

Budding Liturgist

Star Wars

Good Disagreement

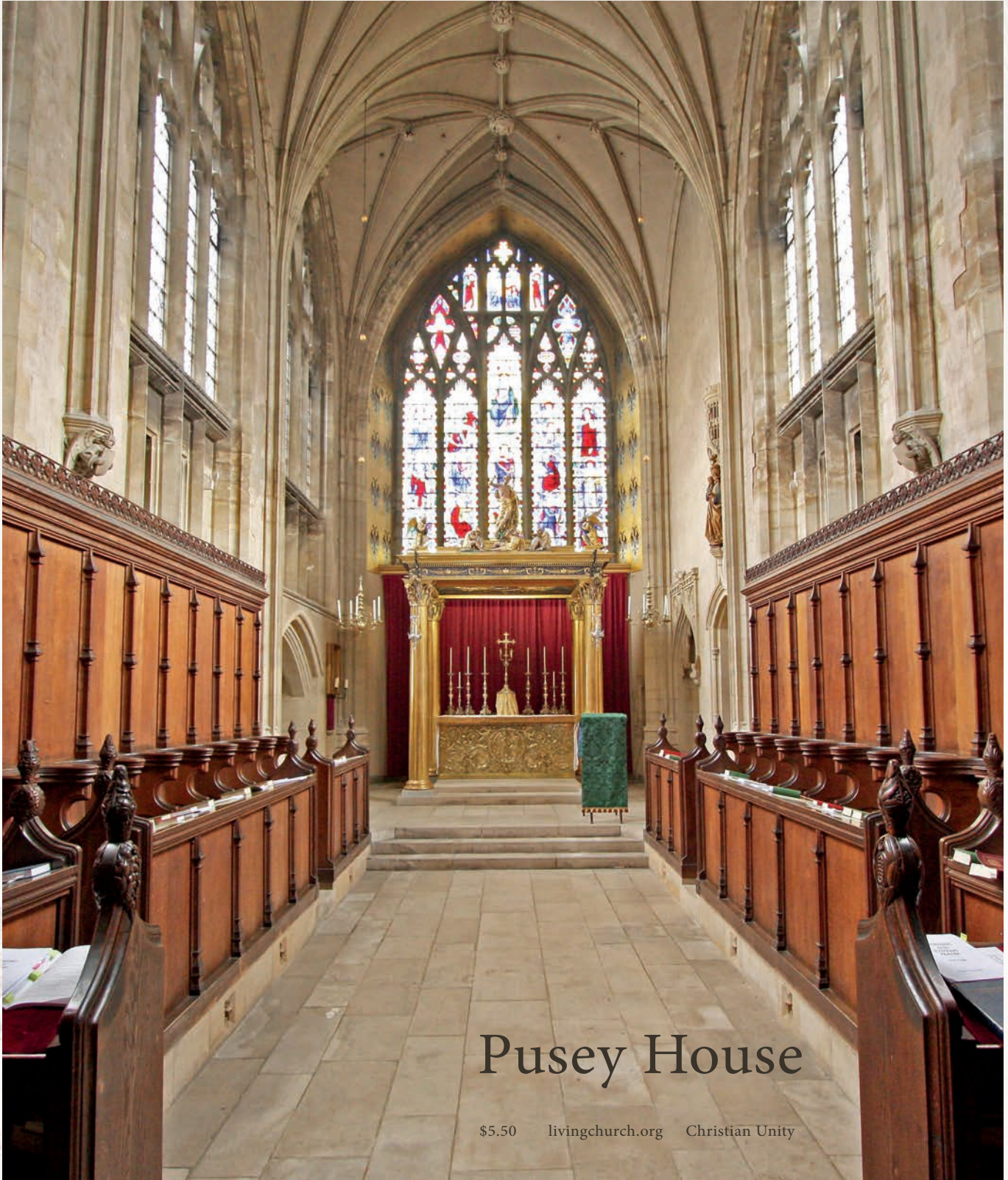
January 17, 2016

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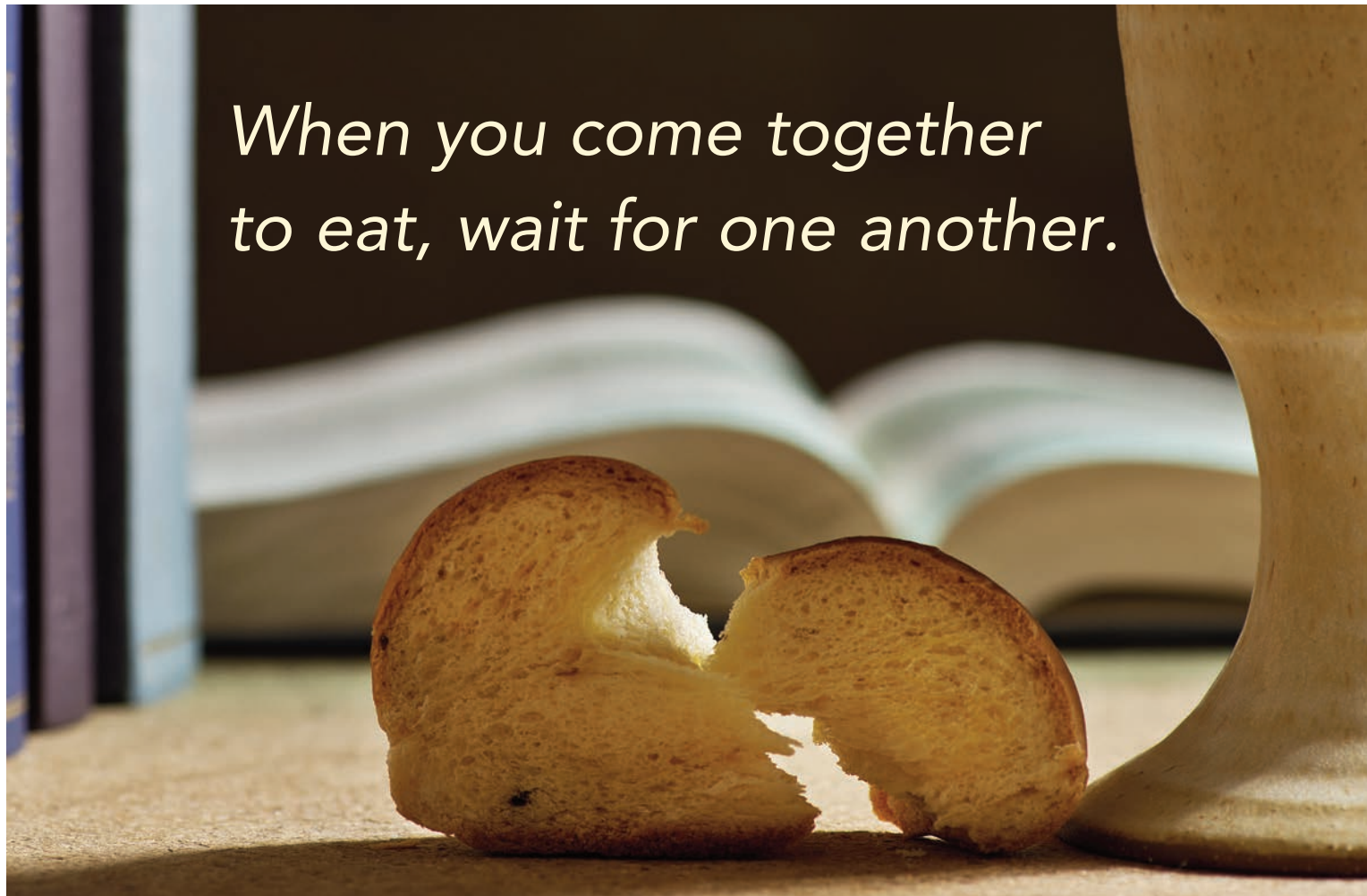
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ON THE COVER

Architectural historian Harry Goodhart-Rendel wrote of Pusey House's chapel: "I do not think there is in Oxford any better specimen of Gothic design, old or new" (see "E.B. Pusey's Living Vision," p. 9).

Photo courtesy of Pusey House

THE LIVING CHURCH

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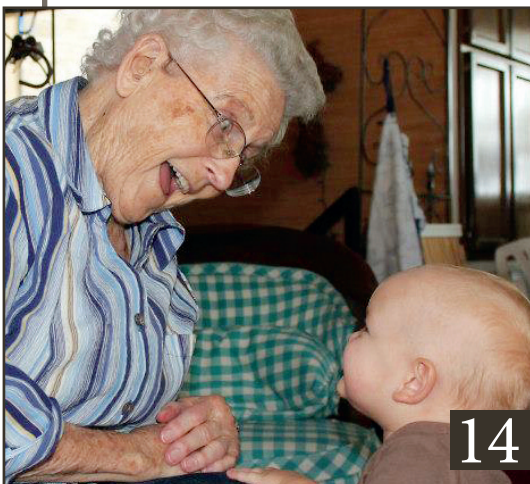
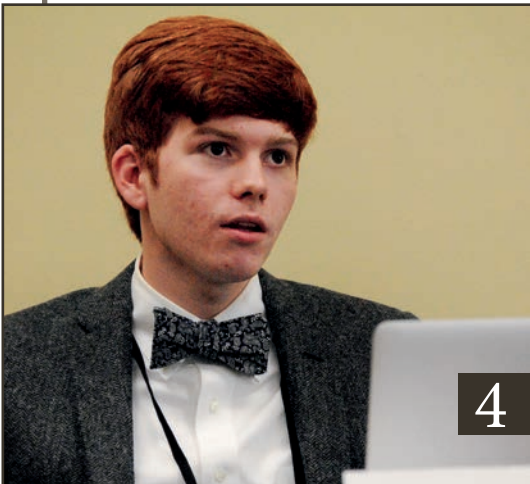
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Executive Council's Young Wonder

Thomas Alexander was finishing breakfast and preparing to join fellow members of Executive Council for Morning Prayer one day in November when he demonstrated two gifts he brings to that body: a wry sense of humor and a knack for understatement.

"I seem to be younger than a lot of the other people," said Alexander, 19. The average age of Executive Council's members is closer to 60 than 20. He is the lay representative from Province VII.

A sophomore at Hendrix College in Conway, Arkansas, Alexander is the only council member who needed an undergraduate dean's permission to serve on the governing board, because attendance at council meetings requires him to leave campus for four or five days each year.

