Scotland. Cranmer incorporated nearly all of Luther's additions. He added additional petitions to both sections that sharpened the text's penitential focus by asking for help against specific categories of sin and for particular spiritual graces. Cranmer's Litany was the Church of England's first vernacular liturgical text and thus the mother of the Book of Common Prayer.

For Anglicans, both the persistence and the eventual decline in the use of the Litany are linked to a 1571 Injunction by the Puritan Archbishop Edmund Grindal, which ordered that Morning Prayer, the Litany, and Holy Communion (or the Ante-Communion) be read together on Sundays, without any intermission. Grindal's intention was to ensure a fuller liturgical formation and order in worship: so that "the people might continue together in prayer, and hearing the Word of God; and not depart out of the church during all the time of the whole Divine Service."

(Continued on next page)



The Sakurajima volcano in Japan, releasing its fury

Wikimedia Commons photo

(Continued from previous page)

Grindal's rubric created the standard Anglican Sunday morning service for 300 years, and gave the Litany a foundational place in Anglican piety, as well as some cultural influence (the phrase "sudden death" is probably its most enduring literary legacy). The Litany also had a tangible presence in many Anglican churches where, following medieval Sarum use, a "Litany desk" was often placed between the nave and chancel. Litany desks were often immense and elaborately carved pieces (my church has a fine desk from the late 19th century). Litany books were also printed, or sometimes done in manuscript and illuminated. Rigid rubrics and elaborate furniture helped to preserve the Litany among Anglicans when the tide of popular piety turned against it in the late 17th century, nearly eliminating it completely in Lutheran use and even curtailing it sharply in the Roman Catholic Church.

The length of Grindal's tripartite service, however, was sharply criticized by clock-watching 19th-century parsons and people, and new early morning Eucharists pushed against the common assumption that the Communion Service could not be read without being preceded by the Litany. The 1892 American Prayer Book provided "tardy relief" by allowing that the three morning services could be separated "provided that no one of these services be habitually disused," but without rubrical reinforcement the Litany suffered a serious decline. In the words of one 20th-century handwriener: "The moment they were free to choose, it became apparent that most clergy prefer the briefer and more flexible provisions of the Prayers of Intercession in the Daily Offices to the fixed solemnities of the Litany."

Despite an extensive and careful revision in 1979, there seems to have been little if any revival in the Litany's use among Episcopalians. The editors' decision to print the Litany only in Tudor English (the only liturgical text to be so treated) seems to suggest common use only by the most reactionary parishes and a consignment to the dustbin of history. In most parishes today, aside from an occasional Advent or Lenten service, the Litany almost never appears.

What have we lost by often abandoning this great prayer? Liturgical commentator John Jebb once described the Litany as "a most careful, luminous, and comprehensive collection of the scattered treasures of the Universal Church." The dust should be knocked off several of these treasures, which bring distinctive gifts to the Church's worship.

The first of these treasures are the moving deprecations, the first petitions in the main body that evoke the response "Good Lord, deliver us." They describe the fragility and peril of human life with particular emphasis. Taken together, as Charles Krauth Fegley has noted, they powerfully evoke the Litany's origins in "times, crowded as they were with droughts, famines, pestilences, invasions, and with confused and insecure political institutions, [which] tended to emphasize and multiply those necessities for these 'fastings and prayers.'" In the face of such unpredictable and uncontrollable evil, we turn to God for protection and help that he alone can provide.

This is what those at General Seminary on 9/11 surely understood anew as they took up these prayers on that dark day. Our ingenuity, reasonableness, and pluck are

not enough in the face of natural disaster, bloodshed, and the sudden approach of death. We face great threats from environmental catastrophe, a fraying social fabric, and international terrorism, and the grand promises of science and technology seem to be wearing thin. In the face of evil that baffles, frightens, and overwhelms us, we must beg for deliverance.

The obsecrations are another of the Litany's unique features. Following the deprecations, they remember before God the various saving acts of Christ's life ("By the mystery of thy Holy incarnation, by thy holy Nativity and submission to the Law; by thy Baptism, Fasting and Temptation, *Good Lord, deliver us*"). Especially appropriate in a devotion addressed to Christ, they presume that the mystical union of Christ's divinity with his human life fills each of its successive stages with saving power. We bring each of these events to God, asking for their particular grace. As the great Book of Common Prayer commentator John Henry Blunt noted, "we plead them before him as mystically effective, as instinct with life-giving grace, as parts of a Mediatorial whole."

In the words of Philip Pfatteicher, this concept of the "life-giving energies" of Christ's life is at the root of all liturgical theology and helps to establish the spiritual significance of the Church's calendar. Outside the Litany, it is rarely stated with such directness and dignity. The obsecrations invite us to ponder how Christ's experiences may illuminate and strengthen us as we undergo the same trials.

Finally, the Litany is particularly helpful in its juxtaposition of prayer for spiritual growth among Christians with the physical needs of the world. Archbishop Mamertius's original insight, especially sharpened by Cramner's revisions, is that intercession must be mingled with penitence; we cannot pray rightly for others without recognizing our abject dependence upon God's grace and need for continued conversion.

It is true that some collects and certain versions of the Great Thanksgiving include petitions for spiritual growth. But praying only for others in our specific times of intercession can suggest a kind of spiritual blindness. Can we pray that others be delivered from poverty without also asking God to "give us true repentance" for our complicity in their sufferings? Is it right to ask for a peaceful resolution to wars without also praying that God also deliver us from "envy, hatred, and malice; and from all want of charity"? It has not been unknown for the Prayers of the Church to be used as a platform for articulating partisan political views. Using the Litany more regularly might strike back a bit at the endemic semi-Pelagianism of

our civil religion, both right and left.

A wise Episcopal priest once told me that, during his years of ministry in several different parishes, he had come to know the Litany best during a particularly contentious time in one of them. "We read it every Sunday," he remembered, "until we could work together again." It reminded that particular company of "miserable sinners" that they stood together under God's judgment, sustained only by his grace. They could only begin to love each other and serve God together faithfully when their common life had been renewed by calling these particular truths to mind week by week.

It is indeed a collection of "scattered treasures," this most solemn intercession of the Western church. It brings a word of consolation and hope on dark days. It points us anew to the saving mystery of our Lord's life and death. And it grounds us in a common life of repentance, grace, and renewal.

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

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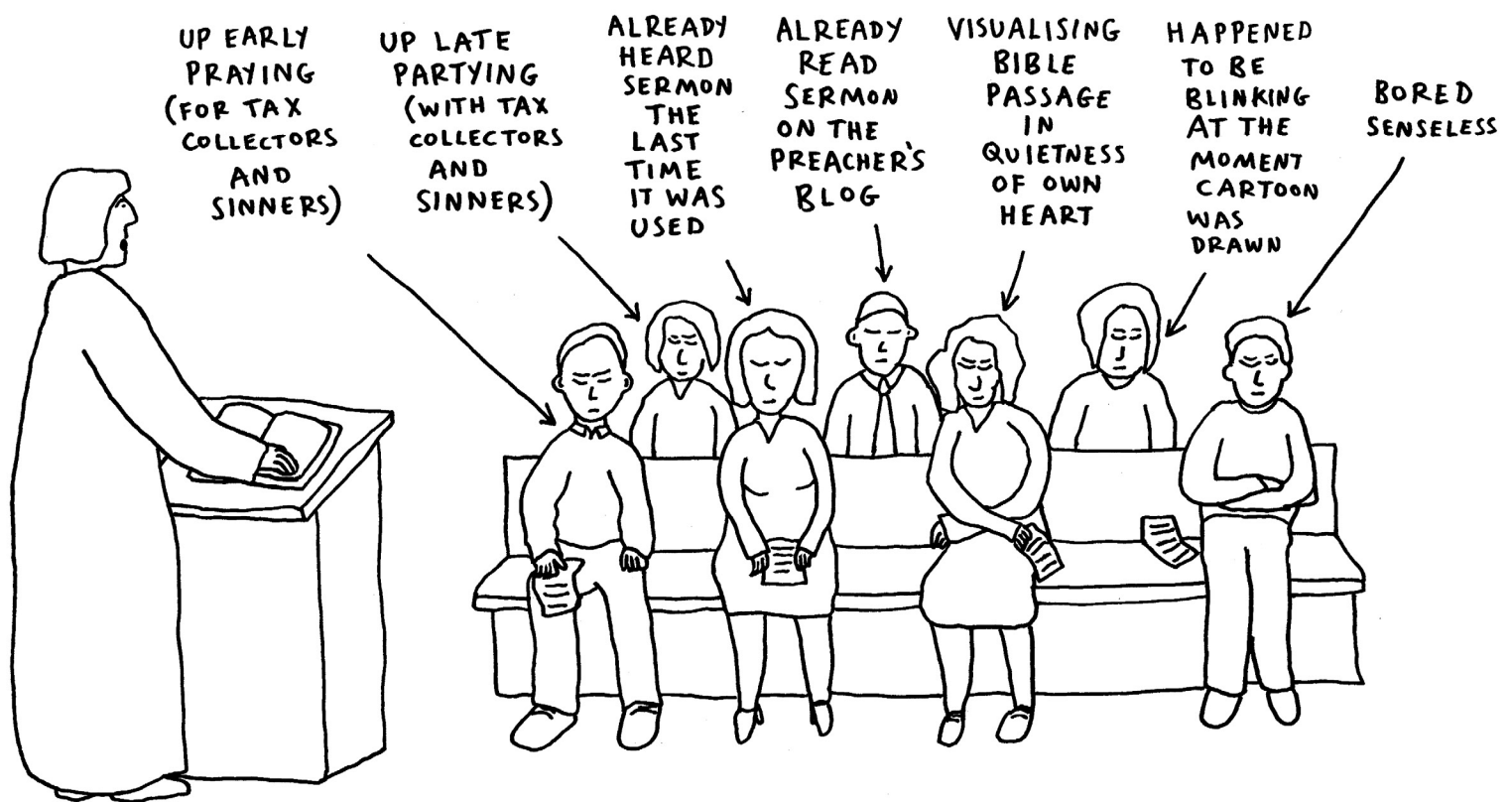
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Preach from the Soul

Eight ways to improve your sermons.

