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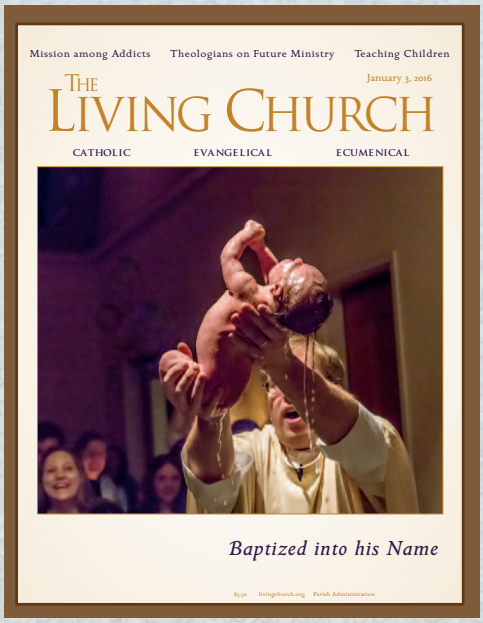

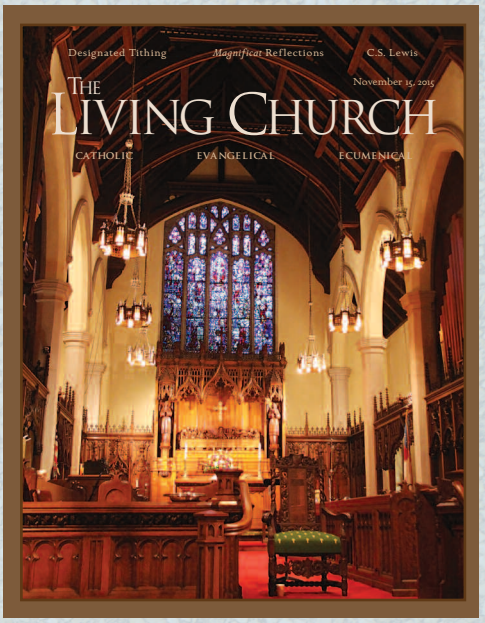

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ON THE COVER

"Were I to vanish now, the mountains, the old castle, Mary Jones's ancient chapel, the sheep, ravens, and the distant stars would not care. I find that thought amazingly liberating." —Mark Clavier (see "Encountering God in Wales," p. 12)

Mark Clavier photo

The Living Church

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Living Church Partners

We are grateful to Church of the Incarnation, Dallas [p. 35], St. Matthew's, Richmond, and the Diocese of Mississippi [p. 36], whose generous support helped make this issue possible.

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Archbishop's Reflection

During his presidential address at General Synod on Feb. 15, the Archbishop of Canterbury reflected on the Primates' Meeting held in January.

He stressed that Anglican provinces are autonomous but interdependent, that the Church is led by fallible human beings, and that the primates nevertheless strived to find a path of unity and theological integrity.

He described a closing Eucharist held in the Crypt of Canterbury Cathedral that included the primates washing one another's feet as many of them cried.

"One of the moments in which we voted — and you don't vote often at these meetings, according to those who've been to several of them — was on the question, when all seemed lost, as to whether we would walk together or separately," he said. "The vote to walk together, after a warning — repeated twice — that to undertake to do so meant to take a personal responsibility for it happening properly, was unanimous."

Turning to the primates' recommendations in their communiqué, the archbishop said:

"The underlying issue is about reception. Both before, but especially since, Lambeth 1920, reception has meant the informal process by which, over time, developments are accepted or rejected in a way that leads to consensus. Thus, issues in 1920 around contraception, in Lambeth 1930 and 1948 around divorce, were at the time seen as threatening the unity of the Communion as seriously as issues of human sexuality now. Reception goes both ways. There has been a consensus against lay presidency, despite significant pressure in the past, but the reception process rejected it. It is not a legal process, but a discernment of the Spirit based in relationship."

He added: "We agreed [on] a Lambeth Conference for 2020. We must pray that the conference of 2020 itself recovers some of the radicality, even revolutionary spirit that was shown in 1920, in its call to all Christian people to repent of their divisions — a call that was at the beginning of the modern ecumenical movement."

• *Abp. Welby's full text: bit.ly/1KlyozP*

VTS photo

Grieb and Heaney listen as Chapman (center) stresses a point.

VTS Panel: Cancel the Obituaries

Responding to a pointed topic — "Is it the End?: The Future of the Episcopal Church and the Anglican Communion" — a panel at Virginia Theological Seminary provided a consistent answer: the end is not nigh.

Panelists for the discussion, held Feb. 8 at Virginia Theological Seminary, included the Most Rev. Katharine Jefferts Schori, 26th presiding bishop and a visiting professor at VTS; the Rev. Mark Chapman, vice principal of Ripon College, Cuddesdon; and the Rev. Katherine Grieb and the Rev. Robert Prichard of VTS. The Rev. Robert Heaney, director of the Center for Anglican Communion Studies at VTS, moderated the discussion.

Panelists agreed that the primates' communiqué reveals deep and complex divisions. But many held out hope for future reconciliation, citing the primates' unanimous resolution to "walk together" as an unexpected grace. Others also addressed the spiritual value for the Episcopal Church in accepting a humbler place in the life of the Anglican world.

Chapman said that Anglicans have long adopted "a minimal idea of what the church is at the global level, which makes it very difficult to work out conflict." The problem of impaired communion is no new matter in Anglican history, and has been part of the Communion's life since some provinces began to ordain women in the 1970s.

"The question is where boundaries will be drawn," Chapman said. "The intention of the Archbishop of Canterbury is to talk about where boundaries should be and how to talk about them."

Grieb, who holds a degree in canon law and serves on the Inter-Anglican Standing Commission on Unity, Faith, and Order (IASCUFO), said the primates' communiqué sounds like "a decree, a sentence, a statement of how things are."

"Questions have been raised," she said, on whether the primates have exercised a legislative power that belongs to the Anglican Consultative Council. "It may not have been done in the most helpful way, but the primates' voice is important, and needs to be heard."

"Being a decision-making body was not the original focus" of the Primates'

Meeting, Jefferts Schori said. "The ACC is the body that makes policy decisions on behalf of the whole body."

"The ACC will presumably ratify the primates' decision," Chapman said. "It's a technical distinction, really."

But Grieb seemed less certain about that ratification: "The ACC will take their own identity and commission seriously and determine what they should do."

"I hope that a benefit of this conflict will be to bring some clarity to how these bodies operate," Prichard said.

Jefferts Schori suggested that any lack of clarity about the roles of the ACC and the primates rests in different ways of decision-making among Anglican provinces. Churches with large legislative bodies, like the Episcopal Church, tend to see the ACC as the more natural decision-making body. More hierarchical churches, like those in the Global South, assume that bishops should make important decisions.

Jefferts Schori said she has observed decreased tensions in successive meetings of the primates since 2003: "There is a trajectory that moves clearly toward a very strong desire to walk together."

She said the renewed presence of primates at the recent meeting was an important statement of common commitment.

Grieb echoed her analysis, citing the primates' unanimous desire for continued fellowship as "a grace, an action of the Holy Spirit."

Still, all the speakers said, the most recent communiqué has surfaced deep and complicated tensions that resist simple resolution.

Grieb pointed to two New Testament ecclesiologies, in clear tension, that inform the way the two sides address conflict.

A Pauline theology of the Church as the body of Christ stresses that "one member can't say to the other, 'I do not need you.' Everybody belongs. If we assume good faith, even though ideas and practices differ, we are part of one Church, one community."

Another ecclesiology, more rooted in the Global South, derives from the pastoral epistles and the Book of Revelation, Grieb said. This understanding of the Church worries deeply about false teaching and false prophets, and focuses on "guarding the deposit of faith."

"It's hard to see middle ground," she said. "These are different strategies and understandings of what the Church is."

The disagreements are compounded by the unresolved legacy of colonialism.

"We're not going to find a harmo-

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VTS Panel: Cancel the Obituaries

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nious society until we address this deeply," with the same kind of intentionality used in discussions of slavery, Jefferts Schori said.

Jefferts Schori said she had urged a Communion-wide conversation about colonialism during her tenure as presiding bishop, but with little success.

"We have some bad karma coming into this conversation," Grieb said, adding that many Global South Anglicans draw from a literal understanding of Scripture.

"If we had honored the conversation partners then, we would have been more careful to talk about biblical interpretation in a way that was more complicated and less convenient," she said. "There is genuine confusion about a complete shift" in the interpretation of passages on sexual ethics.

Conflict is heightened by financial inequality between the West and the Global South, which has resulted "in clumsy strategies meant to help but not perceived as helpful," Grieb said. "People see us [Episcopalians] as allied with the IMF, the CIA, the World Bank. When people are destabilizing your government, it's hard to trust their reliability, commitment, and resolve."

Prichard said Americans often find this opposition particularly difficult to understand: "We assume wherever our history has gone, … everyone else will follow after."

He said the Episcopal Church largely failed, from 1991 to 2000, to consult with other Anglican churches about changing teachings about sexuality. "It made us look imperious and neo-colonial."

The primates' communiqué requires that members of the Episcopal Church not represent the Communion in ecumenical dialogues and on committees making decisions about faith and order.

Grieb described herself as one of only two Episcopalians directly affected by the penalty, through her service on IASCUFO. She was concerned about how the decision will affect future reconciliation between the Episcopal Church and the rest of the Communion: "It raises the question of how we talk across our differences when some of us can't be in the room."

Other panelists focused on the opportunities for a change in perspective afforded by the primates' communiqué.

"Walking together requires hard work and lots of conversation, but it doesn't require the structures of the Anglican Communion to do it," Chapman said. "Almost despite the Anglican Communion, we carry on these relationships."

Jefferts Schori echoed Chapman's focus on cross-cultural relationships as the deepest value of the Communion, which she described as "a network of people seeking to grow deeper relationships with each other."

She said that if the Episcopal Church has been humbled by the primates' discipline, this too has spiritual value. "It is an opportunity to find the blessings of being on the margins for awhile," she said. "We know it is a place of blessing, a place we are increasingly going, looking for Jesus on the margins."

Grieb's final word was hopeful: "It's been a long, long time that we have been together in the project of learning how to be an Anglican Communion. Let's figure out a way to stay together."

