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“Every day will begin with silence: breakfast, shared Bible reading, morning prayer, and personal prayer — all in silence until 10 a.m.” —The Rev. Anders Litzell (see “Lambeth’s Benedict Option,” p. 18).

Community of St. Anselm photo

THE LIVING CHURCH

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



Pilgrims in this year's commemoration of Jonathan Daniels gather for their march in Hayneville, Alabama.

Image courtesy of Episcopal Divinity School

Honor for an American Martyr

Documenting the commitments of a hometown martyr and the friends he left behind is a top priority this month in Keene, New Hampshire, as St. James Church remembers the 50th anniversary of Jonathan Daniels's death.

A commemoration committee from St. James is bringing together five of his friends who were part of the Southern Freedom Movement. Together they put their lives at risk to bring racial integration to the Jim Crow South in 1965.

"This is probably the last time that we'll be able to have all of them here, so it's important to get their oral history," said Bridget Hansel, a member of St. James and an organizer of commemorative events. "It's important to see how they went on with their lives, what did they do, and how Jonathan's death affected them."

The life of Ruby Sales was spared in Hayneville, Alabama, when Daniels, then a 26-year-old Episcopal seminarian, pulled her to the ground and took a bullet intended for her.

Sales remains grateful to her late friend for saving her life, she said. In preparing for St. James's commemorative Eucharist on Aug. 23, she

planned to remind worshipers how he gave up personal comfort and security for a higher cause.

"Jonathan's martyrdom is larger than that particular day," Sales told TLC in an interview from Atlanta. "It's to have the courage to walk away from the king's table, because he had a larger vision of what he could become and what the nation could become and what Christians could become. That's the story of Jonathan. He was willing to die for that vision."

In oral-history interviews on Aug. 22, Sales and the other friends recalled their commitments and left a record for Larry Benaquist, a Keene State University professor emeritus who tells the story of Daniels in the documentary *Here Am I, Send Me*. That night, a screening of the documentary at the Colonial Theatre in Keene preceded a public discussion with Benaquist and Daniels's friends.

Recollections took participants back to a tense, violent period in modern American history. In the summer of 1965, the group of friends

had to come to terms with death, Sales said, because the situation in Alabama required it.

"That was the deal we made with each other: that any one of us would have died for each other," Sales said. "At least that's what we said. I'm not sure all of us would have lived into it the way Jonathan did. But that's what we told each other every day. We had to, to do the work."

At the Aug. 23 Eucharist commemorating Daniels's feast day, the Rt. Rev. Robert Hirschfeld, Bishop of New Hampshire, was the celebrant. Bishops from Connecticut and Massachusetts planned to attend as well. After Eucharist, worshipers joined a Walk of Remembrance to visit Daniels's grave in Monadnock View Cemetery.

Keene, a city of 23,000 in New Hampshire's southwest corner, has held a thematic series of local events since Jan. 15, when Mayor Kendall Lane declared 2015 as "the year of Jonathan Daniels." In April, for instance, a walking tour showcased the neighborhood where Daniels grew up and discussed the influences that shaped him. He was raised a Congregationalist and became an Episco-



Sales

palian as a teenager at St. James.

“He chose to leave a safe sort of world in New England, in Keene, and going to seminary, and he chose to put himself in danger and go to a distant place that was not friendly,” Hansel said. “That to me is a symbol of the walk that all of us need to be thinking about.”

Sales, who now directs a racial justice organization called the Spirit-House Project, said she hopes Daniels’s legacy will not be reduced to a feel-good story.

“People want it to be a story where this white man saves this young black piccaninny,” Sales said. “They don’t want to understand the essence of Jonathan’s journey and why he should be celebrated as a martyr.”

She explained that Daniels had broken rank with his peers by standing with blacks in protest of the status quo. His doing so made some Al-

abamans feel more threatened by the changes at hand, and he became a casualty of hate and violence.

“It’s a misrepresentation and a sanitizing of history to make this a warm fuzzy story,” she said. “I was in jail with an ulcer from dealing with the chronic violence every day. So this is not a warm and fuzzy story, not any more than Jesus’ crucifixion was warm and fuzzy.”

G. Jeffrey MacDonald

PB-elect: ‘Change the World’

Speaking in Hayneville, Alabama, at ceremonies honoring Jonathan Daniels’s death at the hands of a white supremacist 50 years ago, Curry said that commemorating martyrs of the civil rights movement of the 1960s was not enough.

“We must now be consecrated to

the work that we must do” and continue his movement “to change the world,” Curry said.

Richard Morrisroe was seriously injured in the same violent encounter that took Daniels’s life. This year, he sat quietly as he listened to Curry deliver a fiery sermon to a standing-room-only audience in the courtroom where an all-white jury acquitted Daniels’s killer of the murder.

Due to be installed as the 27th presiding bishop of the Episcopal Church on Nov. 1, Curry said that today’s “Jesus movement” is the same movement that Daniels was a part of when he participated in the civil rights movement in Alabama in 1965.

“Our task now is to raise up a new generation,” Curry said, “so that the march will continue, so that the movement will go on. ... That’s the movement we are a part of.”

Gary G. Yerkey

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Parliament Debates Euthanasia

On Sept. 11 the House of Commons will vote on a bill to allow people with terminal illnesses to take their own lives with the assistance of doctors. If the bill passes in this second reading stage of the Parliamentary process, little will stand in the way of its becoming law.

The bill would allow euthanasia for mentally competent adults who are deemed to have less than six months to live. They would need the consent of a high-court judge and two doctors.

Belgium, the Netherlands, and the American states of Oregon, Vermont, and Washington have similar laws. The bill closely follows Oregon’s laws and recycles a bill by Lord Charles Falconer that ran out of time in the last Parliament.

The major disability organizations in the U.K. generally oppose the bill, as do the British Medical Association, the Association for Palliative Medicine, and the British Geriatric Society.

Heading up the case in favor is a network named Dignity in Dying, formed in the 1930s and until recently known as the Voluntary Euthanasia Society. Dignity in Dying’s case has gained resonance from well-timed celebrity statements and highly publicized deaths of Britons ending their lives at the Dignitas Clinic in Zurich, Switzerland. The group claims to have a majority of the public on its side.

Church of England representatives have released statements opposing the bill. One of the clearest voices is Care Not Killing, comprising Roman Catholic, evangelical Protestant, and disability networks.

“The reality is that Britain’s law on assisted suicide is clear and right and is working well,” said Dr. Peter Saunders, campaign director of Care Not Killing.

The waters have been muddied somewhat by the Most Rev. George L. Carey, the 103rd Archbishop of

Canterbury, supporting the bill.

“In my view it is a profoundly Christian and moral thing to devise a law that enables people if they so choose to end their lives with dignity,” he has said.

Supporting him are faith leaders including Baroness Kathleen Richardson, a former chair of the Methodist Conference, the Rt. Rev. Alan Wilson, Bishop of Buckingham (suffragan in the Diocese of Oxford), and Rabbi Danny Rich, chief executive of Liberal Judaism.

Lord Carey says it would be possible to construct a tight law that would not lead to unintended consequences. Contrary voices say that passing the bill into law would mean pressure on sick and vulnerable people to end their lives, and in any case doctors rarely can predict time of death with precision.

It is clear, however, that while palliative medicine possesses the skills to save people from excruciatingly painful deaths, other branches of medicine are better funded. And that signals the need for a wider discussion about care for the elderly, weak, and dying.

John Martin

Trust Not in Guns

The senior bishop of the African Methodist Episcopal Church (AME) has criticized a widespread gun culture in the United States.

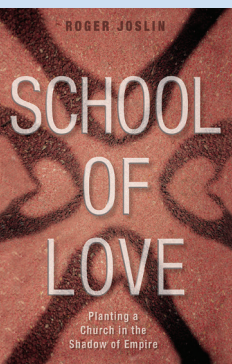
“Of late we’ve fallen madly in love with the gun,” said the Rt. Rev. John Richard Bryant of Chicago, who leads the AME Church’s Fourth Episcopal District.

“We keep saying the gun will protect us and yet it seems to make us more violent,” said Bishop Bryant in a talk Aug. 12 at the National Press Club. “We are the most violent country.”

After shootings at Emanuel AME Church in Charleston, South Car-

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Church Publishing New Leadership Resources



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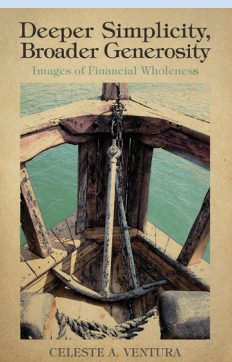
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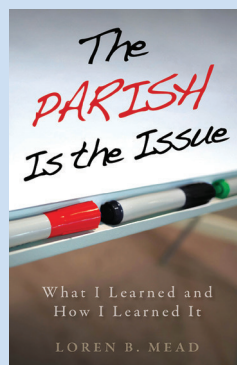
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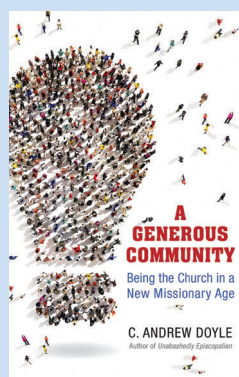
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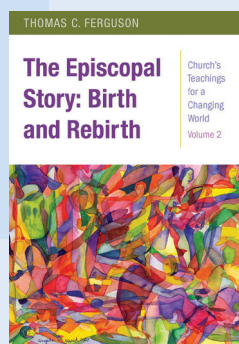
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Trust Not in Guns

(Continued from page 6)

olina, left nine people dead, Bishop Bryant led one of many prayer vigils that touched the nation's conscience.

Many people want to put a gun on the hip "like wild Bill Hickok," he said. "That's what we're returning to."

"Gun ownership is such a part of the American psyche," Bryant told TLC during a reception before his talk.

Bryant announced that the AME Church will participate in a press conference at the National Press Club on Sept. 2 "to roll out an agenda of what we need to do to make this country more humane."

"My prayer is that the people will get enough. I don't see change coming from the legislators," he said about gun-control laws.

The bishop said that Dylann Roof, who has been indicted on 33 charges, "picked the wrong place and the wrong crowd" at Mother Emanuel: "Mother Emanuel demonstrated the Christian Gospel better than any theologian in any seminary."

Many in the audience, including members of AME churches, murmured in agreement.

By responding with forgiveness, members of Mother Emanuel demonstrated what it really means to love those who harm you, the bishop said: "The nation was able to get a closer look at a real church and a real pastor."

He gave thanks for national and global support for Mother Emanuel after the massacre.

"Some good stuff happened" after the shooting, he said, especially the removal of the confederate flag from the South Carolina Capitol grounds in Columbia.

Bishop Bryant commended Gov. Nikki R. Haley for advocating that change. He praised Haley and Charleston's longtime mayor, Joseph P. Riley, Jr., for their "ministry of

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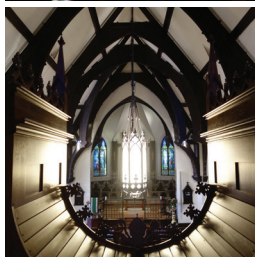
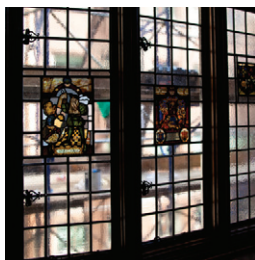
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presence” among the grief-stricken.

Bryant believes Christians should not take up arms to protect themselves from attacks. “I do not want to see churches arm; I don’t want to play into that,” he said. “We have to trust God. I would hate that the church would have to follow suit of the culture. ... I would hope that the church would be a violence-free place.”

Peggy Eastman

England’s Humanitarian Crisis

That an estimated 5,000 migrants camped in appalling conditions at the Channel Tunnel entrance near the French port of Calais is the biggest story in the British media this month. Desperate attempts by people to storm passenger trains or climb aboard vehicles is causing huge transport disruptions and queues of hundreds of trucks. Nine people have died in attempts to jump aboard vehicles or trains.

Critics have called Prime Minister David Cameron’s attempts to solve the crisis by deploying extra security guards and fences inadequate. The United Nations’ High Commission for Refugees has said the French government should use empty army camps for temporary accommodation.

The Rt. Rev. Trevor Willmott, Bishop of Dover in the Diocese of Canterbury, has criticised David Cameron for using the word *swarm* to describe the would-be immigrants.

“We’ve become an increasingly harsh world, and when we become harsh with each other and forget our humanity then we end up in these standoff positions,” Willmott told the *Observer*. “We need to rediscover what it is to be a human, and that every human being matters.”

It is the kind of situation that

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England's Humanitarian Crisis

(Continued from page 9)

brings out a typically British subversive sense of fair play. People are using bargain train tickets to make day trips to Calais and try to deliver food parcels. Photos of an Ethiopian shanty church topped by a cross have achieved huge press exposure and gone viral on social media.

In a move that irritated conservative newspapers and further ignited debate about the BBC's compulsory license fee, *Songs of Praise*, the network's flagship religious program, announced it had filmed a segment in the camp. Presenter Sally Magnusson and crew filmed on Aug. 8 and the *Songs of Praise* special is scheduled for broadcast Aug. 16.

Songs of Praise is accustomed to courting controversy. It once broadcast from Strangeways Prison, scene of a riot in 1982, and a year later from the Falkland Islands. A BBC spokesman said: "The story of the migrants and asylum seekers is of interest to our core audience and beyond."

The migrants involved with the filming traveled across Africa from Ethiopia to Libya and arrived in Calais via Italy. The BBC crew met up with the Rev. Hagos Kesete, 31, who evades police close to the Channel Tunnel entrance to visit the camp every night. A camp congregation meets in a structure made with planks of wood and tarpaulin.

The Rev. Giles Fraser, who arranged a press photo while visiting the camp, opined in his *Guardian* column: "Cameron is happy to call this a Christian country when there is electoral advantage to be had out of it. But he is a fair-weather friend who refuses to make the connection with Christian migrants when there is not."

He added, "They aren't illegal immigrants, yet. I'm a Christian, so I have a special connection for fellow Christians. But the crisis here is not religious: it is humanitarian."

John Martin

Ministry of Presence in Salinas

Restoring and moving into one of the oldest homes in Salinas, California, was more than an adventure in historic architectural preservation for the Diocese of El Camino Real.

Relocating diocesan headquarters this year from Seaside to hardscrabble downtown Salinas is also helping renew a neighborhood's confidence and connect communities divided by disparities in wealth.

"It felt very Episcopal for us to restore an old home relative to this area and at the same time to be located across the street from two halfway houses for PTSD victims," said the Rt. Rev. Mary Gray-Reeves, Bishop of El Camino Real. "To not be afraid to be here in this neighborhood was a very important witness for the rest of this community."

A population of 150,000 makes Salinas a small city, but it grapples with big problems from gang violence to prostitution and poverty. The city sits on an invisible border and rival gangs wage turf wars for control of the methamphetamine trade. Signs of human struggle are never far from the new headquarters as homeless people walk the surrounding streets or lie down for a rest.

In 2014, the diocese invested \$1.2 million in a year-long restoration of the 1896 Sargent House, in which John Steinbeck played as a child who grew up nearby. Known locally as "The Grand Old Lady of Salinas," the 4,000-square-foot Victorian went from a cold, dark space to a bright, handicap-accessible one that now includes upstairs offices, an updated kitchen, a conference room, and a chapel.