THE SERMON

PEOPLE MAY HAVE THEIR EYES CLOSED FOR A NUMBER OF REASONS



CartoonChurch.com cartoon by Dave Walker, originally appeared in *Church Times*.

If you are too busy to prepare, then you are also too busy to preach.

By Jonathan Mitchican

Let's be honest: most sermons today are terrible. They are boring. They ramble. They sound like bad imitations of high-school book reports. Listening to a sermon today is often like listening to the teacher from the old Charlie Brown cartoons. We do not have good preachers because we have forgotten what preaching is for.

Like a great cello player or a great center fielder, a great preacher is born with a certain degree of raw talent that then must be trained toward excellent performance. But in liturgical churches in the contemporary West, we see preaching as less important than other aspects of ministry. We assume that anyone can be a great preacher and that the honing of preaching skills ought to be relatively low on the priority list, something to tend to once all the other fires are put out. We reap what we sow. We treat preaching like it is nothing, and thus it becomes nothing.

What I offer here are a few maxims on what makes great preaching. They are culled from my own experience both as a preacher and as someone who listens to sermons. I am no expert, and this list is nowhere near exhaustive, but it is a start. I hope that others will build on this. "Faith comes through hearing," Paul says (Rom. 10:17). It is no secret that the Church in the West is in decline, and I see no scenario for its revival that does not include a renewal of great preaching.

Know Scripture: By definition, a sermon is an explication of Holy Scripture. That does not mean every sermon ought to go line by line through a passage, but the goal of the preacher should always be to help people know what the Scripture says, not merely what the preacher thinks. The Scripture should never be simply a device

that we use to get to what we really wanted to talk about.

If we are going to preach Scripture, we need to know Scripture. Preachers need to have training in biblical languages. It is a crime that this is no longer required in many seminaries. Preachers also need to see Scripture in context, understanding how one part connects with all the rest. We need to know how the Fathers approached certain passages. Every preacher ought to be involved in Bible study. A significant portion of a preacher's week ought to be taken up with simply studying the passages that the congregation will hear the following Sunday. Nothing is more important than this. If you are too busy to prepare, then you are also too busy to preach.

Prepare your sermons to be spoken: Far too many preachers think of sermons primarily as pieces of writing. I am constantly surprised by how many preachers post their sermons online before even preaching them. Sermons are first and foremost a form of public address. You do not only write a sermon. What you have written down on a page is not a sermon at all until you have delivered it.

There are many different ways of preparing one's thoughts for preaching. There is nothing wrong with having a full manuscript, or just a few notes scratched out, or even no notes at all. But whatever method you use, you must know your material forward and backward. You must know it well enough to speak it with conviction. If you have no manuscript, you must not ramble, as if you were talking to yourself. You must know everything you are going to say and how you are going to say it. Likewise, if you use a full manuscript, you must not simply read it flatly off the page. You must deliver it with proper inflection and emotion. You must look up from your pages to see the people and to connect with

them. Go through your manuscript ahead of time and make sure that it is written with contractions and other idiosyncrasies of speech. Pick out your best, most beautiful and poetic sentence, and lose it. You are not trying to show people how well you can write. You are trying to show them how much God loves them by what he has written in his Word.

Be particular: You would not speak the same way to your mother as you would to your drinking buddies. So why would you speak the same sermon to a poor, rural farming parish that you previously used at a gathering of urban elites? If you are the pastor of a congregation, then you are the physician of their souls. You know what they need in the moment. You know what is going on in their lives. You know what they will react to and what they will ignore and what they will not understand. Speak to them specifically. Do *not* repeat sermons you have used in the past. It does not matter if it has been a long time and they will not remember. Speak to them where they are now, not where they were years ago.

Practice: You ought to spend time every week going over the sermon aloud, if possible in the space in which you will be preaching. Preaching is a skill. It takes practice. You do not know how something will sound until you say it out loud. The space you are in determines so much about your effectiveness as a preacher. Some spaces are small and intimate, so you must modify your voice. Others are large and require you to speak up. The layout of the space will determine more than you might think about where you place your emphases, where you pause and where you speed up, and how certain types of body language may be received.

(Continued on next page)

Make your point the centerpiece of your sermon the way that a chorus is the centerpiece of a pop song.

(Continued from previous page)

The more you can work these things out ahead of time, the better your sermon will be received.

Focus on the cross: The job of the Christian preacher is to show people Jesus. It does not matter whether Jesus is named in the passage. In fact, it is *even more important* that your sermon be about Jesus when you preach an Old Testament passage, since otherwise people may not understand that the whole of Scripture is about Jesus.

However, be sure that the Jesus you preach is the Jesus who died on the cross for the sins of the world. It is all too common these days for us to make Jesus into a mascot for our pet projects. A sermon that says nothing about Jesus is bad, but a sermon in which Jesus is mentioned without any connection to his atoning work on the cross is much worse. What makes Jesus uniquely important to the people gathered to hear you preach is not that he was a swell guy who would have supported your political views if only he had the opportunity. What makes Jesus uniquely important to your congregation is that he died for their sins. And while Jesus is to be a moral example for us, if all we ever tell our people about Jesus is that they should strive to be like him, we will have effectively heaped a greater burden onto their shoulders than they had when they first walked in the doors. Your job, preacher, is to apply the grace of God to your people, to lift the burden of their sin. You do that by preaching Christ crucified.

Make one point: Forget all that business they taught you in seminary about the three-point sermon. Perhaps there was a time when such a thing could have legs, but not today. If you are in a setting where you may preach 45 minutes to an hour, then yes, make

all the points you want. But for those of us in liturgical churches, we usually only have somewhere between 10 and 20 minutes, depending on the churchmanship of the parish. That is not enough time to make multiple points and have them stick. People do not have the attention span for it. They will not remember multiple points. They will only remember one.

Every passage of Scripture is rich enough to support many points. Part of your job, preacher, is to discern which one your people actually need to hear that day. Find that one and run with it. Make sure you are clear on it before you go looking for examples to support it. Repeat it over and over again. Make it the centerpiece of your sermon the way that a chorus is the centerpiece of a pop song.

Choose good examples: When I first started at my current parish, I gave a sermon in which I put on many different hats that I pulled out of a bag. It was a lot of fun. People still remember that sermon and occasionally will remind me of it. But what was the point of the hats? They cannot remember, nor do they remember the passage of Scripture I was trying to explicate. And the truth is, I do not remember anymore either.

Good examples are essential to preaching a good sermon. They become the hook that draws listeners in and helps them see in the Scripture what seemed obscure before. But the examples must always be in service of the point, not the other way around. Too many personal examples and the sermon becomes about how interesting you are as a preacher rather than about what God is trying to tell us through his Word. Make sure that your examples are direct enough that even if they are the only thing a listener recalls from your sermon, the listener will still see the point.

Be a pastor: Preaching is entirely contextual. If you are preaching to 30,000 people on television or radio, they may very well care about what you have to say simply because of the position you occupy. If you are the pastor of a small congregation, the people gathered each Sunday will not care what you have to say until you have baptized their babies and buried their dead. You are not the pastor the moment you arrive and are installed, regardless of the fanfare involved. You become the pastor as you slowly begin to take your place within the life of the congregation. The more pastoral care you give, the more people will listen to what you have to say from the pulpit.

Likewise, the preaching you do from the pulpit is not the only preaching that you do as a pastor. When you visit people in their homes, when you prepare them for baptism or matrimony, when you stand by their bedsides and pray with them before their surgeries, you are preaching. It is simply preaching of a different kind. You listen. You hear the concerns of their hearts. You understand where they are in their relationship with God in Christ. And you apply the Word of God to their lives based on that understanding. Sometimes that means offering comfort and giving people a sense of God's love. Sometimes it means alerting them to danger and making them aware of God's judgment. The good preacher learns which is needed when and applies the Word accordingly. Either way, though, good preaching goes hand in hand with good pastoral care. You cannot sustain one without the other.

The Rev. Jonathan Mitchican is rector of Church of the Holy Comforter in Drexel Hill, Pennsylvania. An earlier version of this essay appeared on TLC's weblog, Covenant.

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BOOKS

Field Notes on Interim Sharing

Review by Paul Avis

Episcopalians and United Methodists are like members of a family who have grown apart across the years. Then the moment comes when they feel that they must seek each other out and restore the old relationship, but this time on a firmer basis — not taking each other for granted, but trying to understand one another better and to work in harmony for the good of the family as a whole. *That They May be One?* shows how far Episcopalians and United Methodists have come on that journey and flags up the challenges that remain.

Methodism began as a movement of spiritual renewal, sacramental devotion, and evangelism within the Church of England as part of the 18th-century evangelical revival. The leaders of that movement were John Wesley, the scholar, organizer, and risk-taker; his brother Charles, the hymn-writer and loyal member of the Established Church; and George Whitefield, the histrionic preacher and founder of orphanages. They were all clergymen of the Church of England until their dying day. They abhorred the idea of separation. It was due more to accidents of history than to deliberate intention that Anglicans and Methodists went their separate ways in America and England. Although the first tentative steps towards rapprochement between Episcopalians and Methodists began in the 1930s, it was not until 2002 that today's dialogue began. It has been served by some of the best scholars in both churches, but what has it achieved?

