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Martyrs

Responses to Sumner

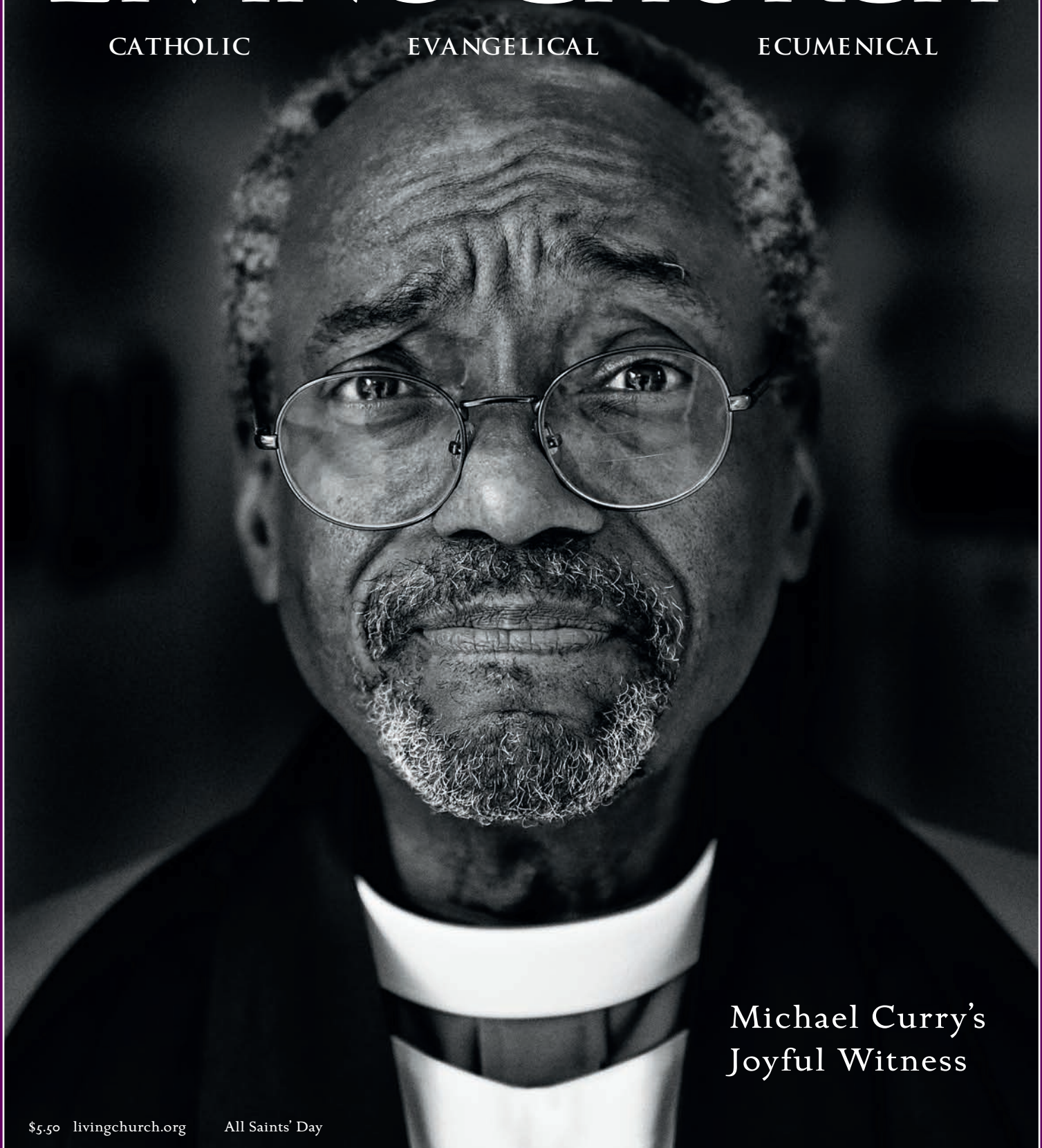
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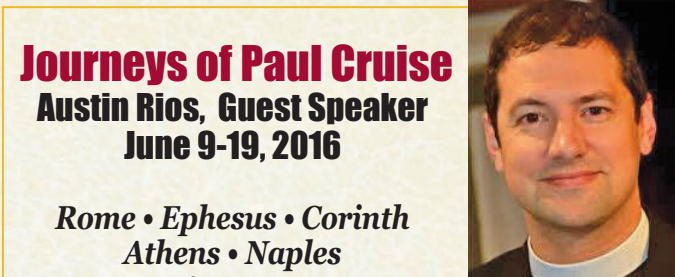
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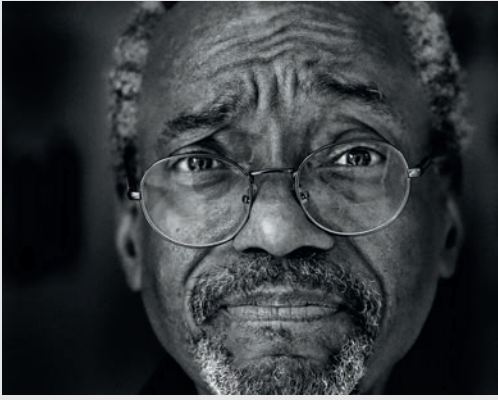
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## ON THE COVER

“It’s about a better world now and the best world over yonder” —Michael B. Curry, 27th presiding bishop of the Episcopal Church (see “Go to Galilee,” p. 8).

Asher Imtiaz photo

# THE LIVING CHURCH

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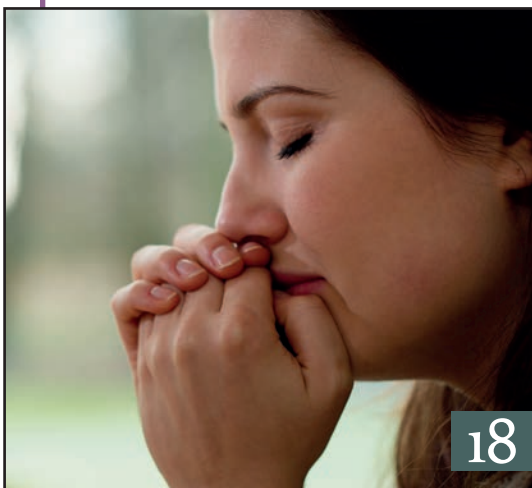
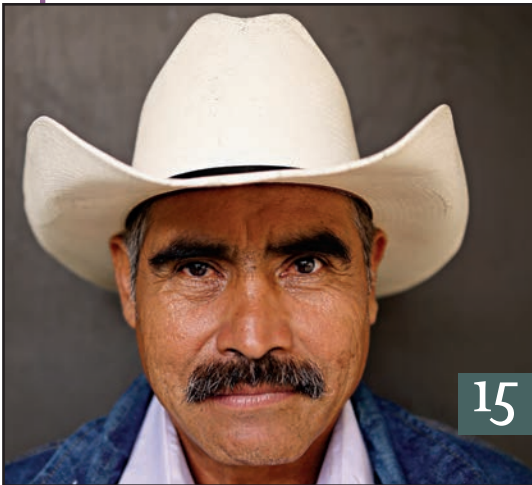
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We are grateful to the Rt. Rev. and Mrs. D. Bruce MacPherson [p. 33] and Jerusalem Peacebuilders [p. 35], whose generous support helped make this issue possible.

# Education that Crosses Divisions

The future of theological education in the Episcopal Church should be marked by robust evangelism, serious engagement with orthodoxy, and a courageous tenderness, according to panelists at a gathering of seminary leaders convened by the Archbishop of Canterbury.

The Very Rev. Ian Markham, Vir-

ginia Theological Seminary's dean and president, hosted the forum on Oct. 12 as part of the celebration of Immanuel Chapel's consecration. Deans, faculty, and students from eight of the Episcopal Church's ten seminaries attended the meeting, as well as representatives from two seminaries affiliated with the Angli-

can Church in North America.

The next day, Archbishop Justin Welby preached at the consecration of the chapel. Throughout his visit the archbishop stressed a theme of reconciliation. (For fuller reports, see [livingchurch.org](http://livingchurch.org).)

Three younger faculty members from Episcopal seminaries presented papers reflecting on what their students are showing them about future trends and needs for ministerial formation. Christopher Wells of THE LIVING CHURCH moderated an open discussion and Archbishop Welby offered closing comments.

The Episcopal Church has remained an inward-looking, denominational "halfway house" for far too long, said the Rev. Jason Fout, associate professor of Anglican theology at Bexley Seabury. The church needs to move past its legacy of internecine conflict and prepare for the post-denominational future, "offering the world a credible witness to Jesus Christ." He quoted the words emblazoned over the doors of Immanuel Chapel: "'Go into all the world and preach the Gospel': that's what the world needs, that's what we all need."

Dr. Donyelle McCray, an assistant professor of homiletics and director of multicultural ministry at VTS, called for the church to adopt a "spirituality of risk," embracing uncertainty and identifying with the weak and despised. "A world with a longing for order and authority is giving way to a world with a longing for deep tenderness," McCray said.

Future Christian leaders will need to negotiate power dynamics carefully and to appeal to "an influence that comes from being devout." McCray sees Mary as an icon for this risky yet tender stance: "What kind of life might God breathe into the world through a church of Marys, a church



Hundreds gathered for the service to consecrate Immanuel Chapel.

Carol Kyber/VTS photo

whose gift to the world is a mighty tenderness?”

Wesley Hill, assistant professor of New Testament at Trinity School for Ministry, noted that the current generation of students is fascinated by historic Christian orthodoxy and the ways it can be used as a resource for creative initiatives in mission and work for justice and peace. “They don’t understand orthodoxy as an impediment or an encumbrance, but a lens through which to glimpse fresh possibilities.”

Hill also discussed the creative possibilities arising from his seminary’s engagement with students from across the Episcopal Church-ACNA divide. “Our experience of praying together is challenging us to reach across other kinds of impaired communion,” he said.

The Rev. David Marshall, director of Duke Divinity School’s Anglican Episcopal House of Studies, noted a similar “grace and maturity across Anglican-Episcopal lines, which is an emerging resource for the wider church. [Students] are searching after a wider Anglican identity, a passionate balance.”

Christopher Wood, a senior at Nashotah House Theological Seminary, commented on the love and respect his student body showed in the midst of a visit by Presiding Bishop Katharine Jefferts Schori: “When you get to know people, it’s a lot harder to be angry with them.”

The challenges of the future will require leaders that have been well formed. “It’s no time to go cheap on theological education,” said the Rt. Rev. Neil Alexander, dean of the School of Theology at Sewanee. The residential seminary experience, Alexander added, forms people into community and equips them to form communities, a task that will be increasingly difficult but crucial to the church’s future.

General Theological Seminary student Tommie Watkins acknowledged that this task often involves crossing cultural divides and “engaging with the isms that are so prominent in America.” He noted that his participation in General’s “Wisdom Year,”

which includes an intensive parish-based internship, is helping him learn strategies for responding to these challenges.