Alexander is confident that what



Thomas Alexander, 19, at Executive Council's meeting in November: a budding liturgist.

G. Jeffrey MacDonald photo

he brings to the table is *not* an ability to speak for his generation. What he provides, in addition to a sharp wit, might be a clear sense how the church can meet 21st-century needs without pandering or compromising its identity. He believes council members appreciate him in that capacity and not as a youthful token.

"They're not, you know, putting words in my mouth as a young person," he said, noting that 19-year-olds are not monolithic and no one speaks for all of them. "There hasn't been any, like, *Let's ask Thomas because he's young*. They kind of get it that you shouldn't do that."

Clad in a bow tie and speaking in measured tones, Alexander presents as a man mature beyond his years. He's quickly building a denominational résumé to match.

In 2013, at age 17, he served on the mission planning team for the 2014 Episcopal Youth Event, which drew 1,000 participants. Last year he represented the Diocese of Arkansas as a General Convention deputy.

Before seeking the deputy role, he wondered if he might be too young.

But he decided it was the right time to become involved with so much change afoot — from the election of a new presiding bishop to the adoption of new canons, new task forces, and a continuing effort to restructure the church.

"All these different changes, I think, are putting us in a different direction," he said. "I was attracted to that."

Alexander describes himself as one who has always been drawn to new things, as well as to traditional forms in church life. His parents, both devout Episcopalians, established his faith roots in a new church plant of the 1990s: St. Margaret's in Little Rock. His passion for Gregorian chant and other monastic music grew out of his experience at Christ Church, also in Little Rock, where he now worships.

At Hendrix, he combined the traditional with the innovative last fall by launching a weekly, chant-based Compline service that draws around 25 people every Sunday night. It could be seen as a type of evangelism, he says, albeit not a conven-

Bishop Curry Assigns Inquiry

Presiding Bishop Michael Curry released a letter Dec. 18 that informed staff of the Domestic and Foreign Missionary Society about an investigation of accusations that three senior staff members engaged in misconduct.

Bishop Curry has placed three senior leaders on leave: Chief Operating Officer Stacy Sauls, Deputy COO Samuel McDonald, and Director of Public Engagement Alex Baumgarten.

"The firm is Curley, Hessinger & Johnsrud LLP, of New York and Philadelphia, and the work will be carried out by Michael A. Curley, the firm's senior partner, and partner Lindsay Vest," Curry wrote. "The Curley firm has begun a review of the concerns that have been raised, and is expected to brief me about its plan for the investigation early in the new year."

tional one. It has involved recruiting non-Christian singers by assuring them their gifts are needed to help a Christian activity succeed.

Compline also lets people come and engage on any level they wish. Some treat it purely as a concert. Others find it provides nice background music for reading, or as an opportunity to lie down in a pew and relax.

“It does different things for different people,” he said. “I think for Episcopalians that can be hard. As creed-based, liturgy-based people, we kind of like having our *This is what Christianity looks like. We can see here.* It’s pretty formulaic. But there’s just all these different experiences going on. And that’s the beauty of being in the Episcopal Church: it’s that that’s okay.”

Alexander is starting to make a name for himself in the church’s leadership circles, not so much because of his age as despite it.

“He’s going to be a terrific liturgist,” said Bronwyn Clark Skov, youth ministries officer for the Episcopal Church. She worked with him in preparing for the 2014 youth event. “He already is a terrific liturgist, but people haven’t noticed yet because he’s young.”

Alexander sees a national trend toward bivocational ministry as a promising one for his career. He feels called to serve as both a college professor of English and a priest. Currently an English major, he plans to analyze the Book of Common Prayer as a work of literature for his senior capstone project. He aspires to do graduate work in English on the same topic.

By the time he applies to seminary, Alexander will again bring an eye-catching résumé to the task. He will be among the rarest of applicants who can say that, as the council’s liaison to the General Board of Examining Chaplains, he oversees the office that oversees the process for examining future priests.

“We need to think about pedago-

gies,” Alexander said, “the way that we evaluate students and the way that we structure our schools to best reflect the needs of the 21st century.”

G. Jeffrey MacDonald

Mpho Tutu Finds Her Voice

In the 1980s and 1990s when apartheid reigned and most of South Africa’s top-ranking black leaders were either imprisoned or exiled, one voice could not be silenced. The fearless Desmond Tutu was the scourge of the apartheid regime and became a symbol of the fight against a racist regime.

Now his daughter, the Rev. Mpho Tutu, has become one of the voices of her generation. On Dec. 16 she addressed thousands of protesters in

Cape Town’s Company Gardens, the latest initiative of the Zuma Must Fall movement that is protesting against government incompetence and corruption and calling for President Jacob Zuma to resign.

She told her audience that apartheid crumbled after people prayed. “We pray now and put our shoulders to the wheel to end the corruption that is now our country.” Protesters made a point of using their country’s national Reconciliation Day to stage Zuma Must Fall rallies in several cities.

“He’s obviously distressed,” she said of her father. “I think he is incredibly saddened by the events of the past few weeks, and by the callous disregard for public work that is demonstrated by the current administration.”


President Zuma countered by call-

(Continued on next page)


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PUSEY HOUSE

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Kris Krüg/Wikimedia Commons photo

The Rev. Mpho Tutu with the Dalai Lama at the Vancouver Peace Summit in 2009

Mpho Tutu Finds Her Voice

(Continued from previous page)

ing for people not to exaggerate South Africa's problems. "We exaggerate our problems and make people think that South Africans are funny people, whilst in reality people envy to be South Africans," he said during an address celebrating Reconciliation Day at Nelson Mandela Metropolitan University in Port Elizabeth.

The protest movement has come together since Zuma sacked the country's finance minister, Nhlanhla Nene. Zuma replaced him with African National Congress politician David Douglas Des Van Rooyen, whom critics say has no experience in finance or in government. The move sent South Africa's financial markets tumbling.

Mpho Tutu was one of several speakers who addressed the anti-Zuma protesters. She is founder and executive director of the Tutu Institute for Prayer and Pilgrimage, a powerful speaker in her own right, and coauthor with her father of *Made for Goodness* (HarperOne, 2011).

She has run ministries for children in Worcester, Massachusetts, and for

rape survivors in Grahamstown, South Africa. She earned an MDiv at Episcopal Divinity School and her first ministry post was at the historic Christ Church in Alexandria, Virginia.

John Martin

Bishop Curry Appoints Two

Presiding Bishop Michael Curry has called the Rev. Stephanie Spellers as canon to the presiding bishop for evangelism and reconciliation.

"Her work will involve helping to spread the good news of Jesus to the church and through the church to the world," Bishop Curry said.

Spellers is a faculty member and director of mission and reconciliation at General Theological Seminary in New York. She is senior consultant and director of new ministry development at the Center for Progressive Renewal. She serves as a consultant for various church organizations and as an editor at Church Publishing.

In another appointment effective with the new year, Tara Elgin Holley

will be the church's director of development. She will lead all development projects, including:

- Rebuilding churches and institutions of the Episcopal Diocese of Haiti
- Securing the ministry of Navajoland
- Completing construction of a new Archives of the Episcopal Church

"I am particularly thrilled to be a part of and supportive of the new vision that Presiding Bishop Curry has shared," Holley said. "There are so many opportunities for the Episcopal Church to do important work throughout the Church."

Holley is vice president for institutional advancement at Seminary of the Southwest in Austin, a post she has held since 2009.

English-Scottish Breakthrough

Cross-border relations between the (Presbyterian) Church of Scotland and Anglicans have always been sensitive. In the 1960s an ecumenical commission of high-profile theologians drafted a union plan between the Church of Scotland and the Scottish Episcopal Church that said the two churches should be episcopally led. It triggered a storm in the land of John Knox. *NAY BISHOPS IN THE KIRK*, thundered a headline in the Scottish *Daily Record*. The proposal came to naught.

While the Church of Scotland has for years been a constituent of ecumenical bodies such as Churches Together in Britain and Ireland, only now has a bilateral practical working agreement been achieved with the Church of England. The Columba Declaration, unveiled Dec. 24, commits the churches to "grow together in communion and to strengthen their partnership in mission." It will be debated by the ruling bodies of both churches in the new year.

The declaration is the work of the Rev. John McPake, a retired Kirk

minister, and the Rt. Rev. Peter Forster, Bishop of Chester. In a joint statement, the authors said they hoped it would “affirm and strengthen our relationship at a time when it is likely to be particularly critical in the life of the UK.”

They hope it will “enable us to speak and act together more effectively in the face of the missionary challenges of our generation.” The agreement will clear denominational borders between the churches, with visiting clergy and lay people fully welcomed.

In no small measure the pact is a response to the potential breakup of the union between England and Scotland that was the subject of a referendum in 2014. While Scotland voted to stay in the union, talk of Scottish independence has not gone away.

“We face the common reality that constitutional change could have a significant impact on our own identity and relationships,” the 15-page declaration says. The authors told the media they hope the pact would

“affirm and strengthen our relationship at a time when it is likely to be particularly critical in the life of the UK.”

Both churches were formed separately during the 16th-century Reformation. The Church of Scotland was deeply influenced by the Protestant Reformation in northern Europe. Its founding leader, John Knox (1513-72), lived in exile in Geneva and Frankfurt, where he became a close associate of the continental reformer John Calvin. Under Knox the Reformation was more radical than south of the border.

The two churches govern themselves distinctly. The Church of England has more vestiges of Roman Catholicism, has Catholic and evangelical wings, and is led by bishops. The Church of Scotland is governed by a combination of local presbyteries and a General Assembly, and has no bishops.

Policies approved by the General Assembly do not require royal assent, whereas “measures” passed by the

Church of England’s General Synod do. The Church of England is, moreover, entitled to representation by 26 bishops in the House of Lords. By one of those very British quirks the Queen is a member of both churches.

One joint initiative this year was the launch of Churches’ Mutual Credit Union, a bid to help low-income families without access to inexpensive banking and loans.

John Martin

Imagine the Parish Mosque

There is no reason why Muslims in Britain should hesitate to design their mosques to look like traditional parish churches, a former government faith minister has suggested.

“A nod to the heritage and the culture that you find yourself in can be very helpful,” said Baroness Sayeeda Hussain Warsi, a Muslim. She wants “to see an Islam which sits comfort-

(Continued on next page)

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Imagine the Parish Mosque

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ably within Britain and a Britain that sits more at ease with Islam.”