The Rev. Mark Michael

Texas Boots Marriage Canon

The Diocese of Texas has removed a canon that said its clergy "are to abstain from sexual relations outside Holy Matrimony" and defined matrimony as "the physical and spiritual union of a man and a woman."

The diocese's 167th Annual Council, meeting Feb. 12-13, removed Canon 43 at the urging of the Rt. Rev. C. Andrew Doyle, Bishop of Texas since 2009. The diocese had adopted the canon in 1997.

Much has changed in even in the past year, as the U.S. Supreme Court has declared marriage for same-sex couples a constitutional right and the Episcopal Church's General Convention authorizing wedding rites for same-sex couples.

Bishop Doyle said in his address to the council that Canon 43 has caused regular conflicts since its adoption, and that he has worked to defuse those fights.

"In 2012, having worked for over three years, we came up with a Unity and Mission document," Doyle said of a 124-page document, *Unity in Mission: A Paper on Common Mission and the Challenge Posed by Division*. That document authorized congregations to extend blessings to same-sex couples.

"This unity in mission held our diocese together, protected the variety of different worldviews, and moved us to the center stage in our communion as a place where liberals and conservatives had managed to work together on mission," Doyle said.

Leading conservatives in the diocese supported *Unity in Mission*. An appendix of the document included a question and answer: "Will gay and lesbian clergy in the Diocese of Texas be permitted to have their same-gender relationships blessed? No, in the Diocese of Texas we have Canon 43, which keeps the diocese from allowing clergy in same-gender partnerships to be deployed as priests-in-charge in the diocese."

Nineteen Communion Partner priests within the diocese issued a

statement that affirmed their loyalty to Bishop Doyle but called on the council not to strike Canon 43.

"While we do understand and affirm the need for a comprehensive revision of our Diocesan Canons, we must dissent from any change that excludes or deletes Canon 43, also known as the 'Moral Canon,'" the statement said.

"In a time of changing views on traditional marriage and sexual mores, we feel removing Canon 43 will send the message to those we are called to serve, that our Diocese is abandoning in part, or in full, the Biblical teaching on marriage; as traditionally understood by Christians, and as summed up in the words of the Book of Common Prayer."

The Rev. Russell Levenson, rector of St. Martin's, Houston, read the statement aloud during the council meeting, with Bishop Doyle's permission.

Doyle thanked the Communion Partner clergy for their statement, and distributed a copy within the transcript of his council address.

"I really want to thank — not just Russ, but the other authors of such a thoughtful and, quite honestly, prayer-soaked statement," Doyle said. "Thank you for your support of me, thank you for understanding how important the reordering of the constitution is and the importance of parishes to be able to chose their own rector. Thank you also for your continued commitment in time, treasure, and talent to this diocese and the mission of Christ in Texas."

The council approved Bishop Doyle's recommendation by a supermajority of 77 percent.

Islam and the Gospel

This year's Mere Anglicanism conference offered multiple sessions on engaging Muslims with the Christian gospel. Meeting under the theme "The Cross and the Crescent: The Gospel and the Challenge of Islam," the conference attracted nearly 870 participants to Charleston, South Carolina on Jan. 28-30.

Most of the speakers were born in or had served in a Muslim-majority country and spoke Arabic.

The Most Rev. Mouneer Anis, Primate of the Province of Jerusalem and the Middle East, was born into a Christian family in a Muslim neighborhood. Anis, who spoke on "Christian Witness in the Islamic World," believes in both service to Muslims and dialogue with them: "We can't wait for Muslims to come to church."

Anis

In his diocese, Christian schools (in which more than 90% of the students are Muslim), hospitals, primary health care clinics, and nurseries for disabled children far outnumber the churches. The diocese also empowers women with micro-loan programs and free literacy and sewing classes.

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Islam and the Gospel

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"There is always a risk you are only presenting a social gospel, but build bridges that Jesus can walk over," he said. "Service is not an end in itself."

Qureshi

Anis participates in interfaith dialogue, which is "not about compromise but listening with love and respect and sharing with boldness." His diocese promotes art, music, sports, and drama programs for Christian and Muslim youth to enjoy together. "We must be authentic, humble and generous as we love, serve, and live among Muslims."

In a Muslim-majority country, he said, "involving the local church, the community of believers, is crucial for the life of seekers and new believers. Otherwise, converts become fully dependent on foreign missionaries."

An American-born Muslim, Nabeel Qureshi, discussed his life as the only son of devout and loving immigrant parents: a Pakistani father and an Indonesian mother. He grew up in a patriotic American home; his father served in the U.S. Navy and became a lieutenant commander.

Qureshi was appalled to see widespread media depictions of promiscuity, cursing, drinking, drug addiction, and gambling. He assumed that Christianity was to blame.

His mother taught him to be an ambassador for Islam and he was shocked that none of his schoolmates talked about their faith, even if they went to church. He concluded that they did not really believe it or they did not care if he went to hell. During high school, only one young woman told him of her Christian faith. At college he met a classmate named David.

"David had a passion for God that I understood," Qureshi said. "I knew he cared for me. And I knew he'd take the bullet for me."

Their friendship lasted over four years of university as Qureshi struggled to test the reliability of the New Testament and the truthfulness of the Qur'an. Finally he prayed: *God, what is true? Who are you, really? If you're Jesus, I want to know.*

He asked for a dream and was given one vision and three dreams that successively pointed him toward Christianity and Jesus.

"I met a God who loves me unconditionally as a father," he said, but he also knew "this would be the end of my family. … I needed time to mourn."

His parents were devastated.

The Rev. Fouad Masri, founder of the Crescent Project, was born into a Christian family in war-torn Lebanon. He advocated showing unconditional love to Muslims.

Masri

"Be compassionate and respectful," he said. "Many have said, *We came to Christ because we saw his love.* Create a friendly atmosphere. Don't argue. Don't criticize Muslim beliefs. Find similarities in the two faiths and then use biblical bridges.

"Many Muslims are ready to talk about Jesus, but you need to take some initiative and open up the conversation. Don't criticize Muhammad but lift up the beauty of Jesus. Don't criticize the Qur'an; instead, offer them a New Testament."

Sue Careless

Archbisop Bolly Defends Missions

Soon after returning from the Canterbury Primates' meeting in January, Archbishop Bolly Lapok of the Province of South East Asia responded bluntly to Abdul Hadi Awang, president of the Pan Malaysian Islamic Party, a radical local Islamicist movement.

Awang made local headlines with claims that Christian missionaries in the Malaysian states of Sabah and

Sarawak used fraud to plant churches and the missionary movement emerged in response to the rejection of Christianity in Europe. Awang added that Christianity is no longer attractive to people in countries like Germany, France, and Britain who have high levels of education.

"I do not know what sort of books he is reading, what sources he is quoting, or how he reached that observation," Archbishop Bolly said in an interview with *The Malaysian Insider*. "He is a person of no substance and has no right to talk about Christians or the Dayaks in Sarawak."

He said Sarawak's history showed that Christians in the state, the majority of whom are Dayak people, would disagree that they had been exploited. "Humans are imperfect, but to dismiss the whole missionary movement as rejected in Europe is completely arrogant and mischievous," Bolly said.

"With due respect to him as one of the political leaders, Hadi [should] put all of his condemning words in a basket and throw it into our Sarawak river."

John Martin

Dean Believes in His City

Protests against a new mosque have thrown an Australian Anglican parish into a media storm, and there are lessons for bricks-and-mortar churches in a digital world. Bendigo is one of Australia's largest rural cities, home to more than 100,000 people, and now a center of agriculture. The city was established during the gold rush of the 1850s, which attracted people from other nations, including China and Afghanistan. Muslim people have been a presence in the city since then.

In 2014 the local council approved construction of a mosque, big enough for 300 worshipers. Muslims meet in a prayer room at a local university campus.

But there were voices raised in protest. The Bendigo mosque is

Roundhill

hardly the only mosque in the region, but it quickly became a lightning rod for people who are anxious about Islam, asylum-seekers, and the changing nature of Australian culture. Right-wing groups descended for angry protests and legal challenges, quickly followed by left-wing counter-protesters.

St. Paul's Cathedral in Bendigo had been closed for years during a slow renovation, and the church was surrounded by safety fencing. The Very Rev. John Roundhill, dean of St. Paul's, said the fence was unwelcoming, so the congregation posted friendly signs about the construction.

"We turned the church inside out," Roundhill told TLC. "In a traditional church, the messages are on the inside. We reflected on what made us distinctive, and we tried to do it with humor."

Roundhill said people see his clerical collar and immediately assume his stance on climate change. But his background is in science. People assume the church is a white, Anglo-Saxon congregation, when it has people from all over the world,

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Dean Believes in His City

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particularly in Southeast Asia.

So they put up signs about inclusion, asylum-seekers, climate change, and children in detention. They asked people to pray for Bendigo. And one said: "STOP THE MOSQUE." NO, STOP THE HATE. TRY LOVING YOUR NEIGHBOUR.

The focus was on the cathedral offering "good news in the heart of the city."

"For six months," John said, "no one was looking."

Then the United Patriots Front, leaders in the anti-mosque protests, filmed a video outside the cathedral.

"St. Paul's Cathedral is being used (without permission) in a video to promote an anti Islam protest in Bendigo later this month," the dean wrote in response. "I am not sure what to think about this person filming outside our church. He thinks our posters are politically far left; I reckon they are Christian.

"We do not endorse his message. We will stick with the Christian gospel. And just to be clear, that means God's love for everyone, including those of other faiths, welcoming the outsider, and caring for the neglected, including refugees."

Roundhill's response went viral to more than 44,000 readers. There were thousands of comments, some supportive, some criticizing the cathedral's "weak gospel view of the world."

Roundhill said he found the attention staggering, including a time in both regional and national media.

Locally, the protest simmered along. It's one thing for a church to be a global hotspot for debate, but what difference can it make at the grassroots, back home in Bendigo?

Civic, commercial, and religious leaders, including Roundhill, agreed to display yellow ribbons to declare they Believe in Bendigo as a place of hospitality. Just before Christmas, they held a picnic in a city park, "expressing what we value, without denigrating others," Roundhill said.

Both the cathedral and Believe in Bendigo have active Facebook pages. While the cathedral has a website, the dean said most people bypass it for the social media site.

Social media have helped the cathedral identify itself, "clarifying issues and allowing outreach about who we are, and what we stand for," Roundhill said. "It is a new marketplace, and if we want to have any contact at all with young people we are going to need to be in social media in some way."

