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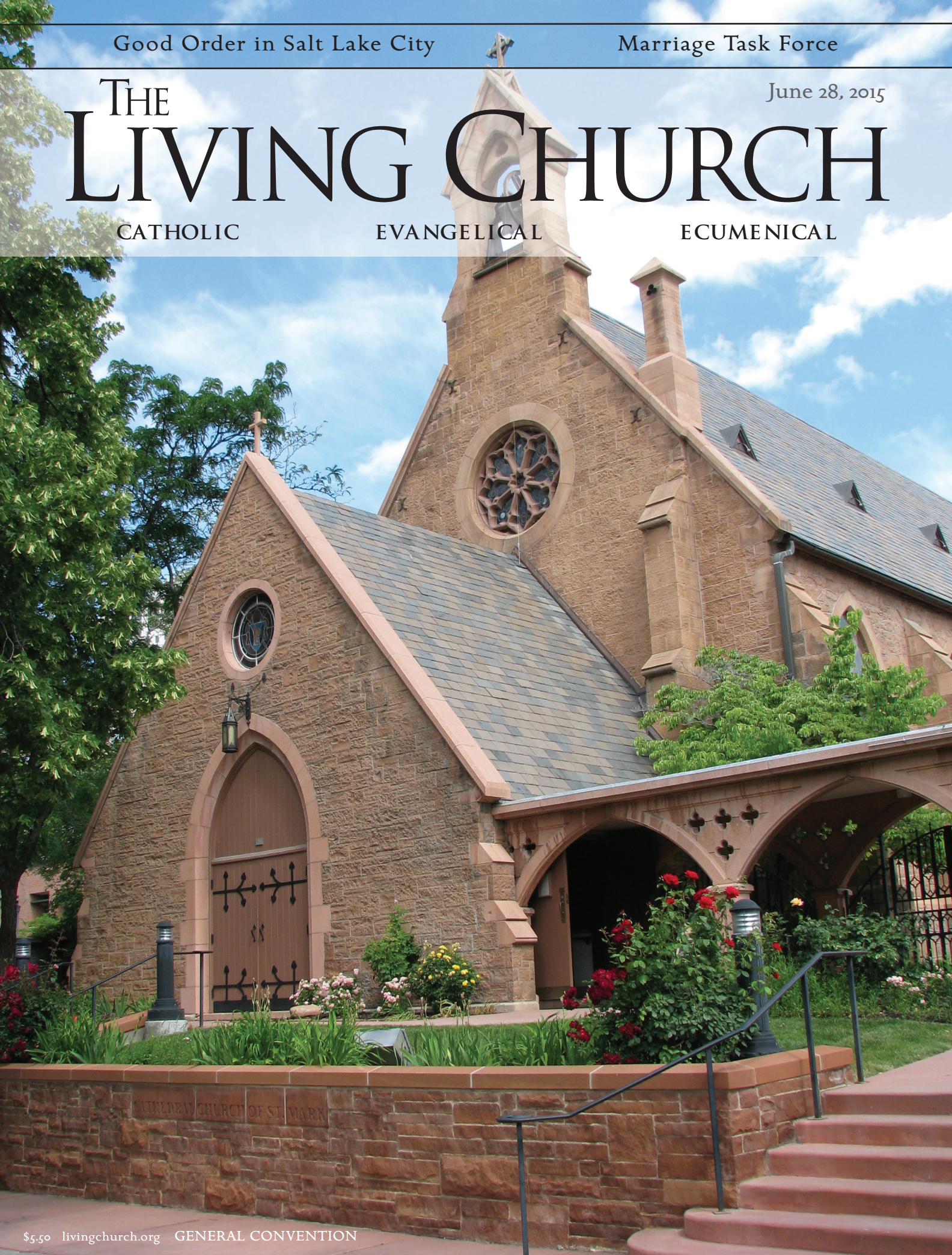
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6/28—ROB DONEHUE
“Taking a Traditional Education into a Non-Traditional Future”

6/29—NEIL ALEXANDER
“The School of Theology: Building for the Future”

6/30—COURTNEY COWART
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ON THE COVER

The Cathedral of St. Mark in Salt Lake City, where the House of Bishops will elect the 27th presiding bishop (p. 45).

Diocese of Utah photo

THE LIVING CHURCH

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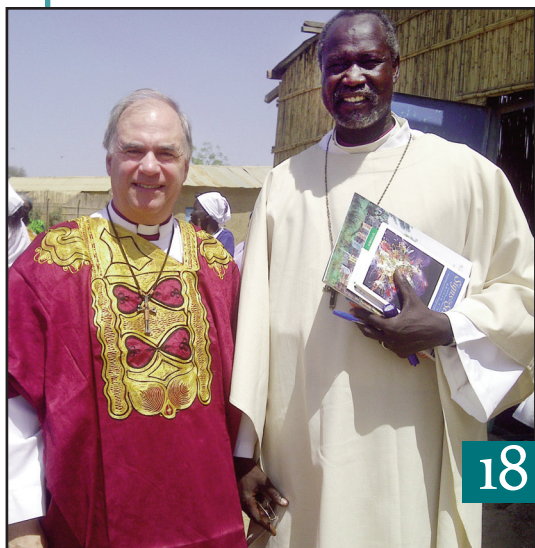
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LIVING CHURCH Partners

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Meet a Survivor: Bishop Hayashi

For 42 years, the Rt. Rev. Scott Hayashi has avoided speaking publicly about the most pivotal moment in his life: the day a bullet tore through his abdomen, shredded organs, and nearly killed him.

But lately the Bishop of Utah's reticence is melting. He has become persuaded that his personal story might help energize a much-needed national conversation about the steep toll of gun violence and ways to prevent it.

"We've reached a point where the level of gun violence is so great, and the rhetoric is hateful" on both sides, Bishop Hayashi says. "We're unable to talk rationally, sit down and engage in real authentic conversation about the matter. That's probably what pushed me to say, 'Now you just really need to speak out.'"



Hayashi

On June 28, Hayashi will be among the members of Bishops United Against Gun Violence who will lead a march during General Convention in Salt Lake City. The event, Claiming Common Ground Against Gun Violence, begins at 7:15 a.m. outside the Salt Palace Convention Center at West Temple and 200 South.

Organizers hope thousands will join the half-mile march to Pioneer Park, where speakers will lead a brief rally. There Hayashi will put a human face — a bishop's face, no less — on the issue when he speaks from harrowing experience.

At age 19, he was working the cash register at a Tacoma, Washington, record store when three men stormed in. One hopped the counter,



Thinkstock photo

pushed him to the ground, and stuck a gun in his side. When Hayashi looked for a split second in the robber's direction, the man shot him and the group took off.

For seven weeks, Hayashi fought for his life in intensive care, where he hemorrhaged blood on multiple occasions and lost a third of his body weight. Five surgeries and 60 blood transfusions were required as physicians salvaged his pancreas and liver, extracted remains of his destroyed spleen, and removed his gallbladder. At one point, a surgeon told Hayashi's parents to brace for the worst because he probably would not survive.

Hayashi pulled through, but the road to recovery would be long. He missed a year of college while he healed at his parents' home in

Tacoma. As months passed, he had time to think, reassess priorities, and passionately thank God for being alive.

"During that whole period of time, I felt God was very close," Hayashi says. "Those things became more important to me: being thankful, being grateful, and also being compassionate, being concerned for people who are having a difficult time."

Raised an evangelical, Hayashi had been planning to go into ministry even before his brush with death. Now he would do so with an expanded perspective and empathy for those coping with debilitating wounds or illnesses. In the midst of new circumstances, he met his wife and became involved in the Episcopal Church.

"Everything is a result of this one

moment in time, where everything got shifted,” he says. But decades would pass before he would take up the mantle of activist or share his story widely.

In recent years, Hayashi has become increasingly concerned about both the toll of shootings and a lack of productive public discourse on the issue. In 2014, gun incidents in the United States led to 23,000 injuries and more than 12,500 deaths, according to the nonprofit Gun Violence Archive.

After becoming a bishop in 2010, he entered the advocacy arena. He’s among the nearly 60 bishops who comprise Bishops Against Gun Violence, which calls for expanded federal background checks and tougher gun storage laws, among other measures. This year, the Diocese of Utah produced a video in which he shares his story.

Hayashi regards the Episcopal Church, because of its place between Roman Catholicism and a less liturgical Protestantism, to help Americans find common ground on the sensitive issue. The June 28 march will have no policy agenda attached to it because organizers want to lay the groundwork for broad participation and future dialogue.

As Hayashi grows more personal and more forthcoming, he admits: “it’s a bit awkward.” He does not want to be known as a victim; he prefers *survivor*. Nor does he want to be seen as petitioning for pity or to be defined by one event. What’s more, he’s aware his fellow Utahans are passionate defenders of gun rights, to the point that state law permits citizens to carry guns on college campuses and inside the statehouse.

But he has come to believe Ameri-

cans need to hear more than they hear now. To that effort, he has something unique to contribute.

“You need actually someone to stand up and say, ‘This is what it’s like,’” Hayashi says. “The only person that can say something like that is someone who’s gone through it.”

G. Jeffrey MacDonald

Cook’s Trial Postponed

Former bishop Heather Cook’s trial in the December drunken-driving death of a bicyclist has been postponed until Sept. 9. Cook told Circuit Judge Wanda K. Heard that she agreed to waive her right to a speedy trial.

Cook’s attorneys had requested the

(Continued on next page)

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Cook's Trial Postponed

(Continued from previous page)

postponement so they may continue to gather evidence for her defense against multiple charges.

The Diocese of Maryland has called the Rt. Rev. Chilton Knudsen as a new assistant bishop.

Bishop Sutton had worked without an assistant since Cook was arrested in December.

Knudsen was elected in 1997 as seventh Bishop of Maine, and served from 1998 to 2007.

She was a missionary in the Diocese of Haiti (2009), presiding judge

on the Court of Review for the Trial of a Bishop (2010-11), and bishop-in-residence in the Diocese of San Diego (early 2011).

She then served as interim Bishop of Lexington (2011-12), assistant bishop in the Diocese of New York (2013-14), and most recently assistant bishop in the Diocese of Long Island.

Her books include *Restoring the Soul of a Church* (Alban, 1995), and two books with Nancy VanDyke Platt: *So You Think You Don't Know One?: Addiction and Recovery in Clergy and Congregations* (Morehouse, 2010) and *Depending On the Grace of God: A Spiritual Journey through the Twelve Steps* (Forward Movement, 2014).

A Bishop's New Vocation

The Rt. Rev. Oge Beauvoir, who resigned as Bishop Suffragan of Haiti to become executive director for the Haitian ministry Food for the Poor (FFP), reflected on his new work during a recent visit to Miami.

When he prepared to become bishop suffragan in 2012, he stepped down as dean of the Episcopal Theological Seminary in Port-au-Prince. His consecration in the ruins of Haiti's Holy Trinity Cathedral attracted 24 seminarians and 50 students from a nursing school he had established.

As bishop suffragan he was assigned responsibility for the northern section of the country, with his headquarters in Cap-Haitien. He established two new congregations, reorganized existing congregations with elected vestries, conducted leadership camps for women and young adults, established two new radio stations, and entered a partnership with Food for the Poor in training men and women for employment in an industrial park being developed



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by foreign investors. He also served on the board of directors for FFP's Haiti operation.

While FFP operates in 17 West Indian, Caribbean, and Latin American countries, Haiti has topped the priority list since an earthquake struck in 2010.

"We have built over 11,000 housing units," Beauvoir said. "We have established 40 fishing villages and 52 aquaculture farms, planted more than 150,000 fruit trees. ... We're even teaching folks how to raise honeybees."

FFP's distribution center covers two city blocks. Its 2014 annual report said the Haiti operation received 154 tractor-trailer loads of medicines and medical supplies. The total value of its goods and services surpassed \$266 million.

"One thing impresses me about the center's operation: the people we employ see it as a vocation, not a job. For them it is a ministry," the bishop said.

"My major challenge is how to use wisely the resources made available to FFP-Haiti to get more families out of poverty, to empower women, and to provide youngsters with life skills that will allow them to look at the future with hope."

The Rev. Bob Libby

Evangelistic Partnership

From South Carolina to Ireland

What does a rector from South Carolina's Lowcountry have to say to a parish priest in Ireland? Quite a lot when the proclamation of the gospel is at stake, as the Rev. Charles E. "Chuck" Owens III of Church of the Cross in Bluffton, South Carolina, would have it. Owens has found an unlikely transatlantic partnership with dioceses in the Church of Ire-

(Continued on next page)



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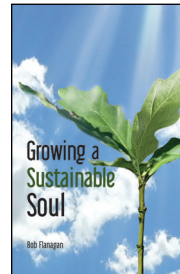
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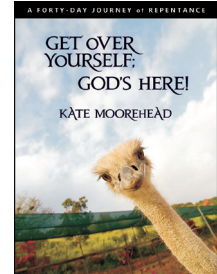
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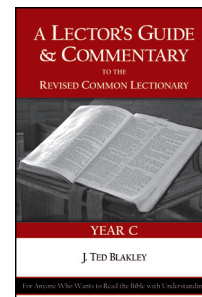
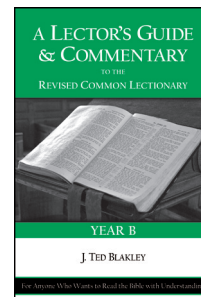
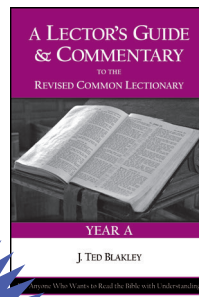


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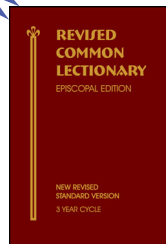
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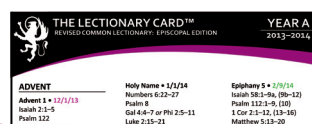
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From South Carolina to Ireland

(Continued from previous page)

land. Traveling to Ireland a few times a year to shore up a church he believes is in need, Owens is among a number of evangelical Anglicans reaching across geographic divides in uncertain times.