Archbishop Welby said that the challenges of the moment remind us that “a church that wants to live must be willing to die, and when we seek our own preservation, we doom ourselves.” He expressed concern about the ways in which some kinds of ministerial training seem to devalue theology, and feared that the church

sometimes discourages those with gifts for personal evangelism, which will be deeply needed in the coming generation. “Young people don’t know or care what denomination they belong to,” he said, “but they want to find Jesus Christ.”

Prayer and spiritual formation also need to have a central role in ministerial training, Welby said. “We need to restore the connectedness between the religious life and theologi-

(Continued on next page)

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## Education that Crosses Divide

(Continued from previous page)

cal education.” He observed that the Community of St. Anselm, a religious order for young people recently launched at Lambeth Palace, is already having a powerful and energizing effect on the way business is conducted at the heart of the Anglican Communion’s life.

Welby called for deeper attention to the scandal of Church division, and noted that he had invited David Porter, the Anglican Communion’s canon for reconciliation, to be present at the cross-denominational gathering. “How disconnected we are,” he lamented. At Lambeth Palace, “we pray every day to experience the suffering caused by the division of the Church,” a petition that he said often brings community members to tears. “Disunity within our churches tears us to pieces.”

*The Rev. Mark Michael*

sights of the developers of the 1979 book and continued in the *Enriching Our Worship* series.

The plan allows the church to take stock of significant liturgical and theological shifts in the last 40 years. “Context matters,” Meyers said. “In each new age or generation the way we receive, interpret, and hand on Christian faith is shaped by the worldview and the needs and concerns of our particular time and place.”

Drawing heavily on the work of Mary E. McGann, RSCJ, of Franciscan School of Theology and the Graduate Theological Union in Berkeley, Meyers advocated for more robust attention to ecological issues in the church’s worship. The church must move beyond the “tepid prayers” of the current book, which focus mainly on conservation of natural resources, to more “robust forms of confession and lament ... giving voice to the cries of our wounded planet and its creatures.”

She urged more extensive use of language identifying God as Creator, and for prayers that acknowledge new scientific insights, the beauty and goodness of creation, and our fellowship with all created things. A more effusive use of symbols, she noted, may also be an opportunity to restore reciprocity between the theologies of creation and redemption in the prayer book’s account of Christian belief.

Meyers said a “baptismal consciousness” has clearly developed across the Episcopal Church since the introduction of the 1979 prayer book. But the baptism liturgy might be deepened to bear witness to the insights of its creators. Influenced by baptismal revisions in other Anglican churches over the last few decades, Episcopalians might consider using water and oil more extravagantly, reciting the Creed during a baptism, and developing new Baptismal Covenant petitions about environmental stewardship.



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## A Greener Prayer Book

The Rev. Ruth Meyers has predicted that a revised Book of Common Prayer will most likely reflect changes in creation, baptism, and trinitarian theology.

Meyers, Hodges-Haynes Professor of Liturgics at Church Divinity School of the Pacific since 2009, led an “Imagining a New Prayer Book” forum Oct. 8 during the school’s alumni convocation.

Meyers led the Standing Committee on Liturgy and Music from 2009 to 2015. Her presentation addressed General Convention’s charge that the SCLM plan for a comprehensive revision of the prayer book.

Meyers described herself as “surprised by this turn of events,” which emerged from General Convention’s Committee on Prayer Book, Liturgy, and Music. She considers the invitation an opportunity to continue reform begun by the “revolutionary” in-



AJ Alfieri-Crispin/Flickr

She also noted that consecrating chrism at a midweek service attended mostly by clergy is a missed catechetical opportunity, and that associating the renewal of ordination vows with Maundy Thursday represents an unhealthy clericalism.

Meyers drew attention to “two divergent understandings that may contradict our claims about the significance of baptism”: the increasing practice of communing the unbaptized and the insistence on confirma-

tion as a requirement for holy orders.

She is concerned that the open table “may not always be accompanied by an equally enthusiastic invitation to baptism,” and commended the Diocese of El Camino Real’s proposal of allowing communion of the unbaptized only as part of a congregation’s coordinated evangelistic plan, oriented toward growth in discipleship.

While recognizing a “deeply felt pastoral need” for sacramental contact with a bishop, Meyers urged replacing “a rite called confirmation” with a form for individual renewal of baptismal vows with the laying on of hands, which might be performed by a parish priest, as in every other branch of the Church.

Meyers urged continuing use of “expansive language” for God, including a return to “more concrete images of the Bible and the liturgy” in place of the arcane philosophical language of the fourth-century creeds. The texts of the 1979 book, while us-

ing a more inclusive language for humanity, are “overwhelmingly masculine in language and imagery.”

She described the Nicene Creed as “a stumbling block for many,” and wondered if a creed is necessary during the Eucharist, given the Great Thanksgiving’s robust affirmation of God’s work in Christ. The use of modern creedal texts alongside the Nicene Creed might be a creative opportunity for engaging worshipers.

Meyers ended with some recommendations on prayer-book revision, noting that the process will be demanding, and that the church “will need to commit significant resources to bring people together to do the work.”

She voiced frustration that many commissions have relied heavily on web-based meeting programs in recent years. These money-saving measures tend to squelch the creative conversations that often happen “around the edges” of formal

(Continued on page 28)



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# ‘Go to Galilee’

For Bishop Michael Curry, a disciple’s transformed life begets joyful witness, public acts of justice, and potentially contagious faith.

By G. Jeffrey MacDonald

**B**efore Michael Curry ever felt God calling him to preach the gospel, he was listening — and learning that faith without works is dead. He heard it in the hymns and Bible verses, and old North Carolina stories that his grandmother laid on the grandchildren while she cooked dinner. He overheard it when Buffalo-area clergy gathered in his family’s living room to plan civil rights actions in the early 1960s. He heard it when he exited a movie theater in 1960 with his ordained father after a showing of *Exodus*. Kenneth Curry paused for a word with his seven-year-old son.



# “The Lord didn’t make anybody to be under anybody’s foot. He made everybody to be free.’ That was formative.”

“He said, ‘I want you to remember this,’” Bishop Curry recalled in his Raleigh office a few weeks before his consecration on Nov. 1 as the Episcopal Church’s 27th presiding bishop. “‘The Lord didn’t make anybody to be under anybody’s foot. He made everybody to be free.’ That was formative.”

What the young Curry heard in those exchanges and others like them robustly shaped his vocation, which is centered on following Jesus, making disciples, and leaving the world a better place as the faithful make their way to heaven.

“It’s about a better world now and the best world over yonder,” Curry said. “It’s about both. It’s about transforming this earth so that thy will be done on earth as it is in heaven.”

It’s an ethos molded half a century ago in his upbringing in Buffalo at St. Philip’s Church, an Anglo-Catholic congregation in which families of African-Americans and immigrants from the Caribbean grew in faith together. On Saturdays, the children would play all day in the church yard. Then on Sundays they would vest to bring the scent of holiness to their community. Two brothers carried the incense boat and thurible. Curry at age five carried the spoon.

From this milieu came the defining themes of Curry’s ministry, honed in three local parishes before maturing during his North Carolina episcopacy, which began in 2000. “God’s Dream,” a favorite Curry term to denote a vision for a more just world, has been in his lexicon since he first heard it used in the 1990s. (The late lay theologian Verna Dozier laid the foundation in *The Dream of God: A Call to Return* [Cowley, 1991]). His frequent exhortation to “Go to Galilee” emerged in North Carolina as shorthand for embodying the gospel in the world. But the underlying concept had been with him for decades: a disciple’s transformed life begets joyful witness, public acts of justice, and potentially contagious faith.

As Curry prepares to lead two million Episcopalians, his reputation precedes him as one of the great preachers of the Anglican Communion. Less known is what has happened to his habit of listening

and being formed by what he hears. Much now hangs in the balance as various bodies, from local congregations to overseas provinces, hope the new presiding bishop will listen to them in concert with Scripture, tradition, and reason.

A close look at Curry’s North Carolina tenure shows he has been listening with discretion. He has amplified voices that reflect his justice-heavy interpretation of the diocese’s mission. Dissenters and critics do



Michael Curry, age 11, and his sister with their father on his tenth anniversary at St. Phillip’s, Buffalo.

Photo courtesy of the Curry family

not have the same kind of diocesan platforms to be heard far and wide. But Curry has listened to them, too, away from the limelight and fanfare. What he has done with those insights depends on whom you ask, but they agree he has been eager to hear.

“He wants to make sure that the larger church looks and sees what’s being done and is inspired by particular things that inspire him,” said the Rev. Brooks Graebner, rector of St. Matthew’s in Hillsborough. “He has an amazing eagerness to engage.”

(Continued on next page)



Bishop Curry greets a child while at St. Andrew's Church, Greensboro, on September 26, for a celebration honoring Bishop and Mrs. Curry.

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Statistics show a diocese that has changed under Bishop Curry. North Carolina was one of just four U.S. dioceses to increase membership between 2003 and 2013. (Others suffered net losses as the Episcopal Church declined 17.4 percent.) North Carolina's average pledge jumped from \$1,700 in 2000 to \$2,800 in 2014. The diocesan budget swelled 41 percent to \$4.6 million.

The bigger budget covers salaries for a staff that has grown more than 50 percent since Curry arrived. Today's staff of 25 includes six regional canons and youth ministers, who provide direct support to congregations. Hearing from congregations persuaded Curry to create regional positions, he said, and provide more ministry support. But some clergy reportedly feel they no longer have a direct line to the bishop.

"You're going to get two sides on that," said the Rev. Robert Sawyer, rector of Church of the Good Shepherd, which stands a few steps from diocesan headquarters in downtown Raleigh. "The other side would be: did we create another level of bureaucracy between the clergy and the bishop? I think there may be some folks who felt that way."

That Curry listens to his handlers is readily apparent. When he spoke with *THE LIVING CHURCH*, two North Carolina employees were in the room for every

word, as was Neva Rae Fox, the Episcopal Church's Officer for Public Affairs, who flew in from New York to monitor the interview. The Rev. Michael Hunn, Canon to the Ordinary for Program and Pastoral Ministry, and Christine McTaggart, communications director, encouraged Curry with nods for certain of his responses and occasionally interjected with clarifications or policy specifics.

Still, it's clear Curry is in charge and likes to keep the diocese mission-focused and singing the same tune. For instance, diocesan communications received a makeover. The Rev. Ted Malone, who edited the diocesan newspaper and clergy newsletter when Curry arrived, said he felt obliged to speak for everybody in the diocese, including conservatives, in his columns. He published letters for and against programs that Curry proposed. But none of that went over well once Curry was in charge.

"There were viewpoints going out from Diocesan House that differed from the bishop's viewpoint, and he didn't like that," Malone said. "The bishop and I had a sort of come-to-Jesus conversation. He said, 'Ted, what I want is a publicist, not a journalist.' I understood that distinction and felt I could not work with someone who, it seemed to me, wanted to stifle freedom of inquiry." Malone left his communications post in 2003 and now serves as rector of Trinity Church in Scotland Neck.