International Anglican-Methodist dialogue and conversations in England had already established that there are no important theological differences between our two traditions. We share the same biblical, apostolic faith. There are no doctrinal issues that should keep us apart. On this basis the Episcopal Church and the United Methodist Church entered into "Interim Eucharistic Sharing" in 2006. This step amounted to a formal recognition of one another as belonging to the one, holy, catholic, and apostolic

Church and made possible joint celebrations of the Eucharist, mutual eucharistic hospitality, and growing together at various levels of church life — which is happening. At the same time, the explanatory booklet *Make Us One with Christ* helped to explain each church to the other and reaffirmed the goal of "full communion" — a relationship of mutual recognition and commitment in which the two churches, while maintaining their own identity and autonomy, would have an interchangeable ordained ministry and consult and collaborate in mission and service.

In 2010, when the stock-taking report "A Theological Foundation for Full Communion" was issued, work began on the next — and most difficult — stage: how to bring about an interchangeable ordained ministry. For Anglicans/Episcopalians an interchangeable ministry is only possible when there is an interchangeable episcopate. But the episcopates of the two churches are not symmetrical. The most important difference is that bishops of the Episcopal Church stand within the historic episcopate, which is one of the non-negotiable points of the Chicago-Lambeth Quadrilateral (1886-88), the bottom line of Anglican ecumenism. The Episcopal Church traces its episcopal orders back through the Scottish Episcopal Church and the Church of England to the pre-Reformation Church and ultimately to the Church of the apostles. The Anglican tradition sees the historic episcopate as a sign, but not a guarantee, of the unity and continuity of the Church.

The Methodist episcopate, on the other hand, derives from John Wesley's ordinations for America, beginning in 1784. He intended to provide the Methodist people with "superintendents," who would themselves ordain. Wesley acted to meet a pressing pastoral need, but his actions were uncanonical because Wesley was a priest or presbyter, not a bishop; he had no authority to ordain anyone. United Methodist bishops therefore do not stand within the historic episcopate and do not claim to do so. The churches of the Anglican Communion are committed to seeking the



That They May Be One?

The Episcopal–United Methodist Dialogue

Edited by **C. Franklin Brookhart**

and **Gregory V. Palmer**. Seabury. Pp. viii + 115. \$18

visible unity of Christ's Church, including the reconciliation of ministries on the basis of the historic episcopate. How can the episcopal gap between the two churches be bridged without compromising the affirmation, already made, of the authenticity and apostolicity of United Methodist ministries?

It is at this delicate moment that this set of essays has been published. The volume is somewhat unbalanced because there are eight chapters by Episcopalians and only three by Methodists. Professor Bruce Mullin sets the scene with a superb synopsis of the place of Methodists and Episcopalians in American history — a vital chapter for anyone who wants to understand how we got to where we are now. Tom Ferguson, dean of Bexley Hall, traces the dialogue through it ups and downs, under the suggestive title "Caught in the Parent Trap." Then professor Patrick Malloy, also of General Theological Seminary, probes some tricky issues of sacramental theology, implying that the dialogue team has more rigorous work to do on these. The first Methodist contribution is a win-some account by Taylor Burton-Edwards of the respective attractions of the two churches' worship styles.

Next comes a broadside amidstips — a dissenting intervention by Bishop William O. Gregg, who detects various superficialities, lacunae, and ambiguities in the "theological foundation" that has been laid for the next steps. There is an air of "back to the drawing board" about this chapter, and in a commissioned response professor Ellen K. Wondra attempts some damage limitation. As she points out, not all differences are divisive. There is a range of views about sacraments in both churches, and "we cannot justly and fairly require of our partners more than we require of ourselves." But, as she would recognise, there is an important difference between the private opinions of church members and the official stated position of a church.

The Episcopal co-chair, Bishop Franklin Brookhart of Montana, briefly discusses recent developments

within both churches in the areas of sexuality, race, and governance, concluding that "nothing in this complex picture represents an obstacle to full communion." Bishop William B. Oden, the former Methodist co-chair of the dialogue, grasps the nettle of the reconciliation of episcopal ministries. He helpfully notes certain similarities with the Porvoo Agreement (1996) for communion between the four British and Irish Anglican churches and the Nordic and Baltic Lutheran churches, which found a way of overcoming the fact that in the 16th century some Lutheran bishops had been consecrated by a priest, not a bishop. Porvoo shows that the historic episcopate can be restored after being lost for some centuries. Oden touches on the possibility of a liturgical event that would bring the two episcopates together into one. The delicate issue for United Methodists would be what physical sign would be used, along with prayers, to avoid any suggestion of a re-ordination of their bishops. Perhaps the sensitive and nuanced liturgy that was devised in the recent past to reconcile Episcopal and Moravian bishops in North America would be a helpful precedent.

Episcopal bishop Duncan Gray III and Methodist bishop Hope Ward draw on their fruitful collaborative relationship in Mississippi to ask why Episcopalians and Methodists should not forge ahead, especially locally. They suggest that — like John Wesley — we should be prepared to take risks. In conclusion, Bishop Philip Duncan sums up the substantial progress already made, suggests what the two traditions can learn from each other, and urges them to take the next steps together. But what those crucial steps might be remains to be discerned.

The Rev. Paul Avis is a former general secretary of the Church of England's Council for Christian Unity, honorary professor of theology at the University of Exeter, UK, a Chaplain to HM Queen Elizabeth II, and editor-in-chief of Ecclesiology.

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BOOKS

Jesus the Realist?

A Thicker Jesus

Incarnational Discipleship
in a Secular Age

By **Glen Harold Stassen.**

Westminster John Knox. Pp. 280. \$25

Review by William O. Daniel, Jr.

"We need a realistic Jesus," says Glen Stassen, "not an idealistic one" (p. 47). Pitting "Hebraic Realism" against "Platonic Idealism," Stassen suggests that what is needed for ethics today is the Jesus that we American purveyors of human rights find in "real history" (p. 46; cf. p. 82). In this regard, the preface to *A Thicker Jesus* offers a key insight to the reader: "We are all influenced by our culture" (p. ix). In other words, real persons situated in real time need to reason through morality inductively, "rather than merely exegeting a Greek philosopher" (p. 97).

While the turn away from ideology is a welcome prospect, the reader is left to wonder whether the recipe for *A Thicker Jesus* is missing a few key ingredients. Most notably, Plato seems to be missing from the Platonic idealism Stassen so vehemently opposes. The persistent diatribe throughout the book does not address the actual writings of Plato, save for a general reference to and oversimplification of the Allegory of the Cave. This comes in two short paragraphs (p. 44), followed by a dubious contrast between Bonhoeffer's analysis of the good and that of the cave: "The good is not an unchanging ideal high above the cave of actual life; the good is the living God. God has become present in the cave, in the actual history where we live, in the incarnation of Jesus Christ" (p. 44). But a clean division between the realm of shadows and that of the good is not really possible. And one may find a rich ontology of participation in Plato as in Bonhoeffer (see Lloyd Gerson,

Aristotle and Other Platonists).

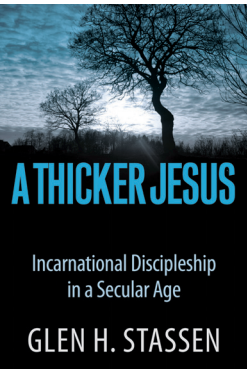
Still, *A Thicker Jesus* has some redeeming qualities. From Dorothy Day to her unlikely ally Albert Camus, Stassen brings together exemplars of the “incarnational discipleship” that he commends as a paradigm for Christian ethics. These stories alone are worth a reader’s time, especially for those who write sermons. As Stassen defines it,

incarnational discipleship is a (1) “thick, historically-embodied, realistic understanding of Jesus Christ,” (2) a holistic understanding of the Lordship of Christ “throughout all of life and all of creation,” and (3) a “repentance from captivity to ideologies” (p. 16).

Of course one can point with ease to Bonhoeffer, Day, Martin Luther King, Jr., *et al.* as advocates of the life of Christ in the world. It takes greater effort to see how the atheist Camus falls into this camp. Camus was no “secret Christian” (p. 107), says Stassen; rather, incarnational discipleship demands an empathic reading of Camus modeled on “God’s empathetically entering into human life in Jesus Christ” (p. 153). Thus, for Stassen, Camus is a “shadow version” of incarnational discipleship (a rather Platonic proposal). But Stassen’s commitment to seeing all things — nature, literature, human society — as directing human beings toward the incarnate Lord is surely welcome.

By paying close attention to Charles Taylor and Bonhoeffer, *A Thicker Jesus* raises important questions for ethics today, in the wake of the modern crisis of knowing. Stassen stakes out the “tradition of constitutional democracy and covenant-based human rights” (p. 79) as a way through ever-increasing political polarity, on the way to genuine hospitality. One could debate whether this is itself *realistic*. If it is, it will require a “thicker” re-sourcing in old, trinitarian forms.

The Rev. William O. Daniel, Jr., is chaplain of St. James School, Hagerstown, Maryland.

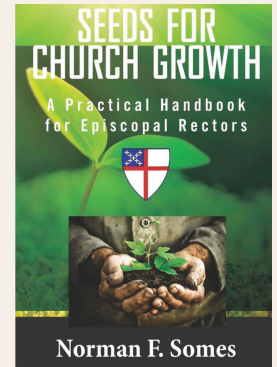


BOOKS

How Does Your Garden Grow?

Seeds for Church Growth

By Norman F. Some. Create Space. Pp. 152. \$12.50



Review by Bruce Robison

Our postage stamp of an urban backyard was something of a mess last summer. Overgrown around the edges, bare in spots, and the rest mostly just a hodgepodge remnant of former plans — older perennials and the occasional volunteer. As the year turned toward fall my wife and I began to talk about what we might do next year. What we needed, we agreed, were some new ideas.