“We can’t be isolationists,” Owens told TLC. “We need our brothers and sisters no matter where they are.” Owens says his message for the Church of Ireland is “Jesus Loves you and so do we. You are not alone.” Church of the Cross’s partnership with Anglicans in Ireland carves out a place of solidarity from which to proclaim the gospel, he says.

Reaching across the Atlantic to like-minded believers, Owens sees Ireland as both a source of mutual encouragement and a mission field. Church of the Cross has hired a youth minister from the Diocese of Kilmore, Elphin, and Ardagh, with which Owens has particularly close ties.

The Rt. Rev. Mark Lawrence of South Carolina said Church of the Cross’s connection with Kilmore, Elphin, and Ardagh is important for South Carolina. Lawrence told TLC his diocese’s isolation within the Episcopal Church before departing highlighted the need for partnerships. South Carolina’s vision for “making biblical Anglicans in a global age” has meant investing in bonds with Tanzania, Egypt, and elsewhere, Lawrence said.

Owens’s Ireland connection began when Ken Clarke, former Bishop of Kilmore, Elphin, and Ardagh, traveled to Bluffton with Lawrence, who had met Clarke at Lambeth in 2008. Clarke told TLC that networks are now key to relationships. Ministry is no different. Not long after meeting Clarke, Owens was heading to Ireland.

Owens, a former school headmaster who has served as Church of the

Cross’s rector since 1996, is pushing to adapt the church’s proclamation for a generation unfamiliar with traditional idioms of faith.

Highlighting the scope of cultural changes, the Republic of Ireland has grabbed headlines for passing a May referendum permitting same-sex marriages. The Church of Ireland has not modified its teaching on marriage, but the referendum is regarded as a cultural bellwether for Christian leaders seeking to engage the world.

Part of the adaptation Owens says the church needs is repackaging its message without ceding ground on the authority of Scripture. In the face of mounting distrust in the institutional church, discouraged clergy, and flagging attendance, Owens says the church must realize the vitality of the gospel.

A crisis of leadership is central to the church’s struggle, Owens says: “The institutional church has served as a wet blanket over [parishioners’] faith.” He says he wants Christians to live a life of faith outside the walls of a church building. His teaching at conferences in Belfast, in the Republic, and with the evangelical New Wine movement has focused heavily on equipping leaders.

Church of the Cross, which has grown to nearly 1,800 members, is a model for Owens’s message. He attributes its growth in part to adapting worship to contemporary tastes and heavy emphasis on lay leadership, with about 80 lay ministries. Accommodating a changing world is a fine line to toe. For Church of the Cross, change has been welcome, but Owens says it has cleaved to biblical teaching.



Owens

(Continued on page 12)

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From South Carolina to Ireland

(Continued from page 10)

Irish Anglicans are accustomed to fine lines. The Church of Ireland, encompassing both the Republic of Ireland and Northern Ireland, part of the United Kingdom, transcends a political border and exists alongside the majority Roman Catholic Church.

Still, part of Owens's message is not shrinking from cultural boundaries.

The Rev. Ali Calvin says the vision Owens and others have cast has brought new life to the three churches she serves in Killeshandra, where Owens has visited and taught.

"When you find people who share your heart and vision and have the same love for God and accept the same principles from Scripture," Calvin said of the partnership, "you have an automatic connection."

That connection is challenging old divisions. Her churches have taken small steps to overcome barriers with Roman Catholics in Killeshandra. "We share the desire to see the Holy Spirit move amongst his people, to see walls broken down," she said.

Calvin, a former secondary school teacher, has been a priest for six years in the Diocese of Kilmore, Elphin, and Ardagh. Chapel of the Cross's lay leadership model has encouraged her congregations, she says. She travelled with a team from Killeshandra to Bluffton.

"It was wonderful for us, from rural churches in Ireland, to hear Chuck's story and to hear his experience going from a small church that was dying and then growing," she said.

Whatever comes of his far-flung friendships, Owens's emphasis on adapting the church to meet culture has found traction. The Rev. Greg McMullin of St. Mary and St. Bartholomew's Anglican Church in Saint John, New Brunswick, Canada, also worked with Owens. McMullin says there is renewed vigor in his church.

"[We] can speak in a language relevant to the culture without becoming molded by the culture," McMullin said, though change brings challenges. "I think there's a real danger that in attempts to be relevant we embrace the direction of the current culture, and I think that's a huge mistake."

Calvin's parishioners have come to see themselves as having a role to play in the church. "Initially it was just a mindset change," she says. Now, "many of them have moved into a deeper relationship with God."

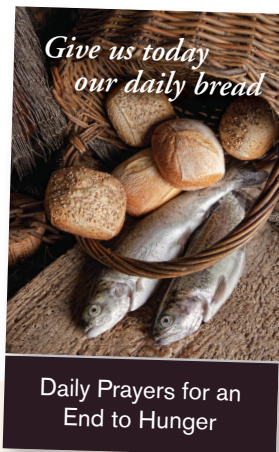
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-  CPI Author Spotlight: Beth-Sarah Wright
-  Staying Active

Trinity School for Ministry Raises Nearly \$12 Million

John Zambenini

Trinity School for Ministry officials have announced that they have received \$11.5 million in pledges (and received \$7.5 million) toward a \$14 million goal in a “Reach for the Harvest” capital campaign.

The Very Rev. Justyn Terry, Trinity’s dean and president, has written that the campaign’s purposes fall into four categories: formation in community, global mission, parish resources, and media and publishing.

“Trinity School for Ministry stands at a very exciting moment in its history,” Terry said. “We are poised for a dramatic expansion, taking all that we have learned about forming Christian leaders for mission and offering it worldwide, helping us to be the global center for Christian for-



Trinity School for Ministry

mation that God is calling us to be.”

“Theological education and ministry formation in North America have suffered many discouragements in recent years,” said the Rev. Laurie Thompson, Trinity’s dean of advancement. “The Reach for the Harvest Campaign tackles the crisis and transforms crisis into opportunity. Justyn Terry and the board have offered an initiative that will build upon the solid faith and values begun by our founders in 1976 and help us to

face into the challenges and opportunities on the horizon.”

A successful conclusion to the “Reach for the Harvest” campaign will allow Trinity School for Ministry to

- build a new media center to develop resources for online education and to publish teaching materials for churches
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TLC at Convention

The Living Church will cover General Convention with a larger team this year:

- Zachary Guiliano, the recently appointed editor of TLC's weblog, *Covenant*, will report on the House of Bishops. Guiliano, who is completing a doctoral degree at the University of Cambridge, has played a key role in *Fully Alive: Love, Marriage, and the Christian Body*, which is publishing a series of essays leading to General Convention (fullyaliveproject.com).

- The Rev. Jordan Hylden, a doctoral candidate at Duke Divinity School and a frequent contributor to TLC's pages, will provide commentary.

- Douglas LeBlanc will sidestep introvert's burnout by editing Convention coverage from his home office across the continent.

- Correspondent G. Jeffrey MacDonald will report on the House of Deputies.

- Managing editor John Schuessler and graphic artist Amy Grau will be a regular presence at TLC's booth.

- Matt Townsend, the Diocese of Rochester's communications missionary, will write and shoot an occasional video.

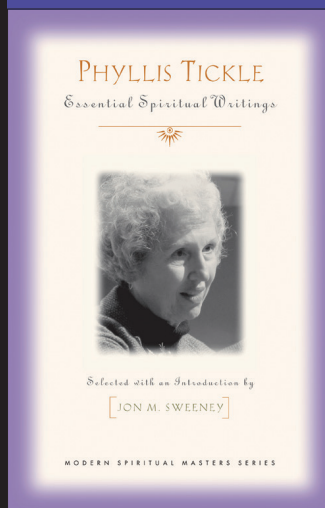
- Editor Christopher Wells will serve as the magazine's roving goodwill ambassador and agent of reconciliation.

Readers will have noticed the increasing byline of our London-based correspondent, John Martin. Recently we have come to realize what a treasure we have in this veteran religion writer, who established the communications arm of the Anglican



Martin

Communion Office and has been a steady presence in the Communion ever since. We welcome John as associate editor for international news and are thankful for the wider global perspective he brings to our pages.



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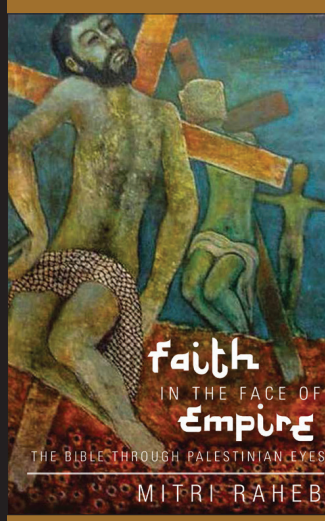
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Google or God? Both

The results of an online proof-of-concept test.

By Jake Dell

We all do it. When looking for information, we use Google. It is no wonder, then, that when people have questions about God, many no longer turn to a priest, but instead search for answers online.

What might this mean for the marketing that drives evangelism, membership in local churches, and discipleship? Is it possible to fish someone out of that vast Internet ocean, make a connection, and connect him or her with a local ministry? Can this be accomplished in a manner that is personal and scalable? Several staff members at the Episcopal Church Center decided to find out.

We conducted a prospecting test that focused on mothers of young children in New York City. "With an estimated \$2.1 trillion in spending power, moms influence 85% of all purchase decisions, and buy nearly everything for everybody," Caroline Winnett of Nielsen NeuroFocus wrote for Forbes.com (is.gd/QP5th8). We wondered if this decision-making power could influence a family's choice of a church.

Children ask questions about God all the time, but when their mothers turn to Google for answers they will likely find answers from Wikipedia, the Church of Jesus Christ of Latter-day Saints, or maybe an online edition of the 1917 Catholic Encyclopedia. They almost certainly will not find anything from the Episcopal Church or other Anglican sources. To put it bluntly, *we do not exist*.

To reach these mothers, we simply needed to create an online presence that not only answered their questions but answered them *when* and *where* they asked. Our solution? A marketing campaign that hinged on Google AdWords. With a Google grant and a small advertising budget we bought phrases such as “How do I talk to my child about God?” or “Should I baptize my child?” We also sent an email blast to the 40,000 subscribers of *NY Metro Parents*. The goal was to persuade mothers to download our free guide, “How to Talk to Your Children About God” (is.gd/BNJrt7).

The campaign ran from August 15 to November 15, 2014 — the season of “back to school, back to church” — and was limited to Manhattan ZIP codes. When it was over, just short of 100 people had downloaded the guide, after first giving us their names and email addresses. Throughout the campaign we nurtured this growing prospect list with periodic updates to our *Big God, Busy Mom* weblog (info.episcopalchurch.org/blog). We also prayed for each lead by name and let them know by email that we had done so.

Several mothers wrote to thank us, and one asked for more information about the Episcopal Church. We sent her a copy of *Episcopal Questions, Episcopal Answers: Exploring Christian Faith* (is.gd/Efdui3) by Ian S. Markham and C.K. Robertson. The mother then asked several important personal questions about God, sin, and reconciliation. Clearly it was time for us to help her find personal pastoral care.

The first few attempts to connect her with a local church came to naught: the nearest church in her ZIP Code had closed, which we learned from a Yelp review. I met the rector for coffee, explained the test campaign, and then sent the mother her referral via email.

We built this campaign from scratch; we deployed a marketing software platform, developed content, and bought advertising. The cost of acquiring these 100 names was high — about \$200 per person. But the startup costs could be amortized across several subsequent campaigns, and it is reasonable to expect the cost-per-acquisition to be somewhere between \$30 and \$50.

Yet even paying \$30 to \$50 for a referral is out of reach for all but the richest of our congregations, and most of our dioceses. If a handful of parishes or dioceses built a similar program, they would incur enormous waste; the same “evangelism dollar” would be spent over and over, making the same investments in software, content, and advertising, but with narrower effects and skyrocketing costs.

This, however, is not to say that the campaign is not scalable. It *is* scalable, so long as we build on this initial investment and maintain efficiency with a clear separation of roles. In fact, it can be an opportunity for each level of the church to do *exactly what it does*

best while bringing more people to God.

In our test campaign each player had a role to play, and only played the required part. The Domestic and Foreign Missionary Society, with its church-wide mandate, built the platform and invested in the content; the Diocese of New York played a vetting role in recommending a local priest for referral; and a congregation stepped up by providing pastoral care. DFMS staff did not vet a local ministry; members of the diocese did that. The diocese did not generate leads; the Domestic and Foreign Missionary Society did that. And neither the Society nor the Diocese of New York tried to undertake pastoral care. A local priest did that.