In a speech at St. Mary’s University, Twickenham, London, where she is a visiting professor, the baroness said there were no legal or theological barriers to her idea as “the only requirement is for it to have a place for the imam to stand, to be facing Mecca when you pray, and to have places for people to wash before prayer.” Muslims, she added, were not under obligation to wear full Middle Eastern dress such as the burqa when they live in the West.

“I defend my right to dress modestly, but that doesn’t have to look like it would in Yemen,” she said. “I cannot understand why you would want to look like someone who

walked out of Yemen, unless your parents lived there.”

John Martin

U.S. Briefs

Priest Resigns in Kentucky: Only four months after General Convention said that no priest should be pressured to celebrate a wedding for a same-sex couple, a priest in Kentucky has announced his resignation.

On Dec. 23 the Rev. Jonathan M. Erdman announced his resignation as rector of Christ Church in Louisville.

“After prayer and study of scripture, I am not able to approve same-sex marriage as rector of Calvary. In order that all have the care they seek, I have provided for same-sex marriages at our cathedral,” Erdman wrote.

“The vestry opposes my position, and the bishop does not support me in holding it.

The Rt. Rev. Terry Allen White, Bishop of Kentucky, disputed Erdman’s statement.

“The diocese has been aware for several years of the various issues which ultimately led to the mutual agreement to end the relationship,” he said. “I fully support the entirety of A036 and the Mind of the House of Bishops statement ‘Communion Across Difference.’ A priest in this diocese has the right to decide whether to officiate at a marriage. I regret that Fr. Erdman feels otherwise and wish him well in his future endeavors.”

Bishop Changes Wedding Access: The Rt. Rev. George D. Young III, Bishop of East Tennessee, announced Dec. 9 that he will no longer require parish membership of at least one person in a same-sex couple seeking a wedding.

“The primary reason for reconsidering this is that several parishes

want to have a unified policy about weddings in their parish,” the bishop wrote. “That is, the guidelines for weddings in the parish will be the same for all couples. This seems to me an excellent idea.”

Bishop-elect Will Commute: The Diocese of Eastern Oregon elected the Rev. Patrick Bell as bishop on the first ballot on Dec. 12.

Bell has served as rector of St. Luke’s Church in Coeur d’Alene, Idaho, since 2002. The other two nominees were the Rev. Jedediah Holdorff, rector of Trinity Church in Bend, Oregon, and the Very Rev. Churchill Pinder, dean of St. Stephen’s Cathedral and School in Harrisburg, Pennsylvania.

The bishopric of Eastern Oregon is a half-time position; Bell said he will be in the diocese two weeks a month and will maintain his residence in Coeur d’Alene, Idaho.

The diocesan office moved to Cove from The Dalles in Oct. 2013, and is 276 miles away from Coeur d’Alene. Bell’s ordination and consecration is scheduled for April 16.

Common Confirmation: Lamb of God, a Lutheran and Episcopal congregation in Ft. Myers, Florida, held a two-bishop confirmation service Dec. 13. The Rev. Robert G. Schaefer, Bishop of the Florida-Bahamas Synod of the Evangelical Lutheran Church in America, preached.

Bishop Schaefer and the Rt. Rev. Barry R. Howe, one of two assisting bishops in the Diocese of Southwest Florida, sat beside each other during the Confirmation rite and alternated its questions and prayers.

Lamb of God describes itself as a “boldly inclusive, intentionally challenging, and joyfully Christian” congregation.

In his sermon, Schaefer said Howe was among the bishops serving at his consecration to the episcopate.

He added with a smile and a soft laugh: “I have to tell you that I owe at least one-third of my mystical bishop’s powers to Bishop Howe.”

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E.B. Pusey's Living Vision

The Rev. George Westhaver has been principal of Pusey House, Oxford, since 2013. He studied at McGill University (Montreal), St. Mary's University (Halifax), Wycliffe College (Toronto), and the University of Durham. He was ordained in the Diocese of Ely in 1997. He has served parishes near Cambridge and Huntingdon, and in Halifax, Nova Scotia; he was chaplain at Lincoln College, Oxford, and worked at St. Michael's at the North Gate.

By Zachary Guiliano

Tell me a bit about Pusey House.

Pusey House was founded in 1884 with the purpose of being “a home of sacred learning and a rallying point for the Christian faith.” Those are the words of H.P. Liddon, cofounder of the house, a canon of St. Paul's, London, and Pusey's biographer. At the time, the relationship between the Church of England and the University of Oxford was changing. You no longer needed to sign the 39 Articles to study or teach here, and many people, not just Anglo-Catholics, were concerned that Oxford would no longer be a safe nursery for their children and for the life of the church. Pusey House was founded to be an independent chaplaincy to the university, to promote theological study, and to encourage holiness of life, a combination that is very Oxford Movement. In this trajectory, Pusey House still has a vocation to encourage the life of the mind together with the life of prayer and adoration, thought about God, and the movement of the heart toward God, and to do this in the context of nurturing lives of discipleship in community.

One of the ways we can understand the contemporary significance of Pusey, Keble, and Newman is by seeing how they foreshadow the 20th-century Roman Catholic *ressourcement* movement. In their work there is a return to the Fathers, but also with an understanding that the sacramental life of the Church has an im-



Westhaver

portant message for the contemporary world. The life of prayer, the devotional and scholarly study of the Bible, social work: these are all things that are often separated in the academy and in church life. But a hopeful, sacramental vision of the Christian life that holds those things together is attractive to all kinds of people, including those who might not describe themselves as Anglo-Catholic. That's an important part of the life of the house that we're trying to encourage: that people would come from all kinds of backgrounds but find something of value in the Catholic vision.

Do you think the role of Pusey House vis-à-vis the University of Oxford has changed since its founding?

It has changed significantly: first of all, some of the worst predictions

about the Church of England and Oxford didn't come true. There is still a faculty of theology; many college chapels have a rich life. Pusey House works alongside or with the college chapels and the university. Most of the people involved at Pusey are also involved in their college chapels.

For the last 35 years, Pusey has shared its premises with St. Cross College, which now has 550 graduate students from all around the world. We work with St. Cross in all sorts of ways, the clergy at Pusey are members of the college, and a good number of our congregation comes from there.

As part of our vocation to promote theological study in a university context we started two lecture series last year. The Recollection lectures focus on significant theologians from Christian history, covering patristic writers in the autumn, medieval figures in the winter, and Anglican divines in the spring. We also have a series on Anglican history post-1688, which we host together with Mark Chapman, a member of the theology faculty and dean of Ripon College, Cuddesdon.

What is your specific role within the house?

The principal has oversight of the life of the house: at the most basic level, oversight of worship, pastoral care, and administration. We have quite a full round of daily worship during term: Morning Prayer and Mass, followed by breakfast every morning.

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We have Evensong every day, and Compline and special services throughout the week. We share the leadership of these services — myself, the chaplain, Fr. Mark Stafford, and the students who take on roles conducting the Offices. Students and others come to see me and Fr. Mark over pastoral or vocational matters. Also, coordinating or encouraging community life is a big part of what I do. We have five men living in the house, all in different stages of considering or moving toward theological study and ordination. This year, that core has grown to include two houses where students are living in community. Three of this group are pastoral assistants working full time between Pusey House and a local parish, St. Barnabas, Jericho, as part of their vocational discernment.

Then, there are the administrative functions that I oversee, of course: making sure the place works in terms of its property, finance, and other matters. After focusing on building up the general life of the place over the last couple of years, we're moving into a more significant fundraising period.

What are your plans for the house in the next few years?

We hope that the house will be a place for Christian renewal, study, and worship in service to the university and the wider Church. Pusey House emerges from the Anglo-Catholic tradition of the Church of England, but offers the riches of that tradition to the whole Church.

Some of what we hope to do I've spoken about in terms of the connection between the house and the university. Next summer we will host what we hope to be the first of a series of conferences. The first one (June 29-July 1) is called "Transforming Vision: Knowing and Loving the Triune God." We have some great

speakers coming, including Rowan Williams, Kallistos Ware, and Alister McGrath.

We're also trying to make the library and archive more useful and available as part of our support of theological study, and now have a professional librarian caring for the collection. The library has 80,000 volumes of theological literature, and the archive is one of the most significant for material related to the Oxford Movement and Anglo-Catholicism: sermons, tracts, 19th-century occasional literature, as well as primary documents and letters of key figures.

Your doctoral work focused on E.B. Pusey's unpublished lectures on "Types and Prophecies of the Old Testament." How does your vision for Pusey House fit with that earlier academic work?

That series represents the core of the first 12 years of the Oxford Movement. It was really, in many ways, about the recovery of the patristic interpretation of Scripture. What the Tractarians say about the Incarnation, sacraments, and social ministry comes out of that.

I see the ministry of Pusey House and some of my academic work as being closely interconnected. Pusey's approach to reading the Bible allegorically is very much a way of re-reading the world, the Church, and the Bible sacramentally, coming from God, returning to God in Christ. This guides what we're trying to do now.

Pusey's basic point about reading the Bible allegorically is that we're invited by the Bible to dig deeper. The treasure that is hid is Christ: in Scripture, in the sacraments, in the world. We're inviting people to discover the face of Christ refracted, veiled, manifest in Scripture, in liturgy, in community. The Tractarian vision is important now: their theological and social vision, while in

some ways dated, is in other ways very contemporary. You can't know Christ in the sacraments if you don't know him in the poor and the needy. A serious, transforming engagement with theology is lived out in relationship with the needs of the world. I think that's an attractive vision.

You have an interest in the relationship between art and Christian doctrine. Do you have an aesthetic approach to spirituality?

Well, yes. If you go in the cathedral in Monreale, Sicily, there's a vast mosaic of Christ Pantocrator over the altar. It's quite beautiful. It's a serious face; it's a face of mercy. Then, the whole church is filled with images of Scripture, arranged theologically: the Creation, the patriarchs, other Old Testament and New Testament images, all leading to that central image. It's a way of saying that the face of Christ is revealed and worked out in all of these particulars. Christians are invited to find their life and their sense of journey in relationship to these accounts.