Robyn Douglass

Other Global News

Earthquake Relief: The earthquake that hit Taiwan on Feb. 7 is the most powerful experienced in the island nation in 50 years, according to the Rt. Rev. David Lai. Bishop Lai has called on parishes to raise funds and help in relief efforts.

"Let them know Christians do not just stay in the church," the bishop said.

Earthquakes have left 13 dead, 380 injured, and many buildings demolished. Tremors were felt 300km away from the quake's epicenter in the island's capital, Taipei.

Stay Focused, Archbishop Says: The Most Rev. Nicholas Okoh, Archbishop of Nigeria, has called on his country's federal government to exercise caution in resettling internally displaced persons and not to give up the fight against the militant Islamic force Boko Haram.

Speaking at the opening of his province's standing committee in the capital city, Abuja, he said the government needs to be certain of the security of territories captured from Boko Haram before sending people back to them.

"We want to reiterate that fighting terrorism is not a 100-meter dash but a long cross-country race," he said.

Kidnapping continues, he said: clergy and traditional rulers are taken in different states, and "we should not wait until people in government are being kidnapped before we react." Okoh called for a holistic approach in endeavors to defeat corruption.

Bishops Reject Euthanasia: Nine New Zealand Anglican bishops have urged the nation's parliament not to proceed with pro-euthanasia legislation.

They say that "legalizing medically assisted dying will open the gateway to many foreseen and unforeseen consequences which will be damaging to individuals and the social fabric."

Seven serving and two retired bishops signed the statement. It recognizes "the great distress of patients, families, and friends in the case of

some intractable and prolonged terminal illnesses," but recommends that "resources to enhance palliative care and counseling support for both patients and their *whanau* [extended family] be increased."

In a separate submission the ecumenical and cross-cultural Inter-Church Bioethics Council says: "For those with terminal illness, effective care is now possible through palliative care, which includes modern methods for the management of pain and distress through people trained to help the terminally ill die well and with dignity."

Faith and Contentment: Karl Marx called religion "the opiate of the people," a drug to quell the pain of human existence. For others, however, religion is the key to the meaning of life. A new study in the United Kingdom confirms that faith can make people more content in life.

Figures from the well-being research of the Office of National Statistics suggest that people who report they are without religious affiliation have a lower level of happiness, life satisfaction, and self-worth than those who do. Non-religious Britons, however, report lower levels of anxiety than people linked to the main faiths.

The survey found that people's general sense of well-being peaks in their late 60s and tapers downwards from their early 70s. It found that middle-aged people are most stressed.

Nick Spencer, research director of Theos, a think tank on faith, said in the *Telegraph* that while some of the findings could be affected by temporary factors, the findings on how worthwhile people consider their lives suggest a "positive correlation" between religion and contentment.

"You have to recognize that this has nothing to say about the truth of every religious belief, just its effect," he said. "It matches a trend in evolutionary thinking over the last 10 to 15 years, which says that religion, having been seen in the 20th century as a [stage] of progress, is an instinctive aspect of human nature with survival benefits to it."

Encountering God in Wales

A timeless landscape taught me humbling lessons.

Mark Clavier photos

Above: St. Michael's Church, Llanfihangel-y-pennant, also known as Mary Jones's Chapel

Left top: The stile along the footpath leading to Cadair Idris

Left bottom: The small lake of Llyn Cau with the slopes of Craig Cau beyond

By Mark Clavier

I sat next to my tent admiring the way the wind tickled the surface of Llyn Cau in the fading Autumn sunlight. There was no noise except for the wind, the occasional frantic flap of ravens swooping from the summit of Cadair Idris, and the regular bleating of sheep — not a car or airplane could be heard and so one could easily imagine that time had no meaning in the craggy amphitheater of Cwm Cau. My view and the sounds that echoed around me were now as they surely must have been 100, 500, or even 1,000 years ago. What do the wind, sheep, and ravens know of our time? "Eternity has no time. It is itself all time," Tertullian has written. Here I could see he was right.

Earlier that day I had started my walk at Mary Jones's Chapel (St. Michael's, Llanfihangel-y-pennant), a small medieval church famous because in 1800 the teenage Mary Jones had trekked 26 miles across the mountains to buy a bible in Bala, thereby inspiring the formation of the Bible Society. As I pulled on my heavy pack, somberly dressed locals were making their way quietly to the church for a funeral as no doubt people have for more than 700 years. A little later, I passed the ruins of Castell-y-Bere, a ruinous castle that stands astride a rocky knoll and keeps

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Encountering God in Wales

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watch over a long valley teeming with grazing flocks and cattle. Its crumbling walls have almost melted into the natural rock and ancient wood so that now all three seem perfectly suited to each other. A glance at my map suggested I could easily spend a week visiting nearby standing stones, cairns, and pre-Roman forts. If time has no meaning at the shore of Llyn Cau, here it permeates everything.

Clouds flow over the slopes of Cadair Idris in early-morning light. Mark Clavier photos

This is *deep* or *thick history*, the kind that flirts with my overactive imagination as I try to answer the ever-elusive questions of *What have those places seen?* and *What must it have been like?* But in comparison to these ancient monuments I hardly exist, occupying the most fleeting of moments in the long expanse of human history; were they alive they would care little about my questions. They are each other's companions, despite our best efforts to turn them into museums and tourist attractions.

As I sat enjoying a pint and my surroundings, I reflected on the juxtaposition of those two locations. There are few places like Wales where timelessness and thick time dance around each other, so that thoughtful walkers find themselves alternately confronted with both the meaninglessness and vastness of time itself. When I used to hike in the Appalachian Mountains I was often struck by the former, and in Oxfordshire by the latter; only in Wales have I encountered both. I've enjoyed walks along pathless moors where I've stumbled upon a standing stone keeping vigil as it has done for more than 4,000 years; through ancient woodlands where I've come upon an old holy well festooned with recent offerings; and along massive outcroppings in which pilgrims of old carved rough crosses.

At such times, I'm reminded that here in Wales thick time and timelessness don't really compete with each other as you might expect. In almost every instance they seem made for each other like an elderly couple in the twilight of a long marriage: the timeless frames thick time, and thick time only seems at home within timeless landscapes. Both provide the unchanging frontier to the manic, ever-changing flow of human activity. Start "managing" timeless landscapes and, though their natural resources and beauty may be preserved, something of their detachment from us is lost. Reconstruct and refurbish ancient monuments or try to bottle history in a "living museum," and it all ceases to be thick history. It merely becomes a snapshot of a past age now enslaved to the preoccupations of the present. No, timelessness and thick time need each other and we them.

Later, as sunset approached, I climbed to the top of Craig Lwyd to enjoy the view of the mountains of southern Snowdonia as the sky slowly faded from a rich gold to the lapis lazuli of the evening. Soon the stars would be out, and I would carefully make my way back down to my tent by headlamp. For now, though, I hunkered down in the midst of a rocky outcrop that later I read had been scattered there in the midst of volcanic activity 500 million years ago. In the valley far below me, I could see the headlights of cars speeding along the A487 in the deepening shadows of the mountains. It struck me how incongruous it was that such tiny lights — seemingly smaller than fireflies from my height — could produce such noise; the automobile is a singularly loud contraption.

It was then time for dinner and a cup of tea, so I returned to my tent. The wind had died so that now there was nothing in Cwm Cau to hear but sheep calling out "yeah" to each other and the faint sound of their munching away at grass and heather. With the descent of darkness came the kind of silence one only experiences away from human habitation. There's nothing quite like the silence of nature. It's not the same as you would find in a soundproofed room because it has the quality of magnitude to it. One can almost hear, or at least want to hear, the music of the spheres because the silence seems to stretch to the stars themselves. Indeed, at moments like that I begin to wonder if the ancient cosmologists didn't have it right after all: at least the planets and stars seem much

more companionable to me than how they are described in our textbooks. In our enlightenment, we may know them to be millions of miles away, but when I lay against a cold rock looking up at them it seemed to me that they belonged entirely to the landscape. After all, were it not for the glimmer of stars and the bright shine of the moon gradually creeping over the shadowy cliffs, all would be darkness. It was by their dim light that I could discern the dark landscape around me.

The indescribable vastness of the world's silence was the third element of my happy evening on Cadair Idris. And it was an important element, for without it I would not have been in the reflective mood that made me aware of the intimate dance of timelessness and thick time. And like the other two elements, the most powerful effect of the vast silence was to make me feel inconsequential. That may sound horrid, but for me it was freeing. In the grand scheme of things, I don't matter. Were I to vanish now, the mountains, the old castle, Mary Jones's ancient chapel, the sheep, ravens, and the distant stars would not care, would be no more affected than they are by each Autumn's leaf-fall. I find that thought amazingly liberating.

I imagine the path to God lies somewhere in the midst of those three elements: timelessness, thick time, and silence.

There is an ancient legend that anyone who spends the night on Cadair Idris will either be struck mad or wake up a poet. According to another old myth, the mountain is the hunting ground for Gwyn ap Nudd, king of the Welsh underworld of *Annwn*, the howl of whose great hounds portends one's death. There are other legends, too, as stories cling to Cadair Idris like the flocks that graze upon it. Some of them are the last echoes of the otherwise forgotten culture of the Romano-British and, perhaps, even earlier of the Britons who once fought invading Roman legions. Other stories are more recent but equally evocative. Old or new, all have been worked and reworked in their retelling into a single book like the stories of the Old Testament. They reflect the landscape, sharing in that strange juxtaposition of timelessness and thick time. They are the storied backdrop to all the private and local stories that chart the lives of people and villages. They also imbue the hills with a personality. Cadair Idris isn't just a mountain rising above the sea and forming the southern rim of the Harlech Dome; it's a particular mountain storied into a particular place within Welsh folklore and history. It is the giant Idris's Chair, King Arthur's Seat, the hunting ground of Gwyn ap Nudd, and the mountain that young Mary Jones crossed to buy her Bible. It is also the stage for countless stories (probably no less exaggerated) told by climbers to impress friends and strangers alike.

Another juxtaposition: the vast silence of my evening by the shore of Llyn Cau belied the stories the landscape has produced. But it was people encountering the vast wildness of that silent mountain that had produced the stories. Out of the silence had come imaginative and remarkable tales: indeed, *the* story of Cadair Idris. Despite those stories, the silence remains. If I hadn't bothered to do a bit of research, I would never have heard the stories, and would have remained ignorant of Cadair's personality. The deep drone of the wind just before the next morning's sunrise would not have brought Gwyn ap Nudd's hounds to mind. I would have missed the poetry of the place.