It’s no accident that Jesus chose two fishermen as his first disciples and bade them to be “fishers of men.” From the very beginning, the Church has been in the fishing business. But our nets have never been made of willow or flax or nylon but of people: networks of people joined as one. With a little creativity, a little coordination, and, yes, a little investment, it’s not hard to believe that God will bless our work, or to imagine that 100 will soon become 1,000, and then 10,000. By each playing our part, we can begin to grow again.

The Rev. Jake Dell is the Episcopal Church’s manager of digital marketing.

The banner features a blue background with white text. At the top, it reads "Global Episcopal Mission Network". Below this, there are three photographs: a group of people, a young boy holding a yellow flower, and a group of people in a field. To the left is the GEMN logo, a purple diamond shape with the letters "GEMN" inside. To the right is a circular logo celebrating "20 Years of Mission 1995 - 2015". At the bottom, it says "2016 GEMN Global Mission Conference" followed by "May 18-20, 2016 ~ Ponce, Puerto Rico" and "Visit us at gemn.org".



The Kings of Global *Periti*

By John Martin

Around the middle of the 20th century, Anglicanism entered a fresh phase and former “mission fields” began to emerge as autonomous provinces in a global communion.

A century earlier two great mission thinkers, Henry Venn of the Church Missionary Society (CMS) and Rufus Anderson of the (Congregational) American Board of Commissioners for Foreign Missions, had spelt out a vision around which this development would take shape. A mature church, they said, should be self-governing, self-propagating, and self-supporting.

The Rt. Rev. Graham Kings, who in July takes up a newly created seven-year post, mission theologian in the Anglican Communion, believes a fourth element is needed to make the Anderson-Venn vision complete: self-theologising.

This fourth self, he says, now needs to come to the fore, especially the largely unrecognised work of Anglican theologians from Africa, Asia, and Latin America. “It is these theological voices which need to be heard more clearly throughout the Anglican Communion,” he says.

“It’s a partnership to find and publish new voices,” Kings adds. The post is an initiative of the Archbishop of Canterbury, the Church Mission Society, and Durham University. Kings has been awarded an honorary visiting fellowship at Durham, will be employed by CMS, will work in the Lambeth Palace Library, and will serve as an honorary assistant bishop in the Dio-

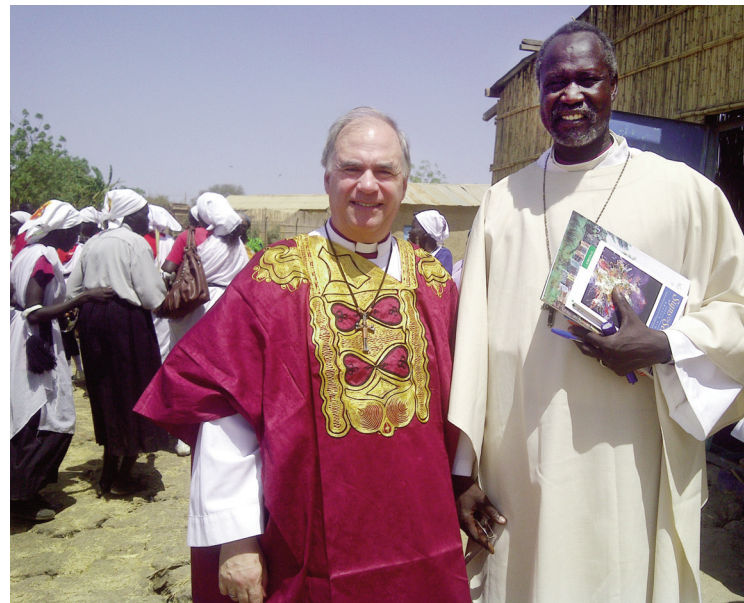
cese of Southwark, London.

Step one will be a series of seminars around the Communion for theologians, particularly from Africa, Asia, and Latin America. There are two further elements: coordinating writing-sabbaticals for hard-pressed theologians of the Global South and publishing a series of books on Anglican theologies. Sabbaticals are being planned at colleges in Durham, Oxford, Cambridge, and at Virginia Theological Seminary’s Center for Anglican Communion Studies.

Kings, an original member and mentor in the founding of *Covenant*, the weblog of THE LIVING CHURCH, has been Bishop of Sherborne in the Diocese of Salisbury since 2009. He brings to his new task a blend of inner-city London parish ministry, cross-cultural mission and lecturing in Kenya and Cambridge, and the founding of the Cambridge Centre for Christianity Worldwide.

He went up to Oxford to study law and changed to theology after a year. A momentous week in January 1974 changed everything. On a Sunday he offered a prayer of commitment in response to a Christian Union address. The following Wednesday he met a student from Lady Margaret Hall: Alison later became his wife and mother to their three daughters. Then, on the Friday, he joined a prayer group for world mission.

There were other important staging posts. In the year between Oxford and Cambridge he worked as a janitor at All Souls Church, Langham Place, next to the BBC in central London. As well as cleaning the toilets he found



himself part of a reading group led by the Rev. John Stott, rector emeritus. The group watched and analysed films like Steven Spielberg's *Close Encounters of the Third Kind*.

The CMS entered his world in 1980 when he heard a BBC radio interview with Jean Waddell. This British missionary was taken hostage during the Iranian revolution and released through the work of Terry Waite.

In the interview Jean recounted being tied up, interrogated, and finally shot by three revolutionary activists. CMS colleagues Paul and Diana Hunt, and their two small daughters, lived in the flat below. Diana and the children came to take Jean on a picnic but there was no response to their knock. A determined three-year-old Rosemary continued to hammer on the door, finally to be met by the gunmen, who pushed the trio into the bathroom and later fled.

But for the arrival of the Hunts the gunmen likely would have finished Jean off. They left her lying on her bed, soaked in blood, shot through her lung. Inspired by her heroism and determination to forgive, Kings immediately mailed a membership application to CMS, and it became an important part of his life. His Utrecht doctoral dissertation was based on the missiological correspondence between Max Warren, former general secretary of CMS after World War II, and his son-in-law in India, Roger Hooker.

A partnership between Warren and Archbishop Geoffrey Fisher shaped the emerging Anglican Communion from the mid-1950s around the three-self principle. Kings also acknowledges a profound debt to another CMS general secretary, John V. Taylor, as a pioneering theologian of mission and culture.

On completing a curacy in Harlesden, a multicultural area in London, Kings's next move was seven years in

Kenya with CMS, teaching at St. Andrews Theological College, Kabare, and working alongside Bishop (later Archbishop) David Gitari.

One of Gitari's legacies is the Kenyan Prayer Book, a project that went beyond translation or adaptation, drawing on African cultural concepts and imagery. The Kenyan Eucharist made a big impression when used at the 1998 Lambeth Conference. One crucial passage blends the Kenyan concept of blood brotherhood and Romans 6: "We are brothers and sisters through his blood. We have died together, we will rise together, we will live together."

Among the tasks ahead for Kings is setting up an endowment fund at Durham to ensure, after his seven

"Anglicanism has a version of *peritus*"

years, a stable foundation for mission theology in the Communion. Another dream is encouraging theologians in Africa, Asia, and Latin America to serve in the role of *peritus* (Latin for expert) in conferences of the Communion. This is a familiar role for Roman Catholic theologians: Ratzinger, Rahner, Küng, and Congar were all *periti* at Vatican II.

"Anglicanism has a version of *peritus* — for example people like Dr. Kenneth Cragg and various Lambeth Conference consultants," he says. "But we need new networks and resources so that scholars in Africa, Asia, and Latin America can continue as theologians, make specific contributions as *periti*, and so enrich the mission of the Church."

Follow Bishop Graham Kings's work on Twitter (@MissioTheology) or at MissionTheologyAngCom.org.



A More Excellent Way

Good Order in Salt Lake City

By Scott Benhase and Dorsey McConnell

The deputies and bishops gathered at the 78th General Convention will consider an array of resolutions, some of which may affect our common life, and our life in the Anglican Communion, for years to come. A relatively small number of individuals, such as those working on the Task Force on the Study of Marriage or on the Standing Commission on Liturgy and Music whose reports form the basis for much of what will be undertaken, have had the opportunity to give deep consideration to these issues during the last three years. The same is not true of the vast majority of those who will gather in Salt Lake City.

As is always the case with General Convention, these nine legislative days will likely be an intense environment with a good deal of pressure, not only from the workload but also from many who expect conclusive action. For those who will consider, craft, pray, and vote, a leading question might be: *Under the guidance of the Holy Spirit, how can we best exercise our charge as a body of deliberation and governance, especially for the long-term benefit of the mission of the Church?*

Anglicans say that we seek to do “all things decently and in order.” We want to do things *decently*, charitably seeking to understand those with whom we disagree and to answer them in the open with persuasive reasons instead of with haughty neglect or raw power. We want to do things *in order*, as careful stewards of the faith and order we did not invent but rather have received as a precious gift.

The Church has frequently presented a different face to the world. St. Paul chastised the church in Corinth for failing to live in peace and concord as Christ’s body. The

Corinthians had hauled one another before Caesar’s courts (1 Cor. 6:1-8) and split into warring factions (1 Cor. 1:10-17). For too much of the past generation, we have been like the Corinthians. Our Lord, however, has shown us a “more excellent way,” and we are called to take it up afresh (1 Cor. 12:31). In what follows, we provide a few suggestions for how we might embody this way at General Convention.

1. Revision of marriage canons: Resolution A036

We are grateful for the dedication, prayer, and hard work evident in the report from the Task Force on the Study of Marriage. There are, however, serious and substantive theological, biblical, ecumenical, and Anglican Communion issues that warn against revising canons I.18.2 and I.18.3, which describe marriage as we have received it from Scripture and tradition. We will not address all of these issues here. Suffice it to say that, if the task force’s report is any indicator, we *as a church* have not demonstrated that we understand the tradition we have received, and so we have not articulated how revision might in fact be a proper development of that tradition.

According to the task force’s own admission, their work was not done in conversation with our ecumenical and Anglican Communion partners, as Resolution 2012-A050 directed. And it is far from clear that three years has been long enough for the process of careful listening that many have called for, particularly on this question: *If the Church should consider committed same-sex relationships blessed by God, should it do so as a part of the practice of Christian marriage that we have not yet recognized, or rather as an analogous yet distinct good that we have not yet named?*

This and other important issues are being addressed elsewhere; we point especially to the essays and responses of the *Fully Alive* project published by *The Living Church* and *The Anglican Theological Review* (fullyaliveproject.com/essays). We focus here on good order. Resolution A036 proposes that all clergy will henceforth conform to “these canons concerning the solemnization of marriage,” rather than to “the laws of this Church governing Holy Matrimony.” The manifest problem that this revision seeks to get around is that the Episcopal Church will continue to have contrary laws governing Holy Matrimony in the Book of Common Prayer, a constitutional document. There are constitutional provisions for revising the prayer book. Perhaps that is the conversation we really need to have, but it is hard to see how a canon that directs clergy to disobey the prayer book might help that discussion.

The more excellent way Paul proposes, the way of love, urges that we find ways to “bear with one another” (Eph. 4:2) while we work out together what God may be doing in the body of Christ. The task force’s report is an important beginning, in that its essays comprise a consistent, thoughtful, and articulate advocacy for one side of the debate. Finding an appropriate mechanism for continuing study, incorporating the full diversity of the Church’s voices in order to produce a broadly credible work of scholarship and a trustworthy roadmap for the future, seems to us a better route than unsound canonical changes fraught with potential unintended consequences.

2. Authorization of same-sex marriage and blessing rites (Resolution A054) and Amendment to Article X (Resolution A066)

In Resolution A054, the Standing Commission on Liturgy and Music (SCLM) proposes that “the 78th General Convention authorize for use” the rite for the blessing of a same-sex union in the revised and expanded 2015 version of *Liturgical Resources 1: I Will Bless You and You Will Be a Blessing*. It further proposes that the Convention authorize from the same document three forms for marriage that may include same-sex couples, “under the direction of the bishop exercising ecclesiastical authority.” Notably absent is language from the 2012 resolution concerning same-sex blessings, namely, that such are to be permitted “subject to the permission of the diocesan bishop.”

Two questions of good order arise from the resolution. First, what is the canonical status of these rites? Second, what is the appropriate role of the diocesan bishop in regard to them?

The SCLM addresses the first question in its subsequent

Resolution A066, clearly explaining the problem as the members see it: “The Constitution allows the General Convention to authorize alternative forms of worship only for trial use as a proposed revision of the Book of Common Prayer,” yet a number of liturgical forms in *Enriching Our Worship* and *Liturgical Resources 1* have been purportedly authorized “even though these were not designated for trial use as a proposed revision of the BCP.” To resolve this difficulty, the SCLM proposes to create “a clear, constitutional basis for experimental liturgical reforms” that are not intended as trial runs for prayer-book revision. The SCLM suggests we add to Article X that a majority vote by orders at one meeting of General Convention will suffice to “Provide for use of other forms for the renewal and enrichment of the common worship of this Church for such periods of time and upon such terms and conditions as the General Convention may provide.”