My interest in art comes from the way some kinds of art offer an invitation to find our lives in relation to the work of Christ. In a culture saturated with images, it's important to discover how the images of Scripture, read theologically, are so rich. They have a place for our hopes, our tragedies, our sorrows: but they all lead to that same place of mercy and divine love in Christ.

Does this have to do with some of the Tracts for the Times, such as "Tract 80: On Reserve in Communicating Religious Knowledge" by Isaac Williams?

Absolutely. The notion of reserve is that in the divine communication we are only given what we are able to receive, though this is not a holding back of truth. The stories of Scripture



Daily worship at Pusey House includes Morning Prayer, the Mass, Evensong, and Compline.

Photo courtesy of Pusey House

have a depth to them. The parable of the Good Samaritan shows us who our neighbor is and how to recognize the face of the stranger. But, as the Fathers read it, the parable is also an account of Christ coming down from heaven after we had gone away from Jerusalem on the Jericho road. Each way we read the Bible, the divine Word meets us in the way that we're able to hear it. Part of Isaac Williams's notion of reserve was that it keeps us from treating holy things with contempt: we come to know Christ as we are able to know him.

Pusey thought that this was the most important tract, which is very telling. There's the question of how you lead people to the truth, with an invitation to explore. You cannot just tell people what to believe, that does not really work.

Pusey House was founded in memory of E.B. Pusey, and there are now commemorations of him in the Episcopal Church and the Church of England. Is E.B. Pusey a saint? Should we think of him in those terms?

He's an important teacher and model of the holy life. Of course, in the Church of England, there's no formal process for recognizing someone in that way. I certainly think of him as being a bright light in the communion of the saints, as someone who is a guide in the life of prayer, and as someone I trust is praying for us. I certainly ask for his prayers.

How can people support the house?

When you're in Oxford, come visit and get involved in the life of the house. Tell others about what we're

doing. Take a look at our website [puseyhouse.org.uk] and see what we're up to. Perhaps you might come to the conference if you're inspired to think with us about what it means to know and love God the Holy Trinity.

We're conscious that our work here is very much a work of grace and the fruit of the life of prayer, so we're grateful for people's prayers, for our work with vocations, and that we may be genuinely a place of renewal, hope, and hospitality.

People are always welcome to make financial donations as well. Pusey has never had a huge endowment, and part of my work over the next few years is raising funds for that endowment and for our activities.

Zachary Guiliano is editor of TLC's weblog, Covenant.



Spirit Calls to Spirit

Star Wars: The Force Awakens

Lucasfilm/Walt Disney Studios

Directed by J.J. Abrams

Review by Leonard Freeman

A long time ago in a galaxy far, far away OK, it was 1977. *Star Wars: A New Hope* awakened a new force in the public consciousness: a breath of fresh air over against the brooding, dark, violent, anti-hero films that had populated so many movie screens throughout the 1970s.

There was the incipient spirituality of the Force, and an intentional visual throwback to the naive yet satisfying heroism of the old movie serials and cowboy films of the 1930s-50s.

Thirty-eight years later, *Star Wars: The Force Awakens*, breathes new life into this core mythology that even some fans felt had gone astray in a sea of prequels that never quite worked.

Most of the core team is back: Han Solo (Harrison Ford), Princess Leia (Carrie Fisher), Luke Skywalker (Mark Hamill), Chewbacca (Peter Mayhew), C-3PO



Rey, BB-8, and Finn flee a First Order attack in *Star Wars: The Force Awakens*.

Lucasfilm/Walt Disney Studios photos

(Anthony Daniels), and R2-D2 (Kenny Baker). But with them comes a whole new generation of players.

Rey (Daisy Ridley), Finn (John Boyega), Poe Dameron (Oscar Isaac), and Kylo Ren (Adam Driver) all clearly have the stuff to hold their own in the sequels that are sure to follow. The robot BB-8, created for the film, is destined to become a stocking stuffer for the ages.

The move to Walt Disney Studios and director J.J. Abrams marks a good direction.

The story begins 30 years after *Return of the Jedi*. Maz Kanata, a new character in the Mos Eisley cantina, observes that it's the same old enemy, evil, rising again in another guise. Something called the First Order has taken over the storm troopers with a vision of overthrowing both the Republic and the Resistance. The First Order accuses the Republic of being too soft on the

Resistance: shades of our morning newspapers.

Using many recognizable plot devices and images from the original, *The Force Awakens* celebrates and innovates. It introduces us to young Rey, scavenging on the desert planet Jakku (reminiscent of our first glimpse of young Luke), and a disillusioned storm trooper, FN-2187, who refuses to shoot innocent children and flees, taking up the new name Finn for his identity.

The aged Luke Skywalker (shades of Obi Wan Kenobi) has gone into monkish isolation after a young pupil went over to the dark side and wiped out the other Jedi trainees. Both sides want to find Luke, for different ends.

What makes the film so satisfying may well be what made the original and the Harry Potter films so successful. Somewhere within us there is a connection and call to something more than just us. There is, as

the Christian faith proclaims, a call from spirit to spirit.

Philosophy professor, author, and fan Charles Taliaferro of St. Olaf College articulates it as the difference between science fiction and fantasy. Science fiction bases itself on secular explanation as the operative force in the story, even if it has to make up the supposed science; in fantasy, magic is the operative force.

The problem with the prequels, says Taliaferro, is that they were more sci-fi. Chapter 7 returns us to the more soul-satisfying magic.

"You know all that stuff about the dark side and the light side, and a Force which controls and shapes it all?" says Han Solo incredulously to the new young heroes. "It's true. It's all true."

Thanks be to God.

The Rev. Leonard Freeman writes at the weblog poemsperday.com.



Life with Alice

Ann B. Davis enriched our family for nearly 40 years.

By William C. Frey

Ann B. Davis was an amazing Christian and a lifelong Episcopalian. She came to visit our household community on Epiphany, 1976, and stayed for 38 years.

A few years ago the TV Land channel hosted a program honoring shows from *Roots* to *The Brady Bunch*. Polite applause followed each speech. *The Brady Bunch* came last, and Ann was the last cast member to speak. The audience, composed largely of other celebrities, erupted in a standing ovation lasting several minutes.

Ann was visibly stunned. I do not think she fully appreciated how powerful her image had become. Always ready with a sense of humor, a gracious response, and a common-sense solution, she seemed to be the anchor of the Brady family. And she was a wholesome role model, both on screen and off.

In her late 40s Ann had a midlife conversion experience. As she told it, when her parish in Hollywood welcomed a new rector, she thought she'd "go and catch his act." His "act" was Bible study, and as she plunged in all the lights began to go on. As she put it, "I felt as though I had been living in a castle, but confined to one room. Now all the others are open." During her travels she began to visit Episcopal churches and to befriend their rectors, whom she called her "Fly Fathers."

In 1974, she planned to visit Denver for a dinner theater production,



Ann B. Davis greets Ben Bartlett, a great-grandson of Bishop William and Barbara Frey.

and someone suggested that she look me up. She appeared at a noonday Eucharist I was celebrating and I recognized her immediately from her years on *The Bob Cummings Show*. My wife, Barbara, and I had lunch with Ann, enjoyed her dinner-theater show, and became her fast friends. Afterward she would stop in Denver whenever traveling cross-country and visit for a day or two. In the summer of 1975 she accompanied our family on vacation to Mustang Island, Texas.

During my years as Bishop of Colorado, we lived in a large old downtown house with a community of people committed to the renewal of the Church. In late 1975, Ann had six months between engagements and asked if she could make a prolonged visit. Of course we said yes, and she shared a bedroom with two other single women. She had her own house in Los Angeles, but she never complained.

We soon discovered some minor differences between Alice and Ann. There were five small children from three different families living in our household. Ann was uncertain about how to talk to them without a script. She soon decided to treat them as adults and that worked out well for all concerned.

At first she did not cook. The adults took turns in the kitchen, so Ann eventually learned to brown hamburger and chop vegetables. Then she always cooked tacos.

She was an immediate hit when I visited congregations in Colorado. After services, I was no longer the center of attention and could relax. When asked for autographs during these visits, she would only sign church bulletins, so that anyone who wanted to show them off had to admit that they had been to church.

After about three months it became evident to Ann and to the

rest of us that she was not just visiting. She called her agent and told him not to bother her for a year. "I got a better offer," she said. She and Barbara flew to Los Angeles to close her house and move her household items (including two Emmys) back to Denver. Never married, Ann became part of our family "like a maiden aunt," as she put it.

She was invited to speak all over the country. Borrowing a popular joke, she told audiences that as she started reading the Bible seriously she was amazed that it contained so many passages from the Book of Common Prayer. Her talks were frank and honest. Once at a men's gathering someone asked her about the toughest thing she had to give up in joining our household. She quickly replied, "My lover."

When the Rev. Canon Bert Womack opened the St. Francis Center, a day shelter for Denver's homeless, Ann was one of the first volunteers. She avoided the limelight, sorting dirty socks and underwear and managing the washing machines. She later said that it changed her perspective on street people. "Now when I see somebody diving in a dumpster, I don't say to myself, *Oh, how sad*. I say, *That may be a friend of mine*."

When she first moved in she drove a little silver Porsche with a vanity plate saying *Allelu*. She loved to ski and one day, returning from the slopes, she was pulled over by a police officer. She knew she was obeying the speed limit, so she asked why she had been stopped. The policeman replied that he had seen the vehicle's plate, assumed she was a Christian, and wanted to pray with someone before going to a shooting incident in Breckenridge. I said her vanity plate had finally paid off.

We discovered that the iconic nature of *The Brady Bunch* made her recognizable everywhere. In restaurants, markets, convenience stores, even on the street, people would



Like the iconic Brady family, the Freys traveled to Hawaii accompanied by Davis.

spot her. She was universally gracious about autographs. "You helped raise me," her fans often said. "And look how well you turned out," she replied.

Her appeal was universal. Although *The Brady Bunch* was a very white show, people of all races loved her. When we lived in Ambridge, Pennsylvania, while I was dean of Trinity Episcopal School for Ministry, it was mostly African-American kids who came to the door asking for Alice. During one meal at a restaurant filled with Native Americans, many patrons walked over and patted her on the shoulder.

Ann was devoted to prayer. Her intercessory work was private but effective. And she took her job as godparent seriously. Ask any of our grandchildren. She was invaluable in helping me teach homiletics. She had a deep appreciation of both the craft and the content of communicating God's Word to people.