Ignatius of Antioch said that God "manifested himself through Jesus Christ in his Son, who is his Word that came forth from silence" (*Letter to the Magnesians* 8). Elsewhere, he claims that the virginity of Mary, the Incarnation, and the crucifixion were shouted from the "deep silence of God" (*Ephesians* 19). Divine Silence and the Word are intimately tied together: the Incarnation and our Christian faith may be about speech and proclamation but never about *noise*. In the "still small voice" of God we encounter both deep silence and the Word that generates all our own stories, both personal and shared.

If the path to God, therefore, lies somewhere in the midst of timelessness, thick time, and silence, then we are transported up that path by the stories that precede, surround, and follow us. The unchanging God who dwells intimately in our deep time calls out from his own divine silence with his Word whom we encounter through stories. The tapestry of Scripture, hymns, half-remembered sermons, accounts of faithful men and women, and our own personal and family stories are what make timelessness and thick time understandable and deep silence less threatening. Perhaps too they produce in us a deep yearning to sink more deeply into our existence, to get down beneath the facile shallows of our everyday lives to encounter a depth we recognize as home. The Welsh call this *hiraeth*.

Looking west toward Penygadair, the summit of Cadair Idris

I'm pleased to say that I never heard Gwyn ap Nudd's hounds, but neither did I awake a poet (I'll let others comment on the state of my mental health). The next day I climbed the very steep ascent from Llyn Cau to the summit of Pen y Gadair (Head of the Chair), where I was met by an as-

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Near the summit of Penygadair with the hazy blue of the Irish Sea beyond

Mark Clavier photo

Encountering God in Wales

(Continued from previous page)

tounding view of Snowdonia and the Irish Sea. I had the mountain to myself for much of that morning, and so I could delight in the landscape without a drop of self-consciousness. I walked in high spirits the ten miles back to Mary Jones's chapel and my car, unloaded my backpack, and started for home.

Reflecting on my two days at Cadair Idris, I was struck by what the old mountain had taught me about my faith. Strip away everything else from Catholicism and, I think, you'll encounter at its heart the juxtapositions I'd found at Cadair: timelessness, thick time, deep silence, and deep stories. As on Cadair, these don't contend with each other so that the heart of our faith is troubled and disturbed. Rather they dance joyfully around each other, underpinning, informing and subsisting in ways that can only seem paradoxical to us. Call this sacramental or incarnational, it reminds us that God and creation are not opposed, that our spirit and body should enjoy a nuptial love, and that God's becoming man explains all.

I also realized, however, that such rumination would not have happened had I not *inhabited* that landscape, if only for two days. I grapple with ideas like timelessness, thick time, silence, and narratives all the time; I am a theologian, after all. But it was only when I inhabited the place of Cwm Cau on that cool, autumnal evening that I understood those ideas from deep within. Rather, it was only then that they *acted* upon me and imparted their gift of humility and *smallness*. I began to understand what the medieval theologians meant when they suggested that wisdom comes not from knowledge but by encountering the unfathomable mystery of God in the contemplative silence of love.

Perhaps that is a lesson we as the Church need to relearn. We so surround ourselves with noise, frenetic activity, and clutter that we stand little chance of finding the Cwm Cau of our faith: that place where we can discover God in the depths of reality and the deep silence of his Word who forever calls us to our true home. We need to learn to let go, to allow ourselves to be small, inconsequential, the fleeting creatures of dust that we are. Then we might just stand a chance of discovering the vastness of Christ's body, whose own deep history and deep stories faithfully convey the unchanging life of God. In the deep silence of that encounter we may just possibly discover ourselves.

The Rev. Mark F.M. Clavier is vice principal and Charles Marriott Director of Pastoral Studies at St. Stephen's House, Oxford. This essay was first published on TLC's weblog, Covenant.

Sister Dorothy, Fr. Steve Ford, and Mother Sylvia at the Community of the Blessed Lady Mary Convent in Chikwaka, Zimbabwe.

Sister Anna photo

God's Still Small Voice in Zimbabwe

Even as church and state join in corruption, quiet heroes do holy work.

By Steven R. Ford

Given Zimbabwe's turbulent recent history, its leadership's legendary ineptitude, and the epic failure of its economy, this might seem an odd place for a priest to go on pilgrimage. Yet this is the place of the ministry and martyrdom of catechist Bernard Mizeki, instrumental in planting Anglican Christianity in Rhodesia in the 1890s. It's also a place where, in the face of near constant turmoil, God's "still small voice" (1 Kings 19:12, KJV) urging service and peace comes through growing Anglican monastic communities.

The Rhodesian government's Unilateral Declaration of Independence from Britain (1965) was an attempt by Prime Minister Ian Smith and his followers to perpetuate white minority rule and ownership of productive land, as had occurred in South Africa. The international community responded with outrage, and the United Nations imposed its first-ever sanctions on any country. Internally, 14 years of Bush Wars ensued, pitting growing indigenous guerrilla groups against government security forces. Orphaned children from both sides and races were taken in and cared for by sisters of the Holy Name Community in Mutare in the eastern Manicaland province. "We had no money," one of the sisters told me, "but God always provided as we quietly did his work." "[L]et your light shine before others," the Lord seems to be saying to the sisters, "so that they may see your good works and give glory to your Father in heaven" (Matt. 5:16). Regimes change in God's time; the needs of children do not.

Real independence and majority rule were achieved in 1980 through agreement between Britain and revolutionary forces led by Robert Mugabe. Mugabe quickly became prime minister. He immediately promised land reform through a "willing buyer, willing seller" initiative (with massive funding for landless farm workers provided by Britain). But Mugabe's popularity was hardly universal among the newly empowered black majority.

The Matabele people, predominant in the western third of the country, viewed Mugabe's leadership as a Showna tribal takeover of Zim-

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The unchecked AIDS epidemic has produced a new generation of orphans. Steven Ford photo

God's Still Small Voice in Zimbabwe

(Continued from previous page)

babwe. In the manner or maturing Third World dictators everywhere, the prime minister met opposition with lethal force. The Matabeleland Massacres, led by North Korean-trained fighters (1982-85), left tens of thousands of Matabeles dead. God's "still small voice" now started to be spoken through sisters of the newly formed Community of the Blessed Lady Mary, who took in and cared for the new orphans in Harare. "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Matt. 25:40).

Mugabe appointed himself Executive President in 1987. He was "elected" to the post in 1990 through a process that all outside observers agreed was "neither free nor fair." British funds for the purchase of farmland by the rural poor miraculously disappeared. Economic sanctions were imposed by Western nations, and Zimbabwe was suspended from the Commonwealth. With domestic discontent simmering, Mugabe scrapped the original land reform program in favor of outright confiscation, often through the murder of owners. Land was "redistributed" to the president's influential cronies as a way of paying for their loyalty. Among the new owners of large farms was Nolbert Kunonga, Bishop of Harare.

The bishop, in common with other new land barons, knew nothing about farming or farm management, and so once-productive fields were rapidly overtaken by bush. Zimbabwe, which in the early 1980s had been Africa's food basket, was now reduced economically to a basket case.

Kunonga, now a steadfast disciple of Robert Mugabe's, cut his losses by seizing diocesan property and assets. It must have made the president proud. Among the properties he took was the Harare convent and orphanage of the Lady Mary sisters. The sisters quietly relocated outside the bounds of the diocese and continued their apostolic work. "We came to this place … because the bishop stole and sold our Harare property," said the gregarious and outspoken Sr. Dorothy, "but now we thrive."

One of their orphaned "sons" told me this: "I got here because my mother died from sickness. Now I have many mothers."

One of their orphaned "sons" told me this: "I got here because my mother died from sickness. Now I have many mothers." Again God's "still small voice" spoke through Zimbabwean religious, now with these words of Jesus: "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. But it is not so among you; but whoever wishes to become great among you must be your servant, and whoever wishes to be first among you must be slave of all" (Mark 10:41b-44). Kunonga was deposed and excommunicated by the ecclesiastical court of the Province of Central Africa in 2008.

One sees throughout Zimbabwe today the fruits of its government's incompetence, authoritarianism, and greed. Seized farms produce nothing to export, so there's no inflow of outside cash. Foreign aid has dried up as donors have tired of funding officialdom's foreign bank accounts. Abject poverty is everywhere. There are no public services and there's no medical care outside of Harare. The unchecked AIDS epidemic has produced a new generation of orphans.

God's still small voice is still being heard through Anglican religious communities in which the Baptismal Covenant is lived out. Sisters of the Holy Transfiguration, of the Holy Name (whose convent in Mutare, near the Mozambique border, frequently seems overrun by their 70 young charges), and of the Blessed Lady Mary, and the sisters and friars of the Community of the Gifts of the Holy Fire quietly care for the sick and the orphaned in the midst of their lives of prayer. "Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world" (James 1:27).

In God's time, inept and corrupt political leaders disappear. Mugabe, after all, is now in his 90s. Egocentric, self-serving, and abusive church officials eventually lose their followings, are forced out of office, or retire. In the meantime, God's still small voice speaks through those who collectively live their baptismal promises, witnessing to others their calling to "go and do likewise" (Luke 10:37). No matter how bad the circumstances, "God's truth abideth still, his kingdom is forever" (The Hymnal 1982, No. 688).

The Rev. Steven R. Ford assists at St. Mark's, Mesa, Arizona.

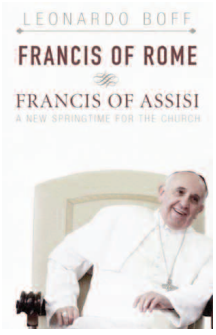
Francis Calls the Church to Joy

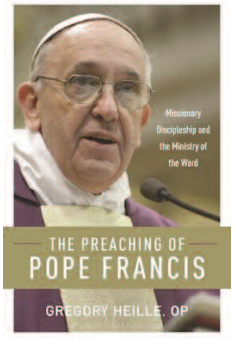
Review by Eugene R. Schlesinger

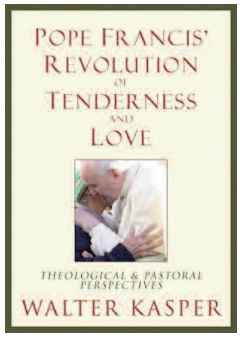
Since the beginning of his pontificate, Pope Francis has attracted no shortage of attention, much of it surprisingly affirming, given the suspicion with which many regard "organized religion" in general and the Roman Catholic Church in particular. Francis is a Rorschach test: any evaluation of him says more about one's own ideological proclivities than it does about the man. Several recent books, each of which attempt to account for the pope's theological and pastoral vision, bear this phenomenon out.