So we’ve begun to look at some of our neighbors’ gardens with a keener eye, and we’ve brought home a few magazines and catalogues for winter. “Just to get the imagination in gear.”

There’s an analogy for parish ministry: places gone a little stale, rough around the edges, worn out — in too deep a rut of old, habituated routines. Norman Some’s *Seeds for Church Growth* is all about sparking some new ideas to help spruce things up.

Some patterns his aptly titled book after a classic gardener’s catalogue. He was for a number of years rector of a parish in Central California that experienced significant growth, and he began to itemize some of the particular practices — some large, some small — that had seemed helpful along the way in producing that growth. He then began to look for similar practices that other growing congregations were finding helpful and productive.

He was, we might say, peeking over the hedge to see what kinds of things his neighbors were doing in their back yards, with an eye toward “borrowing” any ideas that might work in his.

Seeds for Church Growth is not an extended theoretical study, and it does not worry much about theology. It is instead, simply, as indicated in the subtitle, a “*Practical Handbook for Episcopal Rectors*” and other church leaders: a somewhat haphazard, real-world, trial-and-error based collation of “proven actions ... small or large, fast or slow-growing, low-budget or costly.” Some provides 80 *seeds* in all, described simply and clearly, that have assisted the growth of church membership in diverse climate zones and in all types of soil. What Some says is straightforward. If you think things around the parish could

(Continued on next page)

BOOKS

(Continued from previous page)

use some freshening up, but you're not sure where to begin, here are some ideas that have helped elsewhere. You might want to give one or more of them a try.

Somes's seeds do actually come in a range of sizes. He references larger questions related to worship, music,

preaching, church architecture and the arrangement of major church furnishings; and he discusses the use of the Alpha Course, which was an effective program in his parish to reach seekers who were curious but perhaps not yet fully committed to Christian life.

But *Seeds for Church Growth* is

mostly a catalogue of smaller things. Some notices, for example, that big round tables in the parish hall encourage a sense of social interaction and involvement at coffee hour and potluck suppers better than the familiar 6-foot rectangle. He shares ideas about creating more user-friendly service leaflets and about approaches to the design of notice boards. One seed describes how best to position greeters at a welcome table or station outside the front doors of the church. And there are several great ideas for "Monday morning follow-ups" — including a description of one church that delivers a freshly baked pie to each Sunday visitor in the following week. It is, he notes, a subtle but nice improvement over the more customary gift of a loaf of bread.

Somes notes the importance of orderly and welcoming church offices, attractive websites, and good uses of social media. He outlines a simple program of dinner+2 groups, and he explores the benefits of expanding the use of church facilities by non-parish groups for 12-step programs, scouts, community events, concerts, and plays. Each seed is offered with a brief description and occasionally with a more extended reflection.

In any event, you get the idea. This might be a very energizing resource for a vestry retreat: "see if each one of us can identify two or three seeds in the catalogue that we think might be fun to try here." Even in the context of denominational decline and with everything that can be said about a rising tide of Moralistic Therapeutic Deism among unchurched Millennials, perking things up a bit around the neighborhood church does not have to be rocket science. Some congregations can and do grow, for all kinds of reasons and in essentially every setting. Yours can be one of them.

The Rev. Bruce Robison is rector of St. Andrew's Church, Highland Park, Pennsylvania.

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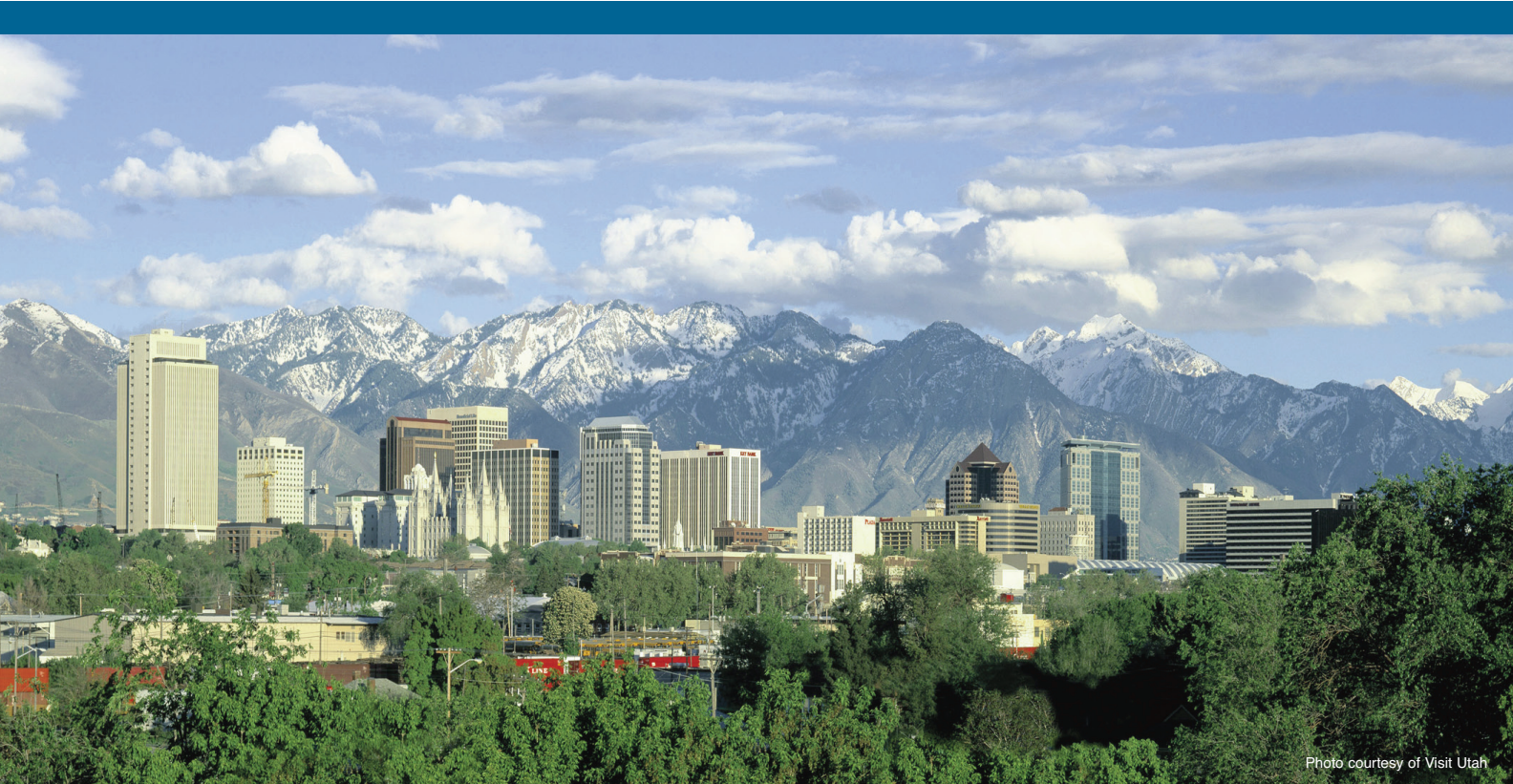


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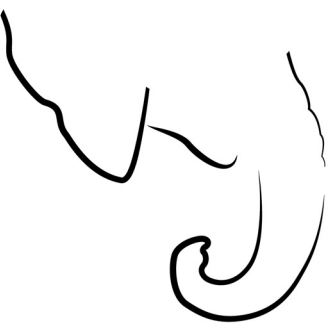
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Entrepreneurs for Mission

By Scott Anson Benhase



As the Episcopal Church reassesses and reimagines its structure in order to carry out God's mission, the elephant in the room is our financial resources. Where will they come from? How will they be deployed? And, with the principle of subsidiarity in mind, at what level of the church are they best gathered and deployed?

My colleague, Canon Frank Logue, writing about the church's published draft budget for the next triennium has referred to revenue as "the lever" that moves all other decisions (see is.gd/unSYi). He is right, of course. Still, the conversation has been limited to how we will manage ever-scarcer dollars or how we might motivate people and dioceses to give more. While those are worthy conversations, they will not address the long-term funding arc that is not likely to change if we limit the conversation to those topics.

The Task Force for Reimagining the Episcopal Church has stated that diocesan expectations for supporting the church ought to be lowered to a more reasonable percentage, one that is realistic, manageable, and with which compliance by dioceses is more likely. This seems quite wise to me. We need to ask: What is the current pattern? What is the average percentage of actual giving? Where is the current median diocesan percentage? Answers to those questions will probably allow us to have a realistic conversation about the income side of the triennial budget.

My hunch is that somewhere from 10 to 12 percent will be the sweet spot for a new diocesan assessment (not asking) for the next ten years or so. That then will need further reduction after a decade or so to probably 5 to 6 percent. Once that is projected out, then an expense budget can be created that stays within realistic revenue. Executive Council's proposal of going from 19 to 15 percent in the coming triennium is not helpful. It only continues our magical thinking, which will result in further guilt, blaming, and resentment.

A greatly reduced yet realistic revenue budget will require drastic cuts for the short term as we begin to retool how we pay for mission. Asking people to give more to their parishes, and parishes more to the dioceses, and dioceses more to the larger church is a dead end. Households and congregations are strapped as it is, and many middle and working-class households in my diocese give well over \$3,000 a year to support the mission of their congregation and diocese. Asking them for more is not pastorally sensitive to their financial circumstances. Asking congregations to give a larger percentage to the diocese is untenable if those same congregations are going to engage in meaningful mission. That is why in Georgia four years ago we reduced our asking to 10 percent (and that will be too high within a decade or so).