This analysis is correct, but the proposed solution needs revision. Forms currently authorized for use in all dioceses of the church are (1) those found in the Book of Common Prayer, (2) rites for trial use envisioned for prayer-book revision, and (3) other “special forms of worship” authorized by “the Bishops of this Church” (Article X). This latter clause we take to mean that “in addition” to the prayer book’s services, “other forms set forth by the authority of this church,” such as the *Book of Occasional Services* and *Lesser Feasts and Fasts*, are authorized in all dioceses without further ado (BCP, p. 13). But for liturgical forms that purport to represent *alternatives* to existing BCP services, rather than supplements, Article X allows only rites for “trial use.”

With this framework in mind, it is clear that the 78th General Convention is not constitutionally empowered to authorize such rites as those proposed in Resolution A054, which offer alternatives to existing BCP marriage rites rather than supplemental services. This does not mean that we cannot create and expand an authorized space for experimentation with revised liturgical forms short of prayer-book revision. At the 2012 General Convention, the category of “provisional” rites was proposed by Resolution A049, subject to the permission of bishops diocesan. This expanded somewhat the “breathing room” previously established by supplemental rites such as *Enriching Our Worship*, the status of which was outlined by Presiding Bishop Frank Griswold in his preface. He did not directly address the constitutional irregularity of these forms, noting simply that they were “not intended to supplant the Book of Common Prayer, but rather to provide additional resources.” As such, not having the churchwide authorization of the BCP, “the local use of *Enriching Our Worship* is subject to authorization by the Bishop, who serves as the

(Continued on next page)

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Chief Liturgical Minister of the Diocese.” While this principled “breathing room” subject to the authority of diocesan bishops has good theological grounding, it has never been constitutional. Our constitution allows us only to authorize such rites for “trial use” with an eye to prayer book revision; we have proceeded so far by ignoring this.

As with the report of the Task Force on the Study of Marriage, we think the theological and liturgical problems posed by these rites are so challenging that this convention would do well to refer them to the same process of further study. Meanwhile, if and as further resolutions propose provisional liturgies, the permission of the diocesan bishop should be explicitly noted. To regularize breathing room, we would support a revised amendment to Article X to create an authorized and permanent space for provisional alternative rites, subject to the permission of diocesan bishops. This further level of diocesan authorization, beyond what the SCLM proposes, maintains the logic of having a book of *common* prayer, alternatives to which cannot simply be authorized by one General Convention. At the same time, we will preserve space for all members of our church to live out the more excellent way.

3. Why good order matters, and a way to preserve it

In 2006, the 75th General Convention passed Resolution A078, which correctly noted that the current proliferation of liturgical resources has made it “difficult to interpret” rubrics of the Book of Common Prayer. These insist that the liturgical forms “as set forth in this Book” are the “regular services appointed for public worship in this Church,” while also allowing for other forms “set forth by authority” (BCP, p. 13). A078’s explanation concluded: “It is time to give serious consideration to a structure in which these resources can be understood and evaluated, in order to honor the spirit of prayer book rubrics.” On this basis, it was resolved that the Office of Liturgy and Music “invite bishops and the larger church into dialogue about the relations between local liturgical initiatives and ordered authority.”

The SCLM for its part was charged with developing frameworks for “resolving the theological, pastoral, canonical, and liturgical issues involved in the creation of new rites,” and providing for “facilitated conversations” at

(Continued on page 24)

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The Rev. Jordan Hylden, Duke University

The Rt. Rev. Dorsey McConnell, Bishop of Pittsburgh

The Rev. Ruth Meyers, Church Divinity School of the Pacific

The Rev. Cameron Partridge, Harvard Divinity School

Moderated by Zachary Giuliano
and Christopher Wells of the Living Church Foundation

Visit us at Booth #311

(Continued from page 22)

provincial synods about “the relation between liturgical initiative and ordered authority.”

This is a conversation that never happened. A078, so it seems, was referred by the SCLM to the House of Bishops’ Theology Committee and then forgotten. That was obviously not the best way to get this conversation going, but it is quite clearly a conversation that we still need to have. Much

of what is being proposed feels like an attempt to rush forward without having it.

In 2012, the 77th Convention passed Resolution D047, which directed the Standing Commission on Constitution and Canons to study and consider the constitutionality of Title IV revisions that had been causes for concern in a number of dioceses. The commission’s response in this year’s Blue Book report is rather astonishing. It is the com-

mission’s considered opinion that “the General Convention is the final arbiter of the meaning of the Constitution and Canons. Accordingly, when the General Convention adopts a canon, it is by definition constitutional, and the General Convention is presumed to have ensured that it is so” (p. 22). As such, the commission concludes that there simply is no constitutional question that could possibly be raised, rendering Resolution D047 irrelevant.

If this is where we are then we have come to a sorry state indeed. The constitutional good order of what we do at General Convention *must* be understood as a considered task to accomplish rather than a presumption to take for granted. We cannot imagine most Episcopalians actually believe that whatever General Convention happens to do is by definition constitutional merely because General Convention has done it.

We do well to consider carefully the constitutional authority of our proposed actions this summer, particularly the chaos that would ensue by pitting the canons against the prayer book (as in A036), by putting bishops in conflict with liturgies over which they are the intended chief officer (as in A054), and by accepting without challenge the conclusion of the Commission on Constitution and Canons that what General Convention approves, reason must obey. Should the 78th General Convention produce a lasting witness to our faith and order, it will be by fulfilling our charge to take orderly counsel with all due care. In 2012, through the approval of provisional rites, we created an open space that has proven enormously helpful in allowing freedom and protecting conscience. Can we build on this now, in a way that embraces all our sisters and brothers? In this more excellent way, we model for one another our Lord’s love for us, and become ambassadors of reconciliation — in our church, in the Anglican Communion, and in the wider body of Christ.

The Rt. Rev. Scott Benhase is Bishop of Georgia. The Rt. Rev. Dorsey McConnell is Bishop of Pittsburgh.

Q

What do the following have in common?

Bishop Barry L. Beisner
Diocese of Northern California

Bishop Greg Rickel
Diocese of Olympia

Bishop Kirk Smith
Diocese of Arizona

Bishop Peter Eaton
Diocese of Southeast Florida

Bishop John Smylie
Diocese of Wyoming

Bishop Jay Magness
Bishop of the Armed Forces

Saint John’s Cathedral
Denver, Colorado

Christ Church Cathedral
Cincinnati, Ohio

St. Mark’s Cathedral
Seattle, Washington

Lombard Mennonite Peace Center
Lombard, Illinois

Christ Church Cathedral
Montreal, Quebec

Church of the Messiah
Santa Ana, California

Trinity Church
Redlands, California

Church of the Ascension
Rockville Center, NY

All Saints’ Church
Riverside, California

St. John’s Church
Tallahassee, Florida

St. Paul’s Church
Burlingame, California

St. Barnabas Church
Irvington, New York

Calvary Church
Summit, New Jersey

St. Paul’s Church
Franklin, Tennessee

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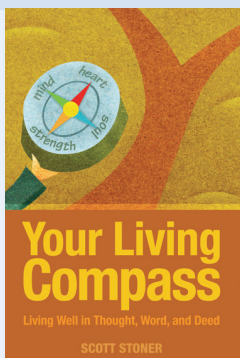
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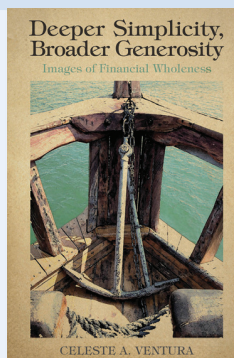
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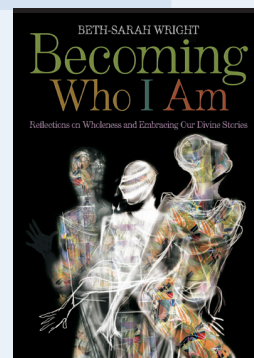
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BARBARA CRAFTON
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CELESTE VENTURA
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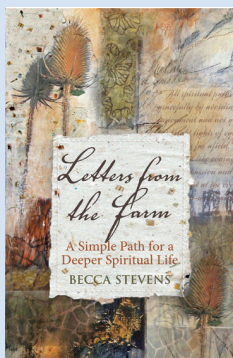
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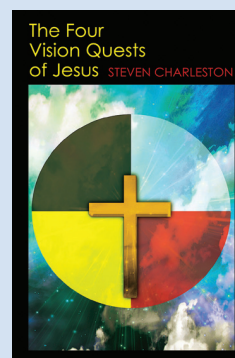
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Engage the Texts

By Wesley Hill

As General Convention debates whether to change canons and provide sacramental marriage for same-sex couples, it is worth considering the scriptural methodology of the Task Force on the Study of Marriage. The basic shape of the task force's engagement with Scripture may be summarized thus: the welter of canonical voices offers multiple incompatible theologies of marriage. In the messy history the Bible portrays, marriage is a matter of "variations and discontinuities." The task force is struck by "how complex, evolving, and contradictory our Scriptures are on the subject, and therefore how tricky it is to speak of 'the biblical view of marriage.'"

The task force is not the first to note that Scripture can yield incommensurable readings. Such a conclusion was anticipated more than 1,800 years ago by the church father Irenaeus. "Suppose someone would take the beautiful image of a king, carefully made out of precious stones by a skillful artist," Irenaeus wrote, "and would destroy the features of the man on it and change it around and rearrange the jewels, and make the form of a dog or of a fox out of them, and that rather a bad piece of work." Scripture, in other words, is susceptible to competing, contradictory understandings, and we need some way of addressing this conundrum.

But where St. Irenaeus recommends recourse to a norm that offers a proper arrangement for the precious stones

(the apostolic "rule of faith," as Tertullian called it), the task force suggests something less concrete. When it comes to discerning a Christian theology of marriage from the various portions of Scripture, we are told that priority should be given to those passages in Scripture that "truly reflect God's will." Just as Jesus relativized portions of the Mosaic law in light of the demands of love, so too the Church today should be prepared to "nuance" even Jesus' teaching as found in the canonical New Testament.

At least two things stand out to me about this proposal. First, it is curious that the task force shows little apparent interest in some of the most stimulating and provocative "revisionist" theology on marriage that is available. Take, for instance, James Brownson's *Bible, Gender, Sexuality: Reframing the Church's Debate on Same-Sex Relationships* (Eerdmans, 2003).

Brownson's thesis is that we must discern the underlying "moral logic" of scriptural commands before we can embody and enact Scripture's moral vision in our own time and place. If we ask about the moral logic that explains why same-sex erotic activity is forbidden in the biblical texts regarding homosexuality (Gen. 19; Judges 19; Lev. 18:22; 20:13; Rom. 1:26-27; 1 Cor. 6:9; 1 Tim. 1:10), Brownson argues that the traditional view of "gender complementarity" is nowhere "explicitly portrayed or discussed" in Scripture. For Brownson, the Old and New Testament rejection of same-sex erotic be-

havior is based on fear of cultic prostitution (in Leviticus), idolatry (1 Cor. 6), or an "excess of desire" (Rom. 1). And this, in turn, raises the question of what the biblical writers would have made of same-sex sexual relationships that do *not* show evidence of idolatry, promiscuity, and excess. Brownson suggests that when such relationships function like a "one flesh" kinship bond, there is no reason why the Church should not welcome and bless such unions between Christians.

To take another instance, we might consider Anglican ethicist Robert Song's *Covenant and Calling: Towards a Theology of Same-Sex Relationships* (SCM Press, 2014). Song's rationale for revising the "traditional" Christian view of marriage is that "[s]ex BC is not the same as sex AD. ... Life in the community of the resurrection is life in which the hope of children is no longer intrinsic to the community's identity." In other words, with the coming of Christ, the need of the believing community to procreate in the face of death is gone, since Christ has defeated death. Jesus says that "they neither marry nor are given in marriage" (Matt. 22:30) in the resurrection, when death is abolished. Therefore, since Christians believe that that decisive defeat of death has happened already in the events of Good Friday and Easter Sunday, we are those who can sanction — and indeed celebrate — sexual partnerships that are not oriented to bearing children.

Song seeks to integrate the Old Testament creation narratives (Gen. 1-2),

Contradiction Over Coherence

By Garwood P. Anderson

However gently and charitably expressed, Wesley Hill's essay is a quiet indictment of this missed opportunity to turn our church toward the full riches of our canonical inheritance. It is not that we are unable to see the task force engaging Scripture — sometimes with keen insight — but, by drawing our attention almost exclusively to the highly *variegated* character of Scripture's witness to "marriage," the report has chosen to repose on the safe side of the burden of proof.

It is not hard, after all, to show that the Bible is "all over the place" as it concerns marriage, especially if matters of genre, socio-historical setting, and salvation-historical trajectory are given no adjudicatory play. Biblical texts are no less artifacts of their time and place for being a religious community's Scripture, and these texts bear a troublingly unapologetic witness to worlds of patriarchy, polygyny, concubinage, slavery, pederasty, temple prostitution, and a host of other distasteful things.

Moreover, biblical texts *narrate* the good, the bad, and especially the ugly of our forebears, and even its directive modes of discourse (e.g., "law") are already late-on-the-scene, imperfect remediations of a prior profound brokenness. Perhaps because some Christians read the Bible too facily for morals and manners, the task force is compelled to prefer problematizing to synthesis. This is not to bear false witness (the diversity of the biblical witness is not to be doubted), but rather to advance a thesis too benign and convenient.