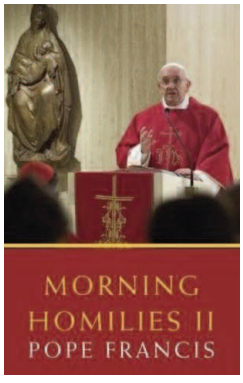
The temptation to coopt the bishop of Rome for an ideological agenda is particularly evident in Leonardo Boff's comparison of "Francis of Rome and Francis of Assisi." The idea of comparing Pope Francis with his chosen namesake is a particularly good one. Boff, a former Franciscan, is a statesman of liberation theology; Pope Francis, who hails from Argentina, is steeped in the episcopal conferences from which liberation theology was born. One would expect Boff to be well positioned for this comparative task. Yet, while Boff does a serviceable job locating Francis within this theological milieu, and articulating the merits of Francis's agenda — a love for those at the margins, an emphasis on charity, a Church recovery of the virtue of poverty, reform of corruption — the book is severely hampered by Boff's inability to characterize the past accurately because of his ideological blinders.

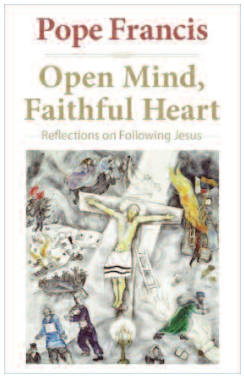
Just a few examples will suffice. Boff greatly oversells the discontinuity between Francis and his predecessors in the Holy See. Indeed, he evinces a deep antipathy for John Paul II and Benedict XVI. Benedict comes under special fire for incompetence and high-handed clericalism. And yet the lauded reforms Francis seeks received their impetus from Benedict. Benedict wrote most of Francis's first encyclical. Moreover, Francis has repeatedly stressed his continuity with previous pontiffs. Boff's treatment of Benedict is almost schizophrenic. In a single para-











Francis of Rome & Francis of Assisi
A New Spring in the Church
By **Leonardo Boff**. Orbis. Pp. 168. $18

The Preaching of Pope Francis
Missionary Discipleship
and the Ministry of the Word
By **Gregory Heille**. Liturgical Press. Pp. 96. $12.95

Pope Francis' Revolution of Tenderness and Love
Theological and Pastoral Perspectives
By **Walter Kasper**. Paulist. Pp. 117. $16.95

Morning Homilies II
In the Chapel of St. Martha's Guest House
September 2, 2013–January 31, 2014
By **Pope Francis**. Orbis. Pp. 216. $18

Open Mind, Faithful Heart
Reflections on Following Jesus
By **Pope Francis**. Herder & Herder. Pp. 320. $29.95

graph he refers to Ratzinger as Hans Küng's colleague at Tübingen, with whom he "fostered the renewal of the church" in an "enthusiastic way," and notes that Küng "was severely penalized by the Congregation for the Doctrine of the Faith," of which Ratzinger was the prefect (p. 23).

A dearth of historical accuracy is evident throughout. Boff is simply factually wrong when he writes that a theological minority "agreed to take on, under the emperor's control, the moral leadership of the Roman Empire" (p. 30), and that the emperor ruled the church "at the beginning" (p. 14). Until Constantine's conversion in 312, and especially the Edict of Milan in 317, such mindsets would have been unimaginable. Such glaring historical errors throw the rest of the project under suspicion, and fatally harm the case Boff tries to build for his version of Pope Francis.

The Dominican Gregory Heille does a far better job accounting for the phenomenon of Pope Francis, though he cannot escape a certain Whig sensibility, according to which the last 50 years of Catholic history have been building to a Franciscan culmination (e.g., pp. 16-28). His focus is on Francis's preaching. He details the approach to homiletics in Francis's daily preaching at the Guest House of St. Martha in Rome. Francis takes an informal, conversational style, grounded in the day's readings, and geared toward responding to Jesus' call to missionary discipleship. Francis's preaching is a call for a response enacted in real-life praxis. And it is in this focus upon real life that Heille sees the source of Francis's great appeal. He embodies the message that he proclaims. The joy of the gospel (the title of his Apostolic Exhortation, *Evangelii gaudium*) is evident in his life.

Preachers, whether aspiring or seasoned, would benefit from this book, particularly paired with *Morning Homilies II*, which fleshes out the picture of Francis's homiletical style. Neither the homilies nor the book about them would serve as a how-to manual, but they present a compelling vision for how preaching can challenge and inspire. That said, the format of *Morning Homilies II* is unfortunate. The pope's words are mediated to us through reports from the Vatican's newspaper, *L'Osservatore Romano*, rather than transcripts. The result is an attenuation of the direct, personal style Heille praises. Nevertheless, one is still struck with a sense of God's calling into a greater intimacy with Christ and a greater commitment to service.

Pope Francis' Revolution of Tenderness and Love is by far the best of these books. Cardinal Walter Kasper, former president of the Pontifical Council for Promoting Christian Unity, approaches Pope Francis with characteristic depth and nuance, and seeks to avoid coopting Francis by either presenting him as a fundamental rupture with his predecessors, or as simply more of the same. The result is that Kasper is able to account for many of the same aspects of Francis and his papacy as Boff, but does so in a more convincing and responsible manner.

Kasper sets the pope within his historical and geographical context, and dispels the myth that Francis is a "theological lightweight" (p. 7). Instead, as a "Jesuit through and through," Francis is a "kerygmatic" theologian (p. 10). The proclamation of the gospel is the center of his theological vision. Kasper paints Francis as a gospel radical, seeking to root everything in and refer everything to a saving encounter with God in Christ. This at once gives him a deep continuity with the preceding tradition and positions him to move the church into the future. Francis's agenda is marked by the retrieval of mercy, of joy, and a renewal of the Second Vatican Council's ecclesiology of the people of God. Further, Francis has a communion ecclesiology, particularly one that emphasizes the local church as the concrete expression of the universal Church. This plays itself out in a commitment to decentralization, synodality, and careful listening by the magisterium. Kasper further details Francis's potential for ecumenical and interreligious dialogue.

Perhaps the best way to get to know Francis is in his own words. An even better resource than *Morning Homilies II* is therefore *Open Mind, Faithful Heart*, which grew out of clergy retreats given by Francis when he was Archbishop of Buenos Aires. The meditations are structured on the traditional pathway of Ignatian exercises and stress the importance of encountering the living Jesus. They are warm, engaging, and brief, covering topics such as responding to Christ's call, dwelling in the shadow of the cross, and contemplating the Son of God together with his Blessed Mother. These meditations deserve to be read prayerfully, and are well suited to devotional use. They are the ideal starting place for understanding who Pope Francis really is (alongside his Apostolic Exhortation, *Evangelii gaudium*). Kasper's book is a good next step if a reader desires more context and commentary.

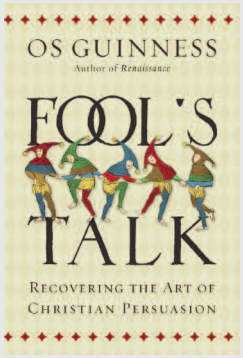
One clear refrain runs through all of these books. Pope Francis is calling the whole Church into a life of missionary discipleship. All baptized Christians should seek a deepened encounter with Christ and, transformed by the joy of that encounter, seek to spread it far and wide.

Eugene R. Schlesinger recently completed his doctoral dissertation at Marquette University on liturgy and mission in the life of the church.

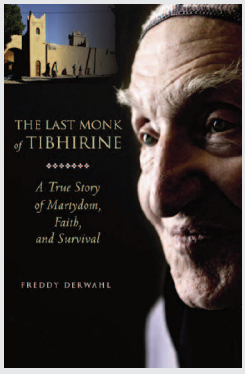
Sacrifice Persuades

Review by Kevin Dodge

In 1509, Erasmus wrote one of the most famous satires of the Reformation era, *In Praise of Folly*. Under the cloak of folly, Erasmus offered a biting critique of contemporary society, the Church, and civil authority, which had fallen far short of evangelical humanist standards. The satire concludes with a call to embrace the biblical notion of foolishness, most notably in the Apostle Paul, who wrote, "The foolishness of God is wiser than men and the weakness of God is stronger than men" (1 Cor. 1.25).



Fool's Talk
Recovering the Art of Christian Persuasion
By **Os Guinness**.
IVP. Pp. 270. $22



The Last Monk of Tibhirine
The True Story of Martyrdom, Faith and Survival
By **Freddy Derwahl**.
Paraclete. Pp. 200. $21.99

Erasmus's satire inspired the title of *Fool's Talk*, the latest book by veteran apologist Os Guinness. This is not a book about apologetics, Guinness says, but about persuasion, particularly how to lead someone from skepticism to faith.

Guinness's charm is his erudition. There are references to great authors throughout the book, especially C.S. Lewis, G.K. Chesterton, Augustine, and Pascal, juxtaposed against "conversation partners" Nietzsche, Camus, Sartre, and Dawkins. Like Erasmus, Guinness has drunk deeply at the well of the Western canon.

Guinness offers readers two main strategies for persuading others. He first counsels apologists to "turn the tables" on skeptics by demonstrating the logical extensions of their worldviews. One suspects Guinness learned this long ago at the feet of Francis Schaeffer, who memorably did the same to Sartre in *How Should We Then Live* (1976, p. 167). Second, Guinness employs Peter Berger's concept of "signals of transcendence" from *A Rumor of Angels* (1969, p. 52), encouraging seekers to locate footprints of God in their lives. The chapter on transcendence is the best part of this book.

There are also some puzzling aspects. Guinness employs Paul's notion of foolishness from 1 Corinthians as a foundational text, yet never interacts with Paul's admonition that the Christian faith is "taught by the Spirit" to those "possessed by the Spirit" (1 Cor. 2:13). If Paul is right, why is apologetics not an activity for those already churched and indwelt by the Spirit? Guinness dances around this question.