## “Let me tell you, you don’t stifle debate among Episcopalians in this diocese; they freely discuss and debate everything.”

Curry disputes ever having told Malone he wanted a publicist, not a journalist. But he makes no apologies for his communications philosophy of using church resources to trumpet the mission and leave no space for detractors or naysayers.

“Let me tell you, you don’t stifle debate among Episcopalians in this diocese; they freely discuss and debate everything,” Curry said, adding that social media today provides them with plenty of outlets. “What I do as bishop, how I spend and allocate my time, our communications, our canons, youth ministries — everything works to help the work of forming people as followers of Jesus.”

The communications makeover was part of a wider effort to encourage community outreach and public witness. Congregations that “got it” could find themselves featured in diocesan communications or shaping initiatives, even if they were small and had never before felt important to a bishop.

Case in point: St. Andrew’s Church in tiny Haw River, where a guns-and-pawn shop welcomes visitors to town. Curry asks congregations, “What are you doing for your community?” In direct response, this mission church of 90 stopped grumbling about the Hispanic trailer park next door and started serving its residents. Parents now grow vegetables rent-free on church land, side by side with church members who have learned corn-raising tips from their neighbors. Residents send their children to the church after school hours, when volunteers help with reading and math.

“I shared with [the diocese] what we were doing with the gardens and the idea of planting a seed, and they really picked up on that,” said Dick Ling, a layman who is active in outreach at St. Andrew’s. He said Curry invited him to be part of the Galilee Commission, which encouraged all 125 congregations to make the “Go to Galilee” vision their own and run with it.

**T**he Commission on Ministry reflected Curry’s priorities as well. In the early 2000s, he made waves in the Bible Belt by supporting a path for noncelibate gays and lesbians to seek ordination. At the time, many in the Diocese of North Carolina opposed such ordinations, but their views were not reflected on the

16-member Commission on Ministry, said Graebner, who chaired the commission from 2002 to 2006.

“I don’t remember anyone being profoundly uncomfortable with gay and lesbian candidates,” he said.

Malone said that theologically conservative candidates for ordination were finding it difficult to navigate through the Commission on Ministry. They were not allowed to attend Nashotah House Theological Seminary or Trinity School for Ministry, he said.

“The basic theological tone of the diocesan clergy



has shifted noticeably to the left,” Malone said. “Bishop Curry has weeded out his clergy foes and systematically acted to prevent the creation of potential new ones.”

Curry said the Commission on Ministry reflected a wider diversity of theological views and included advocates for traditional sexual ethics. But Graebner said that came after the battles that followed the 2003 consecration of the Rt. Rev. Gene Robinson as Bishop of New Hampshire.

In the House of Bishops, Curry cast his vote for Robinson. The effects of Robinson’s election reverberated immediately from North Carolina’s western foothills to the eastern plains. Parishioners who felt

(Continued on next page)

## “There’s not an off switch. There’s not a public Michael Curry and a private Michael Curry. There’s just Michael Curry.”

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betrayed left by the hundreds. Others proudly shared their bishop’s stance, yet they still grieved the rift and prayed for a limit to the fallout.

“After the consecration of Gene Robinson, some stark differences among us emerged,” Curry preached in a sermon (“Down with Walls of Division and Up with the Dream of God”) during the diocese’s Annual Convention in 2004. “We have had to be intentional about encouraging holy and respectful conversations as we wrestle with concerns where there are deep differences among us.”

For all the pain and turmoil, however, North Carolina suffered no exodus of congregations on the order of what happened in South Carolina and elsewhere. Only one congregation withdrew in protest.



(Still, the Anglican Church in North America lists seven congregations within the borders of Curry’s diocese, two of them in Raleigh.)

How North Carolina minimized fallout is a matter of debate. Malone said Curry convened deacons and clergy from mission congregations and told them their vestries were “forbidden” to discuss leaving the Episcopal Church. But Curry denies having used a carrot-and-stick approach to keep rankled congregations in the fold.

“Even in great conflict, as much as possible, stay connected and in relationship,” Curry said. “I’m not going to presume to be infallible. Integrity requires me to say, ‘This is what I believe and where I stand,’ but I also have to stand in a place that makes space for you to stand in your integrity. And somehow out of that relationship we may find a way.”

Curry is not alone in his assessment of why and how his diocese stayed together through that trying time. Theologically conservative congregations explored prospects of aligning with other Anglican provinces, yet they stayed with the Episcopal Church for various reasons. Among the factors were the respect and genuine care they say Curry has shown them.

Take St. Timothy’s, a congregation of 740 with a bustling school in an upscale retail district of North Raleigh, where spas and boutiques abound. The parish has never been featured in diocesan media during Curry’s tenure, even though it’s an exemplar of diversity with about one-third of parishioners tracing their roots to Africa or the Caribbean. Nor does it take cues from what Curry teaches on sexual ethics. St. Timothy’s leaders teach that non-celibate gays and lesbians should not be ordained. Every time the Episcopal Church takes a new step in affirming same-sex relationships, James says, the congregation loses some members.

But the parish also feels at home in the Episcopal Church, James says, and does not want to leave. Leaders and members appreciate that Curry has never pressured them to stop using the 1928 Prayer Book or to perform same-sex blessings. On one occasion,

the parish withheld a portion of its asking in protest of developments in the Episcopal Church and asked Curry to come discuss their reasons with the vestry.

“Well, he did, and the meeting went very well,” James said. “It was an open and honest exchange. It was a positive meeting. He assured the whole vestry that, when he was bishop, there would always be room at the table for the people of St. Timothy’s.”

What’s more, St. Timothy’s cherishes that when



Bishop Curry is on vacation, he and his wife, Sharon, routinely slip in, unannounced and with no fanfare, to worship at the parish.

“St. Timothy’s reminds me of the church I grew up in, it really does,” Curry said. “And I love Father James. He always gives you a good sermon, a good word.”

James is not the only priest who has forged a relationship with the bishop by spending time together when he’s not in his miter or purple shirt. Others have too, and it has built trust.

Sawyer for a time used to work out with Curry at a gym. Curry knows fitness gives him stamina for ministry, Sawyer said, and he stayed faithful to their routines as workout partners. When Sawyer needed surgery, Curry came to the operating room and prayed with him before the anesthesia kicked in. Knowing each other as people has helped overcome differences.

On political issues, “he is a liberal and I’m a conservative, but we get along very well,” Sawyer said.

The Rev. Miriam Saxon, vicar of St. Andrew’s in Haw River, traveled with Curry on a mission trip to Botswana, where she saw his playful side. In airports, he would frequently stop and talk to people he did not know. On a flight, he pulled a blanket over his head to hide from something a flight attendant was spraying, and everyone burst out laughing. He led a retreat in Botswana, preaching four sermons in a day, and was thoroughly energized by the experience.

“What I learned on that trip is he’s the same all the time,” Saxon said. “There’s not an off switch. There’s not a public Michael Curry and a private Michael Curry. There’s just Michael Curry.”

Curry also has shown his playful side when visiting Church of the Advocate, a mission planted in Chapel Hill in 2003. He’s rung the bell and shot video of the congregation on his smartphone.

“When he comes here, he just seems to be having so much fun,” said the Rev. Lisa Fischbeck, vicar. “He’s always the last one to leave.”

Graebner has more than once received a spring-time call from Curry’s office. It’s always the same request: to schedule a day of personal retreat and reflection for the bishop at St. Matthew’s, where graves from the 19th century tightly hug the walkways and trees create a shady serenity. Graebner always says yes and delights in the honor of hosting Curry when he’s recharging.

**T**his habit of tending relationships has helped Curry weather tense times. Critics howled, for instance, when the diocese sold a beloved camp and conference center outside Greensboro, where scores had come to faith in their youth. Curry had already spearheaded the sale of diocesan headquarters for \$3.8 million, a move that left the diocese renting and then buying office space in downtown Raleigh. To-

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Bishop Curry with his wife, Sharon

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gether the two sales freed up a \$7.9 million cash infusion, which helped as pledges dried up in the wake of Robinson's consecration and the diocesan budget shrank by 10 percent. But many grieved the loss of iconic real estate and wished it had not been necessary.

Still, Curry saw the sales through and took the heat head-on. He says he attended every public forum on the conference center decision and heard all the concerns that critics raised. He had a responsibility to attend and listen, he said. The people of the diocese were not shy to take him up on it.

Today, observers say, the Diocese of North Carolina has a different makeup than when Curry first took up his crozier in Raleigh. It's more theologically and politically liberal now, Malone said, and less agitated because pugnacious conservatives have left for other churches. Large, urban congregations have largely bounced back from post-Robinson membership losses, while small rural congregations have not.

But as the dust settles from recent culture wars in the Episcopal Church, Curry has moved to anchor the church back on some of its traditional moorings. Though he has been a cheerleader for Church of the

Advocate, he has reigned in its members at times when they flirted with too much innovation. He shot down a request, for instance, to replace traditional "Father" and "Son" language in the Nicene Creed with gender-neutral alternatives. And when using a New Zealand liturgy, the congregation must insert a consecrating prayer, asking that the elements "may be the Sacrament of the Body of Christ and his Blood of the New Covenant." Curry insisted on it.

What's more, Curry has reinstated a sexual morality standard that now applies equally to all candidates for ordination. Gone are the days when same-sex cou-

## As the dust settles from recent culture wars in the Episcopal Church, Curry has moved to anchor the church.

ples could cohabitate while one person studied for the ministry because, at the time, they were not allowed to marry. Now they must either marry or live apart.

"We want to know that people are living the Great Commandment: that they really are loving God and loving their neighbor and living in loving, healthy, responsible ways in their lives," Curry said. "And that's true for everybody." □



# Galilee in Tobacco Fields

A Photo Essay from North Carolina



Photos by Asher Imtiaz

A Photo Essay from North Carolina

# Galilee in To



The Episcopal Church's 27th presiding bishop speaks often and passionately about "Going to Galilee" to embody the gospel in the world. Anyone who wonders what Bishop Michael Curry is talking about need look no further than an open field in Dunn, North Carolina, on a Sunday morning in growing season.

Hispanic migrant workers, hired for a season to harvest sweet potatoes, tobacco, and other crops, arrive by the vanload for a few precious hours of Sabbath restoration. They are guests of the Episcopal Farmworker Ministry (EFM), which looks out for the basic needs, rights, and wellness of 1,500 laborers at 45 camps in rural North Carolina.

Bishop Curry "really sees that as the quintessence of the church going to where the people are and providing for them there," said the Rev. Lisa Fischbeck, vicar of Church of the Advocate in Chapel Hill and a participant in several of Curry's "Going to Galilee" initiatives.

Established in 1982, EFM is supported by the Diocese of North Carolina, which Curry has served as bishop for the past 15 years, and the Diocese of East Carolina. But it is also heavily financed by local congregations and individuals who have responded to Bishop Curry's advocacy. In the past two years, the Diocese of North Carolina has called on every congregation to help raise awareness about farmworkers and raise funds for the work.