We moved to San Antonio in 1996. The nearest parish, St. Helena's, was in the small town of Boerne, and Ann became like Anna in the temple: twice-weekly Eucharist, Bible study, choir (alto). She helped train lay readers and became one herself, and a lay eucharistic minister, taking Communion to an even older shut-in.

Ann B. had a hip replaced about ten years ago. Barbara and I went to the hospital, but since the doctor was still with her we were directed to the waiting room. There we discovered a very distracted African-

American woman taking care of three small children. She told us the children were those of her sister, who was dying in a nearby room. We immediately sent her off to be with her sister and took charge of the children. Barbara took the two oldest, found a book, and was reading to them. I took the baby and was giving him a bottle. After about 15 minutes the hospital chaplain walked in, gazed at the scene, and blurted out, "Are you, uh, family?" There can be only one answer to that question. Ann agreed.

Ann kept up with church news and lurked on several weblogs. When General Convention met in Denver in 1979, she volunteered to be a page in the House of Bishops. She loved the work and volunteered at several subsequent conventions.

Ann was a creature of habit. She devoted several days a month to answering her fan mail. Her breakfast was the same day after day. And she had her hair done each Saturday morning. On May 31, 2014, Barbara and I were having breakfast when Ann's hairdresser called, wondering where she was. I raced to her room and discovered that she had fallen during the night in her bathroom and had done severe damage to the back of her head. She never woke up and died peacefully the next day. She's buried at St. Helena's.

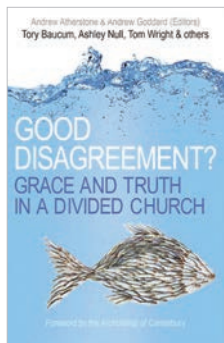
The Rt. Rev. William C. Frey, who served as Bishop of Guatemala (1967-71) and Bishop of Colorado (1973-90), lives in San Antonio.



St. Cyprian's Church, Clarence Gate, London. Wikimedia Commons photo

WEEK OF PRAYER FOR CHRISTIAN UNITY — JANUARY 18-25, 2016

BOOKS



Good Disagreement?
Grace and Truth in a Divided Church
Edited by Andrew Atherstone and Andrew Goddard.
Lion Hudson. Pp. xii + 227. £9.99

Beyond Agreeing to Disagree

Review by John C. Bauerschmidt

How can disagreement be good? This collection of essays by a number of Anglican writers, mostly members of the Church of England, raises this question at a time when disagreement seems to press very closely in the life of the church. Without attempting to resolve particular disputes, the collection addresses the issue of disagreement itself, from a variety of angles. The book includes a preface by the Archbishop of Canterbury, and the essayists broadly represent the evangelical wing of Anglicanism.

Though the book does not focus on particular issues, there is more than one reference to current disagreements, particularly the issue of the consecration of women as bishops in the Church of England, approved in 2014, as well as the formal conversations about sexuality that are proceeding in that church. Essays cite the global search for theological agreement through the Anglican Communion Covenant. Archbishop

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Beyond Agreeing to Disagree

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Welby's background in reconciliation between conflicted parties, and his engagement of recent issues, are also noted. Discussion questions end each chapter. The overall impression is that the essays are intended to have immediate and practical implications for the divided church.

A first essay by the editors lays out the parameters for those that follow. No doubt, there is "bad disagreement" in the church: multiple past examples are well known from their legacy of destruction and acrimony. Andrew Atherstone and Andrew Goddard want to explore how to turn "bad disagreement" into "good disagreement," without simply commending an "agreement to disagree" in all cases. Issues differ in importance. Agreeing to disagree in every disputed question discounts the possibility of seeking agreement in truth, while failing to discern the possibility that there are things that Christians can disagree about forsakes the possibility of fellowship across difference, and encourages division. For the editors, there are "foundational truths" in Christianity, and discerning what Christians must agree about and what they can afford to disagree about is a crucial question.

Atherstone and Goddard note that "good disagreement" can mean a number of things. For some it is an oxymoron, since disagreement is a result of the Fall, rooted in sin and ignorance. There will be no disagreement in heaven, and so there ought not to be any within the Church on earth. For others, "good disagreement" simply means the ability to disagree gracefully, seemingly about those things that are not foundational. Here the editors appeal to J.C. Ryle as an advocate of civil discourse among Christians. Then again, "good disagreement" can be deployed with a theological agenda that brings us back to an "agreement to disagree" about every contentious issue, in which each Christian's truth is equal. God's truth cannot be grasped, after all; and the diversity of human truth, no matter how contradictory, simply helps to complete the vast mosaic of what is true.

With this last agenda-driven understanding the editors are unsympathetic. Jesus' ministry and the witness of the New Testament writers both point toward the need for grace *and* truth. "This freedom to disagree need not mean doctrinal pluralism and relativism in disguise" (p. 12). "Good disagreement"

means different things in different contexts: in some, holding together in spite of differences; in others, walking apart with a blessing and not a curse. How this last occurs gracefully is itself a witness to the world.

The essays that follow deal with related themes. An essay by Ian Paul explores the New Testament concept of reconciliation: between individuals, as salvation, as the aim of Christian ministry, and as the goal of the cosmos. God's will is central to reconciliation, and discerning God's will in the Scriptures on any issue is important for Paul, as it is for Atherstone and Goddard. Paul also identifies several dynamics that flow from reconciliation, the most significant of which is the recognition that God's reconciling action can actually become a cause of division itself, between those who accept what God has done and those who do not accept it or its terms. Here Paul cites the early New Testament disagreement about the admission of Gentiles to the church.

This theme continues in an essay by Michael Thompson, which recounts New Testament treatments of division and discipline. Restoration and unity are God's purpose in Christ, but Thompson (like Paul) notes the divisive nature of the Christian proclamation. This essay is mostly concerned with a nuanced account of the New Testament witness to divisions among Christians. There are warnings against division, addressed both to those who cause dissension in the church and to those who separate because of it. There are circumstances in which Christians are exhorted to avoid false teachers, according to Thompson, but he notes that the emphasis in these cases is on the final judgment by God that cannot be anticipated. The purpose of discipline within the congregation is to avoid dissension and separation; in the New Testament there are examples of individuals being disciplined but no mention of the apostles excluding whole communities. For Thompson, discipline in this perspective is concerned with the health of the community and the restoration of the offender.

N.T. Wright's essay on St. Paul comes the closest to directly addressing particular issues. Wright identifies the apostle's concern for both unity and holiness, and asserts that the two belong together. Wright challenges again the notion of tolerance, in which issues of behavior are less important than

Christian unity, and we can “agree to disagree.” For St. Paul, there are matters that are *adiaphora*, things indifferent, about which Christians can disagree, but for Wright matters of sexual ethics are not among them. Under the New Covenant the observances of the Law that divided Christians from Jews were set aside, under the heading of unity; but God’s intention in creation remained unchanged. “The new creation retrieves and fulfills the intention for the original creation, in which the coming together of heaven and earth is reflected in the coming together of male and female” (p. 71).

The resulting sexual ethic flowed from the creational and covenantal monotheism of Judaism that was not a matter of ritual observance dividing Gentile from Jew. It certainly *did* divide Gentiles and Jews in their observance or failure to observe the ethic, but here Gentiles were invited to embrace the ethic under the heading of holiness just as surely as Jews were called to put aside particular observances in the service of unity. Both Jews and Gentiles are invited into a single community in which the renewal of creation is available in the age of the Messiah. For Wright, this is not a matter of “bad” parts of the Law being abolished in contrast to “good” parts retained, but rather a contrast between parts of Torah that have done their work in forming the people of God, now put aside, and parts that can now be celebrated as being within reach for all, through Jesus and the Spirit.

The remaining essays deal with historical and practical issues. Ashley Null’s essay on the Reformation points to examples of “good disagreement” during this period, both between Roman Catholics and Protestants as well as within the Protestant ranks. Cranmer’s attempt to unify Christians around a common liturgy is cited as one attempt to deal with disagreement. Atherstone and Martin Davie write about “Ecumenical (Dis)agreements,” seeking approaches to engaging disagreement within the modern ecumenical movement. Toby Howarth changes this up with an essay on good disagreement between religions. Both essays commend straightforward engagement of contested issues rather than a premature pronouncement of agreement. Lis Goddard and Claire Hendry write together as ordained women who disagree on the subject of women’s leadership in the church, chronicling their

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BOOKS

Beyond Agreeing to Disagree

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efforts across the years to find areas of agreement and to seek understanding when they disagree. Tory Baucum offers a meditation on John 4, “Ministry in Samaria: Peacemaking at Truro Church,” with a view of disagreement and reconciliation straight from the trenches of the North American “church wars.” Stephen Ruttle, a barrister and mediator, writes a final essay that draws from his experience of mediation as an alternative to legal proceedings. This last gives a useful glimpse within the process, and reminds us that even agreement to engage in seeking mediation is agreement of a sort.

What’s missing from this volume is a fuller account of disagreement between Christians. By leaping from the New Testament to the Reformation it neglects many centuries of disagreement and contestation that were crucial for the development of Catholic Christianity and its ecclesiology. Of course, these disagreements can be filed by title; but there may also be lessons to learn in the disputes of the Early Church, especially for Anglicans.

The congeries of different disputes present in the North African Church in the third and fourth centuries is a case in point. Cyprian argued in a time of persecution that the bishops’ maintenance of unity with each other, in spite of differing practice in the re-admission of penitents to communion, pointed to the need for a corresponding tolerance of different practice in the re-admission of the lapsed to the fellowship of the Church. This dispute was picked up and cited by the Eames Commission back in 1989 as it threaded its way through the subject of women in the episcopate and the need to maintain unity.

But even closer to home is the dispute between Cyprian and Pope

Stephen on the subject of the rebaptism of those baptized in heretical or schismatic groups. The Roman practice was to reconcile with the laying on of hands, while the North African custom was to rebaptize. Here the stakes were high; Cyprian argued forcefully that baptism outside the Church was no baptism at all. Yet even here, in a fundamental matter of Christian identity, Cyprian once again counseled the toleration of different practice among bishops.