Indeed, there are places where zeal

(Continued on next page)

Engagement with Scripture is a never-finished task and one that is far more complex, demanding, and *interesting* than the task force's description might suggest.

the Dominical teaching about marriage (Mark 10; Matt. 19, 22), and the apostolic preference for celibacy (1 Cor. 7) in a theologically coherent synthesis by citing the radical, apocalyptic disjuncture between the norms of creation, in which marriage bears an intrinsic relation to childbearing, and the new, eschatological creation, in which celibacy and marriage foretell a deathless kingdom in which procreation is no longer necessary in the way it formerly was.

Turning from Brownson and Song's books to the task force's treatment of Scripture, I am struck by the latter's thinness.

And I am struck by the task force's ignorance of a parallel development on the "traditionalist" side. There are rich "traditionalist" efforts to read Scripture that are attentive and responsive to what Brownson calls the deeper "moral logic" of scriptural injunctions and affirmations.

Consider *Creation and Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage* (Bloomsbury/T&T Clark, 2008) by Christopher C. Roberts. While his book focuses on luminaries from the Christian past, Roberts pays significant attention to those figures' readings of Scripture.

He finds — to take one representative example — that Karl Barth reinforces the traditional male-and-female view of marriage by way of an exegetical fusion of Genesis 1-2 with Ephesians 5. Barth notes that Genesis 2:24 ("For this reason a man will leave his father and mother and be joined to his wife, and the two will become one

flesh") is quoted in Ephesians 5:31 and then, in 5:32, referred to in God's eternal covenant with humanity: "This is a great mystery, and I am applying it to Christ and the church." For Barth, this redemptive covenant is the "internal basis" for God's creation of male-and-female marriage in the beginning.

The plausibility of Barth's construal rests not on Genesis 1-2 alone, or even on the surface meanings of Genesis read together with Ephesians, but more on the glimpse that these texts afford of an overarching vision of creation's fulfillment in Jesus Christ.

My point, as earlier, is not so much to argue in favor or against such a reading of the biblical material. Rather, I simply want to note the bewildering and enticing fecundity of the "traditional" view — and to note its almost complete absence from the task force's paper.

Engagement with Scripture, whether on the more progressive or conservative side, is a never-finished task and one that is far more complex, demanding, and *interesting* than the task force's description might suggest. What's needed now, in our current crisis, is fresh attention to this material. We need deeper, more serious engagement with Scripture and its Christian interpreters: engagement that seeks the "face of the King," Scripture's unifying thread, as Irenaeus recommended. The invitation to such engagement lies open before us, and we are in danger of missing it.

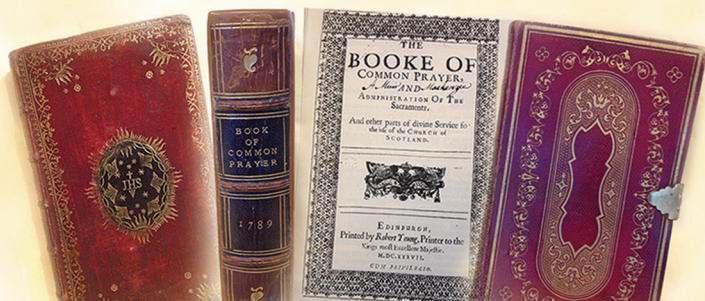
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(Continued from previous page)

to demonstrate the complexity of the biblical witness leads to over-reach and elicits compounding improbabilities. Consider this telling excerpt from an early and strategic paragraph:

Finally, whether marriage is by nature lifelong or capable of dissolution receives a mixed witness in Scripture. The Torah provides for divorce *for any cause* (Deuteronomy 24:1), while Jesus limits the cause to *adultery* (Matthew 5:31-32, 19:3-10); Paul further complicates the matter by introducing the idea that when one of a married non-Christian couple is baptized, *the other has the right to divorce* (1 Corinthians 7:12-13). (p. 14; emphasis added)

Here each of the principal passages is misread, rendering invalid — indeed suspicious — the authors' claim of Scripture's "mixed witness." In fact, these texts embarrass the argument for which they are marshaled. Deuteronomy 24:1 does not commend divorce "for any cause"; Jesus did not "set aside" Torah (not this time anyway), but rather reaffirmed its rigor over against a self-interested laxity; and Paul's treatment of divorce in 1 Corinthians 7:10-16 is one of the signal examples of his *deference* to the Jesus tradition.

If we ask how the task force authors were able to arrive at these individually unlikely and cumulatively impossible interpretations, it would seem that these texts are victims of a thesis looking for examples. The tension in these passages is not actually between texts but between Jesus and the self-interest of his interlocutors, who had manipulated a verbal ambiguity to exploit their patriarchal privilege. In doing so, they would mock with impunity (or so they thought) the creational goodness of exclusivity and fidelity in marriage. It is not a little ironic, then, that the task force manages to insinuate a contradiction

Maybe this Mosaic Is Better

By A.K.M. Adam

I agree with Wesley Hill that the Task Force on the Study of Marriage would have enhanced its report had it drawn more extensively on the work of Song and Brownson. And it would have been a kindness as well if the task force had spelled Gene Rogers's name correctly (see pp. 28, 31). I imagine, though I have no inside knowledge, that the task force wanted to keep the length down and to limit the extent to which the report resembles a strictly academic exercise.

Writing by task force is a hard job — not everyone might want to lean in one direction or another. Some might feel uncomfortable mediating the work of scholars rather than writing a plain-language exposition of what the task force takes as a sound basic approach to the problem. Moreover, the temptation to say “They should have admired the same sources I admire” sets an unreasonable bar for our interlocutors; I would not wish a committee to instruct me on which scholars to favour and cite.

On the other hand, Hill's objection to “the task force's ignorance of a parallel development on the ‘traditionalist’ side” neglects the report's apparent function as a document in support of the legislative trajectory of which this report plays a part. The task force appears to take its remit not as a further call to impartial deliberation, but as an effort to bring the wider church into the conversation that informs this task force, and the steps it proposes and the steps it anticipates.

While some readers will protest that there's still time to make a more convincing case for a traditionalist model of marriage, the task force evidently reads the signs of the times as warranting a different task and result. I understand why Hill would miss a

winsome account of traditionalist martial doctrine and discipline, but I understand why the task force did not offer one: that account is not on the trajectory.

Hill begins his essay with Irenaeus's famous analogy of the mosaic of the king, and by his use of it suggests that the task force has spoiled the royal portrait by offering (in Irenaeus's words) “the form of a dog or of a fox . . . and that rather a bad piece of work.” We should always entertain the possibility, however, that the first mosaic of the king might look even better when rearranged to some extent. I think *Hamlet* a better work of dramatic art than Thomas Kyd's *The Spanish Tragedy*; that's no doubt in part because I'm more familiar with *Hamlet* (it's more traditional to me), but it's also because I think Shakespeare has improved on the elements of the traditions that he repurposed.

Irenaeus confronts Gnostics whose readings distort the image of the King he reveres, but he does not solve for us the question of whose design for the King would be best. Hill takes Karl Barth's vision of male-and-female marriage as a nuanced improvement on prior biblical accounts of marriage; I reckon Rogers's argument an even better improvement. In each case, we're moving around the pieces of the mosaic, since neither Barth nor Rogers simply reproduces a third-century account of marriage's goods and purposes. The argument about which version of the mosaic produced a more glorious portrait of the King is not over, but it looks as though the task force has chosen the version it expects to guide Episcopal Church practice and legislation for the future.

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If we ask how the task force authors were able to arrive at these individually unlikely and cumulatively impossible interpretations, it would seem that these texts are victims of a thesis looking for examples.

where there is a striking coherence, only to commend a new permissiveness in the wake of Jesus' rigor.

Meanwhile, the task force does not give serious consideration to the possibility that, in its canonical wholeness, Scripture is able to project a world that transcends the worlds it depicts. For understandable reasons, the task force prefers a problematic Bible to its probative alternative. I'm left wondering why we could not have both, the former resolving into the latter, and why a report of this consequence was willing to settle for anything less.

Garwood P. Anderson is professor of New Testament and Greek at Nashotah House Theological Seminary.



CULTURES

Funeral for a Veteran

IMAGE



SECOND
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Richard Hill
Dallas, Texas





CULTURES

God the Inconvenient

Carrie and Lowell

By Sufjan Stevens

Asthmatic Kitty Records

Review by Andrew Petiprin

Sufjan Stevens sings about an inconvenient God. This is the God who compels a man in his late 30s to be at the bedside of his dying mother, Carrie, who abandoned him and his siblings when he was a baby, and say “I forgive you.” This is the God of the cross, who promises not happiness but pain, and whose glory shines through to genuine joy even in the face of misery. This is the God who is all over *Carrie and Lowell*, Sufjan Stevens’s latest album, a sparse and emotionally wrought vehicle for grieving Carrie’s death in 2012. It was released on Tuesday of Holy Week, and it feels as devastating and beautiful as first-rate Good Friday liturgy.

Fifteen years ago Sufjan came on the scene as a most intriguing figure: beloved by the indie music crowd even though he was singing songs about the Transfiguration, prayer meetings, and Midwestern states. He grew into an excellent songwriter capable of tackling nearly anything at all. Never without his banjo, he stood in front of a huge, noisy band and made a lot of interesting music. And then his heart broke beyond repair.

Interesting music was not nearly as important as expressing the anguish long suppressed within him: “I should have wrote a letter,” he sings, “and grieve what I happen to grieve.” On *Carrie and Lowell*, Sufjan’s banjo mostly disappears, the rest of the band is on furlough, and the subject of his songs has pinpoint focus: the mom who was not there, and the God who will not go away.

Like the Psalmist, Sufjan must wallow a bit in his misery. “All of me wants all of you” is a Romans 7 snapshot. “Drawn to the Blood” continues in the same vein, first asking the facile questions so many of us

face: How did this happen? What did I do to deserve this? But then he surrenders to the “God of Elijah.” The only consolation — even vengeance — comes from a God whose presence is often the sound of sheer silence. “The Only Thing” pushes even the cheeriest person to take stock of what makes it worthwhile to keep on going.

God does not make life easy, but his occasional “signs and wonders” are, for a person on this side of the eschaton, “the only thing that keeps me from driving this car / Half-light, jack knife into the canyon at night.” Carrie is a “slain Medusa,” the ubiquitous source of pain who still makes her disconnected son feel the need to tear his eyes out, or worse: “Cross hatch, warm bath, Holiday Inn after dark.”

“Blind faith, God’s grace” become the essential “nothing else left” for Sufjan. We have no power in ourselves to help ourselves, and that is good news indeed. We keep on living because God wants it that way, and there we find our purpose and our strength. Sufjan calls out on “John my Beloved”: “Jesus, I need you, be near, come shield me / from fossils that fall on my head / There’s only a shadow of me; in a manner of speaking, I’m dead.”

Sprinkled throughout several of the 11 songs are reminiscences of rare visits with Carrie after she abandoned Sufjan and his three older siblings. They remained in Michigan and she ended up in Oregon with Lowell, who was Sufjan’s stepfather for just long enough to teach him to love rock and roll. Lowell now runs Sufjan’s record label, having divorced Carrie years before her death. Carrie’s presence, like her absence, is destructive. She battled mental illness, addictions, and homelessness. On “Should Have Known Better,” Sufjan remembers “when I was three, three maybe four / She left us at that video store.” On

the title track, Sufjan seems to recount a playful scene that went horribly wrong: “Drunk as a horsefly / Climb on the mattress pad / twist my arm,” culminating in “She breaks my arm.”

Like many who have lost, Sufjan is left longing. His mother always was something of a ghost, and she will remain so. There is bitter regret — an almost inconsolable desire for Carrie not to have died so that they might start their relationship over again. But, in the brightest moments on the record, Sufjan knows his whys and what-ifs are “the bridge to nowhere.” In one of the most stunning lines in recent pop music, Sufjan reminds himself (and us): “There’s no shade in the shadow of the cross.” But there is life there. His mother is in the ground but his niece is an emblem of salvation. He rejoices on the very best song on the album: “My brother had a daughter / The beauty that she brings, illumination.”

Carrie and Lowell is a masterpiece. It is a “Christian” record if there ever was one, but in every significant way unrecognizable by the Contemporary Christian

Music machine in Nashville. This is a hard and intriguing recording. The lyrics are rich with biblical and mythological imagery (dragons, vampires, Poseidon, Daniel, Dido, the Valley of the Dalles), along with deeply personal touches that will make sense to none but a few. These songs may also unlock mysteries in some of Sufjan’s back catalog, such as “Romulus” on *Michigan*.

Sufjan’s music and words evoke pain in our own hearts, and we find kinship in another who has suffered loss. Ultimately we who believe in the hope of the risen Lord are bound together with one of our brethren in anguish, who points us to Calvary and beyond. If this record is a Good Friday offering, we *know* when the last track finishes that Easter comes next. Resurrection is the beginning — the place Sufjan is looking for on the first track — and the end. It is the gift of an inconvenient God, and the unlikely destination of this once-in-a-generation record.

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

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Faith Seeking Understanding

Review by Zachary Guiliano

“It isn’t a diminishment,” said Brother Kevin. It was a wintry Christmas in 2012, and my wife and I had been invited to lunch at the Society of St. John the Evangelist’s monastery in Harvard Square. The invitation was especially welcome for a young couple away from their family and friends, struggling financially during their first year in the Boston area, on the verge of losing their apartment in one of the poorer neighborhoods of the city. I do not know what we would have done that Christmas if we had not gone to the monastery. It was one of many divine kindnesses worked for us through the hands of individuals and communities within the Church.