The ministry goes to where the people are. On Sunday mornings, three EFM vans round up workers in their camps, which are typically farmer-owned trailers where as many as 10 share a bathroom (if the farm is following regulations). They





# bacco Fields

hop aboard for a chance to play soccer, pick through donated clothing, and sit for haircuts. While supplies last, they receive gloves or raincoats to wear in fields to shield their skin from tobacco's poisons, which make many a worker sick.

Before returning to camps, they gather for an open-air Eucharist. The congregation can be as large as 600 in high growing season, making it the largest worshipping community in the diocese.

During the week, EFM staff members visit camps and note the needs, from diapers or blankets to opportunities for social interaction. Whether workers are U.S. citizens, Mexicans with work visas, or undocumented immigrants, the migrant life can be as lonely as it is transient, according to Juan Carabaña, EFM's director of programs and outreach. Many work their way up the East Coast, starting with the Florida citrus harvest, then moving through Georgia and the Carolinas and finally up to northern states to harvest apples and Christmas trees.

"The problem there is solitude, and no social relationships with anybody," Carabaña says.

Workers tell him about conditions in camps that EFM is forbidden to enter. They describe 20 or more men living in fly-infested trailers in which pipes are rusting, hot water is non-existent, and the only bathroom is an outhouse. He relays such accounts to advocacy groups or inspectors to investigate.

"The way we change conditions in the camp is by making a better life for them," Carabaña says. "That is our scope for the moment."

*G. Jeffrey MacDonald*





*A bit of quiet solitude often restores our sense of perspective, clears our minds, and cleanses our words.*

Thinkstock Photos

# THE GRACE OF SOLITARY PRAYER

*In the morning, while it was still very dark, Jesus got up and went out to a deserted place, and there he prayed. —Mark 1:35*

By Julia Gatta

The regular rhythms of Christian prayer are liturgical: Eucharist and Daily Office. But a sole diet of liturgical prayer runs the risk of becoming rote and, in time, exhausting. Communal forms of prayer start to lose depth if they do not oscillate with a different kind of prayer: solitary personal engagement with God. While prayer with others requires fixed liturgies for “common prayer,” prayer in solitude allows a breadth of freedom and elasticity.

Setting aside certain times and places where we can pray “in secret” involves embracing a measure of solitude and silence. In taking this step, we will encounter considerable resistance both within and outside us. Our culture is afraid of silence. Everywhere we are bombarded with stimuli that, paradoxically, act as an anesthetic dulling our sensibilities and awareness. A bit of quiet solitude, however, often restores our sense of perspective, clears our minds, and cleanses our words.

## Prayer is a gift God wants to give us, not one more duty to add to our “to do” list.

Yet we avoid it. Blaise Pascal once observed that “most of man’s troubles come from his not being able to sit quietly in his chamber.” Why this restlessness? Is it not because solitude involves confrontation with ourselves and, if we pray “in secret,” with God? Our dreams, if nothing else, tell us there is a riot of passions and memories churning inside us; and our waking consciousness, if we are honest, would confirm the same. Who wants to spend time alone with someone like us? And then, despite our liberal ideas of a deity positively oozing with “unconditional acceptance,” deep down we may dread God, too. Who wants to spend time alone with a God who, knowing us all too well, just might judge and condemn us?

It takes a leap of faith to pray. True prayer is honest prayer: it does not evade who we are or “what we have done or left undone.” To stand under God’s judgment is to enter into God’s truth; it is bracing yet liberating. Judgment, it turns out, is not at all the same thing as condemnation.

Once we have figured out when and where we can pray, and how often we will commit ourselves to it, what next? Thomas Keating has likened personal prayer to having a “date with God,” and this metaphor highlights its intrinsic freedom and versatility. A “date” is a gift of time spent with someone we love or wish to know better. We do not see it as an “obligation.” Prayer is a gift God wants to give us, not one more duty to add to our “to do” list. Just how we might spend the time with God may be as varied as how we spend time on a date: sometimes conversing, sometimes in an exchange of confidences, sometimes listening attentively, sometimes in silent communion.

Prayer should not be complicated. We can pray simply by reciting, slowly and attentively, a well-known prayer such as the Lord’s Prayer or any other previously composed prayer that gives voice to our concerns or longings. We can also talk to God in our own words: a form of prayer called “colloquy,” or conversation. As in any conversation, however, we must remember to listen to the other party! While God does not usually speak to us in words formed in our minds (although this occa-

sionally happens), sometimes a verse or image from Scripture pops up or we sense a nudge in a certain direction. Sometimes after enduring what seems like divine silence, God’s response unfolds over the course of our day. No wonder George Herbert ended up calling prayer “something understood.”

With many cares weighing upon us — for ourselves, for others whom we know, and for our world — petitionary prayer seems natural enough. Jesus encourages us to pray for what is needful: “Ask, seek, and knock!” Yet many of us wonder about the authenticity of such prayer. Doesn’t God already “know our needs before we ask”? It seems foolish to bring some matter to God’s attention or attempt to change God’s mind about something. So intercession becomes a problem for us.

It may be, however, that we are seeing things the wrong way around. When we are prompted to pray for someone or something, perhaps God is trying to bring that circumstance to *our* attention, and God is doing that through our very natural love for others or ourselves. It is the Holy Spirit, after all, who forms prayer in us, who draws us into the prayer of Jesus, as we cry out “Abba! Father!” (Gal. 4:6). According to the Epistle to the Hebrews, intercession is the work of the glorified Christ. As our great high priest, Jesus “always lives to make intercession” for us (Heb. 7:25). So intercession joins us to this prayer of Christ, uniting us to his saving love for us and for our world. From all this we can see that Christian prayer is profoundly trinitarian. Indeed, our experience of prayer hardly makes sense apart from the Trinity: for the Spirit, inspiring our prayer, forms in us Christ’s own prayer to the Father, bringing us into communion with the dynamic, loving relations of the Holy Trinity.

The efficacy of intercession also depends upon our membership in the communion of saints. For whenever we pray, even in physical solitude, we remain grounded in the spiritual community of all who belong to Christ. Our prayers affect this corporate body of Christ. Just as our actions make a difference in people’s lives, so do our prayers.

(Continued on next page)



## THE GRACE OF SOLITARY PRAYER

(Continued from previous page)

Prayer alters the spiritual force field that connects us one to another with untold reverberations.

But how do we know whether we are praying for the right thing, for what is truly God's will? We do not always. Of course, true prayer never asks for something that is against God's revealed will — wishing another ill, for example, or praying for something that panders to our vanity or greed. But even apart from

### How do we know whether we are praying for the right thing?

such cases, our prayers are often formed in the dark. We cannot be certain that our prayer accords with Christ's prayer, but we offer it anyhow, trusting that the Spirit will lead us to a better prayer, if needed. In

fact, our prayers of intercession often undergo change across time if we persevere. The crucial thing is transparency, for such vulnerability before God exposes us to the action of grace. If we entrust our true desires to God, we give God access to parts of ourselves that may need to change. Paraphrasing Julian of Norwich, T.S. Eliot speaks toward the end of his great poem *Four Quartets* of the "purification of our motive in the ground of our beseeching." If we repeatedly lay before God our heartfelt requests, whatever is unworthy in them will come under divine judgment, be purified, and finally transformed. Whatever is inspired by the Holy Spirit will come to fruition, in this life or the age to come.

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

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# Evangelism: It's Complicated

Review by Ephraim Radner

Being a Christian is a complicated business, becoming one even more so. Most complex, perhaps, is helping another person become a Christian. At the center of the Christian life are faith, hope, and love, to use a traditional typology. Thus, what must inevitably come into play are motives, desires, understandings, personal relations, and the interplay of all of these in the course of belief, self-knowledge, and discipleship. Who can sort these out?

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## Evangelism: It's Complicated

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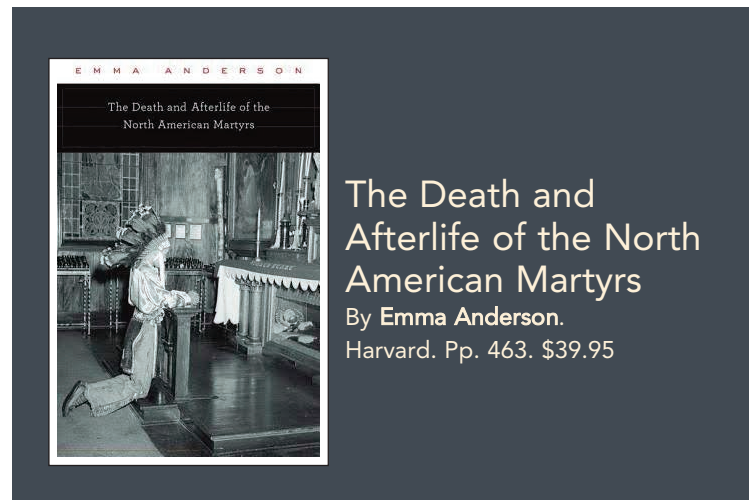
Christians themselves get into trouble when they fail at least to acknowledge this complexity, and charge ahead in their claims and activities as if all were clear. One of the most knotted areas, in which self-ignorance has cost Christian witness dearly, is in mission and evangelization. Presenting the gospel simply and seeking a positive response from an unbeliever in the face of such a presentation has, in its outworking across the globe, proven a source of difficulty, conflict, and often destructive self-deception.

Secular historians do the Church a service when they uncover some of the realities of these difficult missionary encounters. Not only is the truth served in some fashion, but Christian self-understanding is opened up and the nature of the gospel is deepened in the eyes and hearts of her followers. Emma Anderson's *The Death and Afterlife of the North American Martyrs* is one such act of service. Taking as its subject the eight 17th-century Jesuit martyrs among the Huron and Iroquois, who were canonized in 1930, she examines the shape of their deaths briefly, and then devotes the bulk of her long volume to the way divergent, contradictory, and often twisted meanings were assigned to these Christian witnesses in the next 350 years. Americans know the story through Francis Parkman's thrilling depiction in his 1867 historical classic *The Jesuits in North America*, or more recently in movies like *The Black Robe*. Canadians took hold of the episode as a form of nationalist identity (e.g., in E.J. Pratt's often misunderstood poem *Brébeuf and His Brethren*). Anderson's book is partly historical narrative, partly social anthropology (complete with interviews of contemporary participants in and opponents of the North American Martyr cult), and partly personal reflection. Taken as a whole, it seeks to complicate the clear lines of Christian witness articulated across centuries that led to the cult. In doing so, questions of motive, desire, and self-understanding by Christians and the people they sought to convert are brought to the fore, and allowed some breathing room to be considered soberly.