This environment draws people from across a vast diocese to visit a

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(Continued on page 48)

Stopping Human Traffic

Episcopalians
of many cultures
fight the global
exploitation of
innocent people.

By G. Jeffrey MacDonald

It's a long way from Nashville's red-light district to an elegant tea party at St. John's Church in Portsmouth, New Hampshire. But such distances are growing shorter as Episcopal communities unite to fight human trafficking, also known as modern-day slavery.

Regina Mullins is proof. She spent 22 years in a life of drugs, abuse, and easy money that came with turning tricks for a pimp. She saw no way out until 1996 when, during a stint in prison, she heard about the Rev. Becca Stevens. Stevens was launching Magdalene, a Nashville program for human-trafficking victims in the sex trade. Mullins was ready to try.

"I was really tired of being on the streets, I was really tired of turning tricks, I was really tired of doing the dope and not really being high," Mullins told TLC. "I was so ready that I was willing to do anything, and so I prayed." She trusted God to lead her, and she made it.

Now almost 20 years later, Mullins is an ambassador for Magdalene, the two-year residency program



Regina Mullins after addressing a “justice tea party” crowd at St. John’s Church, Portsmouth, New Hampshire.

G. Jeffrey MacDonald photo

that helped reform her life, and for Thistle Farms, the social enterprise that helps trafficking victims develop skills and earn a living by making eco-friendly bath and body-care products.

That puts Mullins among the growing ranks of those helping church members lock arms, across geographic and cultural boundaries, and put a dent in 21st-century slavery. The fight against human trafficking is reaching new frontiers as Christians work together and discover what they are uniquely positioned to do as people of faith.

For Mullins and others, this is justice work that involves bridging worlds. Her ambassadorial role has put her back on Nashville’s street corners, where she helps trafficking victims imagine a better life through Magdalene. It also brings her and Stevens to places like St. John’s, where a crowd of 150 packed a hall

on a hot July afternoon for tea and inspiration to fight human trafficking. They had never before addressed a New Hampshire crowd, yet it was their largest “justice tea party” ever. Locals were eager to learn and become involved.

“Twenty years ago, you saw a 16-year-old on the streets and you’d say, ‘She’s choosing this,’” Stevens said before her presentation at St. John’s. “Now with the idea of trafficking, we’re not seeing her as a criminal at age 16. We’re seeing her as a victim. This is opening up the doors for people to have a lot more awareness and compassion.”

As awareness grows, efforts to combat the problem are no longer confined to those of a few activists or lobbyists. The fight is moving to new fronts as rank-and-file Episcopalians leverage the Anglican Communion’s informal networks for a cause that unites people of every theological

and political stripe.

Fighting human trafficking resonates deeply with Christians, according to Claire Renzetti, a sociologist at the University of Kentucky. She has studied Christian activists committed to the cause and probed why it’s so important to them.

“They talk about every person having inherent dignity as a human being and being a brother or sister of Christ,” Renzetti said. “No one should be treated as a slave. That’s basically how they view it.”

Human trafficking refers to a shady criminal world in which people are forced to work without fair compensation or freedom to leave. Whether victims are sex workers held in brothels, servants in debt bondage, or manual laborers stuck in camps, what unites them is subjugation to coercive, fraudulent, or forceful tactics that keep them enslaved.

(Continued on next page)

Stopping Human Traffic

(Continued from previous page)

The problem plagues both developed and developing nations. It generates \$150 billion in worldwide profits.

Equipping the faithful for this work has become a priority of the Episcopal Church. An Executive Council committee on human trafficking is developing a survey to share information about who's doing what on local levels across the church. The group is aware of about 15 to 20 Episcopal groups that work directly with trafficking survivors. That's up from fewer than five a decade ago, according to Laura Russell, convener of the committee and a New Jersey attorney who works on human-trafficking cases.

But local groups are not waiting for top-down coordination to match them. They're acting, both locally and ecumenically, and forging partnerships to increase their effectiveness.

For Church of the Holy Spirit in Safety Harbor, Florida, activism dates to 2007 when authorities discovered 50 Asians living in a three-bedroom house in Boca Raton. They were immigrants who had been recruited with promises of food and housing. But pay was unreliable, freedom was non-existent, and sex work increasingly expected of the women.

After the raid, authorities moved 13 Filipinos to a Salvation Army facility in Clearwater. The Rev. Ray Bonoan, a Filipino-American and rector of Holy Spirit Church, led his congregation of 125 in offering pastoral care and basic assistance.

"They were newly rescued at the time. They didn't have anything," Bonoan said. "So we provided clothing. The congregation collected food, and not just food. In the offering plate on Sundays, you would see gift cards and phone cards. That was kind of neat to look at on the altar."

Today these survivors are local residents, holders of green cards, and



Beverly Knapik photos

Human trafficking survivor Renato "Nico" Nicodemus, right, prepares for reception into the Church of the Holy Spirit in Safety Harbor, Florida, with his daughter, Sheila; wife, Victoria; and son, John.



The Nicodemus family with the Rt. Rev. Dabney Smith, Bishop of Southwest Florida, on the day of their reception into the Episcopal Church in 2012.

active members of Holy Spirit. They join other parishioners in raising awareness of human trafficking in South Florida, a hotspot for the crime. Representatives from the church speak regularly about how to spot the problem and what to do. They give talks at parishes around the diocese and at meetings of civic organizations, such as Kiwanis clubs.

Next year, Bonoan will go one step further in hopes of helping potential victims. In February, he will travel to

Manila to address the Philippine Independent Church, which is in full communion with the Episcopal Church. For the thousands of Filipinos who go abroad each year for work, he will detail in advance where they can go for help, including a new Episcopal resource center in Elmhurst, Queens, if they should ever get caught up in an international or U.S.-based trafficking operation.

The Elmhurst program, known as

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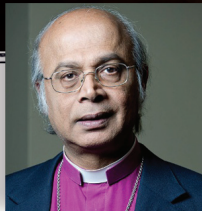
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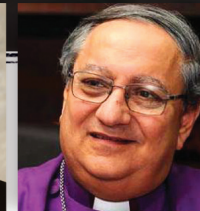
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Stopping Human Traffic

(Continued from page 14)

the Asian-American Mission to End Modern Slavery (AMEMS), launched at St. James Church in May. Since then, it has helped five trafficking survivors obtain legal papers to bring family members to the United States. Other victims are also working with the program and its contract consultants, who manage on a budget of \$10,000, including \$5,000 from the Episcopal Church's Asiamerica Ministries Office.

St. James's missional work in human trafficking has helped renew the congregation, according to the Rev. Fred Vergara, who wears the title of part-time revivalist at the church. The congregation had declined for years as its neighborhood underwent radical demographic changes and became a destination for new immigrants. At one point, only 20 came to worship on an average Sunday. But now it has a Filipino priest and a mission that resonates with its Asian parishioners, who show concern for trafficking victims.

They can provide practical assistance, not only through donations but also by translating for people in trouble, Vergara said. The congregation now has 130 attending across three services, including many young adults.

"They see the church getting involved in the real problems of the community," said Vergara, who also serves as the Episcopal Church's missionary for Asiamerica ministries. "Queens is one of the hotbeds of human trafficking," he said. "And it's when you serve the community that renewal happens at the same time."

Identifying trafficked people can be difficult because they often hide in plain sight. No one knows of their plight until their stories of behind-the-scenes captivity start coming out. But churches are uniquely positioned to hear stories that others do not. The Boca Raton raid, for instance, came

after a local church got to know the victims and reported the situation.

"We offer our pastoral care," Bonoan said. "We tend to be trusted more by the victims than the authorities are. We tend to be ones who could connect with them. Victims will always be suspicious of authorities because they have been brainwashed that if they go to the authorities, they will be deported."

These days, St. James uses Anglican networking to boost the power of AMEMS. Referrals have come from Bonoan's congregation as well as faith communities in other parts of metropolitan New York plus Washington, D.C., and the state of Washington. Vergara hopes similar Episcopal resource centers will open in other human-trafficking hotspots, including Silicon Valley.

Experts say human trafficking can happen anywhere but is often concentrated in certain areas, such as megacities that attract vulnerable migrants who are willing to take enormous risks and trust strangers to guide them. Some industries are prone to it as well, especially seafaring, domestic work, and prostitution. For migrants in transition, trafficking can happen in the form of human smuggling across borders and beyond. In Central and North America, *coyotes* or human smugglers hang around bus stations. They offer promises of protection before leading victims into bondage.

"If you walk a block down from Port Authority in New York late at night, you will see traffickers," said Russell. "You don't need that much



Courtesy of Guadalupe Art Program

A self-portrait by Maria, a 13-year-old immigrant who survived human trafficking for sex work in Tijuana, Mexico.

knowledge in human trafficking to know who they are. And they're picking up these young girls, basically playing the father-figure role that [the girls] never had."

The problem is by no means confined to the coasts or big cities. It's growing also in the heartland. The oil boom in North Dakota has been a boon for traffickers, who enlist Native American girls and women for sex work among oil workers. It's also visible on major truck routes, where abused minors end up when they flee their homes. At truck stops and other crossroads, adolescents are whisked away into a type of captivity that often includes sex work.

St. Francis Community Services, an Episcopal agency based in Salina, Kansas, has witnessed the growing problem of human trafficking from its work as a provider of social services for minors in Kansas, Oklahoma, and Nebraska. The organization has

Fighting human trafficking resonates deeply with Christians.

contracts with state governments to work with foster children, youthful trauma victims, and those in need of psychiatric care. About 30 percent of the youth treated at St. Francis's psychiatric facility have been trafficked, said Robert Smith, president and CEO.

As St. Francis adjusts to help more victims of trafficking, church groups will likely play a major supporting role. As soon as next year, the organization plans to launch a new residential program for minors who have been trafficked. The focus will be on healing among kids who lost their childhoods at the hands of traffickers.

"One of the service gaps that we've recognized, not just in Kansas but nationally, is in long-term restorative care for these children," said Angela Smith, director of mission engagement at St. Francis Community Services. "As an Episcopal organization, our mission is to be an instrument of healing, and that puts us really in a good position to focus on that restorative-care piece."

Currently in planning stages, St. Francis's program would fill a niche by helping girls from ages 12 to 17. Angela Smith notes this population has different needs than adult women served by programs such as Magdalene and Thistle Farms.

The program would take a holistic approach for formerly trafficked girls, whether they come from Kansas or a faraway state, by meeting their needs for spiritual, educational, physical, and mental health. The plan is to house four girls initially. Costs would run around \$1 million to launch, plus another \$1 million annually to operate.

"We want to be a resource to others who are also passionate about changing this," Smith said. "It's working together to bring a light to darkness."

In California, one program aims to

help victims heal through artistic creativity. The Guadalupe Art Program, led by the Rev. Mary Moreno Richardson, brings art therapy into juvenile centers where young trafficking victims try their hand at seeing and drawing themselves amid signs of holiness, such as angelic wings. On a statewide level, the program is pushing for new state legislation that would end prosecution of minors who practice prostitution at the whim of a trafficker.

"A lot of times people think it's happening only in another community or another country," Richardson said. "But it's right here in our own communities."

Magdalene and Thistle Farms are also expanding their work. Magdalene has 22 sister organizations based on its model. It operates two-year residential programs in cities such as New Orleans, St. Louis, and Fayetteville, Arkansas. More sister programs are in the works.

Partnerships allow for increasing this work. To generate income and work experience for trafficking survivors, many of Magdalene's sister programs in the United States are soon to team up with human-trafficking survivors in other countries. The idea is for survivors in America to become sales representatives for handmade crafts produced by trafficking survivors in Botswana, Ecuador, and other countries.

"If you're concerned about women recovering from trafficking you have to be concerned about their economic well-being," Stevens said. "The social enterprise is a huge piece of that."

Relying on social enterprise and private donations rather than government funds gives Magdalene and its sister organizations essential flexibility, according to Renzetti, the University of Kentucky sociologist. The

program receives donations from private sources, including Episcopal dioceses, but not from public sources or the national headquarters.

Taking no public funding means Magdalene "can set up programs that they know are most effective," Renzetti said. "They're not locking the women up. They're allowing them to make decisions. ... They give them meaningful work and job training."

Church efforts to confront human trafficking are still in early days, observers say. In coming years, opportunities to become involved are expected to proliferate, including in state capitals, where many of the legislative campaigns to protect victims will play out.

In the meantime, challenges are many. Convicting a trafficker can be difficult because a victim must prove an inability to choose a different way or to leave a situation.

"A lot of victims don't want to testify against their traffickers," Russell said, "because some of them have developed a bond, especially if you're 11 or 12 years old and this is the only person who's ever shown you any kindness, even though it's mixed with abuse."

But activism is likely no passing fad, observers say, because trafficking is both a widespread problem and fighting it is a good cause for the church. Believers of all stripes agree modern-day slavery is morally wrong. Now they are finding the church uniquely positioned to help bring the problem to light.

"We are just really at the infancy stages of addressing the problems of trafficking," Renzetti said. "It reminds me where we were in understanding sexual assault victimization 30 or 40 years ago. We've come a long way in terms of addressing sexual assault trauma. We're just starting to understand trafficking victimization trauma."



TWENTY MINUTES WITH THE REV. ANDERS LITZELL

Photos courtesy of the Community of St. Anselm

Lambeth's Benedict Option

By Sarah Puryear

The Rev. Anders Litzell serves as prior of the Community of St. Anselm at Lambeth Palace, one of the new initiatives begun by the Archbishop of Canterbury. An Anglican priest from Sweden, Litzell has a background in charismatic and Lutheran churches and attended St. Barnabas Church, Glen Ellyn, while studying at Wheaton College in Illinois. The Community of St. Anselm, which launches this September, will consist of an ecumenical group of 16 residents and 20 other members living and working in London. Members have committed to one year of community life, daily prayer, and service to others.

In your doctoral work you have focused on the leadership of St. Benedict. Because of his creation of an intentional Christian community in a time of cultural change and political chaos, Benedict is considered a timely example for the church in a post-Christian culture (e.g., Rod Dreher's "Benedict Option"). How has St. Benedict's example guided you so far in creating the Community of St. Anselm?

St. Benedict is a great influence on me and Archbishop Justin alike (who is a Benedictine Oblate) and the flavour of our Rule is much inspired by St. Benedict, both in particular emphases (restating in our context St. Benedict's exhortation to his monks to "prefer nothing whatever to Christ") as well as the basic balance between work, study, prayer, rest — and the importance of silence in our daily schedule. Also

St. Benedict's wisdom in shaping and facilitating deep human relationships is a wealth of riches that continues to inspire and challenge me as we make the smaller, but ever so important, decisions that will guide our day-to-day life.

What experiences in your own past, both within and outside of the church, will you be drawing upon most as you lead this community?

That is a very good question — but I can only answer “all of it and more.” Drawing together a global community of young men and women from the whole range of the Christian family tree is going to take every ounce of wisdom that I have and then some. If I were to become complacent about my personal experience working across denominations, in foreign countries and cultures, in a range of styles of worship and theological contexts, etc., I would be setting myself up for failure because my experience is only *my* experience. I am so enormously grateful for the gift of my team, which brings with it a range of other experiences of international and cross-denominational relationship and community experience, not least through our close friendship and partnership with the French Catholic community of Chemin Neuf, some of whom have been resident at Lambeth Palace for a couple of years now.