We discovered at lunch that a good number of the SSJE community had grown up evangelical, and Brother Kevin gave voice to a sentiment that many felt: joining the Episcopal Church did not mean giving up on evangelicalism. Anglicanism can be more like a fulfilment of its deepest and best impulses. I remember nodding my head, realizing I had experienced one of those infrequent moments of shared community, intellectual and emotional, when someone else gives voice and form to one’s own deepest convictions.

“It isn’t a diminishment.” I have treasured that phrase in my heart, hardly expecting a similar experience anytime soon. I’m happy to say I’ve been surprised again.

Reading *Searching for Sunday* by Rachel Held Evans was something like sitting down for coffee and a lively conversation with a really close friend, with similar struggles, frustrations, and experiences. As someone who made his way through a fair number of churches before becoming Anglican (and as a manuscript

historian), I found one of her phrases especially redolent:

Madeleine L’Engle said, “The great thing about getting older is that you don’t lose all the other ages you’ve been.” I think the same is true for churches. Each one stays with us, even after we’ve left, adding layer after layer to the palimpsest of our faith.

Throughout much of the book, phrase after phrase hit so close to home that I hesitate to confess how many highlights and bookmarks my Kindle edition bears. I’m not one to mark up books, whether paper or digital, but I simply could not resist this time around. It would be tempting to turn this review into an 80-page stream of quotations: some long and eloquent, others pithy and poetic, but all carefully crafted and seasoned with wisdom.

This is not because her story and mine coincide. There are many differences. Her father teaches at a Bible college; mine owns a diner. She’s a blogger of no little fame, writing from Cleveland, Tennessee; I’m a graduate student in the U.K. studying a rather obscure topic. She talks “about growing up evangelical, about doubting everything I believed about God,” when I would talk about growing up outside the Church, about believing everything I once doubted about God. Her childhood secured evangelical roots that grew slowly through a long enculturation; my experience was more intense: evangelical faith was driven into me like fresh furrows in a dusty field after a rainstorm. She helped plant a new church when she despaired of those around her (even though it too failed); I remember sitting in a room with some friends and contemplating that option, before turning it down.

But there are crucial places where



Searching for Sunday

Loving, Leaving, and Finding the Church

By Rachel Held Evans

Thomas Nelson. Pp. 288. \$16.99

our experiences converge. I remember the dread of dragging myself out of bed on Sundays to try out yet another church, of slipping out early to avoid “yet another awkward coffee hour,” of sometimes feeling that I found church more by meeting some friends to make lunch on a Sunday afternoon than in going to any service. And we both seem to have had important vocational experiences at Roman Catholic monasteries, before finding our church homes in Episcopal parishes of the Bible Belt.

In truth, her story of millennial Christianity was so achingly familiar that it took about all my power not to write an embarrassingly long fan letter. This review will have to do. Whatever else Rachel has done, she’s managed to do that rare thing: to write about a very particular set of experiences in a way that captures the tone and tenor of many lives. I cannot think of another book I’ve read recently that has so stirred me to think about the darker corners of my jour-

GURDON BREWSTER SCULPTOR

ney of faith, or to own its unexpected twists and turns, rather than ignore them. The book's organization around the seven sacraments is a sheer delight: her introductions to each new section sizzle with creative energy.

If you're younger than 35, Christian, and have any experience of evangelical subculture, *Searching for Sunday* will make you laugh, grimace, or nod your head in understanding again and again. If you're older or share little of the same experiences as Rachel, you ought to read it for insight. The contemporary

The Church is not often graced with people willing to write a true essay. I think we have that in Rachel Held Evans.

Christian experience is more and more one that involves multiple churches, serial disappointment, confusion, pain, and heartbreak, long before it settles down; and that's when things go well. If that's not your story, well, you need to hear it, so you know what's going on out there.

There's much to disagree with in *Searching for Sunday*, of course, and I understand the criticisms of some reviewers: support for same-sex marriage occupies a curiously central place, the criticism of evangelicalism can be unnecessarily dogged, and the valorization of the mainline and the Episcopal Church can occasionally sound like the starry-eyed wonder of the recent convert. I felt tempted to say: "We too will disappoint you." But it would be foolish to imagine that she's not aware of these issues and more: aware of her ability to conjure "a storm" where there is none, to succumb to lazy criticism, or to take offense too easily.

It's for this reason that I read her work as something like a love letter to the Church mixed with a confession: an honest, theological wrestling with

her past and present. As she has said of her blogging, this sometimes means she is "airing unpopular opinions like red bras on a clothesline." But in the confessional, there is no time for dishonesty; true charity cannot allow it. Our sins and offenses, as well as our little victories and insights, are all on display, unless we wish to hinder the work we've come to do with our Lord and with his Church.

I have been disappointed by the knee-jerk heaping of scorn or of adulation upon this book, if that's not too high-handed to say. Rachel's work demands more of us. The Church is not often graced with people willing to write a true essay: to put forth ideas, stories, and opinions in public, to try and try again to revisit or reformulate their thoughts in the hopes of learning to think and speak more truthfully and more honestly. I think we have that in Rachel Held Evans, and it doesn't help her or us to censure or endorse her without qualification.

What may be the biggest danger for her at this stage — indeed for any writer — is to become stuck. Many of us in the Episcopal Church might be tempted to wish that for her because her entry into Anglicanism could appear like a validation of the sensibilities and positions of some of us: our criticism of the Religious Right; our entitled sense of cultural superiority; our tendency to succumb to a vague institutional traditionalism, all form and occasionally no substance; or even our hope that it really is hip to be square. I sincerely hope that *Searching for Sunday* is the new beginning it appears to be: not a total erasure of what's gone before, but another step in the development of an engaging, astute thinker who is a gift to the Church.

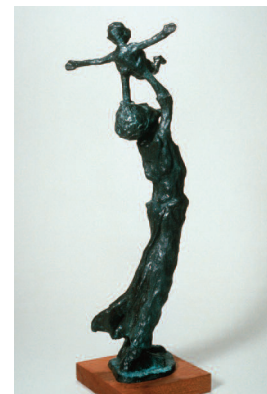
We'll have to wait and find out.

Zachary Guiliano, a PhD candidate in history at St. John's College, University of Cambridge, and a Gates Cambridge Scholar, is the editor of TLC's weblog, Covenant.



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John Craig/Diocese of Utah photo

Bishop Hayashi at the diocesan offices in Utah.

Welcome from the Diocese of Utah

I welcome you to Utah! The gift of your presence, prayers, and service in this magnificent 78th General Convention makes you another God-blessed chapter in the 148-year history of the Episcopal Church in Utah. I thank you.

I appreciate the opportunity to share our diocese with you as a small church in this state. We fly Episcopal flags over a new Episcopal Church Center. We worship and proclaim the gospel in a diocese stretching over 84,000 square miles. We represent social justice, meals, hundreds of thousands of dollars each year in free healthcare, 25 worshipping communities, and a passion to bridge all faiths in Utah.

Indeed, we are a small diocese, but I am proud to be called on to frequently testify before the state legislature on immigration reform, Medicaid expansion, marriage equality, and other topics. We get on TV and in the newspaper throughout the year as the reasonable voice bridging ideas and faiths. Just as I meet with our wonderful clergy, I also frequently meet with Roman Catholics and LDS Apostles. You will find this is a state where faiths look for common ground as evidenced by the Salt Lake Interfaith Roundtable, which comprises 46 members representing two dozen traditions.

Indeed, it is a different place! From my office in the Episcopal Church Center of Utah, I can hear Buddhists upstairs chanting in one of our meeting rooms. Methodists are returning to our sleeping rooms after working in that faith's outreach center. Next to my office, we are serving a banquet to advocates for leukemia victims. It is just a normal day around here — when you are at a building that is a respite for 12,000 visitors a year. As our former Bishop Carolyn Tanner Irish inspired the mission for this building to be the most inclusive place in town, you hear, see, and experience about everything.

May we share our unique diocese with you. May we share our diverse state at our Utah Showcase Event on July 1. May your friends back home share all the General Convention Eucharist services, as our diocese webcasts them. And please stop by our Episcopal Church Center.

God bless you!

The Rt. Rev. Scott B. Hayashi, Bishop of Utah



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The Rt. Rev. Paul Jones, the pacifist bishop who has a feast day on September 4, once was the vicar of **St. John's, Logan**. The church was one of the first buildings with running water in the western town, and in one year (more than 100 years ago) it provided 400 baths to area farmers. stjohnslogan.com.

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St. Luke's, Park City

The world-class resort town, home of the Sundance Film Festival and venue for the 2002 Olympics, was one of the more rough-and-tumble mining camps in the Wild West. Ninety years ago, the Bishop of Utah wrote to the presiding bishop, complaining that it was impossible to keep a priest in the terrible environment. Today the Episcopal Church features a chapel in the old town and a large, modern church at the edge of the growing city. stlukespc.org

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St. David's, Page, Arizona

The diocese includes the northern Arizona city of Page. It is 466 miles south of St. John's, Logan, the diocese's northern-most church. The diocese covers 85,000 square miles. The five-year-old facility was built under the Diocesan Jubilee program that remodeled or rebuilt most of the churches in the diocese. stdavidspage.org

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During this year's General Convention, come knit or learn to knit in seven amazing mini-courses from the Seamen's Church Institute (SCI). Bring your own worsted-weight yarn and needles. (A limited supply is available for a donation.)

WED, JUN 24 • FRI, JUN 26 • MON, JUN 29 • WED, JUL 1
Getting Started

In 30 minutes or less, master the knit stitch on your way to completing SCI's beloved Seafarer's Scarf. (Return for a second class when you're ready to learn the purl stitch.)

THU, JUN 25

Knitting in the Round

Apply circular knitting (both on circular and double-pointed needles [DPNs]) to nearly any knitting project—from sweaters to cowls. Learn how to cast on without twisting stitches and also how to switch from circulars to DPNs.

SUN, JUN 28

The 1898 Hat: Tricks & Techniques

Learn the techniques required for making this popular hat pattern; provisional cast on, slipping stitches at the beginning of rows, picking up stitches and working with DPNs.

TUE, JUN 30

Chart Reading

Our latest pattern offered through a partnership with Block Island's North Light Fibers incorporates five different "gansey" knit panels knit in the round. Learn how to read a charted pattern, keeping track of different panels within the larger framework of an entire hat.

DAILY When you have a minute, come by and "taste" our new Merino yarn and help us knit a sampler Seafarer's Scarf.

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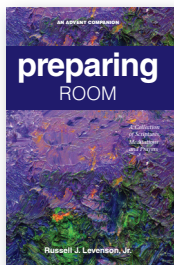
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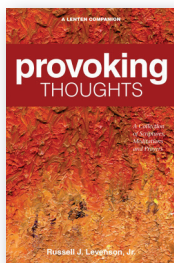
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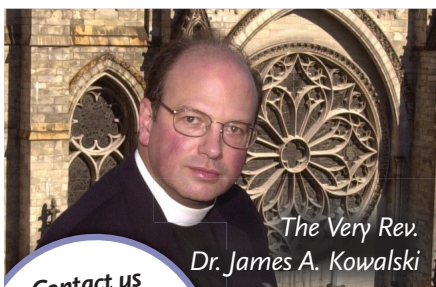
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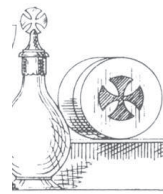
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Move to Utah, Become an Episcopalian

By Dan Webster

What a rich, colorful and long history the Episcopal Church has in Utah. I had no idea about that when I first moved there in 1989 to be the news director of a local TV station. But why would I? I was Roman Catholic. However, a restless heart (and soul) took me into the Cathedral Church of St. Mark in Salt Lake City for a service to dedicate its remodeled undercroft. (That was a new word for me. In the Catholic Church we called it the basement).

What drew me to that service was a news story. The AIDS quilt was visiting Salt Lake City and the dean of the Episcopal cathedral, Bill Maxwell, offered to host the start of the march through downtown. Organizers had been turned away by another faith community.

Later I learned of a long tradition of gospel witness by Episcopalians against the death penalty, especially when Gary Gilmore's sentence was death by firing squad. The Utah Peace and Freedom Party was born in the undercroft of St. Mark's during the Vietnam War. And much of

the action against the proposed MX missile defense system in the late 1980s was led by Episcopalians.

The fourth bishop of Utah, the Rt. Rev. Paul Jones, was a staunch pacifist in the run-up to World War I. It cost him his job as missionary bishop in 1918 but he went on to pioneering ecumenical work at the Fellowship of Reconciliation, was chaplain at Antioch College in Ohio, and helped found Episcopal Peace Fellowship. His feast day is September 4 on our church calendar.

The first missionary bishop, the Rt. Rev. Daniel Sylvester Tuttle, was extremely effective in launching new ministries. He arrived in the Salt Lake Valley in 1867. He started the first hospital between Denver and Sacramento, the first Boy Scout troop west of the Mississippi, and the first nursing school in the territory.

Bishop Tuttle went to the silver miners in Park City and offered unlimited health care to them and their families for a dollar a month at St. Mark's Hospital. He also founded the first non-Mormon schools in the territory. In an address about those schools came his most famous re-

mark: "We have a faith not afraid to reason and reason not ashamed to adore."