The questions that arise in this kind of project are perhaps familiar. In academic circles, colonial studies and their roots in Marxist and Freudian suspicion, not to mention the Protestant-Catholic polemics of a much earlier era, converge to question, in this case, the simple ecclesial narrative of sanctified witness. Here are missionaries walking into cultural and political situations they did not understand, and whose theological understanding prevented them from doing so; here is the failure of theological categories to engage these realities; here, again, is the swallowing up of these uncompre-

hending encounters into the political and often self-regarding motives of succeeding colonial church leaders, governments, and cultural vortices. The bulk of the book follows the intricate paths by which the deaths of these missionaries were imagistically and rhetorically shaped by historians, apologists, critics, and then taken into a developing stream of ecclesial self-definition as eventually the cause for canonization and cult was pursued. In the process, Anderson argues, traditional Christian notions of death, of witness, of baptism, and more all morph in their usage by varying groups. The entire category of Christian martyrdom becomes a hybrid confection.

The most fascinating part of the book details the different dynamics at work in the U.S. and Canadian sides of this movement. Two centers of veneration emerged and were finally formalized: Auriesville, New York (National Shrine of the North American Martyrs,



### The Death and Afterlife of the North American Martyrs

By Emma Anderson.

Harvard. Pp. 463. \$39.95

1930), which is the site of the Mohawk village of Ossernenon where, in 1642 and 1646, three Jesuits were killed (René Goupil, Jean de Lalande, and most famously Isaac Jogues); and Midland, Ontario, where the Martyrs Shrine (1926) houses the remains of Jean de Brébeuf, Gabriel Lalement, and Charles Garnier, all of whom died in 1649. Anderson lays out, historically and sociologically, the way each center was shaped by distinct outlooks intimately linked with a developing cultural context. The American devotion came out of a 19th-century Catholic self-assertion within the Protestant ethos of the young nation. Although promoted initially by a number of liberal-minded church leaders, Auriesville finally emerged as a bastion of ultra-conservative Catholic witness, steeped in Marian piety and tradi-

The Christian challenge of a book like this is precisely how to take seriously the murkiness of human life and faith, yet still witness to God's life in Christ as the active center of all reality.



tional practices like pilgrimages and the sale of relics. The Canadian side of the cult was bound up with Catholic and then Protestant hopes for a national civil spirit. Midland began attracting immigrant Eastern European (and later Asian) Catholics in prayer for overcoming their Communist-held homelands. Later, the shrine became a symbol for Canadian (and Catholic) support for ethnic diversity and common life, a kind of advertisement for multiculturalism. Anderson argues that in Canada the cult has by now been mostly marginalized, with Quebecois secularism and anti-ecclesial suspicions increasingly smothering the celebration of Christian martyrdom like a heavy blanket of indifference or embarrassment. In the course of these developments, bones were moved, indigenous graves dug up, relics sold as part of a large, complex, and usually unconscious set of social and political visions.

What was lost in all of this, of course, were the realities of the aboriginal peoples the missionaries had first engaged. They finally become the subjects of two colonial powers, forcibly assimilated or resistant to the cultures that had claimed the martyrs as their representatives. This is Anderson's real interest, and it courses through the book as a whole, from beginning to its lyrically stark ending. As the (French) Martyrs take center stage, something she claims was the case from the moment of their deaths through the work of Jesuit apologists, what disappeared were the hundreds of Hurons who had died as catholic "martyrs" with them. So too vanished the many others who, with the Iroquois, had died in the political conflicts into which the Jesuits had intruded as only bit players. (*Huron* was a French appellation, and Anderson uses the indigenous name *Wendat* instead throughout the book.) As the movement celebrating their martyrdom gained steam, the indigenous people to whom the Jesuits came were almost exclusively described, in text and image, as brutal "savages," and the missionaries were figures of Christian civilized courage and grace. Even today contemporary First Nation visitors to the shrines are often aghast at what they see depicted of their people. Given the experiences of native peoples in the Americas, the horrors of the Canadian Residential School abuses being but one instance, the almost exclusive focus upon the very European "North American Martyrs" seems morally misleading at best. One indigenous Mohawk saint, Kateri Tekakwitha, has been recently canonized (2012), but by and large actual lives of aboriginal peoples, as Christians or as non-Christians, in the wake of the coming of

the Christian Church have more or less been consigned to the shadows.

Anderson's own attitudes to all this are clear enough. As she puts it at the end of her opening chapter, the hugely divergent understandings, intellectual and experiential, of the Jesuit evangelists' demise, shaped by vastly complex political and cultural realities, means that "this handful of celebrated deaths recede from their accustomed place of historiographic centrality to become mere vignettes within a sweeping aboriginal narrative of survival and change." This is not to say that "more familiar Christian concept[s] of martyrdom" are wrong; only that they are but one element in a denser field of reality. "One view, however, does not ultimately trump or negate the others. All are important. All are true" (p. 53). Theologically, this means that "Golgotha" — a word Anderson uses, for instance, to refer to contemporary native history as a whole — applies to a range of realities, many of them non-ecclesial and, in a basic sense, not Christian at all: everyone's motives, desires, and understandings demand respect, but are limited, often perverted, and finally disappear in a cauldron of misspent hopes. Everybody suffers, and elements of nature, "raging and weeping," oversee a vast arena of "losses, both ancient and recent" (p. 377).

This is "Catholicism without God," as someone once wrote about Eugene O'Neill. But what if God were not so absent from the story Anderson tells? The Christian challenge of a book like hers is precisely how to take seriously the murkiness of human life and faith, yet still witness to God's life in Christ as the *active* center of all reality. From a purely historical perspective, Anderson could do better here herself. Her treatment of the Christian background, ideas, and attitudes of the Jesuits and of martyrdom is thin at best, caricatured at worst. And there are better treatments of the European-native theological two-way interactions (Carole Blackburn's work comes to mind). The fact is, the missionary enterprise of sharing the Gospel was and remains part of a rich understanding not just of personal purpose but of human life itself that properly submits to a range of external realities as themselves God-given. These include opposition, misunderstanding, hatred, and failure of the sort that Anderson can easily point to, but necessarily fails to find meaning for. The divine meaning of such human limitedness and sin, however, is given in the insistent appeal that such characteristics

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## BOOKS

# Evangelism: It's Complicated

(Continued from previous page)

display in their own terms the truth of God's self-revelation in the Word. What is needed for the Christian, that is, is that figures of this retold and difficult past confront us with the figures of God's own scriptural life.

Part of Anderson's style is to begin and often end each chapter with expressively dramatic "you are there" passages, detailing the landscape, the sounds and the "feel" of the context she is discussing, whether it is 17th-century Canadian forests or contemporary prayer services. The rhetoric here masks a deep theological problem, however: rather than making a foreign past alive, the technique simply recasts the past in a modern dress, as if to say, "the past is like today, and we can understand (or reject) it in terms of our familiar sentiments." That is impossible. Brébeuf or Kateri are inaccessible to us in their faith, as are their companions and counterparts, except to the degree that we find them alive in Christ, according to the forms Christ himself has offered us in, for instance, the scriptural record of God's life. "Is not this the reason you are wrong, that you know neither the Scriptures nor the power of God?" Jesus says to the Sadducees. "[H]ave you not read in the book of Moses, ... 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?" (Mark 12:24-27). We

understand both present and past in terms of the living figures of God's life. Anderson's book properly asks of Christian missionary life: "What does this all mean, given its confusion?" The Christian answer is to subject all the details of her record to a scriptural judgment.

That judgment will raise up the living forms of Moses, Joshua, Naomi and Ruth, Josiah and Jonah, Paul and Peter, Ethiopian and Egyptian, and Jesus himself, as they take to themselves the lives of Jesuit and Iroquois, French and Wendat. It will be a difficult subsumption, perhaps even consuming. But that is what good historical understanding demands of Christian honesty. Such a judgment, furthermore, is exactly what upholds the reality of saintly veneration: the designated martyrs in this case, and just in their limitations, draw us into their own encounter with the living God, in judgment and mercy. When this kind of divine encounter informs our evangelism fully, then what we offer will properly be what we have received from within the tradition of God's people. There are many more chapters, written in blood of Christian service, to be added to *The Death and Afterlife of the North American Martyrs*.

*The Rev. Ephraim Radner is professor of historical theology at Wycliffe College, University of Toronto.*



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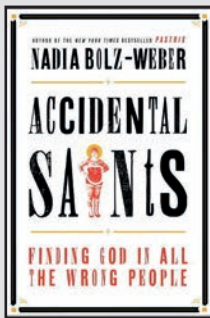
# A Tattooed Penitent

Rather like the cults that spring up around a deceased Christian saint, the reception of Nadia Bolz-Weber's first memoir, *Pastrix*, was so fervent and fawning that it created a following for the loud, angry, tattooed Lutheran pastor based in Denver. She has since been hailed as a mainstream Christian counterpart to evangelical Protestantism's Rob Bell, and has had increasingly wide exposure in secular culture, including a recent appearance on NPR's *Fresh Air* with Terry Gross to promote *Accidental Saints*.

I shied away from Pastor Nadia's story when *Pastrix* was making the rounds in my circle of friends. My initial aversion had little to do with any

finding Jesus in broken people (which often seem to affirm upper middle-class religious views, rather than express life alongside the downtrodden). Yet by the end of the third chapter, I found myself hooked by the author's ability to repent, both in the confessional sense and in a literary sense: the stories became less about Bolz-Weber and more about her encounters with the living God in her relationships with her congregation.

The stories in *Accidental Saints* are at their core about one leader's constant need for Jesus: for refreshment, solace, challenge, and above all grace. Grace, as one might expect from a book by a Lutheran pastor, is challengingly central to the message



## Accidental Saints

Finding God in All the Wrong People  
By Nadia Bolz-Weber. Convergent. Pp. 224. \$23

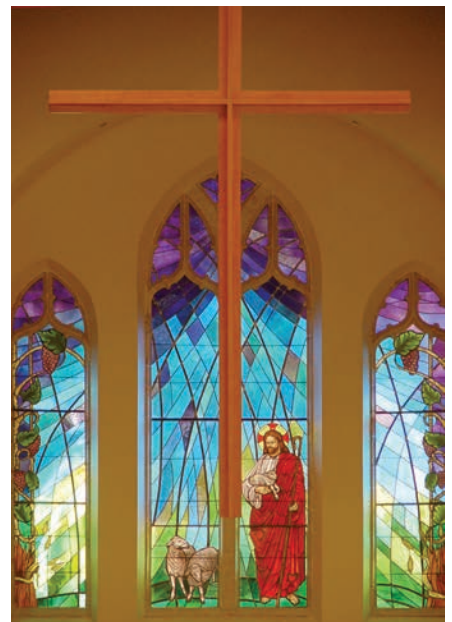
knowledge of her theology or writing, and more to do with an assumption about 40-something tattooed pastors being passé or irrelevant. That, and a dose of skepticism about Christian celebrities: they always find a way to disappoint.