The Community of St. Anselm will be unique in part because members are committing to a one-year term. What do you see as the opportunities and challenges of committing to this community for a period of one year?

The opportunities are a group of young people who have never met coming together to share everything for 10 months; being shaped into the likeness of Christ by a balance of prayer, study, and service to the poor in growing mutual love; and transparency of lives towards one another. That carries an enormous potential in and of itself.

The challenges are exactly the same; they've never met, they come from all over the world with a vast range of differing cultures and ways to understand life in Christ. Add to that the inherent challenges of sharing life and we have a set of challenges that, when embraced in a commitment intentionally to learn to love, are going to bring forth exactly that likeness of Christ. It is a work of God's grace; it is also a work of deep humility and commitment from these young people.

Much has been said in recent months about millennials and their relationship (or lack thereof) to the church. The Community will be

made up of people who are 20 to 35. You have received hundreds of applications for only a few spots, demonstrating a great interest among young people in such a community. What is it about this venture that appeals to millennials?

Just under 500 people from all over the world, and from a very great range of denominations, started the application process, applying for 16 resident and up to 40 non-resident places (the latter for people living and working in London). By any standard, that's a phenomenal response.

Yet on one level there is nothing special about the millennials' response to this at all; it is the call of the Holy Spirit to be shaped into the likeness of Christ. That call is the same and equally attractive in every generation, which is why we are able to draw on treasures from throughout the life of the Church in this formational year. Jesus Christ is the same, yesterday, today, and forever, and he calls a people to his name today as before, and it is not only attracting millennials. But for this to be a gift to future generations, we are inviting people in the earlier stages of their lives.

(Continued on next page)



Archbishop Justin Welby will serve as abbot to the Community of St. Anselm.

Of the 36 members of the community,
16 will live at Lambeth Palace.



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On another level, this year of community life is addressing a series of needs and wants in society, which the Holy Spirit is even today equipping the Church to respond to. The word *community* is being used widely by both Church and increasingly in secular society today (and it is even bent out of shape from time to time). It is a banner waved around by politicians, banks, even the police, at least in the U.K. There is a distinct need for a different way of relating to one another in life than transactional connections, than isolating individualism and self-identification, and I think that need and desire is what secular society is reflecting.

In that sense it is not about millennials per se, but about the signs of the times, perhaps most visibly embodied by the millennials. Community life in the name of Christ; a life shared in increasing transparency to one another, self-giving to each other, and to those most in need in society. A life shared in sacrifice, prayer, discipline, study: this kind of community life is not another add-on to be slapped onto Western individualism/consumerism. It is a different paradigm of social existence, and I am delighted that we can model that in such a visible place, and annually send more young people out into the world with a deep experience of that way of life.

How might the example of the Community of St. Anselm inform local churches as they seek to reach, form, and equip young-adult Christians?

I can guess, but my guess will be as good as yours. This is the kind of question that we can answer looking back. But on a broad scale, we can model something and so be a visible encouragement to others to implement what God has put on their hearts, which may bear some likeness to what we are doing (and in fact I am already seeing that effect reflected in my inbox on a significant scale). What's also very important is that we can show that there is a profound willingness, even eagerness, among the hundreds of young people we've been in contact with to be wholehearted disciples of Christ, and they are looking for ways to articulate that authentically — in thought, word, and deed — in their lives. That is enormously encouraging.

Ecumenism is a central part of Archbishop Justin Welby's vision for the Community of St. Anselm. How will ecumenism be woven into the identity of the community, and what do you hope it will contribute to the ecumenical movement?

The ecumenical movement as a phenomenon needs

Shared Bible reading, morning prayer, and personal prayer will start every morning for the resident community.

only one thing to be sustained: the continued example of persons who find and embrace their common unity as members of the body of Christ. We are creating that kind of unity in a place that is very visible. We are also doing it while inviting branches of the Church that structurally, historically, and/or when engaging in current issues find it difficult to engage with one another at all. But, and this is so important, our visible unity does not come from our ability to agree, our unity comes from searching for and discerning, by the light of the Holy Spirit, the presence of Christ in each other — and honouring that presence even when, or especially when, we disagree on important matters.



Describe what an ordinary day in the life of the community will be like.

I'll answer for the resident community; we have a non-residential membership mode also, where people keep their jobs and accommodation in and around London and go on this journey completely embedded in the workplace. The press has largely picked up on the "you get to live at Lambeth Palace" thread.

Every day will begin with silence: breakfast, shared Bible reading, morning prayer, and personal prayer — all in silence until 10 a.m. (with the exception for sharing in the liturgy of morning prayer). Then the rest of the morning and afternoon is given to an even split of either study or service outside the walls to the most vulnerable in society. This is broken by a midday Eucharist. The day concludes with Vespers and an hour of joint silent prayer. The content of the evenings vary between learning transparency with each other in smaller groups, having fun together, and a range of other things. On Sundays all members will find a local church to worship in. On top of this all household activities are shared — cooking for each other, doing laundry for each other, cleaning, etc.

What passages of Scripture have been resonating with you as you prepare to launch and lead this community?

Oh, that varies a lot with my needs each day and what the Holy Spirit brings to mind for my comfort — but as for constant voices this refrain has resounded from

the Psalms: "Arise, LORD, and come to your resting place, you and the ark of your might" (Ps. 132:8, from the dedication of the temple of Solomon in 2 Chron. 6:41). I have a very acute sense of our building, through our lives as a community, a house for the dwelling of the Lord (1 Pet. 2:5), and the power of having such a breadth of the Christian family tree in the building of this community is far more than symbolic. It is the potential of being more fully the whole body of Christ, indwelt by his Spirit, revealing the Father's love to the world in thought, word, and deed, and then everything becomes possible.

How can we be praying for you and for the Community of St. Anselm?

Whatever you would pray for any family: for unity, for thriving, for relationships to be true and deep and honest, for our dealing with conflict, for our searching for and finding the image of Christ in each other when our words and actions hide that image well, and for the grace to honour that image and so to bring out that likeness more fully in each other. Perhaps especially when we are at odds with each others' opinions or actions (or seeming inability to pick up our socks from the floor). And pray for the fruit in the lives of our young people when they leave after a year, to return to the mission of God in the world.

The Rev. Sarah Puryear is priest associate at St. George's Church, Nashville.



Photos courtesy of the Community of St. Anselm

Spiritual Boot Camp

By John Martin

Rachael and Jonathan Lopez from Melbourne, Australia, plan to “swear off all kinds of habits and comforts” as they join other young people to “live a year in God’s time.” In mid-September they will join the Community of St. Anselm, based at Lambeth Palace in London.

The idea emerged while the Welbys were moving into the family apartment in Lambeth Palace in 2011. In a lighthearted moment someone asked the archbishop if he had plans for the rest of “this old place.” Quick as a flash he said, “We’ll fill it with young people.” The idea persisted.

Welby had announced earlier that he was setting three priorities for his time as archbishop: prayer and the renewal of prayer in religious life; reconciliation beyond as well as within the Church; and evangelism and witness. Founding the Community of St. Anselm is a concrete contribution to the first priority. It will inevitably represent something fresh and new in the life of the 800-year-old Lambeth Palace, which dates from the time of Archbishop Stephen Langton and the Magna Carta.

The Lopezes will live in community at Lambeth Palace with 14 others. They will form the residential core of a wider group of 35. The archbishop's goal was for at least a third of community members to be come from the Third World. One recruit is Baptist, one Lutheran, one Pentecostal, and one non-denominational. The first class will include two Kenyans and the Rev. Shannon Preston, a fresh graduate of Virginia Theological Seminary. Applicants included members of Orthodox churches.

"We've got people coming out of college. We've got people with no college background at all," said the Rev. Jo Wells, the archbishop's chaplain. "Equally, we've got people who've been in the working world who are either pausing or committing to this while engaging in their own career path."

The project has attracted keen interest since the archbishop announced his plan. Inquiries ranged from someone with the Bank of England to workers at a soup kitchen in inner-city Bermondsey. The numbers of applicants were many times over capacity.

The community is not, as one British newspaper headlined it, a Welby initiative to recruit city financiers, nor an endeavour to recruit young people to the church's ministry. It is less a gap year than a spiritual boot camp.

Community life will be based on the Rule of St. Benedict. Archbishop Welby will be the community's abbot. He has appointed a full-time prior, the Rev. Anders Litzell, who is charged with daily leadership. The initial plan for the community involves a three-year run.

Rachael Lopez, a student, says she hopes to achieve a better prayer life by the end of

(Continued on next page)





Spiritual Boot Camp

(Continued from previous page)

the program. “It’s been something I have struggled with throughout my life. When you’re in a monastic community, you can’t say, *Oh, I’ll do it tomorrow*,” she said.

Members will “live in a way the ancient monastics would recognise: seeking to draw closer to God through a daily rhythm of silence, study and prayer,” the community’s website says. Single members pledge celibacy. There’s no requirement to wear monastic habits (only an alb for worship). But the program’s design is that community members will, by living the classic monastic formula of silence, worship, and practical work in community, become more attuned to the realities of the global 21st-century church. They will live two to a room, and do their own cooking and cleaning.

In the year ahead, they will take three one-week retreats. Some will be invited for a further 30-day retreat. The order of the day will be four hours of community prayer and silence, then study, and service with nearby charities. The community rule of life sets a guideline for how members spend time, money, and technology, and how they relate to the life they have left behind.

The archbishop is a Benedictine Oblate. In March 2014 he hosted about 100 representatives of monastic communities and told them that monastic life “is the ultimate wager on the existence of God. Through it people subject themselves to discipline, to each other in community, however difficult and odd each other is ... and they subject themselves above all to prayer.”

The venture is starting small. There are limits to how much it could expand within Lambeth Palace. The archbishop hopes nevertheless that St. Anselm’s influence will spread so it spawns many more communities around the world, adapting to local needs and nurturing distinct gifts.

Chaplain Wells hopes the community will form people who are “utterly prayerful, so the first thing they do in a moment of stress is pray.” She hopes they will be people who seek the welfare of the other and “see Christ in the face of the stranger, particularly the awkward stranger.”



Substitute Organist Service assists churches in need of an organist.

They were scenarios Chris Loemker had seen many times: A small rural church finds itself without a musician when, after 50 years of faithful service, its organist decides to retire and move away; or a church's organist decides to take a vacation and no one is able to fill in while the musician is gone. Loemker has a degree in organ performance and has been involved in church music for more than 25 years. As a pilot and certified flight instructor, he has spent many weekends flying to remote churches in situations just like these to provide music for their worship services. Sometimes he would invite Roland Kreke, one of his former flight students, to accompany him on the trips. Loemker and Kreke often would pass their hours in the air discussing the growing need among churches struggling to find qualified organists. Out of these discussions, Church Music Solutions and its Substitute Organist Service were born.

The Substitute Organist Service, or SOS, uses tablet technology to provide an organist for a church that currently is without one. The SOS software can control a church's organ, whether it's pipe or digital, so that the music is played back on the congregation's own instrument. It can also be played through speaker systems of any kind, should the congregation not have a suitable organ. The service is powered by an easy-to-use app that is available for both iPad and Android tablets.

"The system is controlled by two simple buttons," said Loemker, CEO and director of product development for Church Music Solutions. "Any member can operate our service on Sunday." With SOS, churches are able to select the music they want to use, including choosing specific stanzas within hymns, adding music for the liturgy and making selections for the prelude and postlude.

"They tell us exactly what they want, and we

produce it for them," Loemker said. "It really is no different than if they sat down with their organist and planned their Sunday service. The SOS alleviates the headaches of using CDs and recordings, and provides our members with genuine, professional music for their worship."

The trained musicians at Church Music Solutions play to lead and encourage singing, as opposed to providing performance pieces. The music is an integrated part of the worship service, flowing smoothly and remaining genuine.

"This service has really helped our congregation sing. We tend to lean on the Substitute Organist Service, and it has been very, very good for our congregation" said Rev. Derek Roberts of Maryville, Tenn.

Because the SOS app is downloaded onto a tablet, it is completely portable, making it a valuable tool for chaplains or missionaries performing services in remote locations or pastors who want to take their services to nursing homes or even into the homes of members unable to attend regular Sunday services.

The SOS service, which is now being used by churches all over the United States as well as in Canada and in Europe, is available without any subscription costs or annual fees. Compensation is on a per-service basis, so churches can use it as often, or as little, as they like. Church Music Solutions has a flexible pricing structure to make the service affordable for even the smallest churches.

"No longer do smaller churches need to be without the richness and depth that music brings," said Rev. Jim Anthony, a pastor in Deer River, Minn. "No cookie cutter music here; no one-size fits all. Each verse within a hymn, each canticle, from the prelude to the postlude, reflects the Biblical nuances through the artistry of Church Music Solutions musicians."

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Henry VIII's first interview with Anne Boleyn, by Daniel Maclise, 1835.

THOMAS CROMWELL

The Power Behind Henry VIII

By Lawrence N. Crumb

The TV series *Wolf Hall*, based on Hilary Mantel's novel [TLC, April 5], brought the troubled reign of Henry VIII once more to the attention of viewers. This time, the focus was on Thomas Cromwell, Henry's right-hand man from shortly after the fall of Cardinal Wolsey in 1530 until his own downfall in 1540. For most of that time, he was the second-most powerful person in England.

Born in 1485 to a blacksmith, Cromwell led a checkered career on the Continent that included reading

Machiavelli and becoming a lawyer. Back in England, he became assistant to Wolsey, who was not only an archbishop and papal legate but also Lord Chancellor, thus combining authority in both church and state. Cromwell was the kind of person content to be the power behind the throne, working quietly, if ruthlessly, to see that his master's wishes were achieved in the smoothest way possible.

In Wolsey's service Cromwell implemented a blank check from the pope to suppress as many religious houses as necessary to endow a school and Cardinal College, Oxford (now Christ Church), an experience he

would draw on later for Henry. He made Henry's desires his desires, but he also had desires of his own beyond power and wealth. A sympathizer to Protestant reforms, he arranged for an English Bible to be not only legal but required in every church.

It was this sympathy that led to his fatal mistake: promoting Henry's disastrous marriage to Anne of Cleves in an attempt to ally England with the Protestant princes of Germany. Henry's disgust with his bride led him to listen to the charges of Cromwell's enemies and send him to the block, as Cromwell's relative Oliver would later do to Charles I. Henry later regretted it, but the tide had turned from the Protestant emphasis of the 1530s to the conservative national Catholicism of Henry's last years.

Cromwell's longest-lasting, and most controversial, accomplishment for his master was the act of Parliament declaring Henry "the only supreme head on earth of the Church of England." The terminology was clumsy and misleading, and was changed under Elizabeth to "the only supreme governor of this realm, as well in all spiritual and ecclesiastical things as temporal."

The church of which Henry became head was a virtual state within the state, with its own laws and courts, and a large part of the population exempt from civil law by claiming benefit of clergy. This benefit applied not only to clergy in the modern sense but to anyone who had received minor orders or who could pretend to clergy status by reciting in Latin the first verse of the Fourth Gospel. It was known as the "neck verse," because it could save one's neck from the gallows.