If our middle and working-class congregants are giving sacrificially (as most are, based on my data), then what are our options for finding needed resources for mission? One option is to go back to a previous model the church used: having our American version of royalty or the landed gentry fund our mission. That is how the church financed its mission for centuries. Historically that transitioned into "pew rent" and then, in the 20th century, to our modern notions of an every-member canvass, in which we asked everyone to give proportionally, working toward a tithe. That household giving, coupled with endowment development, has been the backbone of funding the church's mission for the last century.

I am not suggesting we shrink back from each household working toward tithing or from the church's long-term commitment to legacy giving resulting in endowment development. What I am suggesting is that those two traditional sources alone will not be sufficient in the future. We need a three-legged approach to meet our resource needs: household sacrificial giving, legacy giving that builds up en-

The elephant in the room is our financial resources.

dowment funds, and a new leg: for-profit business ventures. In some ways, this is a back to the future strategy. For centuries many of our religious communities have paid their way by operating wineries, farms, and the like. They produced goods and services that people needed. And they were willing to pay market prices to these religious communities for those goods and services.

We have amazingly gifted lay leaders in our church who are venture capitalists and experienced entrepreneurs. They have the know-how to work with the church to create business models that will produce both meaningful work for people in the businesses we start as well as income for the church as a resource for mission. The church can get “in the business of” goods and services we care about: affordable housing, green technology, sustainable agriculture, and so forth. There is real money to be made in all these areas — if we partner with the gifted people who could guide us. Yes, some of these future ventures will fail and the financial investment will be lost. That is the way capitalism works. But others will be successful and produce the revenue we need for evangelization and community witnessing.

I am aware that there are plenty of arguments to discredit this idea. If I were on the high-school debate team, then I could also make those arguments for why this will not work. That, however, does not change the basic reality we are facing. Our current method of paying for God’s mission is not and will not be sustainable in the future. One only has to look at the numbers and the trends to see that truth. So, if not this new “third leg,” then what else will we try? Let’s have a conversation about that. As long as we limit the conversation to the unrealistic and untenable percentages Executive Council has put forward, we will not be facing reality.

The Rt. Rev. Scott Anson Benhase is Bishop of Georgia. His essay is adapted from eCrozier, his weekly teaching for the clergy of the diocese.



DRESS for the Banquet

By E.T. Malone, Jr.

Recently someone asked me, “Why does the Church require that a person be baptized before receiving Holy Communion?” It was clear to me that he felt this was not fair. “What would Jesus do?” he asked. The implication was that, surely, a loving and inclusive Jesus would not turn anyone away from the heavenly banquet.

There is no short, simple answer to the complicated question regarding why baptism is a requirement for receiving Holy Communion. The Mass has generally been considered “the meal of the faithful,” shared only within the community of believers. Inherent in this is the idea of preparation for Communion. Before preparation begins there must be commitment, and baptism is certainly a symbol of commitment to Christ. In Rite I’s prayer of consecration the celebrant asks that “we, and all others who shall be partakers of this Holy Communion, may

(Continued on next page)

DRESS for the Banquet

(Continued from previous page)

worthily receive the most precious Body and Blood of thy Son Jesus Christ” (BCP 1979, p. 336).

The old Exhortation was more specific still:

I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup. For, as the benefit is great ... so is the danger great, if we receive it improperly, not recognizing the Lord's Body. ... And if, in your preparation, you need help and counsel, then go and open your grief to a discrete and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice. (pp. 316-17)

The early Church often required prospective members to complete months of study and preparation, called the catechumenal process, before receiving first Communion. The process is less uniform now, but many branches of the Christian church provide First Communion classes for young people who have been baptized, to give them a better understanding of the meaning and importance of the Eucharist.

Jesus told his followers that the kingdom of heaven could be compared to a marriage feast (Matt. 22:1-14). In the story, a king prepares a feast for an elite group, but they do not appreciate what has been offered to them. He orders his servants, therefore, to go out into the streets. They “gathered all whom they found, both bad and good.”

Yet even among this wider group, the king required a certain degree of preparation. When the king came in to see the guests, he saw a man who had no wedding garment. That is, he was not dressed appropriately. If we think about this in reverse, it tells us that *all the others*, after they had been invited on the street, took the time to go home and dress for the event, in order to show respect for the king. Surely people in those days did not walk along the street every day dressed for a king's banquet.

The man who was singled out clearly did not understand the importance of the occasion or how to participate, or he did not care. He was seated and ready to take part. As he looked at the others around him, clad in their wedding garments, he must have felt that they had gone to unnecessary trouble. Yet the king, the host of the banquet, ordered that this man who felt no need to conform to tradition be thrown out.

There is a parallel between this parable and our



When we open Communion to all we trivialize the sacrament into a kind of drive-through Happy Meal for the mildly curious.

participation in the sacrament of Holy Communion. The banquet is available to all, but something is required of us before we participate. Since confirmation is no longer a requirement, and there is no uniform system of providing First Communion classes for children, responsibility often falls on parents to teach their children at home and explain to them what Communion means. The level of maturity and comprehension will vary from one child to another and is not necessarily a function of any specific age. Priests must often rely on the judgment of parents on whether a given child is ready for Communion. We must all come like little children before the throne of God. Just how Christ is present with us as bread and wine are transformed into his body and blood is a holy mystery that none of us can fully understand, no matter what our ages.

When we open Communion to all we trivialize the sacrament into a kind of drive-through Happy Meal for the mildly curious. Those who have demonstrated no faith and have made no commitment to Christ are like the man with no wedding garment. They should not receive Holy Communion until they have put on that garment.

The canon prohibiting the non-baptized from receiving Communion was not enacted capriciously or in a hard-hearted spirit, but through sound theological reasoning. Yet a growing number of our parishes announce that “All are welcome to Holy Communion.” Many bishops, contrary to their ordination vows to enforce the canons, ignore or even encourage this practice. By doing so, they are engaged in selective non-enforcement of one canon — a dubious practice in the best of times, and a self-deceiving or cynical one when these same bishops strenuously enforce other canons, even to limit traditionalist freedoms. The Lord deserves better.

The Rev. Canon E.T. Malone, Jr., is rector of Trinity Church in Scotland Neck, North Carolina.

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glacially slow: taking the pumice-stone
to rub the surface, shave it smooth
of the whispering filaments, the bristles
pushing through: scrape down to silence,
hold it before the firelight
to check its new nakedness.

After they dressed him up
in coloured rags and pointed hat,
they stripped him to his shift
again and scraped the hair off
from his skull and took a knife
to shave the hands of the last
lingering stubborn damp of holy oil, Dry
and stubbled, he hung there, a skin
to write on, naked, old and fresh.

I never knew words could be
so ground and swept. What shall I cry?
After the stone's rub and the knife,
now I am held up to the fire?
He runs into the rain, slipping
on treacherous cobbles, praying the drizzle
would streak the skin again in black.
He puts his hand out, peering in firelight,
to sign a last will or a new testament.



Photo courtesy of Sony Pictures Classics

On the Downbeat

Whiplash
Directed by Damien Chazelle
Sony Pictures Classics

Review by Leonard Freeman

Heresy is a piece of the truth that gets taken for the whole thing. It's not that what you have grasped is wrong; the "true" part is what sucks you in. Thinking of it as the *whole* truth makes it destructive.

The semi-demonic music teacher Terence Fletcher (J.K. Simmons) in *Whiplash* has traveled that road. The film is about a pedagogical heresy common to our time, the drive for "greatness" at all costs.

The story is of a talented young drum student, Andrew Nieman (Miles Teller), at what he considers the best music conservatory in the country. Andrew sees himself as a great in training. He is committed,

he is learned in his craft, and the albums of Buddy Rich and Philly Joe Jones fill every moment of his mind. While siblings and other relatives draw more attention for their supposed accomplishments — varsity football status at Carleton, for example — Andrew stands up for his craft. His cousin's school is only a third-rate football power; the NFL will not come calling. But he intends to rise all the way.

And so the stage is set for the entry of his mentor/tormentor, the martinet teacher Fletcher, who uses every trick, but mainly physical and emotional abuse, to pursue his goal of producing another jazz genius, "another Charlie Parker." Fletcher's heresy — his piece of the truth that

he takes for the whole thing — is the legend of Joe Jones and Charlie Parker.

At age 16 in Kansas City, the budding saxophone genius Parker took a chance to sit in with a band featuring the Count Basie Orchestra's great drummer, Joe Jones. When the young Parker, in trying to show off his stuff, lost the tune and then the beat, Jones apparently threw a cymbal at him, "almost decapitating him," according to Fletcher. And, in Fletcher's warped view, that near decapitation is what drove the youngster to become "Bird" Parker, the greatest jazz original of his generation.

Fletcher has, ever since, been decapitating young music students

emotionally to produce his own Parker. And into this inferno Andrew falls. Fletcher is both a charmer and a demon. Looking gaunt and powerful, Fletcher evokes fear in his students. He chats warmly with the young Andrew about his family, only to use the knowledge to browbeat him moments later. He manipulates, physically abuses, screams, hollers, throws tantrums, all to somehow conjure up a dark magic in his students. But at the end he produces only disaster. A single tear falls from Fletcher's eye when he tells of a student he thought had the possibility of greatness but who died young.

The collusion of student and mentor drives Andrew to cut off all relationships. "I will resent you, because you'll get upset with me because I'll be thinking of drumming, and resenting you for distracting me," he tells his girlfriend, so they should break it off.

In that isolation Andrew becomes more and more the victim of Fletcher, whose abuse mounts until an injured Andrew attacks him at a concert.

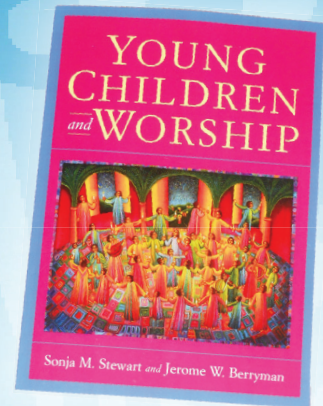
The film's final moments raise a question: Was Fletcher's demonic approach in fact correct, wringing out greatness?