For these reasons it was refreshing to read how brutally honest Nadia Bolz-Weber is in *Accidental Saints*, in ways that are both infuriating and endearing. The first two chapters of the book, relating stories about unsaintly saints, were difficult to get through. I was sequentially miffed by her perspective on the role of the Litany of Saints in worship, frustrated with her treatment of one parishioner (she relates her penance and reconciliation), and initially turned off from what seemed to be more "What if God were one of us?" narratives about

of *Accidental Saints*. Pastor Nadia is clearly in need of it, and her vulnerability in sharing her sometimes vexing limitations helps a reader see more places that could use an infusion of God's gracious love and acceptance. I found my eyes moist on several occasions as I read encounters that were infused with the real and messy sanctification sown by the Incarnation of Christ.

One could possibly see the book as faux-vulnerable: a vehicle for a narcissistic pastor to tout her particular brand. But the book carefully avoids this folly, and instead shows a glimpse of what it looks like to live in community with other people — in its heartache and sin, and in its beauty and grace.

*Eric Gregory  
Greenwich, Connecticut*



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# Christ Transforms Culture

By Robert S. Skirving

**B**ishop-elect George Sumner (TLC, Oct. 18) offers a number of compelling witnesses in support of the value of making room within the Episcopal Church for a subcommunity of those who “espouse a traditional view of Christian marriage.” While grateful for his generosity and supportive of his desire, I would like to offer some ideas that I hope will both stretch and strengthen his position.

The Episcopal Church is at its best when we are able to recognize, affirm, and embrace the full variety of voices present in our midst. While our dominant culture models a pattern of political polarities that requires winners and losers, we ought to reject the limitations that accompany such categories and conclusions. Within the body of Christ there will almost always be a variety of minority voices present, and seldom any single clear majority voice. When required to vote on any single issue, including same-sex marriage, we necessarily organize ourselves into “yeas” and “nays,” but our voting records do not do justice to the wide variety of ways that

## In discerning God’s call to the Church, no voice ought to be disregarded.

we understand God’s Holy Spirit to be at work in our midst. Gamaliel did not advise his fellow Pharisees to take a vote on the orthodoxy of the followers of Jesus; rather he advised that these followers be left alone, until it could be determined whether their undertaking was of human or divine origin.

I remain convinced that God is always and forever at work in the world, “doing a new thing” (Isa. 43:19), and I would therefore support the claim that the Church will always “have a new revelation available to us.” In discerning this new revelation, we are called to be faithful to the Church’s reading of Scripture, to its unfolding tradition, and to our God-given reason. None of us can completely express the fullness of God’s truth in today’s world; all of us have glimpsed a little. In discerning God’s call to the Church, no voice ought to be disregarded. Trusting that God sometimes speaks in “a still small

voice” (1 Kgs. 19:12), we need to be committed to listening in every way that is available to us.

Bishop-elect Sumner properly warns the Episcopal Church that we can too easily behave in ways that are characteristic of H. Richard Niebuhr’s “Christ of culture.” I would push further to assert that, in our adherence to majority/minority labels and through some of our decision-making behavior, we also resemble too closely the sort of Constantinian Christianity that we ought to have left behind by now.

Perhaps we ought more fully to commit ourselves to building Christian community that reflects and deeply values the diversity of God that can be seen in all of creation, each of us allowing God’s Holy Spirit to shape and transform us through our experience of such community. What if the special charism of the Episcopal Church in today’s world is our ability to reflect the presence in the world of a God who is more complex than our ability to comprehend? What if, with God’s help, we are able to give witness to rich and mysterious beauty through our commitment to valuing varieties of voices, bound together in self-sacrificial love? Would this not be a witness that the world needs to hear? In the face of this witness, might the powers and principalities be challenged to see that competing premises can sometimes be interconnected expressions of the same truth and not always opposing and irreconcilable polarities? In the language of Niebuhr’s typology, would we not then be bearing witness to “Christ transforming culture”?

In “The Rabbi’s Gift,” as shared by Scott Peck in *The Different Drum: Community Making and Peace* (1987), we hear the story of an abbot who returns to his dying community with the message from a rabbi that the Messiah is in their midst. This strange message, shared with the brothers, causes each to begin to look to the other and to himself as if each might be the Messiah. A new charity is experienced and new life bubbles up in the community, drawing others into their company.

What if each of us in the Episcopal Church looked to each other in that way?

*The Rt. Rev. Robert S. Skirving is Bishop of East Carolina.*

# Open to the Stranger

By Thomas Breidenthal

Often we hear the voice of the other in the clamor of the minority. It is important for us to listen to that voice. Indeed, it is a profound spiritual discipline to note where we doubt that we have gotten it right, and to listen to the necessary correction embedded in the witness of those with whom we disagree. The more we engage charitably with one another across theological divides, the more we will have occasion for communion with one another, despite our disagreements, and perhaps because of them.

However, the hermeneutics of charity do not excuse us from advocacy for those who have not been treated justly. Immanuel Levinas has taught me that our central philosophical and theological task is to own whatever privilege we enjoy and acknowledge whose place we have taken in order to enjoy it. He says we are always Cain having just murdered Abel. As Hebrews tells us, Jesus is the new Abel, whose blood cries out for reconciliation rather than vengeance. In so doing, his blood calls us always to err on the side of mercy, and to imagine how those whom we have marginalized may have tremendous gifts to offer to the church. By the grace of God, such imaginings have brought us to a wonderful new place with our fellow believers who are gay and lesbian.

No doubt, we must continue to be a church that welcomes principled disagreement, and I reiterate my conviction that we must be in the habit of noticing where our opponents may be right. But we should take care not to draw too sharp a contrast between traditionalists and progressives, or to assign our brothers and sisters to one side or another of that artificial divide.

There are many traditionalists who for very traditional reasons (e.g., being constitutionally inclined toward vowed life together) favor marriage equality. By the same token, we are by no means interested in cutting marriage off from procreation, but see stable same-sex households that are raising children, or

caring for elders, or in any way offering shelter, as living out the imperatives of our being ordered to the keeping that Cain rejected. The Christian yes to embodiedness is a yes to our connection to one another. It is also an acknowledgment that personal autonomy is an idol and a chimera. We are called to order our lives toward engagement with the stranger. Where procreation is an option, we should be open to it, because the child is always a stranger. But it is simply not true that Christian same-sex couples represent a disconnect between redemption and the created order. If they are open to the stranger, they too testify to the connection that makes us all one body, whether we like that connection or not.

The spiritual task that confronts us as Episcopalians should not be framed as a conversation between conservatives and progressives.

In any case, the argument for same-sex marriage is not a rejection of orthodoxy. It arises from a gospel-ordered reframing of created order and Torah legislation, whose effect is to permit us to affirm Christ-centered households and unions that stand outside the historical norm.

The spiritual task that confronts us as Episcopalians should not be framed as a conversation between conservatives and progressives. It is not helpful to draw these lines so sharply. We should listen deeply for the testimonies to the mercies and mandates of Jesus that inform what we are saying to one another. Often they bring us to shared grace.

*The Rt. Rev. Thomas Breidenthal is Bishop of Southern Ohio.*

## A Greener Prayer Book

(Continued from page 7)

meetings, she said, and would not allow the careful work of praying aloud in common that is essential to liturgical development.

A forum participant expressed concern with top-down liturgical revision in the 1970s. The next revision, he said, “needs to feel more like a bubbling up from the soil.”

Meyers expressed confidence that this latest step represents a grass-roots movement and will avoid many tensions of the past. “A sense of dislocation is just going to be there” for some, she said, but this is no reason to hold back renewal.

*The Rev. Mark Michael*

## New Fire in London

The Rt. Rev. Richard Chartres remembers how he took a drive with his wife, Caroline, around the Stepney area after just being appointed bishop in that part of London.

The year was 1992. As his reconnoiter progressed, Chartres admits, he found himself feeling more and more despondent. The landscape seemed to be littered with church buildings in very prominent locations that were abandoned, including St. Paul’s Essex Road, St. Columba’s Mare Street, and Holy Trinity Mile End.

On September 30 Chartres delivered the third Lambeth Lecture on evangelism and church growth, chronicling the journey of the Diocese of London from serious numerical decline, financial stagnation, and an “atmosphere of depression” towards new life.

The serious decline of the Church of England in the 1980s, he said, was “mirrored and exaggerated” in London. Socioeconomic factors, mistaken policies, and dysfunctional structures made matters worse. He directed stinging criticism at the financial policies of the Church Commissioners of England of the time,



Bishop Chartres

Anglican Communion News Service photo

when London was “effectively dis-endowed.”

In those days, he said, the leadership of the diocese had “internalized the all-but-universal view of the new establishment in the media, that the story of God could have only one end: relegation to the leisure sector.” One orthodoxy of the day was that church buildings were “a burden and should be sold off.”

Internal division further weakened the diocese: area bishops who refused to cooperate; “factional strife” regarding the ordination of women; and a plethora of boards, an “energy-sapping superstructure” in which the same ideas were discussed “over and over again.” He was thankful, however, for faithful priests and laypeople who kept the church alive in such an unpromising context. There were, moreover, parishes in which “nothing much seemed to be happening” but were protected by law because of tenure for priests.

Chartres paid tribute to his predecessor, the Rt. Rev. David Hope, who in a short tenure beginning in 1991 helped to change the atmosphere. “His introduction of Mission Action Planning focused attention on growth rather than on the various divisive issues. With his impeccable Catholic credentials he steadied the ship after the departure of his predecessor for the Roman Catholic

Church, and navigated the turbulence following the Synod vote on the Ordination of Women.”

When he became Bishop of London, Chartres fought to reverse policies of church closure, sometimes against powerful opposition. “At the time, it seemed to be inevitable, and even meritorious, that the church should retreat from what could be regarded as imperial overreach to associate itself with the voiceless in the back streets.”

After two decades Chartres senses a turnaround has “only just begun.” Desire for simplifications included a “bonfire of the boards,” with changes to the Common Fund, and fostering of a “can-do atmosphere.”

One of the bishop’s achievements has been support for individuals and places that “signaled life and possessed the missionary gene.” One example is the parish of Holy Trinity Brompton (HTB), which had been hampered by “a liberal distaste for charismatic evangelicalism,” as Chartres put it.

“We had a toxic reputation,” Mark Elsdon-Dew, HTB’s director of communications, told me recently. HTB was hampered by a Common Fund that was a “tax on growth,” in which expanding congregations “heavily subsidized” those that were stagnant.

In partnership with Bishop Chartres, HTB helped found St. Mel-

litus College, establishing a pattern of training for ordinands and lay people that is free from sectional interests, which were long a root source of party division in the Church of England. With that partnership too has come energy for church planting, which has extended wider than HTB affiliates. The Diocese of London's Capital Vision 2020 envisions 100 new worshipping communities in the next five years.

Chartres reminded his audience that growth springs from movements of the Holy Spirit, and from communities and individuals in whom there is life-giving sap. "Bishops can do very little alone. They can seek to remove obstacles, and to make wise appointments. Pronouncements can usefully change an atmosphere, but too many 'diocesan initiatives' can be a distraction."