The church was also the principal landholder, with perhaps a third of the country exempt from taxes and, in many cases, not farmed productively. The church did pay taxes, but they went outside the country to Rome, and an Italian cardinal could be appointed absentee bishop of an English diocese. England was emerging from the Middle Ages, with its ideal of "one Empire, one Church," and becoming a modern, unitary nation-state.

It was necessary for the monarch to be the head of all the people, and for the government to control the local economy. The suppression of religious houses was unfortunate when extended to all, but some redistribution of wealth was needed. The confiscated lands went to endow new dioceses, new professorships at the universities, and, yes, new nobility and gentry in a society no longer static.

Cromwell was involved in three of Henry's six marriages. The number has always fascinated people, although three were annulled and an overlapping two

(possibly three) were unconsummated. Multiple marriages were common, and Henry's last wife, the pious and learned Catherine Parr, was married twice before Henry and once after. (Chaucer's Wife of Bath had five "husbands at church door.")

The two who were executed for treason had been put forward as pawns in their families' ambitions, and the attempts backfired. It would be simplistic to assume just as Henry's only motivation for wanting a wife of childbearing age and having scruples about the validity of the first two marriages. As a second son not expected to succeed, he had been instructed in theology, among other subjects, and knew that marriage to a deceased husband's brother was contrary to both canon law and Scripture.

He may have known that Richard III became king in 1483 not by killing the sons of Edward IV but by having Edward's marriage declared invalid by the technicality of concurrent contract (a prior engagement that had not been formally ended). He probably knew that in 1498

Cromwell's sympathy for Protestant reforms led to his fatal mistake.

Louis XII of France received papal permission to put aside his wife and marry the widow of the previous king for purely dynastic reasons.

And he certainly knew that the only precedent for a female monarch was the unfortunate Matilda, whose claim was successfully challenged by her cousin Stephen in 1135. (*The Brother Cadfael* novels and TV series are set against the background of their struggle.)

J.J. Scarisbrick's scholarly biography, *Henry VIII*, points out that Wolsey may have noticed a technicality that could have obtained a papal annulment of the first marriage, but chose not to use it: if Henry had agreed with Catherine's claim that her first marriage was unconsummated, the dispensation allowing the second would be invalid since it stated that it was consummated.

Understanding the context of events does not mean condoning the brutality that obtained in England, and indeed throughout most of early modern Europe. Fortunately, the world has come a long way from the dictatorship, cruelty, and corruption of that time. Or has it?

The Rev. Lawrence N. Crumb is vicar of St. Andrew's, Cottage Grove, Oregon, and associate professor emeritus (library), University of Oregon.



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Holy Resurrection Monastery

— St. Nazianz, Wisconsin —

By Caleb Congrove

Unlike most Western communities, Holy Resurrection Monastery does not belong to a larger religious order. In the traditional Eastern pattern, each monastery is independent, governed by its own rule and abbot, under the authority of a diocesan bishop. Holy Resurrection Monastery is governed by its abbot, Father Nicholas, and belongs to the Romanian Catholic Eparchy of St. George in Canton, Ohio, which encompasses the United States and Canada. It is not an ethnic ghetto. For all the Eastern Catholic Churches in this country, the monastery is a center of renewal for traditional Eastern spirituality and practice. For the wider culture, it is a place of witness to the mystery of salvation wrought and revealed in Jesus Christ.



The monks at Holy Resurrection Monastery begin early, rising to offer the Jesus Prayer at 5:30 in the quiet of their hearts: *Lord Jesus Christ, Son of God, have mercy on me, a sinner.* It is clear to me right away that I have not yet carved away the silent space for this practice. My prayer loses track, overrun by its own momentum like a toddler pressing his limits. Outwardly silent, I sit for most of the 20 minutes or so through an inner cacophony. The silent prayer leads into liturgical prayer. There are some familiar prayers and there is also chanting of Psalms, in ways not wholly familiar, and much bowing and crossing.

By the time we finish, I am pretty lost. On the way out I whisper to one of the younger guys, "So do we break the silence now?" I'm thankful I only whispered it because it turns out that what I thought was Matins was not and we will not break the silence until after that. We have a 20-minute break now before Matins begins. *Okay, thanks. See you in 20 minutes then.* Only I do not say it, and, I suppose nothing really was lost by leaving it out.

Matins lasts longer than I have ever seen it last in any Western iteration. I am still not sure if it was only Matins or if there was another office tacked on. At any rate, we are done by about 8:20, and we head to breakfast. At breakfast, I manage to screw up the silence once more. It's a simple mistake and they are gracious about it, but it signals to me too that I am no monk.

During the work times, I mop a floor, I help cut back some overgrown shrubs, and mostly I talk with the monks. I hear some advice about fasting and I get to know a couple of the observers who are there to experience community life and discern their vocations. They are interesting guys with fascinating stories, drawn from very different places and very different lives one from another, now gathered within this little village in Wisconsin. Some will stay and some will not. I suppose I have been drawn here too, though my stay is only a pilgrim's stopover.

I am not here to try on the habit but I do know that I too should be moving in that same direction. All of us who have been baptized have put on Christ, and all of us live in pursuit of the same calling. Jesus speaks to all of us. *Come, follow me,* says Our Lord, and everything else follows from that. I have followed him here. And from here where will my pilgrimage lead me? The monks have allowed me to sit through a mini-clinic on prayer. I do not know what my next stop will be but I do know what transport must carry me. *Lord Jesus Christ, have mercy on me, a sinner.*



Caleb Congrove is a high-school teacher in Ohio and a contributor to TLC's weblog, Covenant.



CHRISTIAN
SPIRITUALITY



Divine Longing

*"You speak in my heart and say, 'Seek my face.'
Your face, Lord, will I seek." (Ps. 27:11)*

By Julia Gatta

Human beings are a bundle of desires. Even before they can speak, babies cry for what they want and, just a bit later, point to what they demand. As we grow, so does the span of our desires. Some of these are rooted in our need to survive and prosper physically; others in our emotional need for security, respect, and love. From an early age, we are driven by an intellectual craving to comprehend the world we live in and to take delight in beauty. In time, we develop moral passions: for fairness and honesty, for example.

Underneath all these desires is a profound longing for something we can scarcely describe.

We want to find work that draws upon our best gifts, and relationships that address our desire to be understood and, if possible, to love and be loved. Many of our desires are salutary and innocent, but some are not. Sometimes our desires are in conflict with each other and tear us apart inwardly. Some are dangerous and destructive to ourselves, others, and the fabric of society. A consumer culture tries to inculcate artificial desires for many things we could easily do without, often appealing to some of our worst instincts of vanity, greed, and indifference to our neighbor's more pressing needs or the limitations of our planet.

Underneath all these desires is a profound longing for something we can scarcely describe. Indeed, until we begin to notice that our desires really have no bounds — that they signal an infinite longing woven into our very humanity — our desires are apt to multiply exponentially, pull us in all sorts of directions, and inevitably disappoint, even when we get what we thought we wanted. The fulfillment of some desires can of course bring considerable contentment and joy — satisfying work or a harmonious marriage, for instance. But even these blessings cannot fill up that ceaseless yearning in us for something more, something beyond ourselves, something infinite and absolute.

“God, of thy goodness, give me thyself. For thou art enough to me,” cries the 14th-century mystic Julian of Norwich. When we allow ourselves to feel the full force of our perpetual yearning, we may discover that God is at the bottom of it. For it seems that God has instilled this infinite desire in us precisely so that it might lead us back to the infinite love that is God. When Julian of Norwich says that God is enough for her, she is not denying all her other creaturely requirements, pretending to a false transcendence. Rather she is recognizing that all our true needs and desires fall under the scope of God's care. When our desire for God is acknowledged, when we boldly pray as Julian does for the reality of God to take hold and move us into the vast abyss of divine love, our lesser desires gradually fall into place.

Many of the psalms express our universal thirst for God: “As the deer longs for the water-brooks, so longs my soul for you, O God” (Ps. 42:1). Psalm 27 speaks in another vivid metaphor about seeking God's face. But here the psalmist presses his own seeking back to its source; he attributes his pursuit of God to God's pursuit of him: “You speak in my heart and say, ‘Seek my face.’” So it is ultimately God's desire that animates our own. The psalmist finds his own heart resonating with the word God has been speaking in it, calling him forward. His search for the face of God is but a response to God's word already sounding in the depths of his being, his “heart.” God takes the initiative in this game of seeking and finding. Or as the First Epistle of John puts it, “We love because he first loved us” (1 John 4:19).

Many people have powerful experiences of God, more often than they are usually willing or able to admit in our commonplace world. These encounters with holy mystery can occur in quite ordinary circumstances, like walking to work or doing the dishes. People frequently find themselves overcome by a sense of divine Presence in nature, God's first gift to us. Gazing up at the night sky while setting the household trash by the curbside can suddenly open us up to the “love that moves the sun and all the stars,” as Dante put it. And since worship is supposed to usher us into the divine presence, we should expect to find God there. In his poem “The Holy Communion,” George Herbert reflects on receiving the Sacrament as an experience of almost unendurable bliss: “Give me my captive soul, or take / My whole body also thither. / Another lift like this will make / Them both to be together.”

God awaits us at every turn. I believe that the traditions of Christian spirituality, about which I will be writing this Fall, are a rich source of guidance and inspiration in our quest to respond as fully as we can to divine love, the beginning and end of our deepest desiring.

The Rev. Julia Gatta is professor of pastoral theology at the University of the South's School of Theology in Sewanee. This is the first in a series of meditations.

Poet to Poet

By Mark Harris

Just before taking up his new post as mission theologian in the Anglican Communion, Bishop Graham Kings attended General Convention in Salt Lake City, Utah. The former Bishop of Sherborne and cofounder of Fulcrum, an evangelical organization in the U.K., now has a wider call.

And there he was, walking about General Convention — making connections, pressing the flesh, listening to debates, and attending hearings. He was also distributing copies of *Signs & Seasons: A Guide for Your Christian Journey* (Canterbury Press, Norwich, 2008).

Signs & Seasons is an example, I believe, of the sort of theological enterprise that Bishop Kings is to be about in his new job. It is a theological text written

for people who never knew, or have long forgotten, how to think, talk about, consider, or otherwise engage in God talk and church talk. It is in a sense a primer for those just meeting Jesus as the Son of God for the first time, even as adults.

Bishop Kings wrote this book eight years ago, but seems to have received little attention on this side of the big waters. There are reasons for this: *Signs & Seasons* shares some of the spirit and tenor of the modern evangelical movement in England, which includes the Alpha Course, contemporary Christian music of the Brian Wren sort, and the missionary sensibilities of the Church Mission Society, decidedly evangelical in its outlook. In the United States there has been some use of these resources, primarily I believe by church communities that are concerned to re-evangelize what they believe to be a moribund and pretty heretical Episcopal Church. So *Signs & Seasons* ended up with the heap of books having to do with that peculiar form of evangelism called “realignment” and thus remained unread by many of us who believe we are both true to the theological core and working needed reforms. That was a mistake.

And here comes Bishop Kings, walking the corridors of General Convention with this book in hand. Why now? Why there?

“Henry Venn, the great 19th-century general secretary of CMS, talked of ‘self-supporting, self-governing, and self-extending churches’ throughout the world,” he said upon his appointment. “For many years, more recently, there has been a ‘fourth self’: ‘self-theologizing’. It is these voices which need to be heard more clearly throughout the Communion” (Anglican Communion News Services, Feb. 16).

The Episcopal Church has been engaged in its own project of “self-theologizing.” I hope he sensed some of the missionary implications of our actions, as well as some of the process by which we do our theological work “on the ground,” for mission theology is being done even in the context of General Convention.

Fulcrum, the agency with which Kings has been connected as theological secretary, has some considerable disagreement with the work of General Con-



Kings



Racism in America is a deep and broad river of sin.

vention. Yet the many aspects of evangelism were present in the workings of this Convention, not least in electing a Michael Curry as the 27th presiding bishop.

Racism in America is a deep and broad river of sin. Electing a black presiding bishop does not solve that. Electing a mission-oriented presiding bishop who uses the language of evangelism with ease, who appeals to the angels of our better nature, who says “we are a good and wonderful church, a good and wonderful people,” and who does so from the experience of being black in America — well, that gives hope. The good news in Jesus Christ is a boat that can carry us across this mad river of sin and into a land of new promise, and our presiding bishop-elect knows that.

Signs & Seasons is mostly a book of theological hope: hope in Jesus Christ, whose name and person becomes richly entwined with what we know of God and experience in the world. An early theological statement of what it meant to be a follower of Jesus was this: “In him all the fullness of God was pleased to dwell” (Col. 1:19). Kings spells out in a series of short reflections based on the seasons of the Church year just how that entanglement of the divine and human catches us up in a vision of God’s presence among us in Jesus Christ, and how that calls us to a faith journey.

Kings knits together theological discovery, poetry, art objects, and mission stories in an easily readable and quite attractive invitation to consider the good news itself. The poems are unfortunately sometimes stretched to the point of becoming “teaching tools,” but when they are able to be what they are — poems — wonderful insight can be found in them. He writes,

Prostrate upon the carpet of a Mombasa mosque,
 softly to Jesus, Son of “Allah,” I prayed;
 then rose again to slip outside
 and join my wife and daughters,
 who were waiting in the shade.

Wonderful! And later, a single phrase from another poem:

Before the rolling of the stone
 and the coming of the women
 came the rising.

Bishop Kings makes use of images — photographs of art objects — as meditation points. The missionary and evangelical impulse to do so is at the core of his treatment of theological themes in this book. He is reminding us that all sorts of signposts are there, pointing us again to the depth of meaning in the Christian assertions about God in Jesus Christ. I found his use of theologically informed art criticism to be a refreshing way to do theological work.

Every preacher is stuck with the Trinity, and so is our author. Of the chapters in this book it is the most difficult and muddled, yet even there he reaches into meditation on an icon, and to a poem:

Your right hand gives
 the sign of bread and blessing;
 your left hand holds
 the Word of life and love.

Perfect!

The bishop’s evangelical and theological presentation of core Christian sensibilities shines through in this short book. It is a book that opens to questions and concerns and does not shut the door to hesitant exploration. It is a model for reflective engagement.

My sense is that Bishop Kings was giving away copies of *Signs & Seasons* as an introduction to the way in which he hopes to explore “self-theologizing” throughout the Anglican Communion. I hope he, and we, will continue to be informed by personal experience, artistic expression, poetic sensibilities, and joy in creation, just as he was in this book. And I hope we will be a source of encouragement to one another as we explore signs and seasons of God’s grace.

And never mind the labels.

The Rev. Canon Mark Harris is a priest, poet, and printmaker based in Delaware.



CATHOLIC VOICES

Burden of Anglican Unity

By Russell J. Levenson, Jr.

During the summer the Episcopal Church concurred with the Supreme Court in affirming that the institution of marriage now includes same-sex couples. There were cheers and tears of celebration on the floor of 78th General Convention, and the traditional perspective was voted down in a landslide.