This rich history is beautifully recorded in *Building the "Goodly Fellowship of Faith, A History of the Episcopal Church in Utah, 1867-1996* by the Rev. Frederick Quinn. He worked on this volume when I was communications director at the diocese. We met regularly. What a treasure it was to learn even more.

It was that history, the ordination of women, the commitment to the gay community, and the centrality of the Eucharist that drew me into the Episcopal Church in Utah and eventually to ordained ministry. I served for two years as a curate at All Saints, Salt Lake City, interim vicar at St. John's, Logan, and later director of communications for five years.

I was blessed to work with congregations across the state on communications ministries, vestry retreats, and often filling in on Sundays. I learned firsthand and from many Episcopalians what it was like to be a minority.

The Episcopal Church has never been large numerically in Utah. It has

always had disproportionate influence. In the late 1970s a diocesan convention even passed a resolution adopting the slogan, "One half of One Percent. We Make A Difference." Its size has always motivated it to partner with other faiths so different religious voices would be heard.

Ministry to the poor, underprivileged, and those on the margins has long been a priority. From Bishop Tuttle's health care efforts, to partnering in homeless shelters or feeding programs, Utah Episcopalians have been living by Matthew 25 for more than a century. A youth ministry in Ogden started by the Episcopal Church of the Good Shepherd grew into Youth Impact, now its own nonprofit organization that offers at-risk urban teens an alternative to gangs.

One of my duties when I returned to Utah in 2001 on diocesan staff was to take my turn presiding at the Thursday celebration of Holy Eucharist in the chapel at the cathedral. Many members of the Episcopal Church there are former Mormons. They grew up in the culture that emphasized the way to get into heaven was to live a "worthy" life, earning your way into heaven. I most often chose Eucharistic Prayer B for the simple reason of these words: "Thank you for counting us worthy to stand before you and serve you."

When former Mormons, or others who grew up with a similar belief, hear those words, it can open the heart just a little bit more to the unconditional love of God. It did for me.

I'm grateful to have Utah Episcopalians as forebears in faith. It has helped me understand how to be a Christian in an unfriendly environment. It has taught me how to work ecumenically and with non-Christians on common goals. It has allowed me to see glimpses of the Beloved Community of God that I doubt I would have otherwise seen.


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ECW will host a 5K Walk/Run in Salt Lake City, as it did in Indianapolis in 2012.

Next Door at the Salt Palace: *¡Celebremos! with ECW*

Nearly 300 delegates of Episcopal Church Women will hold their 48th Triennial Meeting June 25-July at Salt Palace Convention Center in Salt Lake City. The meeting's theme is "Stir Up the Spirit: ¡Celebremos!"

Speakers include:

- Presiding Bishop Katharine Jefferts Schori, who will bless and distribute this Triennial Meeting's ECW crosses and return for a Distinguished Woman Luncheon
- The Rev. Gay Clark Jennings, president of the House of Deputies
- The Rt. Rev. Michael Curry, guest preacher for the United Thank Offering's 125th anniversary dinner
- The Rev. Canon Jan Naylor Cope, provost of Washington National Cathedral
- The Rev. Lindsay Hardin Freeman, author of *Bible Women: All their Words and Why They Matter* and other books
- Rachel Lloyd, founder and CEO of Girls Educational and Mentoring Services
- Abigail Nelson, senior vice president of program for Episcopal Relief and Development
- Zachary Bale, chief development officer for Volunteers of America, Utah

The ECW will host a 5K Run/Walk to benefit the Homeless Youth Resource Center in Salt Lake City.

Multiple workshops and a Share Fair & Networking exhibition will round out the opportunities for the delegates to take home ideas for ministry in their churches, dioceses, and provinces.

Matt Lemmler, a jazz musician and official Steinway artist from New Orleans, will lead music. The Rev. Mary Sheridan Janda of Sandy, Utah, will lead daily meditations as chaplain.

Delegates will elect officers and members at large to serve on the 2015-18 National ECW Board, and delegates will meet the nine province representatives who also will serve on that board.

Delegates will discuss and approve bylaw changes and proposed resolutions, with particular emphasis on the 2012 resolution on the structure of ECW.

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Kathy Gosselin
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Daughters of the King

Grace Sears

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Marilyn Atkins
Pat Clanton
Jolai Jenkins
Linda Kennedy

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Marilyn Hedges
Sigrid Maitrejean
Winifrid Follett

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Dr. Phyllis Smith
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Diane Burrows
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Bethlehem

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Marlene Hartshorne

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Linda Daniel
Anna Byrne

Central Florida

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Jacquelyn Stewart
Mickie Solari
LaVerne Collins

Central Gulf Coast

Rebecca Taylor Scott
Elizabeth Welch
Joyce Landers
Dorothy Moore

Central New York

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Maria Dawson
Nancy Rancier
Barbara Groves

Central Pennsylvania

Shirley Wagner
Amy Swiemik
The Rev. Jane Miron
Cindy Mohr
Alyce Peiffer
Jeanne Cooper

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The Rev. Peg Williams
Helen Mensing

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The Rev. Twyla Zittle
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Elizabeth Silva
Nancy B. Wilson
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Odette Naranjo Colon

Delaware

Beth Fitzpatrick
SueAnn Backus
Dianne Burlew

Dominican Republic

Mayra Brown
Maretza Caneacho
Magnolia Mosquea

East Carolina

Ginger Jacocks
Zona Tounsley
Vanessa Stovall
Annie Jacobs
Jo Anne Kilday
Mavis Burns

East Tennessee

Susan Bolt
Patricia Rutenberg

Easton

Charlotte Meyer

Ecuador Litoral

Elizabeth Calderon
Sabrina Garcia

El Camino Real

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Wanda Bryan
Nancy McGuffin

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Roni Kelly
Andrea Geiger
Jackie Wright
Linda Baker
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Suzanne Harrow
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Haiti

Gloria Orelie

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Fran Wheeler
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Christine Grosh
Sharon Bartlett
Lynn Fitzgibbon
Kathy Graham
Virginia Salisbury
Pat Sheldon
Pat Wellnitz

Nevada

Lori Streppe
The Rev. Rose Mary
Joe-Kinale

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Carol Seale Council
Joanne Hutchison
Greta Brown
Carolyn Belvin

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Dianne I. Roberts
Stephanie Harris-Ash
Marleene Larrier
June Beckett
Alma Augustus

Newark

Doris Mardirosian
Sue Bennett

North Carolina

Mary Gordon
Julia Congleton-Bryant

Northern Indiana

Debra Raftree

Northwest Texas

JoAnn Rachele
Jane Barnes
Valinda Jackson
Claire Randolph

Northwest Pennsylvania

Monica Irwin
Nancy Scott

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Hilary Nerby
Sonia Miller
Janet Smart
Barbara Jones
Anne Cole

Oklahoma

Bebe Dotter
Jeannie Haas
Debbie Butcher
Fran Rahn
Jan Ridle
Patsy Duncan

Oregon

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Jo Martin
Kathy Lenox

Pennsylvania

Elizabeth Berry-Holmes
Judith Krauss
Sharida Lynn Gillison
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Diana Cruz
Lorraine Candelario
Isabel Arocho

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Margaret Noel
The Rev. Elizabeth Habecker
Priscilla McFarland
Carol Blackinton
Bernice Belt

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Carroll Levien
Jamie Wood

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Judy Graves
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(Continued on page 56)



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(Continued from page 54)

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Diann Schneider

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Jane Brown
Ann Seyler
Nancy Dalton
Cathy Capers
Debbie Johnson

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Jane Ahuero
Linda Hollingsworth
Lyda Neal
Wendy Sulweski
Dana Thomas
Betty Morris
Nancy Schweers
Nora Leza

West Virginia

Becky Krzywdik
Becky Szabo

Western Kansas

Lana Mederos

Western Louisiana

Ione Dean
Cindy Verret
Shetwan Roberson
Beverly Rasbeary
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Western Massachusetts

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Gail Donovan
Janine Dekker

Western North Carolina

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Marilyn Braaten
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Delores Goodwin
Kathy Siegel
Meredith Blocker
Maryfrancis Caldwell
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Daughters Meet Near Salt Lake

Daughters of the King are gathering for their 46th Triennial Convention June 19-23 at Zermatt/Homestead Resorts in Midway, Utah. Their theme is "Shining the Light of Christ," chosen by current president Pamela Runyon and her team.

Daughters from the United States and 16 other countries will hear from two keynote speakers: the Rev. Canon Andrew White, known to many as the Vicar of Baghdad, and the Rev. Becca Stevens, who founded Thistle Farms and the Community of Magdalene in Nashville.

The Rt. Rev. Scott B. Hayashi and the Rt. Rev. Sylvestre Romero, national chaplain of the order, will celebrate the opening Eucharist.

The Glory Bound Singers from Texas and music minister Roger Grenier from Florida will lift hearts and voices to God. An outdoor Eucharist in Heber Valley is planned for Sunday morning.

Delegates will elect a new national

council during the business meeting and consider a proposal to have eight delegates represent Daughters at Large during future Triennials.

Junior Daughters have a program of their own, under the direction of their chaplain, the Rev. Deborah Jackson, and Susan Keith, the Junior Daughters Chair. International

Daughters will discuss issues especially relevant to them in special sessions, as well as during a dinner.

Daughters will pray for bishops, priests, and deacons throughout their meeting.

The order encourages all Daughters to join the vigil from wherever they are (see bit.ly/DOKPrayer2015).



The Daughters of the King National Council at the Zermatt Resort in Utah in 2014.

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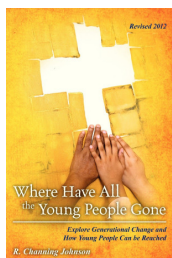
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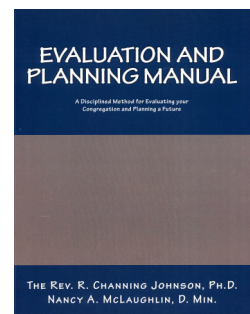
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By the vows each Daughter takes when she receives her cross,
she prays

- ✦ For her sisters in the Order
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The Rev. Shirley
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Barbara Spencer
Cicely Thomas
Diane Victor
Agnes Wichmann
Kathleen Worcester

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Vicky Patterson

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Betsy Howell

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May Anstee
Karen Evans
Cynthia Knoll
Susan Meehan
Lillian Neuls
Susan O'Brien
Kathy Schultz
Judith Stark

Colorado

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Vicky Buffington
Theone Davis
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of the Daughters of the King

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Mary Westcott

Kansas

Diane Bernheimer

Kentucky

Deborah Wind

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Elizabeth Baker
Cynthia Matthews
Georgia Plummer
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Nancy Delatush
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Linda Rines

Milwaukee

Lela Joscelyn

Mississippi

Eleanor Baran
Doris Bradley
Judy McGlothlin

Nebraska

Carolyn Smith
Suzanne Titus

New York

Valda Barnes
Kathleen Deas
Katherine Marshall Polite

North Carolina

Susan Cardwell

Northern California

Mary Mussell

Ohio

Kathleen Mahn

Oklahoma

Sylvia Cruet

Olympia

Melody Adams-Forsstrom
Charla Conner
Kathleen Nyhuis
Donna Payne-Snyder

Oregon

Arlyne Dudley

Pennsylvania

Burhedita Gonzalez
LaVerne Gonzalez
Adele Thomas

Pittsburgh

Jessie Hipolit

Rio Grande

Cynthia Davis
Marta Gallegos
Imelda Horne
Antoinette Smith
Deborah Tischler

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Judith Anderson
Carolyn Armstrong
Elena Luz Gomez
Sandi Lanzarotta Chan
Deborah McLeod
Alice Sleight
Bonnie Stroock
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San Joaquin

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Kathryn House
Lindy Kirk
Patricia Kolp
Patricia Means
Darla Wier

Southeast Florida

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Helen Bhagwandin
Ruth Foss
Rosa Harvey Pratt
Janis Jones
Malvern Mathis
Zena Patrick
Aldith St Rose
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Cynthia Turner

Southern Virginia

Anne Fowler
Helen Sharpe-Williams

(Continued on page 60)



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Donna Floyd
Gayle Happell

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Alice Sparks
Jeanne Spaulding
Sammie Valenti
Renate Walker
Marcia Walmsley
Vivian Young

Unassembled

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Upper South Carolina

Abigail Elder
Karen Lumpkin
Anida Mims
Louise Rambo

Vermont

Donna Abramov

Virginia

Carolyn Backus
The Rev. Margaret Short
Emily Thrasher

Washington

Beverly Collins
Cora Dixon
Brenda Neal
Jean Parran
Marie Queen
Laura Richards
Marie Wallace

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Cynthia Magruder
Jillian Merrill
Donna Meyer
Marilyn Vinson McAfee

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Lydia Gibson
Holly Kimbrell

West Texas

Brenda Amos
Connie Bye
Sarah Campbell
Pamela Currier
Melinda Denney
Joan Forrest
Mabel Levingston
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Johanna Rengers
Janeille Shaw

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PEOPLE & PLACES

Appointments

The Rev. **Tim Johnson** is rector of Christ Church, 112 Charles St., La Plata, MD 20646, and Christ Church-Wayside, 13050 Rock Point Rd., Newburg, MD 20664.

The Rev. **H. Peter Kang** is associate rector of Grace, 11621 Ferdinand St., St. Francisville, LA 70775, and continues his work as a chaplain at Louisiana State Penitentiary.