"If we are vision-led, not problem-led, I think there is every hope that, by 2050, London will be a place where people will come from all over the world to learn about the way of Jesus Christ."

*John Martin*

## Two Canons for Bishop Curry

Two canons will serve as the primary assistants to the Rt. Rev. Michael Curry in his work as the Episcopal Church's 27th presiding bishop on Nov. 1. The Rev. Canon Michael Buerkel Hunn will oversee ministry within the Episcopal Church and the Rev. Canon Charles K. Robertson will oversee ministry beyond the Episcopal Church.

The Rt. Rev. Stacy F. Sauls announced the two appointments Oct. 5. Bishop Sauls, chief operating officer, will be Bishop Curry's chief of staff and will oversee the leadership team.

Hunn has served since 2006 as the Canon to the Ordinary for Program and Pastoral Ministry in the Diocese of North Carolina.

In his new role, Canon Hunn will be responsible for supporting the ministry of the presiding bishop

(Continued on next page)

## A COMPELLING BOOK AND CHURCH RESOURCE



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## Two Canons Named

(Continued from previous page)

among Episcopalians. He will support the presiding bishop's work as president of the House of Bishops, chief pastor to the church's 108 dioceses and areas of special jurisdiction, and chief theological educator and evangelist.

"This is an exciting time to be an Episcopal follower of Jesus," Hunn said. "Don't we have something beautiful to say to our aching world? I am eager to assist Bishop Curry and excited about the conversations and adventure we all will share together in the years to come. I hope to be useful to our beloved church."

"Canon Hunn and I have worked together for nine years in the Diocese of North Carolina," Bishop Curry said. "He really is a person of prayer, penetrating insight, deep wisdom, and experience in helping us to live fully into that calling in our time as part of the Jesus movement."

Canon Hunn will be based in Raleigh, where he lives with his wife, the Rev. Meg Buerkel Hunn, assistant rector at Christ Church on Capitol Square; their two teenage sons, Dexter and Murphy; and a daughter, Dosie.

Robertson has served as Canon to Presiding Bishop Katharine Jefferts Schori since 2007.

In his new role, Canon Robertson will be responsible for supporting the ministry of the presiding bishop among those who are not members of the Episcopal Church. He will support the presiding bishop's role as primate of the Episcopal Church (one of 38 member provinces of the Anglican Communion) and as chief ecumenical and interfaith officer for the church.

"I am deeply grateful to be asked by the Presiding Bishop-elect to serve the church in this role," Canon Robertson said. "It is a privilege to be engaged in the work of building bridges and strengthening partnerships for the sake of the gospel and the growth of the church. And I look forward to the opportunity to work together with Canon Michael Hunn."



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“Canon Robertson and I have worked together in a variety of efforts for all the years he has served as canon to our Presiding Bishop,” Bishop Curry said. “I know him to be a deeply faithful person, a trusted colleague in the gospel ministry, with wide experience in building and nurturing relationships with our brothers and sisters in the wider Anglican Communion as well as the ecumenical and interfaith communities. We are truly blessed to have Canon Robertson and Canon Hunn working as a team to assist and facilitate the ministry of the presiding bishop as we seek to engage this mission moment together as the Episcopal Church.”

## Another Step on Christology

Leaders of Anglican and Oriental Orthodox churches have signed historic agreements that help to heal the oldest

continuing division within Christianity.

A revised Agreed Statement on Christology, published in North Wales Oct. 9 by the Anglican-Oriental Orthodox International Commission, addresses a centuries-old split. The commission also has made substantial progress on issues concerning the Holy Spirit.

Leading clergy and theologians from both Christian traditions met at Gladstone’s Library in Hawarden to engage in theological dialogue, while at the same time forging deeper bonds of faith and mutual support.

“With this agreement we are able to heal the cause of the division between the two families of the churches worldwide which started at Chalcedon,” said His Eminence Metropolitan Bishop of the Coptic Orthodox Church of Alexandria in Egypt, co-chairman of the commission.

The full revised statement is available at [livingchurch.org](http://livingchurch.org).

## Guyanese Priest Elected Bishop

The Diocese of Guyana has elected the Rev. Charles Alexander Davidson of Philadelphia as its eighth bishop. An elective assembly chose Davidson on the first ballot on Sept. 29.

Davidson, rector of Calvary St. Augustine Church, was born in Guyana and is an alumnus of Codrington College and United Theological College of Jamaica. As a priest of the Province of the West Indies, he served parishes in Guyana, Trinidad and Tobago, and the Bahamas from 1977 to 1996.

Since transferring into the Episcopal Church in 1998, he has served congregations in Connecticut, Florida, New Jersey, and New York.

The Rt. Rev. Cornell J. Moss, seventh bishop of Guayana, died in May 2015 after aortic valve replacement surgery.

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## Global Briefs

### **Midwives Community Downsizes:**

The Sisters of St. John the Divine, the nursing nuns who inspired the TV series *Call the Midwife*, have put their community house in Birmingham up for sale. Membership in the Community is down to five and the 30-bedroom house they have used for 40 years is beyond requirements. The Community of St. John the Divine was founded in 1848 and six members traveled to the Crimean War (1853-56) to help Florence Nightingale nurse wounded soldiers. They are best known for their work as midwives in the deprived areas of Poplar and Deptford in London. The community has moved on from nursing and runs a

house of prayer and hospitality that receives about 1,600 visitors a year.

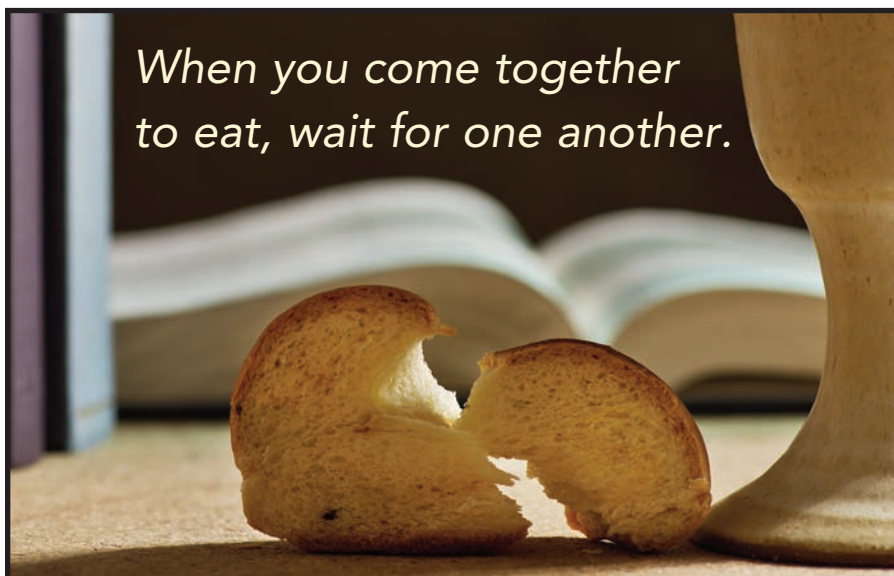
**Former Bishop Jailed:** Peter Ball, 83, the former bishop of Lewes and Gloucester, has been jailed for 32 months for abusing 18 men ages 17-25 and misuse of public office. London's Old Bailey was told a member of the royal household wrote a letter to the Crown Prosecution Service in support for Ball when he escaped with a caution over sex-crime allegations 20 years ago. One of his victims subsequently committed suicide. Amid claims of an establishment cover-up, Lord Carey, Archbishop of Canterbury at the time, issued a statement that he regretted allowing Ball to continue in office after the caution. Archbishop Justin Welby has commissioned an independent inquiry into the church's

handling of the affair. The Rt. Rev. Paul Butler, Bishop of Durham and the bishop in charge of safeguarding, said Ball's behavior was "a matter of deep shame and regret."

**King James in the Cupboard:** A priest has found a forgotten first-edition King James Bible dating back from 1611 while clearing a cupboard in his parish church. The Rev. Jason Bray was taking stock at St. Giles Church in the Welsh border town of Wrexham. There are believed to be less than 200 first editions of the KJV in circulation. It was printed in London by Robert Barker, printers to King James I, who supervised its translation committee at Hampton Court Palace in 1604. Known as the Authorised Version, the translation owes much to the pioneering work of William Tyndale, whose translation was published nearly 100 years earlier. This English Bible is hailed by experts as playing a key role in the development of the English language.

**Edith Cavell Honored:** The railway carriage used to transport the body of the executed World War I nurse Edith Cavell has gone on display in her home county of Norfolk as the 100th anniversary of her death approaches. Miss Cavell was killed by a German firing squad on October 12, 1915, shot as a spy accused of aiding 200 Allied soldiers to escape to Holland. The carriage contains displays about the heroine and her work. Monarch recently published *Edith Cavell: Faith Before the Firing Squad*, a biography by Catherine Butcher.

**Archbishop Calls for Engagement:** The Archbishop of Canterbury has urged faith groups to go the extra mile for the common good. "Christians and Muslims are not called to a ghetto-like existence, although both our faiths have from time to time acted in that way, through fear or defensiveness," Archbishop Justin Welby said in a speech at the Muslim Council of Wales attended by the Anglican primates of Wales, Scotland, and Ireland. "We are called by contrast to be actively involved in our society not for our own good but for the common good."



*When you come together  
to eat, wait for one another.*

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## PEOPLE & PLACES

### Appointments

The Rev. **Mignon Sarah Brockenbrough** is assistant rector of Emmanuel, 7599 Rockfish Gap, Greenwood, VA 22943.

The Rev. Deacon **Lisa Busby** is youth ministry coordinator for the Diocese of Central New York, 1020 7th North St., Ste. 200, Liverpool, NY 13088, and associate rector at Emmanuel, Norwich; St. Andrew's, New Berlin; and St. Matthew's, South New Berlin.

The Rev. **Monica Carlson** is rector of Epiphany, 1338 Montevallo Rd., SW, Leeds, AL 35094.

The Rev. **Lillian J. Davis-Wilson** is deacon at St. Philip's, 15 Fernhill Ave., Buffalo, NY 14215.

**Alfreda Gee** is the new minister for the University of North Carolina-Wilmington and Cape Fear Community College.

The Rev. **Edward C. Gleason** is rector of Trinity-by-the Cove, 553 Galleon Dr., Naples, FL 34102.

The Rev. Deacon **Jeffrey Haugaard** is clergy-in-charge of St. Paul's, 101 E. Williams St., Waterloo, NY 13165.

The Rev. **George L. Hinchliffe** is rector of St. Luke's, 1391 S.W. 11th St., Live Oak, FL 32064.

The Rev. **Mary (Mimi) Lacey** is rector of Emmanuel, 5181 Singleton Way, Virginia Beach, VA 23462.

The Rev. **Richard Mallory** is interim rector of St. Michael & All Angels, 602 N. Wilmot Rd., Tucson, AZ 85711.