What allowed Cyprian to make these arguments for tolerance was a theology that placed a high value on the uncompromised nature of the episcopate and on the communion of the bishops with each other. In the following century Augustine, in his dispute with the breakaway Donatists, moved an emphasis on communion among the churches into the foreground to argue for the restoration of unity between Catholics and Donatists. The Donatists, whose spiritual forbears had refused the ministry of bishops who had cooperated with the Roman authorities during the last great persecution, continued to stress the uncompromised episcopate. The two sides often seemed to be talking at cross-purposes.

This is a helpful collection of material coming at an opportune time. It rightly takes aim at an indiscriminate pluralism. Still, one misses acutely on such an occasion the magisterial and measured contributions of, say, the late Henry Chadwick to a discussion of this sort. Does he have successors? Anglicans need to remember our essentially Catholic ecclesiology and the wider framework of Christian history as we engage the issues before us.

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.



The Bridge of Piety

Review by Giuseppe Gagliano

Every so often, the world is graced by a great thinker who is also a great practitioner. That is what makes Abraham Joshua Heschel (1907-72) such a fascinating subject. This 20th-century rabbi was not only engaged in Jewish thought and mysticism, but was a prominent activist in the Civil Rights movement, linked arm-in-arm with Martin Luther King, Jr.

Joseph Britton's *Abraham Heschel and the Phenomenon of Piety* presents a penetrating analysis of piety in the intellectual works of this Jewish thinker. Britton grounds his work in a particular definition of piety. He understands the pejorative connotations of the term, but instead chooses to define this aspect of religiosity as "a life compatible with God's presence." In other words, piety encompasses both the objective revelation of God and the subjective human response. Hence, this concept generates an intellectual investigation that is both broad in its scope and particular in its application.

This impressive work is one that builds many intellectual bridges. Given Britton's concern with the connection between belief and action, the concept of piety ties together the mystical and rational streams of Heschel's thought. Britton also situates Heschel as a Jewish thinker in a wider tradition of Western philosophy and Christian theology, looking both to the influence of philosophical forebears and Heschel's relationship to his intellectual successors. Britton's bridge-building bears witness to Heschel himself, who was a curious blend of continental and American philosophy, dealing with the concerns of both his Jewish community and the wider social fabric.

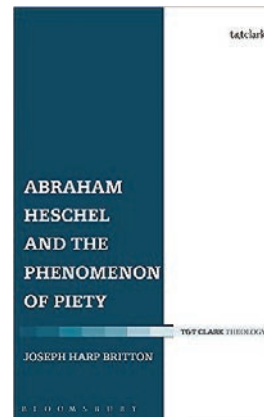
The book provides not only a comprehensive investigation but a superb review of Heschel's thought for the philosophically minded neophyte.

While each chapter marks a step in a progressing argument, one could read each section as an independent essay on an aspect of Heschel's theology. Britton's work will be of special interest to connoisseurs of continental philosophy, and students of religious ethics.

Britton takes a Christian approach to this Jewish thinker and occasionally hints at questions of theology peculiar to a Christian context without imposing upon Heschel. I would be curious to hear a Jewish perspective on this book, and whether Britton's own piety taints or enhances his reading of Heschel from that perspective. Overall, this publication provides a worthy addition to Heschel scholarship and a testament to

fruitful conversation between Jewish and Christian thought.

*The Rev. Giuseppe Gagliano
St. Paul's, Sydenham, Ontario*



Abraham Heschel and the Phenomenon of Piety

By Joseph Harp Britton.

Bloomsbury/T&T Clark. Pp. 328.

\$39.95; \$24 (eBook)



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A Good Bishop is Hard to Find

By Stephen Andrews

It is often said these days that there is a crisis of leadership in our society. People complain that many of those who hold offices of leadership are unworthy of their positions, and they lament that those who are suited for the office cannot be persuaded to pursue it. Why is this? It may be that poor leadership in the past has sullied the image of leadership. This was certainly the case in the United States in the post-Nixon era. Respect for elected officials fell sharply in the 1970s, and if the hit TV series *House of Cards* is any reflection of the American psyche on the matter, it has not recovered much since then. Who wants to be a politician when the very word conjures up notions of graft and lust for power?

Another reason why good leaders are so hard to find is that in many institutions, the rewards of leadership are not worth the cost. What level of esteem can begin to compensate for the incredible quantities of stress and unhappiness at home that seem to accompany so many positions of leadership? What salary package can make up for the backbiting, abuse, and political intrigue that seem to be part of the territory for any leader today? It is no wonder that there is a growing number of people getting out of the corporate structure and setting up their own consulting firms, or taking early retirement.

Admittedly, leadership has never been easy, not even in the Church. Here too we find clergy defecting to secular occupations at an alarming rate. I have recently been friended on Facebook by a former clerical col-

league who abruptly gave up his pastorate, sold his biblical commentaries, and took up driving a cab. I never discovered why, though I wondered: was it the long hours, or the minimal stipend, or the criticism of parishioners, or the frustration of working in a culturally marginalized institution, or the fact that the results of our labor are rarely tangible? One begins to see the wisdom of that famous Victorian preacher, Charles Spurgeon, when he counseled young men not to enter the ministry if they could help it.

My friend the former theological college principal would want me to add that, despite these liabilities, job surveys say that pastoral leadership yields a greater sense of job satisfaction than nearly any other profession. Still, how should we think about the Church's ministers? And more particularly, how should we understand the office and role of a bishop?

One common understanding is that the bishop is there to serve the Church, to see that the institution keeps ticking over, and that all of its members are happy. People expect that a bishop fulfills the role by doing a lot of visiting, administering a few programs, jollyng the diocesan staff, preaching short, pithy sermons, and maintaining an aura of sanctity while being approachable. On the other hand, there are those who hold that the bishop is really meant to serve the world. This bishop is more like a purple-shirted social worker, and the focus of ministry is to bring the Church to the surrounding community, and the surrounding community to the Church.

Of course, there is something valid in each of these images of the Church's episcopal ministry. Bishops need to be effective team leaders and administrators. Presiding Bishop Michael Curry has challenged us to find the congregation outside our walls, and it is true that Jesus did not set up office hours in the temple. But if the episcopal office is governed by management principles, or if ministry on the soccer field is a strategy for Church growth, there is a problem. For if a bishop's primary allegiance is either to the Church or to the world, this is not pursuing a vocation but performing a job. And in a job, human concerns take priority over what may be God's concerns.

The former Chaplain to the United States Senate, Richard Halverson, described the situation this way:

We don't want ministers anymore, we want CEOs. We don't want prophets, we want politicians. We don't want godliness, we want experience. We don't want spirituality, we want efficiency. We don't want humility, we want charisma. We don't want godly authority, we want relational skill. As a result, we have thousands and thousands of churches in this country whose ministers are very qualified to do what the Church has asked of them, but the one thing that hasn't been asked of them is to serve Jesus. So they don't. And neither do their people.

In a celebrity culture like our own, it is tempting to imagine what *Harvard Business Review* or *Sojourners* magazine would look like with an

Episcopal bishop on its cover. But the image of leadership offered to us in Scripture runs against this culture. From the prophet Isaiah we see that anointed leaders are neither servants of the Church, nor servants of the world, but servants of God: “Here is *my* servant, whom I uphold, / *my* chosen, in whom my soul delights” (42:1).

In the apostolic age, St. Paul described Church leaders as “servants of Christ and stewards of God’s mysteries” (1 Cor. 4:1). “Servant leadership” has been a fashionable theme in the Church since Robert Greenleaf coined the term in 1970. But Paul reminds us that the Church’s leaders are more than servants: they are stewards. A steward, of course, is somebody who has administrative responsibilities in a household, but who is nevertheless beholden to the master of the house. So, as a servant or steward, a bishop has no inherent significance. The bishop takes no initiative independently, and the bishop exercises no personal authority. As St. Paul affirms, “There is no question of our having sufficient power in ourselves: we cannot claim anything as our own. The power we have comes from God” (2 Cor. 3:5).

The work that is done, therefore, is the Lord’s. For this reason, arrogance, ambition, and competition, so prominent in the world, have no place in the Church’s leadership. And neither does pandering to the whims of the institution or culture. Bishops who serve Christ will be “found trustworthy,” St. Paul says; but if they serve anybody or anything else, despite the apparent “success” of such a ministry, they will ultimately do harm to the Church and bring judgement upon themselves. “In very truth I tell you,” said Jesus, “a servant is not greater than his master, nor a messenger than the one who sent him” (John 13:16).

Of course, in describing Church leaders as servants, stewards, and messengers, our images are, in the end, all derived from the One who, in our Gospel narrative, bids us peace

matter of what one *does* in the world, but how one *lives* in the world. It is this that prompted a Tanzanian bishop to say to me recently that he prefers the Commission in John to

The heart of the Church’s mission, and of episcopal ministry, is in one little word: as.

and then says, “As the Father sent me, so I send you.” You will know that in both St. Matthew’s Gospel and in John, the mission entrusted to the Church has a programmatic emphasis. In John, it has to do with the declaration of the forgiveness of sins, while in St. Matthew, specific instruction is given to go, teach, and baptize. Such functions require authority, and so in the history of the Church they became concentrated in episcopal leadership, as bishops were understood to be the successors of the Apostles and responsible for maintaining apostolic doctrine, unity, and discipline. Consequently, our Gospel text [John 20:19-23] has been read at episcopal ordinations from before the Reformation.

As we come to witness the forging of another link in the chain of the Apostles that connects us with the primitive life, faith and mission of the Church, there is one final thing to observe. The most arresting feature of the Johannine Commission is that, for Jesus, mission is not so much a

the Commission in Matthew, as the latter had been bent to colonializing ends. The Johannine Commission, he said, is in its essence incarnational.

What he meant was that the heart of the Church’s mission is to be found not in the tomes of the missiologists, nor in canons or policies or handbooks; it is not in the inspirational leadership guides that pass for parish management theory in many places, nor in the personalities of gregarious and extroverted prelates and priests. The heart of the Church’s mission, and of episcopal ministry, is in one little word: *as*. “As the Father sent me,” Jesus said, “so I send you.”

There is so much in that little word! It may prompt us to ask, “Just how *did* the Father send the Son?” But the answer would require a rehearsal of the whole of John’s Gospel — no, even more, for as St. John concludes, “there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not con-

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A Good Bishop is Hard to Find

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tain the books that would be written" (21:25).