Moreover, the author implores apologists to exercise humility, yet spends most of the book in a polemic against challengers. Just after Guinness writes that "love is the source, and the means, as well as the goal of apologetics," he adds that the "charge of [fideism] is a calumny that is ludicrously wide of the mark, yet critics such as Richard Dawkins chant it again and again like a children's ditty" (p. 249). One readily surmises Guinness does not like Dawkins, but is this the love he has in mind?

Thus, *Fool's Talk* offers helpful encouragement to those already convinced by rationalist methods of apologetics and those committed to exclusivist understandings of Christianity. Guinness's work about persuasion will not likely persuade those less confident in his premises.

An alternative apologetics model is *The Last Monk of Tibhirine*. This book was published in the wake of the remarkable success of the 2011 film *Of Gods and Men*, which told the story of the martyrdom of several Trappist monks in Algeria at the hands of Islamic extremists. The film won a Grand Prix designation at the Cannes Film Festival in 2010.

This monograph may represent one of the rare instances in which the movie is better than the book. Derwahl assumes the reader has already seen the film or has sympathy with the monks and thus provides a kind of running commentary on the film's shortcomings. Further, Derwahl's odd decision to include his personal diary at the end of every chapter creates a barrier between the reader and the story. It is difficult to lose oneself in a narrative when the author keeps breaking into it.

Yet the underlying story is remarkable. During the Algerian civil war, a Trappist monastery in Tibhirine was caught in the crossfire. The monks had lived peacefully in this village for years, serving their neighbors by providing provisions, medical care, and friendship to all comers. They quickly became the heart and soul of the village.

When the Algerian government tried to harass the monks by building a mosque next door, the government ran out of money. Yet the monks responded by opening their own common areas to the villagers for

Islamic prayer. The monks were clear they were there not to proselytize, but to love their neighbors with a pure heart.

This seems like folly. The monastery counted few conversions. Yet when the head of the city council in Medea heard about the monastery he started to pray with the monks periodically, thus uniting the Sufi and Christian communities in the region.

Most memorably, when radical Islamists threatened the monks, they refused repeated entreaties to leave because "a shepherd does not leave the sheep." Eventually, seven monks were beheaded. Once again, this seems like folly. These monks did not seek martyrdom, but they loved to the end.

It would be foolish to pit one book against the other. They offer different visions for different contexts. There is no question Christians should defend their faith persuasively with rational argument (1 Pet. 3:15-16) and that making disciples is central (Matt. 28:19-20). But the monks of Tibhirine teach us that persuasion usually involves self-sacrifice. Thus, these models of apologetics may learn from each other.

As believers increasingly lose their dominant position in the West, Christians will need to learn to speak differently in the public square. Both books demonstrate this from different vantage points. Yet a ten-minute standing ovation for the film at the Cannes Festival, in a country that is 40 percent atheist, suggests the example of the monks of Tibhirine has something special to offer to those skeptical of Christian truth claims. Self-sacrificial love is a very persuasive apologetic.

A parishioner at Church of the Incarnation in Dallas, Kevin Dodge is author of Confessions of a Bishop: A Guide to Augustine's Confessions *(2014).*

Pilgrimage of a Martyr

Review by J. Scott Jackson

Just weeks before his murder, Oscar Romero presciently told a Mexican newspaper: "I've been threatened with death many times, but I should say that as a Christian, I don't believe in death. I believe in resurrection. If they kill me, I will rise again in the Salvadoran people." The Archbishop of San Salvador continued: "A bishop will die, but the Church of God, which is the people, will never perish" (p. 282). But Romero confided to a physician friend that he was not ready to die. "And honestly, I don't think I was meant to be a martyr" (p. 283). The trajectory of his vocation would prove otherwise, and now the path to his canonization by the Roman Catholic Church proceeds apace. Romero was beatified in San Salvador this past May, with a quarter-million people attending the Mass.

The complex, inspiring, often fragile humanity of this prelate-turned-activist glistens through this stunning collection of primary source fragments, meticulously collected and edited by journalist María López Vigil. *Monseñor Romero* paints a unified portrait, woven mostly from first-person accounts by a wide variety of individuals who knew him: siblings, friends, clergy and religious, revolutionaries, and even a few of his enemies. Also laced into the narrative are excerpts from his homilies and diary entries. The volume includes a few — too few, perhaps — news clippings that give context to the firsthand ac-

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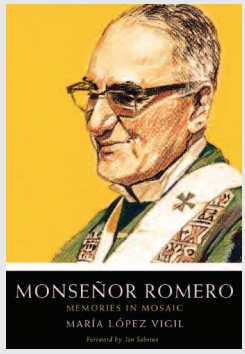


Monseñor Romero:
Memories in Mosaic
By **María López Vigil**.
Translated by **Kathy Ogle**
Orbis. Pp. 314. $30.

Pilgrimage of a Martyr

(Continued from previous page)

counts within the events in El Salvador and beyond. This timely reprint by Orbis of Kathy Ogle's English translation makes the riveting material available to a broader audience.

Monseñor Romero would make an excellent resource for seminary or undergraduate courses on liberation theology, Latin American studies, or even spirituality, but assigning it for a parish forum might be a bit risky. In his preface, Jesuit theologian Jon Sobrino imagines a reader might very well finish the book in one sitting, but I found that impossible. The book is gripping and spiritually uplifting, to be sure, but I found many scenes so gut-wrenching and poignant that I had to put down the volume again to recollect myself. For example: Late in the narrative, while government repression was escalating, a witness describes Romero, sitting on the floor of a morgue, cradling in his arms the body of Octavio Ortiz Luna, the first priest he had ordained. The young man's face had been crushed beyond recognition by a National Guard jeep. Father Octavio was buried as a martyr along with four young men also killed in the attack. Romero preached the funeral homily in which, in a typical gesture, he called out the Salvadoran President's mendacious claim to be a peacemaker.

Often tentative in decision-making, seeking a full hearing for all opinions, and nervously pensive in meetings, Romero projected an intrepid voice in public, and galvanized the populace with his prophetic homilies, broadcast weekly from the San Salvador cathedral. For thousands the fledgling archdiocesan radio station served as the primary source for news and commentary under the repressive, U.S.-backed military dictatorship. Romero, having served as a parish priest, was appointed secretary to the bishops, largely because he toed the official line, anxious to ferret out any trace of liberationist radicalism among priests and seminarians. As archbishop of San Salvador he would later become the nation's most prestigious, visible, and vocal champion for the cause of the afflicted *campesinos* (the agrarian proletariat) against the rich landowners who had earlier courted his friendship.

Perhaps the most crucial shift in Romero's biography was his conversion from conservative apologist to increasingly emboldened opposition leader after his friend, the priest and community organizer Rutilio Grande, and two other Salvadorans were murdered by a death squad in 1977. Nurtured in traditionalist Latin American piety, Romero never fully embraced the Marxist-forged doctrines of some people's organizations, Christian base communities, and liberation theologians. Hoping his country might forestall a bloody civil war, Romero dismayed many of his supporters by endorsing the military junta that ousted President Carlos Humberto Romero in the fall of 1979. The promised agrarian reforms and end to repression never materialized, and he came to realize he had miscalculated.

Many voices in the book reiterate Romero's sense of charity and fairness. He cultivated ties with myriad cell-group leaders and sheltered and fed dissidents who staged occupations of the cathedral (his main gripe with these protesters was that they disrupted celebration of the Mass). He was a conservative Catholic who became radicalized through his deep pastoral solidarity with the people of his archdiocese and, indeed, with the oppressed throughout El Salvador. Toward the end of his life, he came to acknowledge that, amid such violent repression, the gospel of Jesus Christ might necessarily find expression in sociopolitical revolution. Rebuffed by Pope John Paul II and by delegates from the Jimmy Carter administration who urged the archbishop to make peace with the government, Romero persevered in his ministry of advocacy and resistance, for which he received a posthumous Nobel Peace prize.

During the homily preached one day before his murder and broadcast across the country, the archbishop enjoined members of the Army, the National Guard, and the police to disobey any unjust order to kill their fellow Salvadorans. While saying Mass in a small hospital chapel, he was shot to death on March 24, 1980, as his country careened toward civil war. The most common view is that a death squad led by the notorious Roberto D'Aubuisson was responsible for his death — a view confirmed by the former major's sister, who is quoted in the book. On the 30-year anniversary of Romero's death, Salvadoran President Mauricio Funes expressed the state's remorse for the assassination, a crime for which no one has ever faced prosecution.

J. Scott Jackson is a theologian, independent scholar, and writer living in Northampton, Massachusetts.

Homework for Reconciliation

Review by Jennifer Baskerville-Burrows

Stand Your Ground
Black Bodies and the Justice of God
By **Kelly Brown Douglas**. Orbis. Pp. 240. $24

As the Episcopal Church invests anew in racial reconciliation, *Stand Your Ground* is essential reading. It is a foundational text for anyone hoping to understand and change the systems of oppression that do overwhelming damage to black and brown people.

The Rev. Kelly Brown Douglas, a womanist black theologian and priest, has been making the prophetic, homiletical, biblical, and theological case for liberating the black body for decades. Her work on black sexuality and the Church and on the power of a black Christ are central to many black Christians, and as the Church once again wrestles with racial justice, they are relevant to all Christians.

Stand Your Ground was born out of the 2012 killing of Trayvon Martin, a 17-year-old Florida boy, the acquittal of his killer, George Zimmerman, and subsequent killings of black and brown women and men that did not result in convictions. Douglas argues that, while stand your ground laws are relatively new in our lexicon, "stand your ground culture" has roots not only in our nation's founding but back as far as the Roman historian Tacitus and his first-century *Germania*. With him, Douglas says, originated the myth of Anglo-Saxon supremacy — white supremacy — that pervades our culture today and makes it possible for black people not only to be killed with impunity but also to be tried after their own deaths.

Douglas wrote *Stand Your Ground* to explore why black bodies in our culture, particularly young ones, are both disposable and threatening. As she explores issues that are both emotionally charged and intellectually demanding, her gifts as a theologian and pastor are clear, and her command of both deep and broad historical, theological, and biblical research is evident.

In the book's first half, Douglas unpacks the myth of Anglo-Saxon exceptionalism that allows "whiteness" to be understood as "cherished property" that occupies a free space at all times and in all places. As a result, she shows, non-white bodies can never occupy free space. In a world where Anglo-Saxon exceptionalism reigns, black bodies are a threat that defies the "natural" order of things and can be criminalized, objectified, and extinguished. Douglas illustrates her thesis with examples from Manifest Destiny, chattel slavery, housing segregation, immigration and drug war policies, and policing and mass incarceration.