The viewer will have to decide. But in watching one cannot help but think of the destructive Third Reich's attempts to produce the *übermensch*, or of the damaged lives of some young Olympic athletes.

The Fletchers of this world do not care about their charges. Their own glory, the struggle to produce their Charlie Parker, is what matters to them. The greatness likely was there anyway, requiring no decapitating cymbals.

The Rev. Leonard Freeman writes at poemsperday.com.

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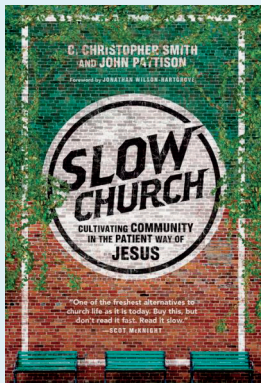
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Quality vs. Quantity

By Ragan Sutterfield

Slow Church (IVP, 2014) has struck a chord among Christians hungry for new ways of thinking about the Church. Calling for smaller, more local expressions of faith, the book moves away from church growth and toward the model of its subtitle: “cultivating community in the patient way of Jesus.”

Authors Chris Smith, editor of Englewood Review of Books, and John Pattison, managing editor of Conspire Magazine, spoke with Ragan Sutterfield about Slow Church’s implications for how we see Christian community today.



What is Slow Church?

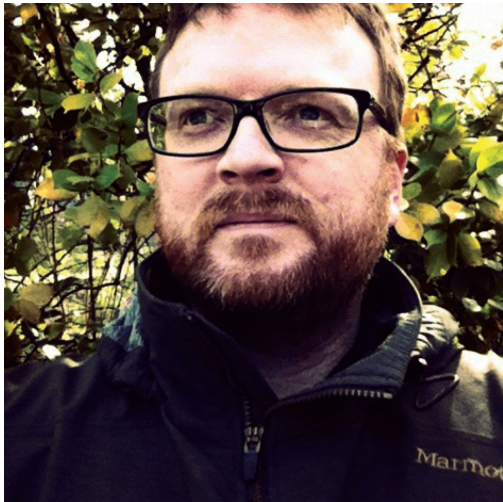
Chris: Slow Church comes from the language and philosophy of the Slow Food movement and the other slow movements that have followed in its wake. It is a reaction against the speed of culture and the homogenizing effect of globalization. We came to realize that the fast life and the homogenization of culture, the forces that are trying to make everything identical, were very much at work in our churches. The goal of the Slow Church project is to imagine a church that is able to resist the temptations of the fast life.

One of the ways you approach your project is by reframing the Slow Food ideal of “good, clean, and fair” as “ecology, ethics, and economy.” What do those three things mean in the context of the Church?

John: The ethics of Slow Church is the challenge to be the faithful embodiment of Christ in our particular neighborhoods. By ecology we mean that our call to follow Christ has to be understood within God’s overall mission of reconciling all things. The economy of Slow Church is God’s abundant provision for that reconciling work. The book ends with a chapter on dinner-table conversation as a model for the Church where we bring those three elements together.

The closest churches to our homes often don’t align with our theological commitments. Do you have any guidance on how to navigate the competing goods of theological conviction and avoiding the tendency to be a church consumer?

Chris: Obviously I don’t want to throw out the theological commitments someone might have, but even in small towns there are



John Pattison



Chris Smith

typically several options. I think one way forward might be to simply pick a radius and commit yourself to limiting your options to the churches in that radius. Then find a church that fits best with your theological commitments within that radius. Look for things like community and life in the church that go beyond the Sunday-morning service.

How does Slow Church address the tension of the particular and universal in the local church and the worldwide body of Christ?

Chris: In some senses it's about conversation. A lot of our answer to any question about Slow Church is "conversation." I'm sort of joking, but also not. We think that the local church is the primary context of embodying the faith, but we have respect for the history and tradition of larger communions. Just because we're focusing on the local and particular, we are not discarding the global community. Conversation is how we navigate that question of how we can be the Church in this particular place but also recognize that we have a history that we bring with us to this place. Conversation is how we can explore the dynamics of those identities.

Why is this practice, and its accompanying virtues like patience,

so critical to the idea of Slow Church?

Chris: We have a practice of conversation at my church, Englewood Christian Church, that we have been working at for over 15 years in which we get together on Sunday nights and have conversation together. It was rough and volatile for the first few years of the conversation, but what we've learned in the continuing of the conversation is that the practice of forcing ourselves to talk to one another spills out into other parts of our lives in the businesses and ministries that we share throughout the week in our neighborhood. We found that through the practice of conversation we came to trust one another and know one another, to know and be known by one another.

That trust enabled us to work together even when we didn't agree about how things should be done or what should be done. Continuing to practice conversation together has helped us seek the way of Jesus together and learn what faithfulness looks like among these people God has gathered here. I think it's fascinating that Paul uses the metaphor of the human body in 1 Corinthians, and if we look at how our bodies work it is really a conversation that is carried on through all the parts of our body. Of-

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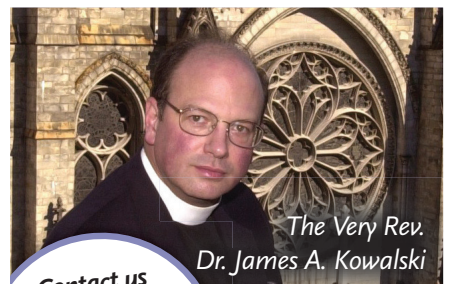
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Quality vs. Quantity

(Continued from previous page)

tentimes when we are in pain it isn't a unidirectional phenomenon, but also a communication that reverberates throughout the body. Thinking about it in these terms has been helpful for us.

John: One of the reasons this is so important is that we see fragmentation all around us — in our nation, our denominations, our families. Just by eating together and talking together the Church can bear witness to the possibility that diverse and peaceable conversation is possible in a culture as fragmented as ours. Fred Rogers [of *Mr. Rogers' Neighborhood*] is one of our heroes, and in one of his last books he talks about how it is at the table that children learn to have conversations. We draw from that the idea that the table is a kind of school of conversation for the Church — it is at the table that we learn the language and habits of the family.

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What would be the Slow Church response to the mainline's concern about declining numbers?

Chris: This is a question we've gotten quite a bit. A large part of the question comes down to economics and the kind of economic imagination that we have. A lot of the pressure that churches feel is whether we can sustain the way things have been done in terms of staff and building and the kinds of things we have come to expect as Church. We need to call all of those things into question and realize that our life together goes much deeper than the economic relationships to which we've become accustomed.

The healthiest churches are the ones that can use their imaginations to grapple with the resources God has provided them, whether that is human resources with staff or laity or something like land resources. I know one church in Vancouver, British Columbia, that is ripping out its parking lot to build a low-income residential complex there that will provide jobs and affordable housing in one of the world's most ex-

pensive cities. That's the kind of imagination we need to have.

John: I recognize and appreciate what a fix denominational churches are in because they are being asked by their denomination to show success by laying out numbers. Numbers can be put on a spreadsheet and it doesn't require interpretation. But because churches are changing, slowing down and getting smaller are not bad things. We need new metrics of success. I'm not a denominational leader, but when I look at Scripture the emphasis is far less on numbers and far more on faithfulness. The two churches that get the highest praise in the Book of Revelation are described as poor and having no influence, so I think it will be a work of the imagination to demonstrate new ways of evaluating success. I like the idea of moving from numbers to storytelling. I would like to see churches designating certain members as the church's memory-keeper and keep the record of God's faithfulness in the church. Some churches are even using All Saints' Day as a time to do that work.

You are both laypeople. What does your vision bring to the subject of how we do church?

John: A lot of the early energy for Slow Food didn't come from farmers; it was started by eaters who were tired of consuming industrialized food. We think it is appropriate that the early energy for Slow Church comes not from pastors or academic theologians but from laypeople who are longing for something more than a consumerist experience of church. Chris and I are amateurs in the older sense of that word, which means "lover," and is meant to describe someone who does something just for the love of it. We were primarily motivated to write this book out of a love for the Church.

Ragan Sutterfield, a student at Virginia Theological Seminary, is author of Cultivating Reality (Cascade) and This Is My Body (Convergent).

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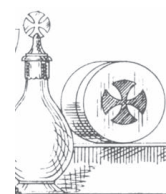
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LETTERS

Fallacious Parallel

Fr. Steven R. Ford ("Taming the Bureaucratic Beast," TLC, Feb. 8) is a good representative of the spirit of our time in proposing opposition to structures beyond the local. He implies a parallel between the central planning of the government in Hanoi and the activities of the Episcopal Church Center in New York. It is a fallacious parallel. Hanoi imposed plans; the Church Center staff creates resources that are available by local request — nothing imposed.

It is also fallacious to imply that there is always greater wisdom and resources at local levels. When our congregation began a Korean ministry, we lacked essential resources locally. We sought a Korean-language prayer book from the Church Center, and it was a local bishop's office that prohibited them from sending us that resource. The laypersons in a nearby congregation wanted to explore a ministry among a local population of Pakistanis and Asian Indians. For years it was a local diocesan office that ignored their motivations and desire for help.

Many years ago I had the privilege of participating in several annual national training sessions on youth ministry. They transformed my life, my ministry, and the youth ministry program in our diocese. Those conferences were possible only because of the national resources. Local is not always better.