As a conservative, evangelical, orthodox Episcopal priest, I did not agree with the decision. Fortunately, the leadership of the Episcopal Church (like that of the Presbyterian Church USA) has allowed for the discretion of bishops and individual clergy regarding same-sex marriage. Unfortunately, some of the debate at Convention included accusations of bigotry and discrimination — painful darts to throw after the tragedy in Charleston. No one wants to be labeled a bigot and clearly no one wants to side with bigots, so voting “against” the measure proved more difficult.

Most Christians I know, and those with whom I have served for more than two decades of ministry, do not support the paradigm shift in marriage, not because we are bigots but because we simply cannot find support for it in our most sacred texts. In my ordination, I pledged that “I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God” (BCP, p. 526).

Some conservatives have, for decades in this culture war, played a role in the great divide on human sexuality. Some forget C.S. Lewis’s wise counsel that the heart of Christian morality rests not with sex but the decisions and actions of the heart. On our side of the remaining gap, we would do well to find more ways to grant greater inclusion and understanding to gays and lesbians. Perhaps some of us may find our way to supporting civil unions. I do.

Nevertheless, the work of reconciliation now rests primarily with those who whole-heartedly supported the monumental shift. Why? Because, frankly, you

can tell a lot about the majority by the way it includes the minority. The first task before those who have placed this decision before the greater Church is to ponder the message it sends. It is a decision that will require reconciliation — toward the greater Anglican Communion, now numbering roughly 76 million Anglicans to America’s roughly 2 million; and toward Roman Catholics, Greek and Russian Orthodox Christians, Southern Baptists, Methodists, and countless other Christians for whom the decision simply does not square with what has been a bedrock of their faith. The decision will also hamper efforts by many Christian communities, like my own parish, to build relationships with Muslims and Conservative Jews who cannot support same-sex marriage.

“**T**he ultimate triumph of sanctifying grace in our lives will occur only when we have cast off the triumphalist spirit,” writes Richard Mouw in *Uncommon Decency* (InterVarsity [1992], p. 179). “Humility is the only fitting attitude for creatures who are on their way to the fullness of God’s kingdom.” Both sides need a dose of humility but, again, those who have won the day carry the greater burden.

The fresh words of our newly elected presiding bishop, Michael Curry, provide glimmers of hope. In his closing sermon to the Convention he urged authentic inclusion, because the Church unites people of different races and temperaments, including traditionalists, progressives, Republicans, and Democrats.

After a generation of infighting, Americans should hope and pray that Bishop Curry’s vision comes to fruition. The Episcopal/Anglican Way has vitally advanced the cause of human dignity and excellence, and at its best has helped heal a host of wounds.

As theologian Ephraim Radner points out, the Anglican tradition has shaped what is now the world language of commerce, scholarship, and the Internet. It inspired the imaginations of writers and poets from Shakespeare to T.S. Eliot, and musicians from Purcell

to Benjamin Britten. It grounded and guided Francis Bacon in his scientific research, inspired Wilberforce to work for the abolition of the slave trade, gave Janani Luwum the courage to stand up to Idi Amin, and aided Archbishop Tutu in his confrontation with apartheid.

Anglicanism is a living tradition, still subject to God's providence. What may on the surface look like dissolution may be the labor pains of a more genuine conception of what it means to be the body of Christ on earth. Our divisions may call on us, corporately and individually, to think of what it means to follow Jesus Christ.

In the last diocese I served, there were six forms of Anglican/Episcopal expression in one small county on the eastern shore of Alabama, many of which broke away from one another. I wonder what God thinks of everybody worshiping in different rooms down the street from one another. Institutional schism is a grave sin and not to be taken lightly.

The specter of denominational churches, wracked by financial and moral scandal across the *oikumene*, might inspire us to dismount from our competitive high horses and take seriously the body of Christ be-

yond our parochial bounds. No single denomination is sin-free or contains all truth. The old question remains: How to approach visible unity, beyond winning and losing?

Practicing our faith within divided Christian communities marks a tremendous witness of commitment and faithfulness. The Rev. Richard Kew has written that when opposing sides of the Church push a "non-negotiable political correctness, it stymies any chance of reconciliation. We cannot restore the Church to a pristine state, but if we are willing to set preconditions aside it is then entirely possible that something new, beautiful, and even better can be born as we allow God's Spirit to take us into his embrace" ["Rekindling the Fire of Hope" TLC, Jan. 16, 2011, p. 21].

New labor pains are upon us. May the Episcopal Church and its leaders have the will and the ways to live together unto unity, and perhaps bring to birth a new "Jesus Movement," in Bishop Curry's words, in service of the Whole.

The Rev. Russell J. Levenson, Jr., is rector of St. Martin's Church, Houston.



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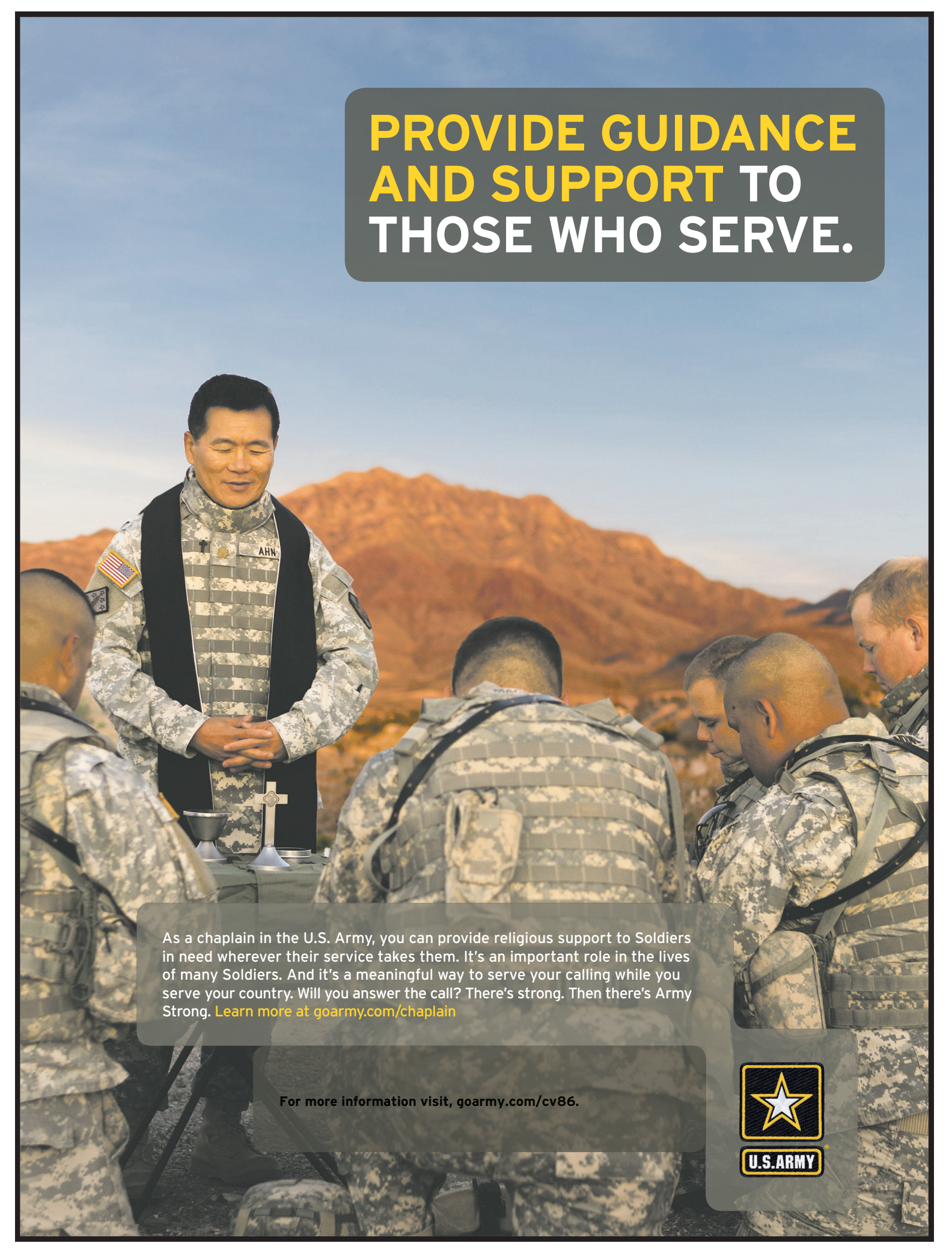
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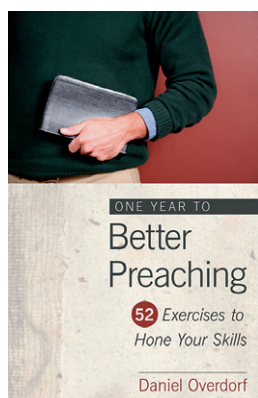
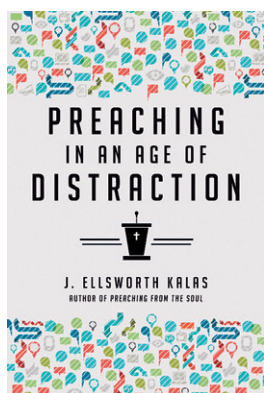
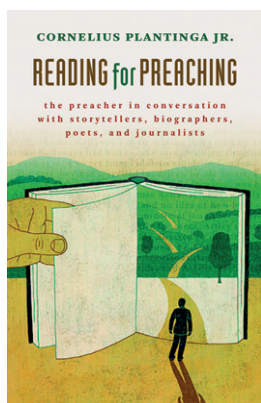


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By **Cornelius Plantinga, Jr.** Eerdmans. Pp. 147. \$14

Preaching in an Age of Distraction

By **J. Ellsworth Kalas.** IVP Praxis. Pp. 167. \$16

One Year to Better Preaching

52 Exercises to Hone Your Skills

By **Daniel Overdorf.** Kregel. Pp. 320. \$18.99

Review by Leander Harding

Cornelius Plantinga is president emeritus of Calvin Theological Seminary and a senior research fellow at the Calvin Institute of Christian Worship. The summer seminars of the worship institute have been at the center of a recovery of patristic and liturgical worship for churches in evangelical Protestantism. This book is the fruit of a seminar on reading for preaching that the author has led for more than 10 years.

The seminar runs for two weeks each summer and gathers 20 experienced preachers from around the country. In the first year they read John Steinbeck's *Grapes of Wrath*, Anne Lamott's *Traveling Mercies*, the volume of Robert Caro's biography of Lyndon Johnson that chronicled Johnson's Senate years, and poetry and children's literature. This is a well-written volume by an author with a gift for language. Plantinga makes a winsome case for a wide-ranging reading program for preachers, illustrated with examples chosen from the works used in the seminars.

Plantinga recommends this program not merely as a means to accumulate texts with which to illustrate

and decorate sermons. Illustrations will suggest themselves, but that should not be the primary motivation for reading. He does not favor proof-texting, whether the text is from Scripture or literature.

He recommends wide reading to form the heart and mind of the preacher and to help tune the imagination. He wants preachers to read in order to expand their world, to step inside the experience of others, to think other's thoughts after them, and to feel things as they feel them. Plantinga is wary of what Reinhold Niebuhr called "pretty sermons" that descend to "mere elocution." But he believes that wide reading such as has always been recommended by a liberal education produces an ear for language that connects, communicates, and moves the hearer.

This is a delightful book that will make a wonderful gift for a preacher. The Rev. Fleming Rutledge has written an enthusiastic endorsement.

Preaching in an Age of Distraction is an extended reply to the complaint that contemporary people are so distracted by the sheer volume of information and entertainment available in the digital age that

(Continued on next page)

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they cannot follow a traditional sermon. Kalas begins with a meditation on that first distracted couple, Adam and Eve. He makes the case that human beings have always been distracted and prone to focus their attention everywhere but on the things of God.

Likewise preachers have always had to face the problem of pastoral duties that can crowd out the serious study and preparation necessary for good preaching. Gospel content, excellent preparation, and creativity in approach and expression will bring distracted people to a fresh hearing of the gospel. Those looking for preaching advice based on in-depth cultural analysis will be disappointed. Those looking for a tip or two from a seasoned professional who has preached Sunday after Sunday, decade after decade, to what Kalas calls the distracted congregation will be rewarded.

Daniel Overdorf is dean of the School of Congregational Ministry and professor of preaching at Johnson University in Knoxville, Tennessee. This book reminds me of a series of books that the con-

Try swapping pulpits with another preacher.

gregational consultant Lyle Schaller wrote with titles such as *44 Ways to Grow Your Church* and *44 Ways to Improve Christian Education*. The books were a collection of ideas and approaches and you could inevitably find one or two that would actually work in your context.

A number of the exercises involve working with a feedback group. Overdorf provides strategies of prayer and study, recommends reading fiction, and says pastors should encourage their flock to send responses by text during sermons. He offers a chapter on preaching with women in mind and another on preaching with men in mind. The dialogue sermon merits a chapter. Try swapping pulpits with another preacher to become more practiced at preaching to different constituencies. Other chapters address introductions, transitions, and conclusions.

Most preachers will have heard this advice before. As with the Schaller books, the reader is bound to come away with one or two keepers. In an “I tried it” appendix, a local pastor writes about putting a chapter’s ideas into action.

The Rev. Leander S. Harding is rector of St. Luke’s Church, Catskill, New York.

Catholic Piety for Episcopalians

Review by Mark Michael

My copy of *Saint Augustine’s Prayer Book* is battered and stained. A constant companion since my earliest days as an Episcopalian, it has pointed me to God through difficult times of discernment, the death of loved ones, and many of my life’s greatest joys. I greeted the news of its pending revision with the suspicion associated with a change to grandma’s pie-crust recipe or a new route to the family vacation spot at the beach.

But the new edition — edited by David Cobb of Ascension Church, Chicago, and Derek Olsen — has exceeded my expectations. In his preface, Cobb notes his “genuine affection” for the book, which shines through this very careful and gentle revision of one of the greatest spiritual classics produced within the American Church. The new volume is more than 100 pages longer, beautifully designed, and a convenient size.

Above all, the new edition is a tribute to the devotional usefulness of the 1979 Book of Common Prayer. The work’s opening section defines its purpose, in part, as helping Christians “prepare for and participate in public liturgy thoughtfully.” Past editions of *Saint Augustine’s Prayer Book* claimed to be a “devotional companion to the Book of Common Prayer” but relegated the prayer book to the shadows.

The new edition is consistent about the prayer book’s terminology (*Holy Eucharist*, not *Mass*), its calendar and Psalter, and its distinctive revision of the Daily Office and baptismal theology. One of the work’s strongest new additions is a detailed commentary on the devotional use of the prayer book’s calendar and its eucharistic rite.

This edition reflects how mainstream traditional Catholic devotion has become within the Episcopal Church. Published by Forward Movement, it uses language easily accessible to all Episcopalians. A work of greater confidence, it avoids the sectarian contrast between “proper parishes” and the wider church that ran beneath the surface of predecessor versions. The revisers may be overly optimistic in assuming that regular participation in the worship of any Episcopal parish will equip a person to use the book intelligently, but they have lowered barriers to success.

There is a great deal of excellent new material. A fine series of “arrow prayers,” single-sentence prayers for repetition, has been compiled from Scripture. The examinations of conscience, both the brief form for daily use and the ex-



Saint Augustine's Prayer Book

Edited by **David Cobb** and **Derek Olsen**.