In its second half, just as a reader is thirsting for it, *Stand Your Ground* turns toward God's promise of hope and justice. Readers unfamiliar with black church history will particularly benefit from her review of black liberation theology, the place of negro spirituals in the construction of black faith, and the role of the black church in countering Anglo-Saxon exceptionalism in American culture.

Douglas dedicates this book to her son, Desmond, now a young adult. Interspersed between its heady and thought-provoking chapters, *Stand Your Ground* tells the story of a black woman raising a black son in this America and teaching him, despite the messages of stand your ground culture, that he is inherently good and free and loved by God.

Stand Your Ground is a book of great theological and intellectual importance, a balm for parents raising black and brown children, and a challenge for those raising white ones. Undoing stand your ground culture will only be possible, Douglas insists, if black people embrace their God-given freedom to dismantle systems of injustice and if white people honestly confront them and work to change them, beginning with their own children.

The Rev. Jennifer Baskerville-Burrows is the director of networking for the Episcopal Diocese of Chicago.

The martyrdom of Perpetua, Felicitas, Revocatus, Saturninus, and Secundulus, from the *Menologion of Basil II* (c. 1000). Wikimedia Commons

March 7: Perpetua and her Companions, Martyrs at Carthage

Voices for the Voiceless

Review by Phoebe Pettingell

In the preface to his latest collection of poems, Rowan Williams pays tribute to Waldo Williams (1904-71), fellow countryman, poet, Quaker, and peace activist, who has strongly influenced his own verse, and whom he has often translated from the Welsh. "Waldo imagined his own work as a form of quiet but unyielding resistance to a hectic inarticulate violence in the mind, the feverishness that overflows in personal aggression as in wars and pogroms of all kinds. The centenary of the outbreak of the First World War — with little sign of fever abating — is a good time to remember him and to think about how poetry resists."

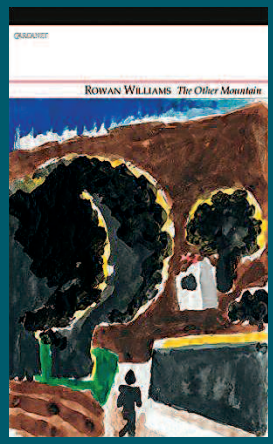
This resistance consists of insisting on accurate words to describe the truth of a situation, not didactically, but

metaphysically. It means not allowing language to slip into propaganda, jargon, or empty rhetoric. For Waldo Williams, it meant trying to discover themes that emphasized peaceful living: work that honored the land where it took place; bonds of affection; a sense of self that also embraced the personhood of others; forgiveness; nonviolence. For Rowan Williams, it often means finding a voice for those who cannot speak for themselves for whatever reason — because they are inarticulate, ignored, forgotten, discredited, or dead; because they work in a medium other than language like music or art; or because they are inanimate like trees or mountains.

The poem "BaTwa in Boga" articulates the plight of the refugee peoples, sometimes known as pygmies, who once inhabited the Bwindi Impenetrable Forest on the border of the Democratic Republic of Congo and Rwanda. When it became a National Park in 1992 to protect mountain gorillas, the BaTwa were forcibly resettled in Uganda, losing their way of life and becoming curiosities for tourists. Here Williams highlights not only the plight of a hunter-gatherer culture driven from its home, but the conflicting aims of ecological concerns in today's world. Yet far from a diatribe about injustice or tribal rights versus gorillas, this poem is an attempt to make us listen to the voice of a man unimaginably different from ourselves yet equally human.

Other speakers include the victim of a car wreck; the painter Josef Herman, who escaped Nazi Europe to take refuge in Wales; the Russian nun, Maria Skobtova, who worked with Jewish refugees in Paris in 1940, forging baptismal certificates for them, and who declared all Christians should wear the yellow star Jews were forced to wear. For this she was sent to Ravensbrück, where she met her death.

"Felicity," perhaps the most striking poem in this collection, creates a voice for the usually silent half of that martyred pair, Perpetua and Felicity from North Africa (d. 203). Perpetua, an educated young Roman matron from North Africa, left an account of her dreams or visions while in prison awaiting martyrdom — the earliest known writing by a Christian woman. Both she and her slave, Felicity, had young children with them, but Williams imagines that the latter's baby girl was the result of rape by Perpetua's pagan brother. Throughout the course of the poem, the abused young woman with her limited vocabulary for what is happening around her gradually moves toward a point where, through her baptism that she barely understands, she can begin to act for herself, not merely be a passive object for others to use at will. For her mistress, martyrdom was not only a form of empowerment against the social expectations of filial duty and motherhood, but a chance to embrace her slave as a sister.



The Other Mountain
By **Rowan Williams**
Carcanet, Pp. 80. £9.95

Williams also fashions voices for places. "Cambridge at 800" is a particularly charming piece, originally written as the libretto for a cantata set by Christopher Brown to commemorate that anniversary of the university's foundation. Each of the five sections (Landscape, Divinity, Natural Philosophy, Humanities, and Townscape) weaves the geology, botany, history, famous faculty and alumnae, scientific discoveries, development of theologies and philosophies, and present appearance of the town into a lyric tribute. The reader can take pleasure in the beauty of the language, letting the allusions slip past, or else unpack them to admire how many facets Williams has captured in this glittering poem.

One of the strangest sequences in *The Other Mountain,* "Stations of the Gospel," departs from the attempt to find a voice for someone or something without one and concentrates on picking an image from each of the 21 chapters of John's Gospel in an approximation of haiku form. I confess that on my first reading, this did not work for me. But when I went back, comparing each section with the appropriate chapter, the metaphors began to resonate and come alive, casting lights and shadows across this most mystical of gospels. Rowan Williams is never an easy poet, but he always repays the careful reading he demands.

Phoebe Pettingell is a literary critic and liturgical writer based in Providence, Rhode Island.

Anglican History Lesson:

Get Over Yourself

By Hannah Matis Perett

The cherished Episcopal notion that we are a church of right-thinking, reasonable people is going to be the death of us. I am all for right thinking and reason in equal measure, and indeed compromise, and some sort of Anglican via media — literally, a middle way — may be the solution to the church's agonizing about its identity. But moderation as the keynote of any sort of Christian identity is deeply problematic (ahem, Laodicea) not least because the hidden sting in the tail of the via media is that it demonizes conflict. We do not fight; we're right-thinking, reasonable people who already know the right, reasonable solution to whatever it is that we are not fighting about. The paradox, and indeed the curse of the via media, is that it is not something you can assume to have achieved, or even assume you will be able to achieve, in advance because you or your tradition has always done so in the past. The surest way not to arrive is to assume that you are already there.

Throughout its history, the Episcopal Church has in fact contained vehemently disagreeing multitudes: from its origins in an agonizing conflict of loyalties during the American Revolution, to its deep complicity in the plantation system and in the institution of slavery, as well as its involvement in the abolitionist movement, to the 19th century's high- and low-church debates about the role and prominence of the episcopal office. In fact, it was precisely in reaction to these debates that we turned in relief to an Oxford Movement-style nostalgia, glossing over our own history as an irenic via media, glued together by liturgy and compromise. My colleague at Virginia Theological Seminary, Bob Prichard, is fond of saying that the Episcopal Church's not splitting in the 1920s amid the advent of modernism, unlike the Presbyterians and the Baptists, left us with a self-image our history perhaps has not entirely earned for us: enlightened, benevolent pragmatists, our parishes populated by society's crème de la crème (see Prichard's *History of the Episcopal Church, 3rd edition* [Morehouse, 2014]).

This is, of course, only one particular colonial offshoot from the vine that is the myth of the English Reformation and the equally cherished notion of the Anglican via media. As we all know, after Bloody Mary comes Good Queen Bess, patroness to Shakespeare and therefore A Good Thing, putting an end to religious extremism until England discovered, as it inevitably would, its true national character of moderate Protestantism. It has been something of a personal crusade on the part of Diarmaid MacCulloch in the last 25 years of his academic career to argue that Anglicans were never as dispassionate and pleased with the Tudor compromise as we have often thought we were. Were it not for Henry VIII's paralyzing presence, Cranmer would have been thrilled to be a Swiss evangelical, and if his young Josiah, Edward VI, had reigned longer than five years, the English Reformation might have taken a very different and much less isolationist turn (see MacCulloch's "Myth of the English Reformation" in *The Journal of British Studies* 30.1 [1991]).

By the same token, Mary's Catholic reforms were not as alien to certain portions of the population as they have often been portrayed; traditional religion and evangelical enthusiasm coexisted, often uncomfortably, rather than averaging out into religious uniformity. Elizabeth's religious settlement in fact settled very little doctrine: it effectively preserved her father's church in amber for 45 years, under the calculating eye of a sovereign who could on occasion be far more like Queenie than we like to admit. It is the central contention of another Reformation historian, Ethan Shagan, that Tudor propaganda from Henry to Elizabeth talked of moderation precisely when the state was at

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CATHOLIC VOICES

Get Over Yourself

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its most brutal. He writes in *The Rule of Moderation: Violence, Religion, and the Politics of Restraint in Early Modern England* (Cambridge, 2011):

> [M]oderation meant government … assertions of moderation in early modern England — from the rise of the *via media* of Anglicanism, to the rise of the middle sort, to the idea of liberty — were in significant measure arguments for government, authorizing the forcible restraint of dangerous excesses in Church, state and society.

One could argue that the real conclusion of the English Reformation, far from a peaceable compromise, is the bloodiest war, by ratio of casualties to population, that England would experience until World War I. Our caricature of the Puritans, often cavalier in both senses of the word, leaves us incapable of appreciating the deep theological issues debated passionately during the English civil war (see Alec Ryrie, *Being Protestant in Reformation England* [Oxford, 2013]).

I am perpetually puzzled at how the same portion of the American population that venerates the King James Bible still lionizes the Pilgrims as heroes of religious freedom fleeing from the persecution of King James. Instead, the Anglican patron saint of this period is the irenic and apolitical George Herbert, the via media personified, and as potentially unrealistic a standard by which to judge the period as he is a model for modern parochial ministry (see Justin Lewis-Anthony, *If You Meet George Herbert on the Road, Kill Him: Radically Re-thinking Priestly Ministry* [Bloomsbury, 2009]).