Unsaid in Fr. Ford's article is the assumption that the ministry of the church is better served by creating educational materials, stewardship and congregational development

resources, bulletin inserts on contemporary issues, coordinating support for troubled parts of the church (like Haiti and Cuba), knowing about various cultures and ministries therein, recruiting and deploying volunteers in far-flung ministries, and handling chaplaincies all at the local level. I have never encountered a directive and limiting bureaucracy in the Episcopal Church Center, but merely a dedicated and hard-working staff creating useful resources.

*The Rev. John Rawlinson
San Leandro, California*

Albanian Faith

I agree with Steven R. Ford ("Imagine No Religion," TLC, March 8) that Albania is mostly a non-religious country, due largely to the militant atheism of the former Hoxha regime. However, Christianity in Albania is far from dead. Surprisingly positive developments have occurred there in recent years.

The most impressive leader of the country's spiritual reconstruction is Anastasios, archbishop of Tirana and primate of the Autocephalous Albanian Orthodox Church. When he took office in 1992, his see had been vacant since 1973, and nearly all church institutions had been closed.

Anastasios has overseen the revitalization of parish life, including the construction and repair of numerous buildings. Many priests have been ordained, although many

more are needed. Monastic life now flourishes again, as does the theological academy and a range of Orthodox media. New schools and clinics serve people regardless of religious affiliation.

Anastasios works cooperatively with people of other faiths, including the Muslim community. When the wars in the former Yugoslavia drove thousands of refugees, mainly Muslims, into Albania, the Orthodox Church played a major role in the humanitarian response.

Before becoming primate, Anastasios served as acting archbishop for Kenya, Uganda, and Tanzania. There he built up the young church, trained clergy, translated the Bible, and developed new parishes and schools. His experience in the Global South came to contribute to the restoration of Albanian Christianity, whose history dates from the first century.

*The Rev. Charles Hoffacker
Brandywine, Maryland*

Steven R. Ford replies:

The Episcopal Church's current triennial budget of \$63.5 million designates 42 percent (\$26.7 million) for "administrative" and "governance" costs. The amount increases at each General Convention, even though the number of church members being administered and governed has been declining at a rapid pace. The same is true at diocesan levels; administrative costs (and personnel) increase while actual constituencies plummet. The similarity between Hanoi and the Episcopal Church Center (and many diocesan offices) is more auditory than it is political. It's the sucking sound of money coming out of people's pockets to

feed "beasts" which have grown far larger than their purpose for being.

Yes, the national church (and even dioceses) do good things. But their services and resources are often available elsewhere through more cost effective channels. Ministry, like politics, is local; far too many local congregations are being stripped of resources that could meet genuine needs in their communities.

Bonnie Anderson, former president of the House of Deputies, observed this: "I believe that we need more resources and authority at the local level. The days of the big corporate front office, if not gone already, are dwindling pretty fast."

I think she's onto something.

Regarding Albania: Percentage increases in church participation, while they seem impressive at first glance, are frequently meaningless when actual numbers are considered. Yes, the Albanian Orthodox Church has grown under the leadership of Archbishop Anastasios (Yannoulatos). Churches have been built and others restored in the post-Hoxha era. There are now 310 congregations in a country of 3 million residents. The number of priests has increased — to a total of 145. And monastic vocations have increased, but many of the new monasteries consist of a single monk who is also a parish priest. The Sunday Liturgy at which I worshiped at Tiraná's cathedral was poorly attended, and there were only a handful of worshipers under 60 or so.

Like St. Paul before him, Anastasios is planting seeds of the faith in Albania. My prayer is that they take root and thrive.

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The Diocese of Olympia

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The Episcopal Church in western Washington traces its history to the establishment of the Missionary Jurisdiction of the Oregon and Washington Territories in 1853.



Admitted by General Convention in 1910, the Diocese of Olympia has more than 31,000 Episcopalians in 99 faith communities. The geographic area stretches south from Canada to Oregon and west from the foothills of the

Cascade Mountains to the Pacific Ocean.

The diocese has nearly 400 resident clergy, led by the Rt. Rev. Gregory Rickel. He envisions a church that is a safe and authentic community in which to explore God's infinite goodness and grace as revealed in the life and continuing revelation of Jesus Christ.



A LIVING CHURCH Partner

The Diocese of West Texas

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The annual theme for the Episcopal Diocese of West Texas is "Called to Serve," from Mark 10:42,45. Having been introduced to the theme in February at the

111th annual diocesan council, parishioners across the diocese will use social media with the hashtag #Called2Serve to tell how they are answering the call to serve. The theme will also

highlight our Sharing Faith dinners on May 14 and our annual Abide in Me Conference on May 30, and it will resonate this summer at our three camping programs. During this season of Lent, the Diocese of West Texas has initiated an Adult Christian Formation study entitled "Practicing Lent." This online study focuses on spiritual practices and includes Scripture references and audio reflections. We encourage anyone to read along at christianformation-dwtx.org.



A LIVING CHURCH Partner

Harsh Winter

(Continued from page 11)

suburb, but St. Paul's is closer to the center of Malden and benefited from parking-garage access. To Manke, starting Lent slightly out of place and away from home served as a growth opportunity for her congregation. More than anything, she said, it opened the door to fellowship that both congregations enjoyed.

"It was like you just met your neighbor who lives down the street and you never got to know them before, and you had a great time and want to get together again," she said. Lay people of both churches are discussing a combined social dinner.

Manke said the joint worship worked well. She preached while Clarke oversaw the liturgy. "We learned how to kneel again," Manke joked of her Lutheran congregation. "Our knees still have flexion."

Matt Townsend

Bishop Walker Dies at 72

The Rt. Rev. Orris G. Walker, Jr., Bishop of Long Island from 1991 to 2009, died Feb. 28. He was 72.

Born in Baltimore, Walker was a graduate of the University of Maryland and General Theological Seminary. He was ordained deacon in 1968 and priest in 1969. During the 1980s he earned further degrees from Drew University, the University of Windsor, and the Graduate Theological Foundation-Berkeley.

Before his election in Long Island, he served at St. Mark's Ecumenical Church, Kansas City, and St. Matthew's and St. Joseph's Church, Detroit.

"His episcopate championed the cause of full inclusion of women in the ordained ministry of the diocese," said the Rt. Rev. Lawrence C. Provenzano, who succeeded Walker in 2009. "Bishop Walker's episcopacy covered a difficult and sometimes controversial period in the history of the diocese, nevertheless, his dedication to the people of the Diocese of Long Island will forever stand as a testament to his love for Jesus Christ and his dedication to the ministry of the Church."

PEOPLE & PLACES

Appointments

The Rev. **Sharon A. Alexander** is rector of Trinity, 3522 Morning Glory Ave., Baton Rouge, LA 70808.

The Rev. **Deborah D. Apoldo** is associate at Church of the Advent, 141 Advent St., Spartanburg, SC 29302.

The Very Rev. **Troy Beecham** is dean of the Cathedral of St. Paul, 815 High St., Des Moines, IA.

The Rev. **Mandy Brady** is interim associate rector at St. Francis', 432 Forest Hill Rd., Macon, GA 31210.

The Rev. **Sunil Chandy** is rector of Christ Church, 7 Elm St., Westerly, RI 02891.

The Very Rev. **Alexis Chase** is vicar of Holy Comforter, 737 Woodland Ave. SE, Atlanta, GA 30316.

The Rev. Deacon **Ed Fuller** is chaplain for the Metro Atlanta Task Force for the Homeless, 477 Peachtree St. NE, Atlanta, GA 30308.

The Rev. Canon **Elizabeth Grundy** is canon for pastoral care and formation at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

The Rev. **Susan Hardaway** is rector of St. Andrew's, 579 Fairview St., Hartwell, GA 30643; and continuing at Holy Cross, 205 East College St., Simpsonville, SC 29681.

The Rev. **Fran Holliday** is rector of St. Mary's, 210 McHenry Ave., Crystal Lake, IL 60014.

The Rev. **Joshua A. Hoover** is priest-in-charge of St. James, 355 W Maple Rd., Birmingham, MI 48009.

The Very Rev. **Joan Kilian** is dean of the Diocese of Georgia's Central Convocation, PO Box 2005, Statesboro, GA 30459.

The Rev. **Matt Marino** is assistant at Good Shepherd of the Hills, 6502 E Cave Creek Rd., Cave Creek, AZ 85331.

The Rev. **James Popham** is rector of St. David's, 401 S Broadway, Englewood, FL 34223.

The Rev. **David Probst** is rector of St. Stephen's, 220 S Wayne St., Milledgeville, GA 31061.

The Rev. **Ronald Ramsey** is rector of St. Cyprian's, 1242 W Queen St., Hampton, VA 23669.

The Rev. **Debbie Royals** is director of Native American Ministries, Diocese of Arizona, 114 W Roosevelt St., Phoenix AZ 85003.

The Rev. **Kathleen Walter** is priest-in-charge of St. John's, 1676 S. Belcher Rd., Clearwater, FL 33764.

Ordinations

Deacons

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Correction

The list of Phillips Brooks Benefactors [TLC, Feb. 8] omitted donor Nigel Renton.

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Wyoming — Diane Carleton, Stephen James Christy, and Janet Seeley.

Retirements

The Very Rev. **Gary L. Abbott, Sr.,** as rector of St. Luke's, Hawkinsville, GA.

The Rev. **Steve Cowardin,** as rector of Redeemer, Midlothian, VA.

The Rev. **Tom Damrosch,** as rector of St. Paul's, Stockbridge, MA.

The Rev. **Bruce Michaud,** as rector of Trinity, Alpena, MI.

The Rev. **Gwynneth Mudd,** as rector of St. Stephen's, Norfolk, VA.

The Rev. **Kenneth Rowland,** as priest-in-charge of Trinity, Harlem, GA.

The Rev. **Carol Walton,** as rector of All Saints, Las Vegas.