We shall never in this life exhaust the meaning of that word *as*, but ministry in God's name must begin with a radical identification with the man Jesus in his birth, life, death, and resurrection. That sacred story, in which our own story lies hidden, is a story of profound humiliation, a story of gut-wrenching compassion and righteous ambition, a story of weakness and self-sacrifice that yields both redemption and victory.

And so, with the words "as the Father sent me" illumining our path, we dare to enter an alienated and hostile world in order to feel its anger, its pain, and its fear. With the words "as the Father sent me" governing our tongues, we proclaim boldly the truth of God in Christ and his love for the lost. With the words "as the Father sent me" possessing our hearts, we "put ourselves with loving sympathy inside the doubts of the doubting, the questions of the questioners and the loneliness of those who have lost their way," to quote Archbishop Michael Ramsey. With the words "as the Father sent me" directing our wills, we surrender the

totality of who we are and what we have to the One who passed through death and is now alive, the Shepherd and Bishop of our souls.

Because of God's mercy in your life, the chief expression of which is the steadiness and devotion of your beautiful wife, Stephanie, you are going to be a great bishop, George. And you have a great diocese to lead. As together we continue to discover and embrace God's mission, to learn what *as* means, may we know the truth of St. Augustine's words: "In you and through you the work of the incarnation must go forward. You are to be taken; you are to be blessed, broken, and given; that you may be the means of grace and a vehicle of the Eternal love" (*On the Eucharist*, Sermon 57). Indeed, as we approach God's altar, let us "behold what we are and become what we receive." Amen.

The Rt. Rev. Stephen Andrews is Bishop of Algoma, Sault Ste. Marie, Ontario, Canada. Bishop Andrews preached a fuller version of this message at the ordination and consecration of the Rt. Rev. George Sumner as Bishop of Dallas.

Appointments

Andrew Armond is chaplain and religion teacher at Episcopal School of Acadiana, 1557 Smede Hwy., Broussard, LA 70518.

The Rev. **Ian Carleton Burch** is rector of St. Mark's, 2618 N. Hackett Ave., Milwaukee, WI 53211.

The Rev. **Lyn Burns** is interim at St. Paul's, 1208 W. Elizabeth St., Fort Collins, CO 80521.

The Rev. **Timothy A.R. Cole** is rector of Christ Church, Georgetown, 31st and O St., N.W., Washington, DC 20007.

John Deason is director of stewardship and development for the Diocese of Maryland, 4 E. University Pkwy., Baltimore, MD 21218.

Cindy DeDakis is missioner for music ministries for the Diocese of Maryland, 4 E. University Pkwy., Baltimore, MD 21218.

The Rev. Canon **Tristan English** is rector of Christ Church, 321 West Ave., Red Wing, MN 55066.

The Rev. **Creighton Evans** is rector of All Souls, 101 Aza Yoshihara, Chatan, Okinawa 904-0105, Japan.

The Rev. **Julia A. Fritts** is rector of St. John's, 92 Main St., East Windsor, CT 06088.

The Rev. **Ted Gaiser** is rector of Grace Church, 1100 Washington St., Bath, ME 04530.

The Rev. **Robert Hartmans** is canon/missioner for congregational vitality in the Diocese of Eastern Tennessee, 814 Episcopal School Way, Knoxville TN 37932. He continues as missioner for Project Canterbury Episcopal and Lutheran ministry at the University of Tennessee at Chattanooga.

The Rev. **Rebekah Hatch** is rector at St. Alban's, 197 Bushy Hill Rd., Simsbury, CT 06070.

Beverly Hurley Hill is lay ministries coordinator for the Diocese of Eastern Tennessee, 814 Episcopal School Way, Knoxville, TN 37932.

The Rev. **Chris Kester-Beyer** and the Rev. **Sheryl Kester-Beyer**, both ordained in the ELCA, are pastors of Holy Apostles, 1730 18th St., Mitchell, NE 69357.

The Rev. **Michael Rich** is rector of St. Andrew's, 1024 12th St. S., Birmingham, AL 35205.

The Rev. **Stephen Rodgers** is priest-in-charge of St. Barnabas, 822 S.W. 2nd St, McMinnville, OR 97128.

Sharon Tillman is director of diocesan initiatives for the Diocese of Maryland, Bishop Claggett Center, P.O. Box 40, Buckeystown, MD 21717. She continues as the diocesan disaster coordinator.

The Rev. **Joshua Varner** is missioner for

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youth in the Diocese of Georgia, 611 E. Bay St., Savannah, GA 31401 and continues as vicar of St. Patrick's, Pooler.

The Rev. **Lynne E. Washington** is priest-in-charge of Incarnation, 2407 Cascade Rd., Atlanta, GA 30311.

The Rev. **Harry Way** is interim rector of Advent, 13150 Spanish Garden Dr., Sun City West, AZ 85375.

The Rev. **Dan Webster** is canon for evangelism and media for the Diocese of Maryland, 4 E. University Pkwy., Baltimore, MD 21218.

The Rev. **Mike Wernick** is ecumenical and interreligious officer of the Diocese of Eastern Michigan, 924 N. Niagara St., Saginaw, MI 48602.

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Retirements

The Rev. **Catherine Powell**, as rector of Church of the Servant, Wilmington, NC

Nan Ross, as director of communication for the Diocese of Atlanta.

Deaths

The Rev. Canon **Curtis S. Denney**, a U.S. Navy veteran of the Korean War, died Nov. 1. He was 83.

Born in Utica, NY, he served in the Navy before attending college. He was a graduate of SUNY-Albany and General Theological Seminary, and was ordained deacon and priest in 1963.

Denney served multiple parishes in the state of New York, was dean of the St. Lawrence Deanery, and was active in Curtillo, healing, and ecumenical ministries.

He is survived by his wife, Mary Pickett Denney; daughters, Pamela and Stephanie; four grandchildren; and four great-grandchildren.

The Rev. **Oscar Gonzalez**, who served as a priest in Cuba and Spain before many years of ministry in the Diocese of

Newark, died Oct. 29. He was 86.

Born in Los Arabos, Cuba, he was a graduate of the University of Havana and Matanzas Theological School. He was ordained priest in 1956. He served congregations in Santiago de Cuba and Guantánamo, followed by a staff position with the Episcopal Church of Cuba. He then held a staff position in the Spanish Reformed Episcopal Church's cathedral in Madrid before transferring to the Diocese of Newark in 1970.

He was rector of Grace Church, Union City, for 24 years, until he retired in 1994. He served on the diocese's Commission on Hispanic and Latino Ministry and the Episcopal Church's Commission on Hispanic Ministries.

He is survived by his wife, Lilliam; a daughter, a son, and grandchildren. His older brother, the Rt. Rev. José A. Gonzalez, was Bishop of Cuba (1967-82) and an assisting bishop in the Diocese of Newark (1982-89).

The Rev. Canon **George Hemingway**, who worked as an oceanographer for more than 30 years before his ordination, died Nov. 8. He was 75.

Born in Corvallis, OR, he served for two years in the U.S. Army. He earned both undergraduate and graduate degrees from San Diego State University. He earned further graduate degrees from Episcopal Theological School at Claremont and George Fox Evangelical Seminary.

"Science is an orderly, structured way of knowing," he said in a San Diego *Union-Tribune* story in 1996. "For me, as a Christian, science contributes to the self-revelation of God's order and plan."

He was ordained deacon in 1984 and priest in 1985. Working as a self-supporting priest, he served congregations in the Diocese of San Diego and in Oregon.

After he retired, Fr. Hemingway served as chairman of a watershed council in Oregon, where he worked on restoring native fish habitats and wetland conservation.

He is survived by his wife, Jean; a daughter, Gillian H. Asch; sisters Lynne Cordiner,

Laurie Hemingway, and Gail Decker; a brother, Ian Hemingway; and a grandson.

Charles Carroll Lee, Jr., former trustee of the General Theological Seminary and an active layman, died November 5 in Prouts Neck, ME. He was 86.

Born in New York City, he graduated from Yale University in 1950. After graduation, he served in Korea as a captain in the Marine Corps. In 1955 he began working for White Weld & Co., from which he retired as vice chairman upon the sale of the firm in 1978.

After retirement, he was active in banking and corporate philanthropy while spending most of his time on a variety of school boards, community organizations, and numerous affiliations within the Episcopal Church. He was head of the vestry at St. John's on the Mountain in Bernardville, NJ, and senior warden at Trinity Wall Street.

He is survived by his daughters Sally L. Swift, Diana L. Hammond, and Lucy L. LaCasse; a son, Charles C. Lee III; 11 grandchildren; two great-grandchildren; and a sister, Mary L. Lambert.

The Rev. **Ralph Edwin Parks**, vicar of St. George's Church, Hawthorne, CA, for 28 years, died Nov. 5. He was 82.

A native of Carmichael, CA, he was a graduate of Stanford University, San Francisco Theological Seminary, and Church Divinity School of the Pacific.

Parks began serving St. George's in 1963. During his years as vicar, the congregation held a successful capital campaign to improve its facilities, including a converted Army barracks that served as the church. Later they built a new church and bell tower.

He is survived by his wife, Jane; a sister; four children; and five grandchildren.

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“All people may take refuge in the shadow of your wings” (Ps. 36:7). Unless a religion like this is given space to breathe and grow, we remain stuck in narrow orthodoxies on a respirator delivering puffs of correctness, rightness, ossifying the lungs, and killing the heart. It is a curse to be right in such a way that others are categorically wrong. What a lonely, sad life. And, for the record, *orthodoxy* really means “right glory or worship.” Glory is almost always associated with light. “The true light that enlightens everyone was coming into the world” (John 1:9). Again, the light is for everyone and for the world. God will make this clear.

“For Zion’s sake I will not keep silent, and for Jerusalem’s sake I will not rest, until her vindication shines out like the dawn, and her salvation like a burning torch” (Isa. 62:1). You will have a new name. In the hand of the Almighty you will rest, wearing the crown of your beauty. “My delight,” God says, “my bride, my love” (Isa. 62:3-5). There is abundance here, food for a feast, rivers of delight, a fountain, and life-giving light. Here everyone drinks from the common cup of all goodness. There are two rules: delight and steadfast love.