The Rev. **Kenneth Katona** is vicar at St. Peter's, 704 E. McMurray Blvd., Casa Grande, AZ 85122.

The Rev. **Nan Kennedy** is interim rector of Redeemer, 303 N Main St., Greensboro, GA 30642.

The Rev. **Stuart A. Kenworthy** is interim vicar of Washington National Cathedral, 3101 Wisconsin Ave. NW, Washington, DC 20016.

The Rev. **Craig Klein** is a deacon of the Diocese of Kansas, 835 SW Polk St., Topeka, KS 66612, and a program director at Washburn Technical Institute.

The Rev. **Paul Klitzke** is rector of Ascension, 8787 Greenville Ave., Dallas, TX 75243.

The Rev. **Gray Lesesne** is vicar of the Episcopal Community at Brownsburg, care of Episcopal Diocese of Indianapolis, 1100 W. 42nd St., Indianapolis, IN 46208.

The Rev. **Torey L. Lightcap** is canon to the ordinary, Diocese of Kansas, 835 SW Polk St., Topeka, KS 66612.

The Rev. **Marta Tuff Maddy** is priest-in-charge of St. Andrew's By-the-Lake, 2802 Minnesota Ave., Duluth, MN 55802.

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Deaths

The Rev. **Caroline M. Bain** died Feb. 25. She was 85.

A native of Evanston, IL, she was a graduate of Mundelein College and Seabury-Western Theological Seminary. She served churches in Illinois, Iowa, Michigan, Pennsylvania, and West Virginia. She is survived by her daughters Cindy and Cathy; a son, Bill; eight grandchildren; and one great-grandchild.

The Rev. **David Laird Barclay**, a U.S. Navy veteran of the Korean War, died Feb. 18. He was 85.

A native of Chicago, he was a graduate of Park College and Episcopal Theological School. He was ordained deacon and priest in 1956. He served congregations in California, Indiana, Kansas, and Missouri. For 30 years he conducted services for an Episcopal congregation at Memorial Chapel at Fort Leavenworth.

During the Korean War he was a chaplain's assistant on the USS Missouri and USS Wisconsin.

Fr. Barclay is survived by four of children and nine grandchildren.

St. John's Church

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St. John's has seen many changes in its Detroit neighborhood since 1858. New housing is outside our front door. Within walking distance are the Tigers' and Lions' and new Red Wings' stadiums, several renowned theaters including the Fox, and many restaurants and other venues. At St. John's, God calls us to worship him, and we do so with joy and great majesty. We use the 1928 prayer book.

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God's Kingdom Breaks Through

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At St. Matthew's we believe that our individual and corporate relationship with Christ is at the heart of our life in the Church. Prayer and worship together are essential to this relationship and the essence of our life and mission. In order to know Christ and to make him known, we place a high priority on fellowship, Christian education, and outreach ministries. Through fellowship we seek to know and support one another. Through Christian education for all ages, we attempt to better know Christ and his will for our lives. Through outreach ministries and mission trips, we strive to make Christ's love known in the world.



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The gospel passage for today gives us two miracles for the price of one. It's good to remind ourselves that miracles are not magic. It's true that they seem to be irruptions into the natural order, although the term *natural order* is outdated. The words assume that we understand the universe, its nature and order. Mark understands these acts as signs of the coming of a new order, the kingdom of God. Jesus is Lord, and around him things happen that are glimpses of the normal in our abnormal, fallen world.

Jairus, the synagogue official — like a vestry member in a small-town parish — is desperate. His young daughter, who is approaching marriageable age, is terribly ill. Her father is so distraught that he drops to the dusty ground and implores this itinerant teacher to come to his home and cure his loved one. Jesus and the crowd follow Jairus to his house.

There's another desperate person in the crowd. A woman with chronic internal bleeding reaches out to touch Jesus. In Jewish custom, her bleeding makes her unclean. No one has held her, kissed her, come close to her in years. Like the lepers Jesus heals, she is untouchable. One can hardly imagine her utter loneliness. "Who touched me?" If Peter recounted this story later and Mark his secretary wrote it down, that extraordinary remark must have stuck in Peter's mind. In the middle of a jostling crowd, pushed and shoved by people almost bearing him along, Jesus feels a touch of desperate trust. He heals. The kingdom breaks through.

Messengers arrive to tell Jairus that his daughter has died. Dead bodies were also unclean. Jesus has become ritually unclean by being touched. He now presses on to risk further contamination. Professional mourners surround the house, wailing the death dirge, and yet Jesus goes in and says to the daughter, "Up you get." The kingdom breaks through.

Whatever damage to wholeness we suffer, however desperate we may become, we can break out of the "uncleanness" or "death" that isolation, imposed or self-imposed, brings. We reach out our hands to receive the Bread of Life. We are touched with the oil of unction. Through the Church, the extraordinary tactility of the servant Lord continues to make whole what has become broken. Even the broken Church assumes its intended unity when it demonstrates kingdom come. Like Peter, as we pass on the story, recount the words, we become messengers of the Lord's healing presence. We are all Peter's successors, spectators who through faith see and hear Jesus among us. Reading and hearing the apostles' testimony, we are joined together to become the new temple, the place where God dwells and draws the world to himself.

Almighty God, you have built your Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: Grant us so to be joined together in unity of spirit by their teaching that we may be made a holy temple acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Look It Up

Read Luke 8:40-56 for another account.

Think About It

What thoughts might have run through the woman's mind as she reached to touch Jesus' clothing?

Consecrated Beggars

Small community life has its own dynamic, particularly if one has grown up surrounded by extended family and friends, in a community in which all know each other and know or invent narratives about fellow villagers. “Is this not the carpenter?” Note that the carpenter was an essential and prominent member of any community. He made practically everything needed, from farm and building supplies to household utensils. Joseph and his son and family were therefore prominent citizens in Nazareth and, as we shall see, in its synagogue. Familiarity breeds contempt.

Jesus is invited to read the Scripture passage appointed from the scroll of the law. He is gaining a reputation as a teacher. One can imagine that the community took some pride in the young man who had downed his tools. Mark does not tell us which passage Jesus read or what he said. Luke tells us that it was a reading from Isaiah and that Jesus identified himself with prophecy. Whatever Jesus said caused great annoyance to the villagers. In short they said, “Who does he think he is?”

Mark describes a gathering and ominous opposition to Jesus’ ministry. Already the lawyers have called him Satan. Mary and the family have chased after him and asked him to stop and come home. They are embarrassed, and probably concerned that he will stir up the religious authorities against him. Now, even at home, those who have known Jesus since infancy reject him as an upstart. He’s not trained as a rabbi and he has no credentials. Soon the Pharisees, the royal family, and the Roman occupiers will create an unholy alliance to silence and destroy him.

Jesus is amazed and hurt by the rejection of his familiar friends and even family. Yet he persists. He goes into the surrounding villages, and he sends his immediate followers out, traveling light as consecrated beggars, whose only possession is the power to heal troubled people and to turn their lives around. This is a story that has in-

spired great saints, people like Francis of Assisi, and those called to religious orders.

In a secular world, in which it is not uncommon for us as Christians to be misunderstood by family and friends who may well be embarrassed by our devotion, we may feel the force of rejection, that we can do no good thing close to home. Note however that Jesus was able to do a few good things in Nazareth: “He could do no deed of power there, except that he laid his hands on a few sick people and cured them.” This should be no cause for discouragement. There are other venues where we will be heard, where our love and loving touch may be expected, particularly if we make no demands, require no fame or favor, but in our own humility travel light.

O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

Look It Up

Read Luke 4.

Think About It

Can you remember a holy person in the place where you grew up? How did you perceive this person then?



Gospel-Centered

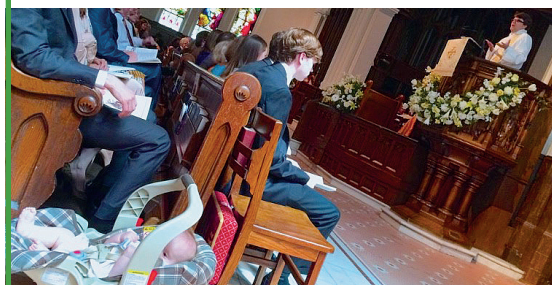
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THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years. Canadian postage an additional \$10 per year; Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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First reading and psalm: Amos 7:7-15 • Ps. 85:8-13

Alternate: 2 Sam. 6:1-5, 12b-19 • Ps. 24 • Eph. 1:3-14 • Mark 6:14-29

The Gospel Threatens Tyrants

The Herod family reminds one of a multitude of usurping national leaders who come to power by a *coup d'état* and create dynasties whose authority is cemented by fear and oppression. Herod "the Great" was such a person. He was not even Jewish, but he seized the throne, married a sibling of the legitimate ruling family, later exterminated that family, and even sought to kill the infant Jesus. At his death, the rather small geographical area we now call the Holy Land and its environs were divided between Herod's surviving sons, who served at Rome's pleasure. Although Herod the Great had rebuilt the temple in Jerusalem, observant Jews regarded him with deep suspicion. His sons inherited the father's reputation. Herod Antipas ruled in Galilee. Jesus called him a "fox." Herod Antipas had his followers, naturally called Herodians. Unlike the Pharisees, their object was not religious purity but the preservation of political power.

In today's readings we learn how Jesus' cousin, John the Baptist, met his end. The ever-outspoken prophet had rebuked Herod for his affair with his brother's wife and had been arrested promptly. Herod seems to have entertained a somewhat superstitious fascination with John, keeping him locked up but curious to hear what he had to say. That way John was no threat to Herod's power and authority, but served a certain entertaining function. Then the daughter of Herod's mistress seized the opportunity of a lavish dinner, where food was plenty and alcohol flowing. The amoral king, bedazzled by Salome's sensuous dance routine, offered to give the girl anything her heart desired. The mother, grasping this opportunity for revenge, demanded the head of her nemesis, John the Baptist. Perhaps to his favor, Herod was grieved. Yet fearful that mercy might be regarded as weakness, he agreed. And the head of the Baptist was brought to him on a platter.

When Jesus' renown came to Herod's attention, Herod immediately assumed that Jesus was John's ghost. Here began Herod's fearing, superstitious relationship with our Lord. It is a story oft repeated throughout the history of the Church, even to this day. One thinks of Hitler, Stalin, contemporary tyrants in the Middle East, military dictators in South America, and a host more. Christianity may be tolerated as long as it is personal and private, out of the public view and non-intrusive. But when it threatens it is to be exterminated. Often the Church has surrendered its prophetic voice of conscience to secular rulers and governments. Those who have dared announce the kingdom of God in contrast to the tyrannies of men have suffered and died for their faith. Neither Jesus nor his disciples then and now are "meek and mild." Gentle, yes. Compassionate, yes. Loving, always. Yet the gospel threatens and threatened people strike back. The blood of the martyrs is the seed of the Church.

O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Look It Up

Read Luke 1:39-45.

Think About It

Pray for the grace to live Christian lives and to endure rejection and even persecution.

Fed by Jesus

Today's gospel is an incidence of poor selection. Those who constructed the Revised Common Lectionary have gutted the reading, and will jump from Mark to John on a succeeding Sunday to supply the story of Jesus' feeding the 5,000. We must work with what we have.

The disciples have returned from their mission to announce God's kingdom and to restore people to mental and physical health by casting out demons. Their experience must have been terribly demanding. It is hard for us even to contemplate being sent out into surrounding communities to tell about Jesus and his kingdom and to heal and restore. We call that evangelizing, and that's something we prefer to leave to other denominations.

The disciples report back. They are exhausted and Jesus suggests what we might call a group retreat. Off they go across the lake — an experience to add to the nervous toll on at least some of them — to a “deserted place” on the other side. When they arrive, a great crowd has rushed around the side of the lake and is waiting for them, eager for Jesus and his disciples to minister to their real needs: “he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.”

How Jesus demonstrated compassion on them is recounted in the following verses omitted from today's gospel. Instead the story picks up with Jesus and his disciples trying again to escape, this time to a place inhabited largely by non-Jews, by people unlikely to be at all interested in a Jewish teacher. Wrong. They brought the sick on mats, and wherever he went the sick filled the marketplaces.

Then as now, needy people seek relief. They seek someone or something that will put things right. Jesus did not dismiss real needs. Nor should we. However, as the missing section tells, our needs are only finally met by Jesus

becoming an intimate presence in our lives, by which we change from neediness to discipleship. To be fed by Jesus does not mean to be sated with personal fulfillment, but to lose our lives in Jesus and his mission. Needy religion often devolves into a vague regard for God, a great attention to our physical needs, and the adoption of a fragile, self-centered religion.

The exhausted disciples sought rest and refreshment. Instead they were moved with Jesus into even more intensive ministry. The crowds needed a sort of national health service. Instead they were offered Jesus. Here again there would develop rejection, that haunting story beneath the stories of the gospel. Those who could not go from neediness to discipleship will call for Jesus' death. In that narrative there's a constant warning for us all.

Almighty God, the fountain of all wisdom, you know our necessities before we ask and our ignorance in asking: Have compassion on our weakness, and mercifully give us those things which for our unworthiness we dare not, and for our blindness we cannot ask; through the worthiness of your Son Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Look It Up

Read Mark 6:35-52.

Think About It

What role might gratitude play in a needy person becoming a disciple?

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