Deaths



The Rev. Canon **Malcolm Boyd** — whose human-rights advocacy shaped most of his 30 books including the 1965 best-seller

Are You Running With Me, Jesus? — died Feb. 27 while in private hospice care in Los Angeles. He was 91.

Born in Buffalo, NY, he was a graduate of the University of Arizona, Church Divinity School of the Pacific, and Union Theological Seminary. He was ordained deacon in 1954 and priest in 1955. He served parishes in Colorado, Indiana, Michigan, and Washington, D.C. Most of his ministry was in the Diocese of Los Angeles, and he became its writer-in-residence in 1996.

“Malcolm lives on in our hearts and minds through the wise words and courageous example he has shared with us through the years,” said the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles. “We pray in thanksgiving for Malcolm’s life and ministry, for his tireless advocacy for civil rights, and for his faithful devotion to Jesus, who now welcomes him to eternal life and comforts us in our sense of loss.”

The Rev. Canon **Arthur Keith D’Arcy Kephart,** a U.S. Army veteran, died Jan. 11 after suffering a stroke. He was 85.

Born in Des Moines, he was a graduate of Drake University and Nashotah House Theological Seminary. He was ordained deacon in 1958 and priest in 1959, and was rector of Trinity Church, Baraboo, WI, from 1961 to 1981.

In the Diocese of Milwaukee, Fr. Kephart served on the Commission on Ministry, the Commission on Architecture and Allied Arts, and the Executive Board, and was dean of the Northwest Deanery. He was an associate of the Sisters of the Holy Nativity and was active in Cursillo.

The Rev. **Geoffrey T. Robbins,** former director of Sojourn International, an educational program for international students, died Jan. 13. He was 71.

Born in Bryn Mawr, PA, he was a graduate of Colby College and Yale Divinity School. He was ordained deacon and priest in 1968. In 46 years as a priest he served congregations in the dioceses of Rochester, Vermont, and Western Massachusetts.

Sojourn International, based in China, Maine, provides vacations for international students and for American students who need greater support.

He is survived by his wife, Marci; sons Geoffrey and Joshua; a daughter, Heather; and five grandchildren.



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The new covenant is not like the old, but what is new and what is old are each drawn from the deep providence of God, and remember that what is old and set aside may be renewed and recalled, rediscovered and commissioned in the cause of Christ. The break is not absolute. Outward signs are invisible graces, and vocation of any kind will hardly grow without structure, routine, and discipline. What monastics call *conversion of manners* is a reminder that our freedom in Christ is freedom for self-sacrificing and disciplined love in which each person stands before the great judgment seat of Christ and all those for whom Christ poured out sweat and blood. The New Covenant, therefore, is more a second attempt than a total rejection. All along, God has wanted the human heart.

The prophet Jeremiah speaks for the Lord: "I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people" (Jer. 31:33). The law is etched in *visceribus* (*lungs, liver, stomach, entrails*), and in the more acceptable chamber of the heart. The engraving is deep and convincing and gives purpose both to God and the Israelites. The people are, in this new covenant, *in Deum* (*for, into, toward God*). God, in turn, is *in populum*.

Divine and human meet in the interior mystery of the human person. "No longer shall they teach one another, or say to each other, 'Know the Lord'" (Jer. 31:34). Evangelists fall silent. "They shall all know me, from the least of them to the greatest" (Jer. 31:34). Yet preachers will feel pure and pristine joy in the knowledge that Christ has written with bloody and permanent ink a long love letter to the world. He is an epistle of prayers and supplications, loud cries and tears, obedient to his humanity (Heb. 5:7). The tablet of his writing is a human life. He writes love and erases iniquity (Jer. 31:34).

God's coming to the organs of the

breast, to the chamber of the heart, is not a private resting in a merely private "interior castle." God is for and toward his people. So the prophet promises for God: "The days are surely coming, says the LORD, when the city shall be rebuilt for the LORD" (Jer. 31:38). The reign of God is the cause of creation and the creating force of a peaceable city. God's reign, as shown in Christ, is a great joy to all people. Thus, while supplications and tears pour out in the priestly offering of Christ, there is also, even if often hidden, abundant life and effusive joy. God is *ludens in orbe terrarum* (*playing in the city of worlds*; Prov. 8:31). "Happy are those who find wisdom" (Prov. 3:13). And who is wisdom, who is she but the image of the Word in us, Wisdom Herself (*Ex Orationibus sancti Athanasii episcopi Contra Arianos*; Oration 2, 78; 81-82).

Is our salvation purchased by a river of tears, or is it the announcement of joy? This dividing wall is broken down; salvation is both. The saved weep in union with the perfect offering of Christ and dance at the holy presence securing the foundations of the world, flowing through the streets of the city, coming to the willing soul and open heart. I sat down and wept! Praise him with timbrel and dance!

There is a signpost in the city, an unseen grace in the heart. "And when I am lifted up from the earth, I will draw all things to myself" (John 12:32). All sorrow, all joy.

Look It Up

Read Proverbs 3:3.

Think About It

New/old, inner/outer, despairing tears/delightful dance? One secure answer in one Christ.

The Story

A desk covered with 11 sheets of Scripture: let the preacher be befuddled, dizzied, sickened even, by the sharp contrast between two stories.

The shifting of feet, the sounds of children, whispered greetings before the blessing of palms — it is almost joyful, though a bit nervous. “Hosanna! Blessed is the one who comes in the name of the Lord!” (Mark 11:9). In ancient days, they did not quite know, nor do we, all the bitter pain appointed to the Blessed. Struggles perhaps, but always victory in the end, always triumph, always power. It is, palms held high, a happy moment, a festival. This is a story for the whole family.

And who, believing in Jesus, would hesitate to tell a child that Jesus could sustain the weary with only a word? (Isa. 50:4). He was so tender and good. But there is another story, hard to tell, harder still to understand. Jesus upholds the weary, and yet his back is given to blows, his cheeks to fists, his beard to pulling, his whole being to abuse and ridicule, insult and spitting (Isa. 50:5-6). To the question *Why?* there is no resolute answer, no single statement to settle the matter of Christ's crushing death and his descent among the dead. It is a story and can only be felt and known as a story. Thus, we listen and enter the mind of Christ and feel, as we are able, what he felt (Phil. 2:4).

Jesus was human. So he would die as we all die. Yet we do not all die in the same way. The tears shed to grieve the end of a long and good life may be tears of both joy and sorrow. The tears to grieve a life cut short by accident or disease are a gushing torrent of agony. The wailing cries over a life abused, tortured, and murdered are enough to stop a beating heart. There is so much distress in the world, so much grieving even to death. The very thought of it can throw a man to the ground, pleading and praying that it may be otherwise (Mark 14:34-35). Every fragment of every frail human life — Jesus *is*.

And that constitutes the gravity of his sorrow.

He was kissed not for love, but betrayal. Crowds put their hands on him. The whole council condemned him. Some spit on him, blindfolded him, and struck him. Guards took over and beat him. He was bound and led away. He was flogged almost to death, crowned with thorns, stripped, and crucified. Hanging yet alive, he was mocked and taunted. “I am forgotten like a dead man, out of mind” (Ps. 31:12). He gave a loud cry, his last breath, his body hung. This is a horrible death, yet a death remembered evermore because, in a way known only through the grace of faith, his death is every death, his sorrow all suffering, his rejection every precious life thrown to the trash. Jesus went to hell for us.

Although he did not account equality with God a thing to be grasped, he had it all the same. He took his divine nature with his human nature, and in the mystery of his one person he saved us by his suffering, gave life by his dying, broke the bars of the prison gate. The Word became flesh and dwelt among us. He was not fooling, pretending, parading; he was and is the Lord of Life in our midst. But he could bring that life to us only by entering the depth of a human hell.

Look It Up

Read Mark 15:37. He cries for you.

Think About It

Devotional verbs: poured the ointment on his head, provided for him, took down the body, wrapped him in linen cloth.

Investing in Others

The Church of the Incarnation is one of the largest and fastest-growing churches in the Episcopal Church.

With creative programs for kids, students, couples, families, and seniors, Incarnation has become a magnet, especially for college students and young professionals. Enthusiastically traditional in its teaching and preaching, the church over the past three years has seen 20 parishioners come forward with a call to Holy Orders.

To accommodate the growth of the parish and to expand its ministries among the poor, the parish raised over \$27 million in a recent capital campaign. A new welcome center, education building, and contemporary worship chapel are scheduled to open in late September.

Incarnation's seven Sunday services include two Rite I Choral Eucharists, three Rite II Contemporary Uptown services with an outstanding contemporary band, and Choral Evensong.

Strongly committed to living for others, the church runs a wide variety of social programs, investing over \$1 million in outreach support to the poor each year, helping local children, the homeless, and those in need around the globe via missions.

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St. Paul's Church in Nantucket

Our church is located in the historic town of Nantucket on an island 30 miles off the coast of Massachusetts. Our heritage of whaling, of natural beauty, and our offshore location have attracted those whose souls have an affinity for the sea, for nature, and for self-reliance. We come from diverse economic, cultural, and religious backgrounds and include year-round islanders, summer residents, and visitors from around the world. Many of these return year after year and consider St. Paul's their spiritual home. We believe that St. Paul's Church is a welcoming place: a parish anchored on an island but connected to the world. We seek an experienced parish priest who is creative, flexible, self-assured, and has a good sense of humor. A positive outlook and good communication skills are essential. We welcome someone with entrepreneurial skills and experience to challenge us to find new ways to support our mission.

We are looking for a centrist in theology and worship; a collaborative leader with the energy and enthusiasm to draw upon the many strengths of our congregation. We seek a pastor who will inspire our parish and partner with us on our spiritual journey. For the right candidate, this will be an exceptionally rewarding opportunity.

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