Jesus gives this water. Sometimes he turns the water to wine, a sign of his glory, evidence that he joins human happiness, raising it from inferior and transient fun to the good wine that never runs out. The wine is the joy and presence of his life that we drink at his invitation (John 2:1-11). And what do we feel? “Oh my God thou are true, O my soul thou are happy” (Richard Hooker). Sometimes water is enough to convey the mystery of his endless being. Jesus says to the woman of Samaria, “If you knew the gift of God and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water” (John 4:10). “The water that I

will give will become in them a spring of water gushing up to eternal life” (John 4:14).

Not only is there joy in the fresh water of Christ, there is also the taste of a double conviction. I have Christ entirely, and yet I have my small work to do. “Jesus is Lord” wholly and completely. His Spirit, however, gives a diversity of gifts, tasks, services, activities. These he gives for the common good. Let’s sit with a teacher. “All the members together make up the body of Christ in the unity of the Spirit, and render each other necessary service through their gifts. God has arranged the various parts of the body according to his own will, but there exists among them all a spiritual fellowship which makes it natural for them to share one another’s feelings and to be concerned for one another. ... As all the parts are present in a single whole, so each of us is in the Spirit since all who make up the one body have been baptized into the one Spirit” (*On the Holy Spirit*, Basil the Great, Cap. 26, nn. 61, 64).

The abundance of this house is the inexhaustible presence of Christ given to all equally. It is also the loving distribution of fitting talents so that each may do a meaningful work for the whole.

My daughter says to me, “I want to dance with you!” She says, “You need to take me to the grocery store.” She has her gift and I have mine. We dance and buy yogurt. Light shines and life hums.

Look It Up

Read John 2:8. Now draw some out.

Think About It

Use the gift you have.

Interpretation

In liturgical cadence the bishop asks for loyalty and obedience. The ordinand, testing tones of piety, says in a grave voice, "I am willing and ready to do so; and I do solemnly declare that I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation." God is not mocked, and neither is the bishop. The bishop knows too well that obedience is impossible to compel, and so clergy rather often run their own show. As for "all things necessary to salvation," the claim is cautious and constrained. Once admitting that Scripture does not contain all things, but rather those essential things necessary to salvation, the letter of the text is not the final matter. Of course, sorting out essential from non-essential is the unending hermeneutic problem. We open the book, and we try. We study, pray, and test. There is help, however.

In the stories about the restoration of Jerusalem and its temple following the Babylonian exile, the returning Jews are intensely concerned to restore their ceremonies, their stories, their identity. They want to be pure, which may be laudable and may be dangerous. Standing outside, at the southeastern section of the city wall, at a place called the Water Gate, Ezra takes up the book of the Law of Moses. Standing above the people, he opens the book. Moved by the ceremony, the people rise to their feet, say Amen and bow to the ground. Assisting priests interpret the word so that everyone may understand. The ceremony, the words, and the interpretation wash over the crowd. They mourn and weep. And yet their religion is this: "Go your way, eat the fat and drink sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength" (Neh. 8:10). No one

needs to make the case, using the Bible, for sorrow, grief, and tears. For that the Bible isn't necessary. The hardships and bitter losses of life will come. What is needed, in a deep down way, is a summons to new life: "the joy of the Lord is my strength."

I do solemnly declare that I believe the Old and New Testaments, read in the Spirit, and notwithstanding all the violence, are a summons to "fat, wine, joy, and strength."

And, of course, there is the book of nature. "The heavens are telling the glory of God; and the firmament proclaims his handiwork" (Ps. 19:1). Day and night speak their wordless eloquence. Under the tent of a blue sky, winds blow, rivers run, tides ebb, the earth moves, and life vibrates. Here too we see, as we may read in holy writ, "the Law of the Lord." It is perfect not because someone says it is perfect. Rather its perfection is tested. It revives the soul, makes the simple wise, rejoices the heart, shines like gold, and tastes like honey (Ps. 19:7-10).

Jesus reads the book and then sits down. He waits and then says, "Today this scripture has been fulfilled in your hearing" (Luke 4:21). While there is authority in the redacted text and in its recitation, the ultimate authority is Jesus setting out to meet the poor, to free the captive, to heal the sick, to relieve the oppressed.

"The glory of God is a living man," (Irenaeus). Ask yourself, when you read the Bible: "What kind of a human being do I want to be?"

Look It Up

Read Ps. 19:5, a picture of God's pursuing love.

Think About It

"If only we could be what we hope to be, by the great kindness of our generous God" (Gregory Nazianzus).

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SUNDAY'S READINGS | 4 Epiphany, January 31

Jer. 4:1-10 • Ps. 71:1-6 • 1 Cor. 13:1-13 • Luke 4:21-30

Danger, Faith, and Love

Prophets do not seek ordination. They are formed, consecrated, and appointed for a job they would have never chosen. Providence and circumstance collude to make the prophet's vocation a necessary trial forged in a critical historical moment. Jeremiah is just a man, and yet he is called to speak for God: "Do not be afraid of them, for I am with you to deliver you" (Jer. 1:8). Confirming the call, God reaches out to touch his lips and then puts a scroll upon his tongue: "See, today I appoint you over the nations and over kingdoms, to pluck up and to pull down, to destroy, and to overthrow" (Jer. 1:10).

Savage destruction is not the point. Rather, judgment is for this: "to build and to plant." Still, Jeremiah speaks against Assyria, Babylonia, Egypt, and Judah, for which he pays dearly in sorrow and lament. Speaking for God, he endures all things in the cause of love. "I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown" (Jer. 2:2). So deep is God's love for his people.

Threats abound in the Bible as they do in the world. "Deliver me and rescue me; incline your ear to me and save me" (Ps. 71:2). "A mighty fortress is our God, a bulwark never failing; our helper he, amid the flood of mortal ills prevailing: for still our ancient foe doth see to work us woe; his craft and power are great, and, armed with cruel hate, on earth is not his equal." The great hymn continues with a note of triumph: "for lo, his doom is sure, one little word shall fell him." Deliverance for the prophet, the psalmist, and anyone who has heard the voice of God is a matter of trust.

"Upon you I have leaned from my birth" (Ps. 71:6) The active voice here is a concession to modern English. Earlier translations are rightly sensitive to the passive voice, as in the Au-

thorized Version: "by thee I have been holden up." There is a difference. God is the actor; God upholds. Still, it is not wrong to suggest that in all our need we too lean willingly upon God.

The Greek verb "I believe," *pisteuo*, takes either the dative case, suggesting that belief is toward someone or something, or the accusative case, meaning *into*. In both instances, commitment is implied. So, there is something compelling about belief or faith as "leaning toward God." It is a deep and abiding trust in God in the face of life's beauties and dangers. "Firm faith means leaning, with great trust, on the divine goodness, and, as it were, resting upon it, and not doubting for a moment that the word of God which promises all these things to us is strength and truth" (Calvin, *Institutes*). Yes and no. We lean upon God when our trust seems confirmed, when blessings are evident. We may also lean with the full weight of doubts and despair and unbelief. "My God, my God, why have you forsaken me?" (Matt. 27:46-47; Ps. 22:1) We can do this because we lean into the God who upholds in love.

Love is the last thing. Faith is awakened. Hope is the long human road, from birth to death. Love is God's eternal embrace, God upholding.

Look It Up

Read 1 Cor. 13. Not a wedding day, but a long and good and difficult life.

Think About It

Jesus said that God loved the widow of Zarephath in Sidon, that God loved Naaman the Syrian. "When they heard this, all in the synagogue were filled with rage" (Luke 4:24-28). Although hated, he was appointed for lavish love

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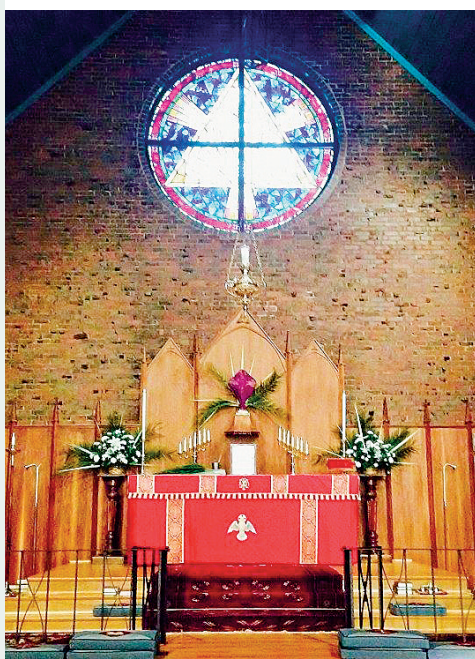
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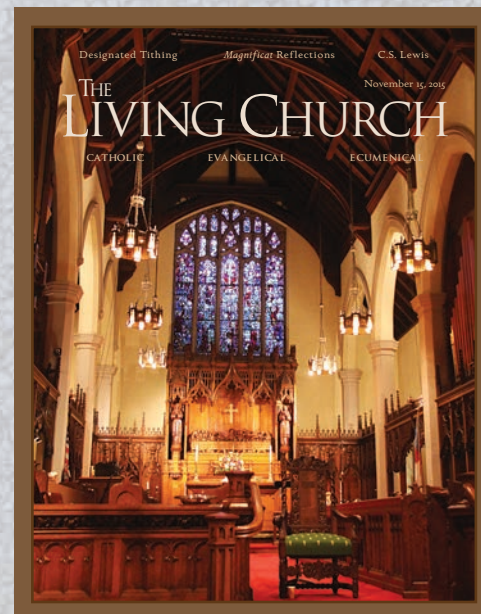
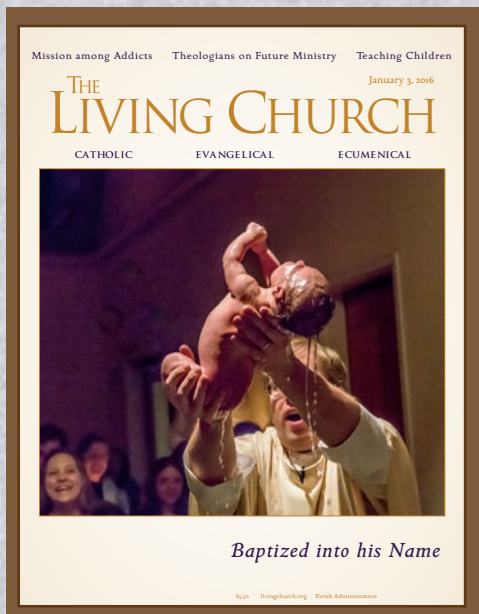
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