**Lindsey Mullen** is executive director of Special Session at Camp McDowell, 105 DeLong Rd., Nauvoo, AL 35578.

The Rev. **Thomas Timothy Nsubuga** is subdean of St. Mark's Cathedral, 908 Rutherford St., Shreveport, LA 71104.

The Rev. **Nicolette Papanek** is interim rector of Resurrection, 13112 N. Rockwell Ave., Oklahoma City, OK 73142.

The Rev. **Mark Riley** is assistant rector of St. John's, 100 W. Queens Way, Hampton, VA 23669.

The Rev. **Patrick Sanders** is rector of St. Peter's By-the-Sea, 1909 15th St, Gulfport, MS 39501.

The Rev. **Barb Schmitz** is interim rector of St. John's, 210 N Cayuga St., Ithaca, NY 14850.

The Rev. **Dee Shaffer** is rector of St. Paul's, 745 S Palm St, Jesup, GA 31546.

The Rev. **Hilary Smith** is rector of Holy Comforter, 4819 Monument Ave., Richmond, VA 23230.

The Rev. Deacon **Virginia Tyler Smith** is pastoral leader of St. John's, 11 Episcopal Ave., Honeoye Falls, NY 14472.

The Rev. **Denise Vaughn** is rector of Annunciation, 1512 Meadows Ln., Vidalia, GA 30474.

The Rev. **Charlotte Wells** is rector of Redeemer, 241 S.E. 2nd St., Pendleton, OR 97801.

### Ordinations

#### Deacons

**Fort Worth** — **Annette Mayer**  
**Northern Indiana** — **Jennifer Woodruff-Tait**  
**Rhode Island** — **Linda Griggs**  
**Virginia** — **Emily Cobb** and **Bill Roberts**.

#### Priests

**Eastern Michigan** — **Valerie Fargo**  
**Lexington** — **Timothy Christopher Hamby**,  
**Amanda Ellen Musterman**.

### Retirements

The Rev. **Mal Jopling**, as rector of Redeemer, Jacksonville, FL.

Canon **Randolph B.B. Kimmler**, as missionary for vocations for the Diocese of Los Angeles.

The Rev. **Peter M. Larsen**, as rector of St. John's Church, Southampton, NY.

The Rev. **Philip Linder**, as rector of St. John's, Versailles, KY.

The Rev. **Louie Skipper**, as rector of South Talladega County Episcopal Ministry, Sylacauga, AL.

The Rev. **Michael Stone**, as rector of Manakin Church, Midlothian, VA.

The Rev. Canon **Donald L. Woodrum**, as rector of St. Luke's, Live Oak, FL.

### Deaths

The Rev. **Harry Brearley Whitley**, 94, of Mahwah, NJ, died August 16 on Cape Cod, MA. During his 70 years of ordained ministry, he served in the Diocese of Newark as rector of St. Peter's, Essex Fells (1966-1970) and St. Paul's, Paterson (1971-1981).

He was born in Detroit, MI. After receiving degrees from Michigan State University and the General Theological Seminary, he became deacon and priest in 1945 and began his ordained ministry in Puerto Rico. He was chaplain to Episcopal students at the University of Nebraska, 1948-50, then served congregations in Illinois, Michigan and Connecticut (where he was on the Standing Committee and was a General Convention deputy) before moving to the Diocese of Newark. He was chairman of the board of trustees at GTS, 1989-94, and was a benefits officer at the Church Pension Fund for two years. In retirement, he was a member of Christ Church, Ridgewood. He is survived by his wife of 43 years, Jane Logie Whitley; three daughters and two sons; two stepdaughters; 13 grandchildren; and 11 great-grandchildren.



## Caring for All

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## I Aim to Be One Too

At first glance it seems curious that the lectionary assigns St. John's account of the raising of Lazarus for All Saints' Day. We shall lay aside speculation about what memories Lazarus had of life after life. We may even regret that the poor fellow was fated eventually to go through the whole experience again. In Jesus there is life after life.

The Book of Revelation, mysterious though it is, takes us to that moment when death is finally eradicated, when heaven and earth are reunited, and the saints in heaven and those on earth are reunited. Meanwhile, we live in anticipatory communion. As the hymn puts it, we enjoy "mystic sweet communion with those whose rest is won." Nowhere is this more true or experienced than in worship and most particularly the Eucharist. There we participate "with angels and archangels and all the company of heaven" united with the departed through the life, death, resurrection, and ascension of Jesus. Through worship we realize that we are "compassed about" with a "cloud of witnesses." We run the race of our life in that company. We are never alone.

The Church distinguishes between saints and other departed. The saints, holy ones, are those who have been recognized as having lived particularly virtuous lives. Some have been killed because of their faith in Jesus. In a sense we are all saints, made holy, separated for service in baptism. Some of us have been further set apart as heroic examples of Christian life and virtue. That does not mean that they were always good, or pleasant to be around. Only Jesus is good. They overcame many temptations through the grace of God. Their lives are distinguished by their bearing the burdens of their own sins, while living heroically for God and for others. Their examples

encourage us and spur us on to aspire for holiness. We unite with them in conversation, for that is what prayer means. That holy conversation transforms us from glory into glory until we see God's face.

*Almighty God, you have knit together your elect in one communion and fellowship in the mystical body of your Son Christ our Lord: Give us grace so to follow your blessed saints in all virtuous and godly living, that we may come to those ineffable joys that you have prepared for those who truly love you; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. Amen.*

### Look It Up

Read the lessons for the day.

### Think About It

Do you have a favorite saint? Why have you chosen that saint? How does the saint inspire you toward virtue

## Jesus: The New Temple

What are the distinguishing marks of the children of God and heirs of eternal life? Today's Gospel reading addresses the matter in a compelling and vivid manner. Jesus is in the Temple. His location is significant. The Temple was the focus of Jewish devotion both in the homeland and wherever communities of Jews lived, in the Roman Empire and beyond. Herod the Great rebuilt it to bolster his questionable claim to be the legitimate Jewish King of the Jews. It was designed, in its grandeur, to inspire awe, even if the visible sign of God's presence hovering over the Holy of Holies was no longer visible.

Among the notables who frequented the Temple were the scribes, the interpreters of the Jewish law and thus its sacred books and Scriptures. In an age when not everyone could read, they played a vital role. Yet Jesus warns his followers about them. "Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets! They devour widows' houses and for the sake of appearance say long prayers." These people used religion as a means to gain fame and position, and as a pretext to defraud the powerless.

To drive home his point Jesus points to a group lining up to give alms, among whom is a widow who has nothing left except for the smallest coin, the proverbial widow's mite. She alone gives her all freely, not to gain attention or assume power, but out of her heart.

The writer to the Hebrews, in today's Propers, identifies Jesus with the Temple. He is the building inspiring awe and devotion, not just where we live, but wherever Christians live. He is our true and legitimate King. Inhabiting the Jesus Tem-

ple are those, proficient in our holy books, entrusted by the Church to transmit the faith faithfully. Indeed every baptized Christian has that duty and responsibility. It is easy to use our status as children of God and heirs of eternal life to judge and belittle others. From Simon Magus, who sought to purchase the gift of the Spirit from St. Peter, to some modern TV evangelists, there's an unbroken unapostolic succession of people who seek to advance themselves or defraud the less fortunate or who use their learning to undermine simple faith. If we are to be counted as children of God and dwell forever in the temple that is Jesus, we must seek to emulate the widow who gave her all from love and devotion.

*O God, whose blessed Son came into the world that he might destroy the works of the devil and make us children of God and heirs of eternal life: Grant that, having this hope, we may purify ourselves as he is pure; that, when he comes again with power and great glory, we may be made like him in his eternal and glorious kingdom; where he lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*

### Look It Up

Read Acts 8:9-24.

### Think About It

Pray about these words from the Rite I Eucharist: "And here we offer and present unto thee O Lord, ourselves, our souls and bodies."



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It is anticipated that the three appointees will work collegially beyond their primary appointments in developing the musical life of the University.

A letter of application and a comprehensive curriculum vitae should be sent to the cognizant dean, by December 15, 2015 for fullest consideration. References and supporting documents will be sought at a later stage in the search process.

Addresses are as follows: Office of the Dean, All Saints' Chapel, 735 University Avenue; Office of the Dean, College of Arts and Sciences, 735 University Avenue; Office of the Dean, School of Theology, 335 University Avenue; all located in Seawee, TN 37383.

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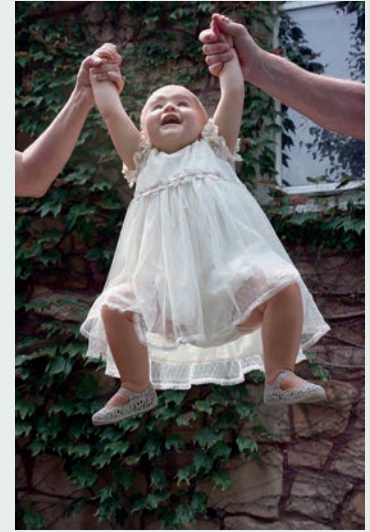
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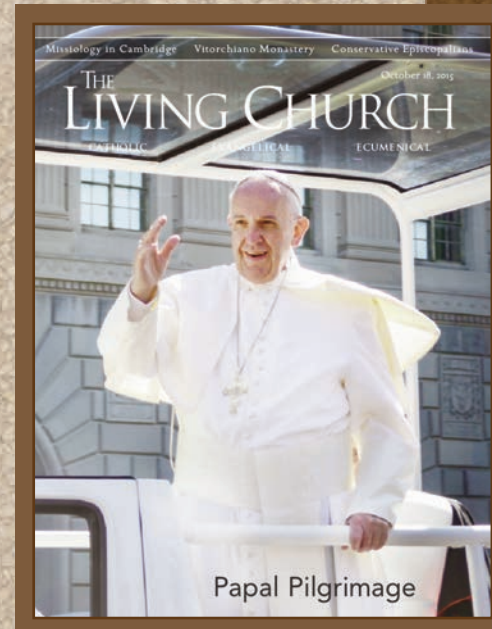
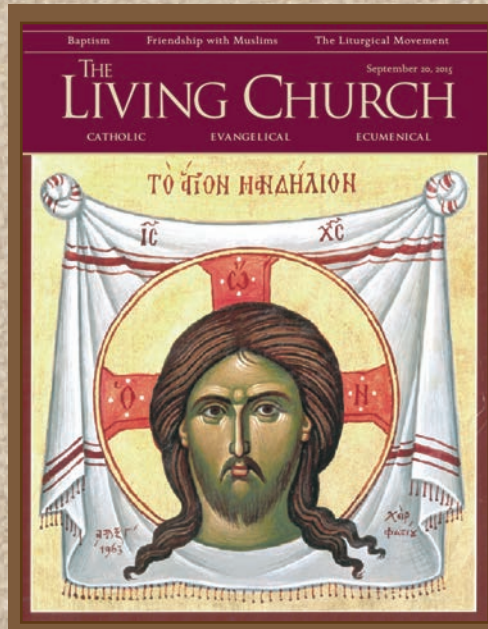
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