Forward Movement. Pp. 492. \$28

tended form for preparing for a confession, are penetrating and comprehensive, and avoid both the mechanistic and vacuous tendencies one finds so often in these resources.

There are many new devotional prayers, especially from medieval Western and Anglican sources. Christina Rossetti's "Litany of the Incarnate Life" was an especially beautiful discovery, as was a devotional poem of Traherne's, which acclaims the cross as "the abyss of wonders, the house of wisdom, the throne of love, the theater of joys, and the place of sorrows." The seasonal devotions are especially expanded, and help give the work a more pronounced scriptural and liturgical character.

There are some significant revisions and deletions. Older versions maintained an exotic collection of tidbits from pre-conciliar Roman Catholic devotion, and these have been excised. Holy Hour materials, devotions to the Sacred Heart, and novenas have been curtailed. The very word *sweet* has vanished. In a devotional context, it may have inevitably conjured languishing Victorian spinsters, but I will miss ending the Holy Hour with "Sweet Sacrament, good night!"

Rather more troubling is a tendency to soften the hard edges of traditional devotion. The work's cherished opening exhortation, "Remember Christian Soul," converts "a body to mortify" to "a body to use rightly" and "the world to despise" to "the world to enjoy." The new version also lacks, alas, "devils to combat" and "passions to subdue."

Even sadder was the deletion of the

poignant "Prayer of Universal Petition," which I wrote out and affixed to my desk years ago: "Show to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity." While some pastoral concession was inevitable, one must search hard in the new edition to learn that the libidos of Christians might be subject to any fixed laws.

The piety of sacrifice and spiritual combat has, of course, fallen on hard times throughout the Christian world, at least in the West. The *Imitatio Christi* and "Onward Christian Soldiers" are scarce among Roman Catholics and mainline Protestants. This edition's new language avoids offense, but it's less likely to provoke transforming sanctity. The gentle piety of middle-class people with impeccable good taste: is that all that's left to us?

This edition of *Saint Augustine's Prayer Book*, with its firmly liturgical piety, polished cadences, and world-affirming spiritual vision, is most certainly a useful book for Episcopalians. Many Anglo-Catholics who have remained in the Episcopal Church have fought hard to earn a place at our little table, and this book reflects a triumph in that struggle. Its revisions, though, have also blunted the book's sharp edges and tamed its distinctive challenge. The book is solidly Episcopalian, but rather less Catholic. This may be a victory of sorts for the Anglo-Catholic movement, but not without its costs.

The Rev. Mark Michael is interim rector of St. Timothy's Church in Herndon, Virginia.

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Rethinking Decline

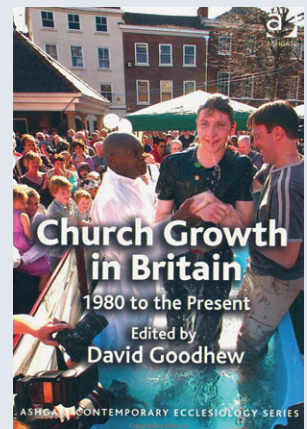
Review by Jason A. Fout

Everybody knows that the church in Britain is in massive decline and that, no matter how much American churches struggle, it is much worse there. Everybody knows this. The only problem is that what we think we know is not altogether true.

There has been for quite some time a strongly pessimistic streak about the church in British lands. And while evidence shows there has been long-term decline in attendance and membership in the United Reformed Church, the Church of Scotland, and the Church of England, this volume of collected essays shows that this is not the entire story.

Part of the overall argument that editor David Goodhew is developing is that the “secularization thesis” — the notion that as nations progress, religion comes to have decreasing influence or authority and eventually disappears — has become accepted as indisputable even by the church’s leaders, with the result that the church has taken on an “eschatology of decline” and an “ecclesiology of fatalism” (p. 19). And so theory becomes theology, which becomes destiny.

(Continued on next page)



Church Growth in Britain

1980 to the Present

Edited by David Goodhew.

Ashgate Contemporary
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Ashgate. Pp. 286. \$34.95



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Rethinking Decline

(Continued from previous page)

Against this, Goodhew and the contributors argue not that there has been no decline, but that the story is much more complex than the secularization thesis would suggest: while there has been numerical decline in some measure, there has also been significant and sometimes surprising numerical growth. Moreover, the decline has not been uniform or universal. There are differences among ethnic groups: black, Asian, and other minority ethnic churches have shown growth, while others have declined. New churches, whether Fresh Expressions, church plants, emerging church groups, or newly begun free churches, have shown growth, while many traditional churches have declined. There is noticeable regional variation: London and the southeast have shown remarkable strength,

while areas in the north of England, parts of Scotland, and much of Wales have shown decline.

This last point is particularly telling for the secularization thesis. As John Wolffe and Bob Jackson write in a chapter on the Diocese of London:

If there is anywhere in this country where the old “Christendom” has died and where post modernity, multiculturalism (and the busy weekend) have proceeded furthest, it is London. If church attendance naturally withers away in response to such social change we would expect it to be dropping fastest in London. But that attendance drop suddenly reversed in the 1990s in the face of no noticeable change in social trends in the capital. (p. 33)

It is in socially dynamic and economi-

cally vibrant areas where church attendance has shown the most vitality, as opposed to rural, former industrial, or other “less developed” areas.

The book focuses on growth in mainline and new churches in England, and then in a final section turns to Scotland, Wales, and Northern Ireland. Essays examine growth among Catholics and Baptists; in cathedrals and Fresh Expressions; among black-majority churches, African Pentecostals, and in new churches in York.

The chapter on London may be of greatest interest to Episcopalians and other Anglicans. Wolffe and Jackson provide historical background to the diocese and explore its surprising growth and the factors behind it. Membership in the Diocese of London rose by more than 70 percent in the 20 years after 1990, overshadowing the growth of any other diocese in the

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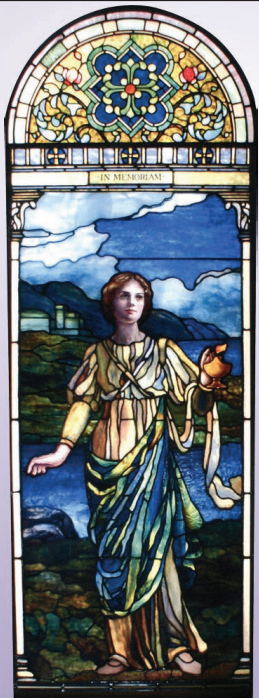
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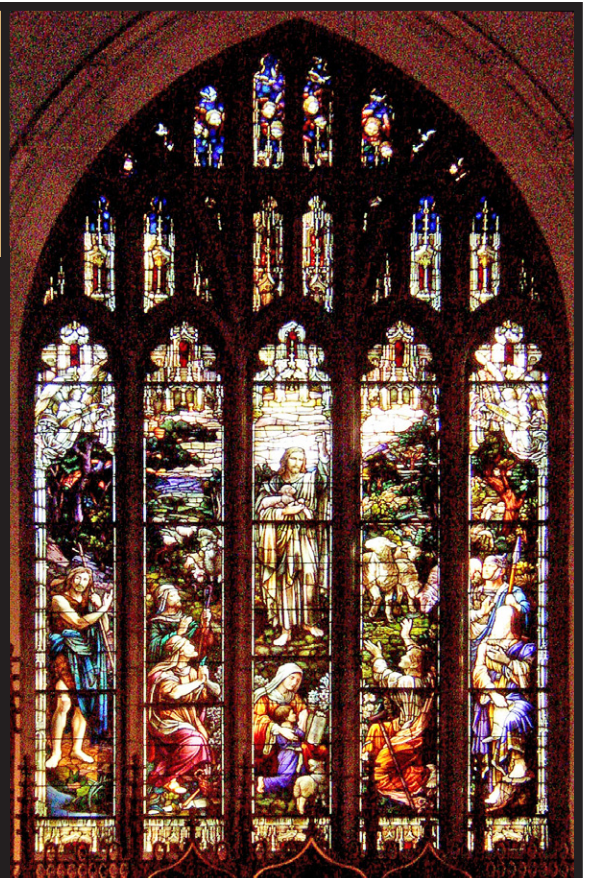
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Membership in the Diocese of London rose by more than 70 percent in the 20 years after 1990, overshadowing the growth of any other diocese in the North Atlantic provinces of the Anglican Communion in that time.

North Atlantic provinces of the Anglican Communion in that time. Likewise, the chapter by George Lings on Fresh Expressions of Church and church-planting in the Church of England is particularly interesting.

The message of the book is clear: there is genuine growth in parts of the church in Britain, but this is no cause for blithe optimism. These signs of growth do not refute the observations of widespread decline. Yet the book's contributors show conclusively that the story of the British church is much more complex than a reductive secularization thesis would have it: the church is not simply withering away, but *both declining and flourishing*. If the church has good news and new life in God to offer, then it would do well to move beyond an eschatology of decline and an ecclesiology of fatalism.

The Rev. Jason A. Fout is associate professor of Anglican theology at Bexley Seabury Seminary Federation.

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The Prior Epoch

Review by George Sumner

Martyn Percy assumes that the college where he was a principal, Cuddesdon, represents the best of Anglicanism, and so he places its approach at the center of our whole tradition. This is an instinct I can identify with, one that may be required of the successful college principal. The claim is most true insofar as any traditional college is what anthropologist Etienne Wenger would call a “community of practice” merging teaching, praying, and life together. This book collects essays originally related to his community, but now presented as a lens to understand its larger tradition.

And through that lens what kind of Anglicanism does Percy see? One defined by those most British of qualities, tact, politeness, and the suppression of extremes. There was a time when I felt such a definition deserved a stinging retort. Stephen Sykes, after all, taught us that such definitions cannot evade the hard work of theology. A historian would remind us of all those lawsuits the parties inflicted on one another in the 19th century. Those muted Brits were also running an Empire.

But in the early 21st century, in the Episcopal Church, such a definition evokes in me mostly a wistfulness at “the remembrance of things past.” Percy’s rider about deferring in conversations to those with less power has more and more to commend it, as does his approval of William Sachs’s worry that the importation of the strident language of rights militates against theological diversity.

Percy’s interest in sociology and



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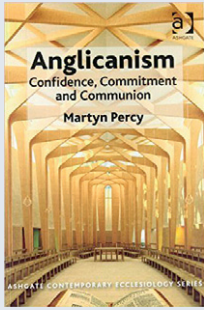
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Anglicanism
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 and Communion
 By **Martyn Percy.**
 Ashgate. Pp. 240. \$34.95

close readings of local communities dovetail with his recurring interest in secularization. He has listened well to scholars like David Martin and Grace Davie. Religiosity was not so ubiquitous in the prior epoch, nor so absent in the present, as some would suppose. His advice to think harder about calls to action arising from this assumption is fair enough.

Percy seeks to be balanced and liberal-minded, and suddenly this pops out, in a comment about Fresh Expressions: "Too much is their theology all about Beautiful Me, as if stuck in spiritual aspic." Fresh Expressions' ecclesiology could stand some interrogation. But the associational and evangelical strain of Anglicanism that hearkens back to Methodists, the CMS, and charismatics, as well as Fresh Expressions, is precisely one of the elements our tradition holds in equipoise. Percy liking comprehensiveness, except the parts he does not like, makes him a lot like the rest of us.

The Rev. George Sumner, principal and Helliwell Professor of World Mission at Wycliffe College, University of Toronto, is Bishop-elect of Dallas.



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Habermas and Ecumenism

Review by Stephen Platten

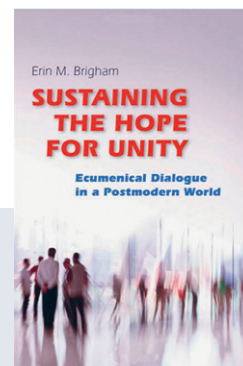
This is an intriguing book to fathom. It has the feel of a reworked doctoral dissertation, so the first chapter presents a carefully argued appraisal of Jürgen Habermas's *Theory of Communicative Action*, which serves as a very useful and balanced introduction. Bringham's thesis is that Habermas's theory can be a most profitable entrée into a new approach to ecumenical endeavour. In preparation for her main argument, she indicates how, in at least two stages, Habermas has become more open to and appreciative of the role of religion in public life and discourse. She suspects, however, that Habermas alone

will still not deliver all that is required and so she brings to her aid the work of feminist writers Leyla Benhabib and Carol Gilligan. Bringham offers a critique of Gilligan and refers to the narrative theory of Maria Pia Lara. On this basis Bringham offers a revised form of Habermas's theory as a structure for ecumenical dialogue.

Throughout her analysis, Bringham has one eye over her shoulder to the contribution of the World Council of Churches (WCC) to ecumenical the-

ology and encounter, across a period of almost 70 years. She believes that one of the WCC's earliest papers on faith and order, the so-called Toronto Statement, remains the most significant in establishing principles for ecumenical rapprochement: she believes it is broad, assuming fewer fixed principles set by churches committed to the episcopal ordering of the Church. So, one description of this book might be simply "a dialogue between the Toronto Statement and

Sustaining the Hope of Unity
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a critical appraisal of Habermas's Communicative Action Theory."

To sharpen her argument, Brigham introduces two instances of how not to set up ecumenical engagement. The first, from the Patristic period, is that of Zeno's *Henotikon* of 482; the second, from the mediaeval period, is that of the Council of Florence in 1442. She criticises the *Henotikon* for its intentional ambiguity, which led to a deliberate fudging of the issues and hence no real progress: it marked a misuse of power, she argues. Similarly the Council of Florence misused power by establishing unbalanced representation of the Church, from east and west. In both cases there was, she suggests, manipulation and an ignoring of non-theological factors. Her critique is entirely fair, but it is not obvious that *Communicative Action Theory* is necessary to arrive at these conclusions, which Brigham herself accepts are fairly obvious.

The second half of the book presents a detailed account of some key milestone documents produced by the World Council of Churches, beginning with the Toronto Statement and moving through to the 2005 paper *The Nature and Mission of the Church: A Stage on the Way to a Common Statement*. Brigham assesses the strengths and weaknesses of the 1982 Lima Statement *Baptism, Eucharist and Ministry*, which she criticises for allowing too much to episcopally ordered churches and the theology that underpins their polity.

This is a very useful volume, both in its clear and critical analysis of Habermas and in its similarly careful appraisal of the contribution of the World Council of Churches. Brigham does not, however, give a clear enough worked example of how precisely Communicative Action Theory might be used in ecumenical dialogue, although she does establish a

clear *logic* of how it *might* be profitable.

Further caveats: History suggests that Brigham's expectations of the WCC's contribution to the ultimate aim of "full visible unity" are unrealistic. The WCC has still not integrated Faith and Order and Life and Work within its own structures; indeed, there is, as yet, no tangible evidence for the council delivering greater unity between different theological and ecclesiological traditions.

History suggests that Brigham's expectations of the WCC's contribution to the ultimate aim of "full visible unity" are unrealistic.

Furthermore, the greatest strides in ecumenical theological engagement until now have been made through bilateral dialogue. Brigham makes a brief reference to Roman Catholic–Ancient Orthodox dialogue, but other encounters, including notably the three phases of the Anglican–Roman Catholic International Commission, have yielded much progress through the use of *communio* or *koinonia* theology, which she celebrates. Maybe a second book could respond to these lacunae?

The Rt. Rev. Stephen Platten is rector of St. Michael's Cornhill in the City of London and an honorary assistant bishop in the Diocese of London.

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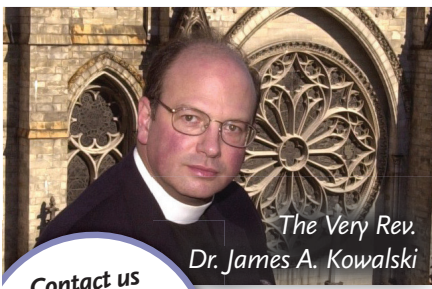
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Ministry of Presence in Salinas

(Continued from page 11)

neighborhood many would likely not enter otherwise. Such bridge building marks a continuing challenge for the diocese. Its 45 congregations minister to a wide range of communities across a 200-mile stretch, from high-tech enclaves in Silicon Valley to poor rural farming towns in the Central Valley. Coming together as a diocese requires travel, intentionality, and commitment.

For such purposes, Episcopalians now have a centrally located headquarters, one that allows for new types of partnerships and hospitality. The diocese has opened Sargent House to the Monterey County Historical Society for meetings in the conference room. The diocese has offered the chapel to domestic violence victims as a place to pray between meetings at the district attorney's offices located one block away.

"We do hope we can be a pastoral presence, particularly in the civic life, because we're right there," Gray-Reeves said.



Sargent House

The restoration already stands as a testament to the belief that Salinas has a bright future despite its challenges. Older, historic homes in the area often have not tended to be well maintained or restored, Bishop Gray-Reeves said. Against that backdrop, the Sargent House restoration stands as an exception and a sign of hope.

"It is stimulating the restoration of some other homes," Gray-Reeves said. "That is a very good thing for Salinas."

G. Jeffrey MacDonald

Church Doubts Bell's Legend

Tourism boosters in the town of East Haddam, Connecticut, are hitting a stumbling block as they vie to capitalize on what some believe is a milestone anniversary for the steeple bell at St. Stephen's Episcopal Church.

The problem: St. Stephen's believes the town might be wrong when it claims the bell, marked "ano de 815" on one side, was in fact cast 1,200 years ago.

The Rev. Adam Yates, rector of St. Stephen's, is "increasingly unconfident about it," he said, especially as he studies experts' analyses, which have piled up in a file for more than a century. The congregation used to tout the bell as an ancient treasure, but no more.

"We've been kind of backing away from that claim," Yates said. "We're not pushing, *Come to St. Stephen's and see the Western Hemisphere's or*

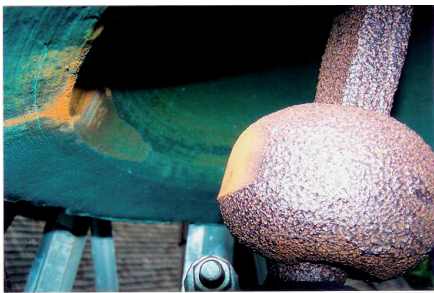
North America's oldest bell."

But the Town of East Haddam has other ideas. Promotional brochures and guides to town history promote the bell as a 1,200-year-old tourist attraction, conveniently located next to the Nathan Hale Schoolhouse.

"It was cast in 815 by Corales," said Karl Stofko, historian for the town of East Haddam. "It was cast in Spain. It states this on the bell itself. As far as we know, this is the oldest one, date-wise, in existence in the Americas."

Having an anniversary event might help the local tourism economy, but the congregation has no plans for such fanfare. Those who visit will find no plaque, no formal tour. Instead the people of St. Stephen's are trying to walk a fine line between letting a local legend keep its charming appeal and taking pains not to perpetuate it.

According to Stofko, the bell was



St. Stephen's bell

cast for a Spanish monastery and was seized almost 1,000 years later by Napoleon's army. By the mid-1830s, it was serving as ballast on a ship bound for New York, where a businessman from East Haddam bought it at auction and later gave it to St. Stephen's. If Stofko's account is accurate, then the bell likely would be the Western Hemisphere's oldest.

For more than a century, however, experts who have examined the bell have doubted claims about its age. As early as 1900, campanologist Arthur Nichols concluded that "if this bell is dated from the ninth century, it is inconceivable that its lettering should be otherwise than in Latin." He believed it was part of a set, but not an ancient one.

"This date records the birth of the saint to whom the bells as a whole are dedicated," he writes in his assessment. Another theory holds that it was made in 1815 but the "1" before the "8" got rubbed out.

Though Yates doubts the 815 dating, he gladly shows visitors the bell and tells them the tale of its origins in Medieval Spain. "We're not really sure how old it is," he tells them.

"This is one of those things that has a life of its own beyond the church and in the town at large or even the surrounding communities," Yates said. "Somehow the story got out there, and it's a good story, so it needs to be retold and it perpetuates, even though we're not pushing it anymore."

Stofko sees no need for qualifiers. He dismisses the idea that the bell might have been made after 815. Could it have been a reproduction? No, he says, because no one would have had a motive for casting a replica of a ninth-century bell.

"There have been one or two peo-

(Continued on page 51)

Davis d'Ambly

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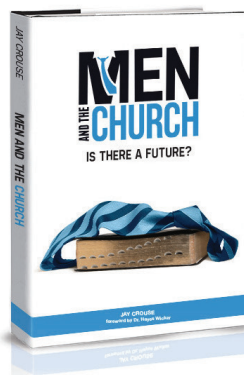
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Church Doubts Bell's Legend

(Continued from page 49)

ple ... who challenged that the bell is really that old," Stofko said with a chuckle. "There's always going to be people like that."

G. Jeffrey MacDonald

New Generosity in England

Scots long had a standing joke: coins in the church collection meant the presence of English visitors. In the last decade or so, however, the scene has begun to change. Members of the Church of England are beginning to take stewardship to heart.

Figures released at the end of July show that total giving for 2013 hit a record £953 million (U.S. \$1.476 billion) to cover the church's central mission and ministry costs. The funds came from a combination of regular and one-off donations, as well as investments and legacies.

It signals an increase of \$24m from figures in 2012. In addition to supporting the church's work at local, diocesan, and national levels, parishes continued to give more than \$46m to other organizations around the world, from food banks and children's charities to relief and development.

Says John Preston, the church's national stewardship adviser: "In the context of income, the average 'church member' contributed 3.3 percent of their income to the church: 2.9 percent to general funds, and a further 0.4 percent to special purpose funds for building maintenance and youth work."

Church members also contribute generously in kind to community work, he said.

Preston said the church is experiencing a culture change in giving patterns: "Giving has tripled from the 1.1 percent we saw 35 years ago."

But Preston is under no illusions. The baseline is still low, he said, and "the challenge to give generously remains."

One important change is the way

(Continued on next page)



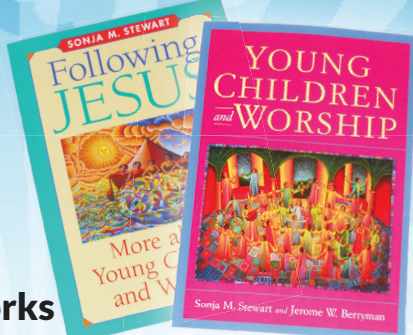
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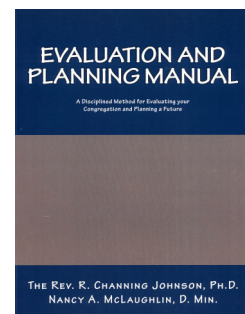
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Episcopalians living across southern Alabama and the panhandle of northwest Florida belong to the Diocese of the Central Gulf Coast, which encompasses 62 churches and includes approximately 20,000 parishioners who worship and serve in the name of Jesus Christ. The Diocese of the Central Gulf Coast was organized in 1970 by carving out the southern part of the Diocese of Alabama and the western section of the Diocese of Florida. The Rt. Rev. James Russell Kendrick became the fourth bishop of the diocese on July 25.



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The Diocese of Albany

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The Diocese of Albany is one church focused on fulfilling the Great Commandment and the Great Commission, moving from membership to discipleship, and equipping, emboldening, and sending disciples to make disciples. We are Anglo-Catholic, Evangelical, and Charismatic Christians working together to share the Gospel of Jesus Christ, both at home and abroad for the building up of the Kingdom of God. We are committed to helping to bring a Bible-reading revival into the Church. We believe in the power of prayer. Through our partnerships overseas and our local ministries to the poor and to refugees, our desire is to be a channel of God's love, mercy, and healing grace.



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New Generosity in England

(Continued from previous page)

diocesan finance committees assess payments to central funds. Critics often called the traditional system a "tax on success"; a levy calculated as a proportion of parish income could discourage local mission.

When Archbishop Justin Welby was still Bishop of Durham, he moved the diocese toward voluntary giving and income increased. Gradually other dioceses have followed suit.

For hundreds of years the Church of England has drawn on inherited assets to pay its clergy and care for its buildings. A lot of people in the pews still think parishes are supported by the Church Commissioners. In truth, the Commissioners' resources can no longer even cover clergy pensions.

In the United States charitable giving is a way of reducing an individual's tax bill. Giving to charity does not reduce one's tax in the U.K. Instead, the government returns tax payable to designated churches or charities, so a basic taxpayer's £10 gift becomes £12.

John Martin

Liturgists Note Revisions

After meeting in Montreal on Aug. 3 to 8, the International Anglican Litur-

gical Consultation issued a communiqué that takes note of liturgical revision in various provinces.

Provincial reports, the communiqué said, "indicated a significant move in a number of provinces towards the revision of prayer books, hymnals, and liturgical texts, which emphasized the importance of this gathering for the sharing of knowledge, resources, and process. Although a number of Provinces are engaging in such revision, often these efforts are hampered by inadequate financial and human resources."

The full communiqué is available on TLC's website.

Conciliation Recommended

Three church officers have announced a reference panel's decision on charges filed against the Rt. Rev. J. Jon Bruno, Bishop of Los Angeles.

In a letter to attorney William F. Kroener III of Sullivan and Cromwell LLP, who represents the parties trying to preserve the congregation of St. James the Great in its Newport Beach location, the leaders wrote on Aug. 10: "A process of Conciliation will be framed in the next few weeks, and it will be discussed with you and Bishop Bruno at that time. In the interim period, the Panel would like to urge all parties to consider their actions as they may be detrimental to the work of the Conciliation Process."



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PEOPLE & PLACES

Appointments

The Rev. **Paul E. Adler** is rector of St. Alban, 6769 Ridge Ave., Philadelphia, PA 19128.

The Rev. **Margaret Austin** is priest-in-charge of St. Timothy's, 1101 Belle Alliance Dr., LaPlace, LA 70068.

The Rev. **Tim Backus** is rector of St. Francis, 1 St Francis Dr., Gulf Breeze, FL 32561.

The Rev. **Ricardo Bailey** is vicar of Emmaus House Chapel, 1017 Hank Aaron Dr. S.W., Atlanta, GA 30315.

The Rev. Deacon **Steven M. Balke, Jr.**, is curate at St. Paul's, 515 Columbus Ave., Waco, TX 76701.

The Rev. **Yamily Bass-Choate** is missionary for Latino and Hispanic ministry in the Diocese of New York, 1047 Amsterdam Ave., New York, NY 10025.

The Rev. **Edwin Beckham** is rector of Church of the Good Shepherd, 4140 Clark St., S.W., Covington, GA 30014.

The Rev. **Jeremy Bergstrom** is director of vocations for the Diocese of Dallas, 1630 N. Garrett Ave., Dallas, TX 75206; priest-in-charge at St. Christopher's, 7900 Lovers Lane, Dallas, TX 75225; and Anglican-track director at Redeemer Seminary, 6060 N. Central Expy. #700, Dallas, TX 75206.

The Rev. **Kenneth Boccino** is deacon at St. George's, 550 Ridgewood Rd., Maplewood, NJ 07040.

The Rev. **William Bruggeman** is interim pastor at Ascension St. Matthews, 522 Homestead Blvd., Price, UT 84501.

The Rev. **Abigail Buckley** is assistant rector and Oregon State University campus chaplain at Good Samaritan, 333 NW 35th St., Corvallis, OR 97330.

The Rev. **Eletha Buote-Greig** is interim priest at Nativity, 45 Howard St., Northborough, MA 01532.

The Rev. **Jay Burkardt** is associate rector at St. Paul's, 25 Westminster Rd., Rochester, NY 14607.

The Rev. **Lauren Flowers Byrd** is priest-in-charge of St. Francis of the Islands, 590 Walthour Rd., Savannah, GA 31410.

The Rev. **Wendy Porter Cade** is chaplain of St. Benedict's Day School, 2160 Cooper Lake Rd. SE, Smyrna, GA 30080.

The Rev. Canon **Tom Callard** is priest-in-charge of Christ Church Cathedral, 35 Chestnut St., Springfield MA 01103.

The Rev. **Brent Carey** is interim rector of St. Mark's, 134 Division Ave. N., Grand Rapids, MI 49503.

The Rev. **Catherine Carpenter** is rector of Grace, 110 Oswego St., Baldwinsville, NY 13027.

The Rev. **Daniel M. Cenci** is rector of St. Paul's/Good News Lutheran Mission, 110 W. Main St., Clinton, NC 28328.

The Rev. Canon **Frank Clark** is interim rector at St. Philip's in the Hills, 440 N

Campbell Ave, Tucson, AZ 85718.

Anne Clarke is lifelong Christian formation coordinator for the Diocese of Northern California, 350 University Ave., Ste. 280, Sacramento, CA 95825.

The Rev. **Geoffrey Copeland** is interim rector of St. Bartholomew's, 471 W. Martintown Rd., North Augusta, SC 29841.

The Rev. **Stephen Crawford** is rector of St. Mary's, 805 1st St., Franklin, LA 70538.

The Rev. **Robert Francis S. Cristobal** is vicar of St. George & St. Matthias, 164 E. 111th St., Chicago, IL 60628.

The Rev. **Lee Curtis** is urban missionary at Christ Church Cathedral, 125 Monument Cir., Indianapolis, IN 46204.

The Rev. **David Jackson** is senior chaplain and chair of the Department of Christian Education at Christ Church School, 245 Cavalier Dr., Greenville, SC 29607.

The Rev. **Curtis Johnson** is vicar of Christ Church, 1904 Greene St., Augusta, GA 30904.

The Rev. **Kevin A. Johnson** is priest-in-charge of St. Alban's, 316 W. Main St., Arlington, TX 76010.

The Rev. **Marshall A. Jolly** is rector of Grace, 303 S. King St., Morganton, NC 28655.

The Rev. **Rebecca Jones** is curate of St. Thomas, 2201 Dexter St., Denver, CO 80207, and interim director of communications and Jubilee officer for the Diocese of Colorado.

The Rev. **Polly McWilliams Kasey** is priest-in-charge at Trinity, 27 Fall St., Seneca Falls, NY 13148.

The Rev. **Charmaine Kathmann** is deacon at St. Mark's, 3245 Manhattan Blvd., Harvey, LA 70058.

The Rev. **Samuel N. Keyes** is chaplain at St. James School, 17641 College Rd., Hagerstown, MD 21740.

The Rev. **Kathleen Killian** is assistant rector at St. Andrew & John, 315 Main St., Southwest Harbor ME 04679, and St. Saviour, 41 Mt. Desert St., Bar Harbor, ME 04609.

The Rev. **Kimberly Knight** is chaplain at Christ School, 80 Christwood Blvd., Covington, LA 70433.

The Rev. **Michael Kuhn** is assistant head of St. Martin's School, 225 Green Acres Rd., Metairie, LA 70003.

The Rev. **Jeanne A. Leinbach** is rector of St. Paul's, 2747 Fairmount Blvd, Cleveland Heights, OH 44106.

The Rev. **Laurie Lewis** is rector of Trinity, 224 North A St., Arkansas City, KS 67005, and Grace, 715 Millington St., Winfield, KS 67156.

The Rev. **Lin Lilley** is interim rector of St. Mark's, 910 E. 3rd Ave., Durango, CO 81301.

The Rev. **Matthew Lincoln** is rector of

(Continued on next page)

Christ Church Cathedral

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The Wilton Diptych (detail), c. 1395-1399

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Trinity, 374 Delaware Ave., Buffalo, NY 14202.

The Rev. **Greg Lisby** is rector of All Saints, 10 Irving St., Worcester, MA 01609.

The Rev. **Susan Louttit-Hardaway** is priest-in-charge of St. Andrew's, 579 Fairview Ave., Hartwell, GA 30643.

The Rev. Deacon **Benjamin B. Maddison** is curate at St. Alban's, 305 N. 30th St., Waco, TX 76710.

The Rev. **Slaven Manning** is rector of St. Francis, 735 Old Lexington Hwy., Chapin, SC 29036.

The Rev. **Margaret Shanks** is priest-in-charge of Resurrection, 3220 Lexington Rd., Nicholasville, Kentucky 40356.

The Rev. **Josh Shipman** is priest-in-charge at St. Luke's, 806 13th St., Altoona, PA 16602.

The Rev. **Daniel Shoemake** is associate rector of Christ Church, 1521 N. Patterson St., Valdosta, GA 31602.

The Rev. **Anne Largent Smith** is priest-in-charge of St. Mary's, 9085 Calvine Rd., Sacramento, CA 95829.

The Rev. **Brian E. Smith** is chaplain at the Episcopal University Center, 655 W. Jefferson St., Tallahassee, FL 32304.

The Rev. **Samuel J. Smith** is priest-in-charge of St. Paul's, 29 Main St., Stockbridge, MA 01262.

The Rev. **Rich Snow** is rector of St. Timothy's, 2627 Horseshoe Dr., Alexandria, LA 71301.

The Rev. **William Stafford-Whittaker** is rector of St. Monica and St. James, 222 8th St. N.E., Washington, DC 20002.

The Very Rev. **William Stomski** is rector of Trinity, 200 Island Ave., Reno, NV 89501.

The Rev. **Chad Sundin** is the new vicar of St. Augustine's and chaplain for Annunciation Campus Ministry at Arizona State University, both at 1735 S. College Ave., Tempe, AZ 85281.

The Rev. **Craig Swan** is rector of St. Peter's-by-the-Sea, 72 Central St., Narragansett, RI 02882.

The Rev. **Christopher Szarke** is rector of St. Margaret's, 95 Court St., Belfast, ME 04915.

The Rev. **Nelson Tennon** is priest-in-charge of All Saints, 250 W. Hickory St., Ponchatoula, LA 70454.

The Rev. **John Toles** is rector of St. Matthew's, 518 West Randolph Ave., Enid, OK 73701.

The Rev. **Richard Towers** is chaplain to the lower school of the Episcopal School of Dallas, 4100 Merrell Rd., Dallas, TX 75225, and Sunday associate at St. Michael and All Angels, 8011 Douglas Ave., Dallas, TX 75225.

The Rev. **James Trimble** is rector/vicar of St. Christopher's, 400 Dupre Dr., Spartanburg, SC 29307.

The Rev. **Bonnie Underwood** is assistant rector at Church of the Holy Spirit, 724 Pilgrim Mill Rd., Cumming, GA 30040.

The Rev. **Ashley Urquidi** is assistant rector at Old Donation, 4449 N. Witchduck Rd., Virginia Beach, VA 23455.

The Rev. **Ben Varnum** is rector of St. Augustine's, 285 S. 208th St., Elkhorn, NE 68022.

The Rev. **Pickett Wall** is associate priest at St. Martin's-in-the-Fields, 5220 Clemson Ave., Columbia, SC 29206.

The Rev. **Sandy Webb** is rector of Holy Communion, 4645 Walnut Grove Rd., Memphis, TN 38117.

The Rev. **Court Williams** is rector of Trinity, 425 Laurel Ave., Highland Park, IL 60035.

The Rev. **Stephanie Yancy** is vicar of St. Titus, 400 Moline St., Durham, NC 27707.

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Central New York — Lisa J. Busby

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Oklahoma — Bryan Beard, Laura Blazek, Larry Samuel Rogers, Michael Mack Watkins, and Jim D. Welch.

Pittsburgh — Daniel Joseph Isadore and Christopher Garrett Yates.

Rio Grande — Thomas Schneider

Southern Virginia — Tyler Montgomery and Mark Riley.

Southwest Florida — Rosalind Katherine Hall, Pamela Hope Arnold Milhan, and Cynthia Ann Roehl.

Texas — John Carr, Cindy Clark, Roy “Jeff” Davis, Alexandra Easley, Madeline Shelton Hawley, Alberto Melis, Mary Reddick, and Brian Tarver.

Upper South Carolina — Mia Chelynn Drummond McDowell.

Priests

California — Monica Whitaker, for the Diocese of the Rio Grande.

Louisiana — Ashley Freeman, curate, Trinity, 3552 Morning Glory Ave., Baton Rouge, LA 70808.

Minnesota — Reed Carlson, Debbie Dehler, Randy Johnson, David Mowers, Shannon Preston, Daniel Shoemaker, and Dana Strande.

Nevada — Deborah Kempson-Thompson
Oklahoma — Thomas Andrew Dahlman and Sean Armington Ekberg.

Pittsburgh — Walter Joseph LaLonde
Rio Grande — Chloe Chavez, Alexander Lenzo, and Shawn Wamsley.

Southern Ohio — The Rev. Sr. Diana Doncaster.

Utah — Susan Jean Roberts, chaplain at University of Utah Hospital, 50 N Medical Dr., Salt Lake City, UT 84112.

West Texas — Casey Berkhouse, assistant rector at St. Philip’s, 343 N Getty St., Uvalde, TX 78801.

Western Louisiana — Michael Joseph Bordelon, priest associate at St. James, 1620 Murray St., Alexandria, LA 71301; and David Seth Donald, associate, Church of the Good Shepherd, 715 Kirkman St., Lake Charles, LA 70601.

Wyoming — Janis Hansen and Trent Moore.

Receptions

Priests

Hawaii — The Rev. Raymond Woo, SJ, from the Roman Catholic Church.

Massachusetts — The Rev. Brian Raiche

Retirements

The Rev. **Margaret Bates**, as associate rector at St. James’, Skaneateles, NY.

The Rev. **David Cabush**, as rector of Good Shepherd, Montville/Lincoln Park, NJ.

The Rev. **George Cleaves**, as rector of St. Christopher’s, Grand Blanc, MI.

The Rev. **Len Cowan**, as rector of Nativity, Northborough, MA.

The Rev. **Steve DeGweck**, as associate rector for pastoral care at St. Luke’s, Birmingham, AL.

The Rt. Rev. **Ramiro Delgado**, as interim rector at Redeemer, Eagle Pass, TX.

The Rev. **Bob Gay**, as deacon at Bruton Parish, Williamsburg, VA.

The Rev. **John Heinemeier**, as vicar of St. Cyprian’s, Oxford, NC.

The Rev. Canon **John E. Kitagawa**, as rector of St. Philip’s in the Hills, Tucson, AZ.

The Rev. **Gary E.A. Lawler**, as rector of St. Anne, Morrison, IL.

Kay Collier McLaughlin, as bishop’s deputy for leadership development and transitions in the Diocese of Lexington.

The Rev. **Christine Mottl**, as rector at St. Paul’s, Doylestown, PA.

The Very Rev. **James G. Munroe**, as dean of Christ Church Cathedral, Springfield, MA.

The Rev. **Don Owens**, as priest-in-charge of St. Timothy’s, LaPlace, LA, and as chair of humanities and ethics at Tulane University School of Medicine, which he also served as chaplain.

The Rev. **Cherian Pulimootil**, as rector of Good Shepherd, McKenney, VA.

The Rev. **Veronica Ritson**, as archdeacon of the Diocese of Arizona.

The Rev. Canon **Robert Alan Schiesler**, as rector of St. Mark’s, Grand Rapids.

The Rev. **Jackie Schmitt**, as rector of St. David’s in DeWitt, NY.

The Very Rev. **Harriette Simmons**, as rector of Christ Church, Macon, GA, to become chaplain at St. Anne’s Terrace, 3100 Northside Pkwy. NW, Atlanta, GA 30327.

The Very Rev. **H. Gregory Smith**, as rector of St. Luke’s, Germantown, Philadelphia.

The Rev. **David Thompson**, as rector of St. Bartholomew’s, Augusta, GA.



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

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

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

Associate Editor for International News John Martin

Graphic Artist Amy Grau
amy@livingchurch.org • Ext. 1245

Correspondent G. Jeffrey MacDonald

Editor of Covenant Zachary Guiliano

BUSINESS AND FULFILLMENT

Office/Business Manager Ruth Schimmel
ruth@livingchurch.org • Ext. 1244

ADVERTISING

advertising@livingchurch.org

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EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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First reading and psalm: Prov. 22:1-2, 8-9, 22-23 • Ps. 125

Alternate: Isa. 35:4-7a • Ps. 146 • James 2:1-10(11-13), 14-17 • Mark 7:24-37

Jesus Crossed Borders

Jesus traveled abroad. We usually think of his ministry in a Jewish context. Mark's gospel tells of Jesus visiting what we now call Lebanon and then going into the region of the Ten Cities, semi-autonomous city-states influenced by Roman and Greek culture. First-century Jews lumped together all non-Jews, Gentiles, as foreigners, unclean and to be avoided. If there is one consistent sin in human history, a sin portrayed very early on in the Bible with the story of the Tower of Babel, it is xenophobia, as present today as at any other stage in history.

These two miracles stand out. Jesus makes whole people who were regarded as inferior. Note the connection in the first miracle between a Gentile and a dog. We think of dogs as loved pets, almost family members. In Jesus' time, dogs were regarded as vermin. The Arab woman was so desperate that she invaded Jesus' space while he ate with his friends, knelt, and begged Jesus to heal her daughter. She abased herself, took on the posture of a begging dog hanging around a table at mealtime. Seizing on that, Jesus uses the metaphor to question the faith of this person so desperate that she braved rejection. Jesus used her answer, witty and brave, to teach his disciples a lesson. He offered a glimpse of a reality only fully realized when the Risen Lord challenges his followers to take the good news into all the world.

In the Decapolis, the Ten Cities, Jesus encounters another Gentile in need. As in the healing of the Arab woman's daughter, Jesus heals in private. A deaf man hears and speaks for the first time. Although Jesus asks the man to tell no one, the healed man bursts with joy and shouts aloud to all who will listen: "He has done everything well; he even makes the deaf to hear and the

mute to speak."

Perhaps our insularity is of a different sort. We have faith and we gather in church with others who share our faith. Yes, we put a welcome sign outside the building and advertise in the local paper, but we assume that other people in what we view as our secular life would not fit in, would not be interested in the culture of our "holy club."

Grant us, O Lord, to trust in you with all our hearts; for, as you always resist the proud who confide in their own strength, so you never forsake those who make their boast of your mercy; 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 Mark 7:24-37.

Think About It

How many people do we neglect, even when they are hurting, because they are not Episcopalians?

Weak, Flawed, and Chosen

We make heroes of winners: “loser” is an expression of contempt. It’s the Jesus who wins, who triumphs against the world, the flesh, and the devil, to whom we cling. It’s the Jesus who heals, feeds, and raises the dead who inspires us. Perhaps we prefer Christ the King crucifixes to those portraying the dying Jesus, or just plain crosses, forgetting that the cross is a noose, an electric chair, an inserted needle. What sort of religion uses a means of execution as its symbol?

Jesus takes his disciples to border country, to the very edge of the Holy Land. Situated at the base of Mt. Hermon, on the road to Tyre where Jesus healed the Arab woman’s child, the city was inhabited by Gentiles and was the site of a shrine to Pan. Rather than enter the city, Jesus seems to have used Mt. Hermon as a symbol. The plateau beneath the mountain is scattered with the remains of pagan shrines, some dedicated to Baal, whose cult we encounter in the Old Testament. Three springs flow from the mountain range, feeding the River Jordan.

“Who do people think I am?” The disciples give the stock reply: some think you are Elijah, the prophet who confronted the Baal cult. Some think you are John the Baptist, who ministered by the banks of the River Jordan. “Who do you think I am?” Simon blurts out: “You are the Anointed One.” Jesus commends Simon Peter but goes on to predict his own suffering and death. Peter is shocked. He wants a Messiah who destroys the pagan occupiers and restores the kingdom. And so the rock, the human example of Mt. Hermon, is devastatingly rebuked. “Get behind me, Satan! For you are setting your mind not on divine things but on human things.”

Jesus tells his followers that they must deny themselves, take up their

crosses, lose their lives, and follow him for his sake and the sake of his good news. It is easy to regard these demands as a standard, one not normally attained except by extraordinary people, saints, or members of religious communities. Perhaps in Lent we may give up cheese or wine, but on the whole Anglicans are not well-known for self-denial, for embracing suffering for the sake of the gospel. Like St. Peter, we set our minds not on divine things but on human things.

Jesus is not annoyed with Peter. He has made him the rock, the foundation of the Church. Despite Peter’s later betrayal, once chosen, he continues until his martyrdom as the leader: flawed, sometimes weak, often vacillating, but always chosen. We too have been chosen when we were baptized. We live in a world littered with the evidences of pagan cults and human tragedy. We have been chosen to be rocks, immovable symbols of the living Jesus, from whom flows the waters of baptism and the remission of sins. We too are weak, flawed, vacillating people. Without the Messiah, we are unable to please the Father. And so we pray that God will enable us to overcome our follies as he directs and rules our lives.

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; 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 Mark 8:27-38.

Think About It

What elements in your life stand in the way of your following Jesus?



Camp Allen

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Historically focused on evangelism, service, and reconciliation, the Episcopal Diocese of Texas seeks to be a resource for our congregations and the broader church.

Several foundations support unique and inspired ministries for growth within our congregations, new church plants, and the expansion of missional communities into a diversity of settings to bring the Gospel to a world in need. Episcopal Health Foundation continues to reach into the 57 counties of the Diocese to support and encourage initiatives that bring health and wellness.

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We understand our apostolic work is to become agents of transformation in the world and to use our gifts to form leaders for the Church today and in the future. All resources can be found on www.epicenter.org.

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