A recent monograph by Brent Sirota argues that the idea of the Church of England as the church of right-minded, reasonable people was, in fact, a necessary construction precisely after the trauma of the English civil war: in the 18th century, the Church of England helped to create a civic ideal of cooperation, voluntarism, and outreach that became quintessentially "English" and that was projected back onto the English Reformation (see *Christian Monitors: The Church of England and the Age of Benevolence, 1680-1730* [Yale, 2014]).

This notion of ourselves as right-thinking, reasonable people, however flattering to progressive agendas, leaves us alternately complacent and unprepared to face a situation of real, substantive, moral disagreement with no simple or easy resolution. If compromise has always won the day in the past, and conflicts were only mere kerfuffles against the tranquil sea of enlightened Anglican benevolence, then there is no other way to inhabit the present, painful position of the church except as failure and despair.

Even more troubling, however, is what such a position allows us — and via media rhetoric can be adopted by all parties — to do to our opposition: right-thinking and reasonable does not have a legitimate opposite. When an overwhelmingly white, middle- to upper-class, middling to aged population with establishment Western values is the position of moderation, what does that do to our perceptions of a 21-year-old

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Nigerian woman (supposedly the average member of the Anglican Communion these days)? Within American political life today, a disastrous nostalgia for the supposedly normal 1950s and a perception of it as the golden age of the middle class creates a tendency to see any adjustment in the areas of race or gender politics as an attack on the delicate equilibrium or cosseted aspidistra that is the system of American values. We need to be very careful that the Anglican via media, precisely insofar as it characterizes itself as benign and moderate, does not continue the fine British imperial tradition of infantilizing anything and anyone standing in its way.

Anglicans and Episcopalians both cling to the via media in part out of a deep fear that if we let go of the notion of ourselves as the principled, rational compromisers, we will have no identity left. I respectfully submit that, as Christians, we are not necessarily the ones who are supposed to be doing the defining. But if we must, then it might help to remember our history — not (always) as a somnolent, complacent church from Sardis or Laodicea, but as a tradition defined by a range of opinion. Within that history, conflict has always played as great and constructive a role as compromise, and moral disagreement and debate, provided that we honor both the debate and its participants as real moral agents in a real moral universe, is a sign not of death but of life.

Hannah Matis Perett is an assistant professor of church history at Virginia Theological Seminary. This essay was first published on TLC's weblog, Covenant.

A Way Forward (2)
Ecclesiology

By Jordan Hylden and Keith Voets

As Stanley Hauerwas wrote in his memoirs: "We're all Congregationalists now." Our full-communion partner, the Evangelical Lutheran Church in America, allows parish-by-parish for the "bound conscience" of members on same-sex relationships. So do Presbyterians, and Methodists are considering a similar solution. But thus far, the polity of the Episcopal Church has led us in a different direction. We have placed decisions not simply in the hands of General Convention and local congregations, but in *bishops* of dioceses. This has met with sharp criticism, as some resist the notion that the Episcopal dioceses of Central Florida, Haiti, Honduras, Springfield, and so on will not allow what General Convention permits. Are the critics correct?

They are not. Bishops are not functionaries who carry out the policy directives of General Convention; they are successors to the apostles. The episcopate is not a creature of the Episcopal Church or of its synod; we gratefully received it from across the sea, from those who had received it themselves in a long line stretching back to the apostles. And bishops are not permitted to teach a faith of their own, but are charged to hand on the faith of the apostles taught to them by our Lord, in unity with the Catholic Church through time and space. We do not "possess" the episcopate. We bear only a small fraction of it.

In catholic ecclesiology, the basic unit of the Church is neither the parish nor the "national church" at General Convention or at 815 Second Avenue but the diocese. The Church is the faithful gathered around the bishop at the altar, confessing and celebrating together in one place the one faith, one baptism, and one Lord. As Rowan Williams put it when he was Archbishop of Canterbury, "the Bishop and the Diocese" are the "primary locus of ecclesial identity," and "the organ of union with the wider Church is the Bishop and the Diocese rather than the Provincial structure as such."

We cannot then acquiesce to *de facto* congregationalism while claiming to be an episcopal church. Although we lament the state of affairs that has rendered wide swaths of our church as no-go zones for both of us, the answer is not live-and-let-live congregationalism. Bishops such as Andrew Doyle of Texas and Dorsey McConnell of Pittsburgh have admirably sought to maintain the unity of their dioceses while allowing for a diversity of practice, but this has made it more difficult for them to claim to *teach* and *guard* the faith and unity of the Church as bishops with respect to human sexuality.

The conservative Communion Partner bishops are aptly named, given their self-understanding. They understand that the authority of General Convention exists under a larger authority, so that on matters that touch on the common faith and unity of the church they ought not act except in communion with the Anglican churches around the world. This follows, they believe, from the vows they have taken to "guard the faith, unity, and discipline" of the church. With Archbishop Williams, they understand that, as bishops, they are the focus for unity with the wider Church in their dioceses, and that the wider Church has not reached a consensus on the revision of our marriage doctrine. The "Communion across Difference" statement of the House of Bishops at the 2015 General Convention recognized the Communion Partners as an "indispensable" part of a church that "needs their witness." If they are indeed "indispensable," then they are so as bishops of dioceses in partnership with the Anglican Communion, not as persons with private opinions or as denominational functionaries.

We recognize the pressure of the criticisms leveled in their direction. Many people understand the Episcopal Church as progressive, and many sit in our pews for that reason. This is a matter of great consternation for some in conservative dioceses. We do not expect relief from the pressure caused by this contradiction in the foreseeable future.

The contradiction is felt sharply already: for although one way to "provide access" to rites for same-

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Ecclesiology

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sex marriage might be to inform couples that neighboring dioceses will happily perform their weddings, that will not be good enough for many who will want to be wed in their hometowns. But acceding to this request would mark the end of Communion Partner *dioceses*. And for Anglicans who understand their Episcopal Church as more than a merely national Protestant denomination, this will not do.

The quandary can only be resolved by honest and open conversations, both within the Episcopal Church and the wider Anglican Communion, that do not shy away from the theological and ecclesiological questions at stake. In the past decade and more, too many of our ecclesial disputes have been pursued through one-size-fits-all General Convention legislation, painful and messy separations, and secular courts. It is easy to foresee in the not-too-distant future the present disputes coming to a similarly sharp point. As Karl Marx said, history always repeats itself: the first time as tragedy, the second time as farce.

If such farcical tragedy is to be avoided, "fierce conversations" are necessary. If we are indeed to hold together as a church and a Communion, we need more than a mere *modus vivendi*: we need a framework and a shared understanding that will last. The Communion Partner dioceses must know that there is a lasting place for them as such within the Episcopal Church, and that there is a Communion that recognizes and supports them. Many Episcopalians in disagreement with their dioceses on marriage (conservatives and progressive alike) are now in a difficult position: Is there a future for them that avoids mere congregationalism? And many in the wider Communion, particularly after the recent Primates' Meeting, will be concerned to know that the Episcopal Church contains within it a sustainable and substantively episcopal *ecclesiola in ecclesia* that has both received and preserved prayer book doctrine on Christian marriage. Ten years ago, at the request of the Anglican primates meeting in Dromantine, Archbishop Williams announced the appointment of a Panel of Reference to address the problem that "certain parishes have been unwilling to accept the direct oversight of their diocesan bishops and that certain dioceses are in dispute with their provincial authorities."

It may or may not be time for that just yet, but it is not too soon for sustained, serious conversations. The issues from 2005 have not gone away; in fact they have been heightened. Thankfully, however, heads are cooler now. The atmosphere in Salt Lake City was charitable and collegial. There are new leaders around the table. It may be just the right time to take counsel together, and try again.

Such conversations have already been taking place at the Communion level, with the determination of the primates to "walk together" in a manner that acknowledges the consequences of serious differences rather than papering them over. Against great odds, leaders such as Archbishop Mouneer Anis of Egypt and our own Presiding Bishop Michael Curry found a way to talk and work together from a position of mutual respect. There are difficult issues to be worked out, particularly with respect to the authority of Canterbury and the gathered primates relative to the Anglican Consultative Council. Nevertheless it seems clear that the situation described by Canterbury and the primates is not sustainable, in which the United States would have *no* Anglican jurisdiction — neither the Anglican Church in North America nor the Episcopal Church — able to make an unproblematic claim to represent Anglican faith and order in its fullness, nor representatives permitted to contribute to the faith and order of the Communion. Perhaps regularizing the enduring place of Communion Partner dioceses within the Episcopal Church, somewhat analogous to Forward in Faith's position within the Church of England, could help the Episcopal Church retain a certain position in the Communion while also protecting its own progressive view of marriage. Other Anglican provinces — Canada, Brazil, and Scotland among them — will likely be watching with great interest.

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If we are indeed to hold together as a church and a Communion, we need more than a mere *modus vivendi*: we need a framework and a shared understanding that will last. The Communion Partner dioceses must know that there is a lasting place for them as such within the Episcopal Church, and that there is a Communion that recognizes and supports them.

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The Rev. Jordan Hylden is a doctoral candidate in theology and ethics at Duke Divinity School and an instructor at Lutheran Theological Southern Seminary. The Rev. Keith Voets serves as associate rector at the Church of St. Barnabas in Irvington, New York. He is a 2012 graduate of General Theological Seminary and an active member of the Society of Catholic Priests.

Appointments

The Rev. **Joe Bowden** is priest-in-charge of St. Augustine's, 3321 Wheeler Rd, Augusta, GA 30909.

The Rev. Deacon **Bruce Bower** is archdeacon of the Diocese of West Missouri, 420 West 14th St., Kansas City, MO 64105.

The Rev. **Barbara Briggs** is rector of St. Matthew's, 300 S. Main St., Pennington, NJ 08534.

The Rev. **Tom DiMarco** is priest-in-charge of St. Alban's, 403 Park Rd., Lexington, SC 29071.

The Rev. **Cynthia Duffus** is rector of St. Anne's, 711 Henderson Dr., Jacksonville, NC 28540.

Christopher Dunston is steward of the Center at Cathedral Ridge, 1364 Colo. 75, Woodland Park, CO 80863.

Jan Musgrove Elfers is executive director of Ecumenical Ministries of Oregon, 245 S.W. Bancroft St., Portland, OR 97232.

Mary Ellen Ferguson is ordination coordinator for the Diocese of Northern California, 350 University Ave., Ste. 280, Sacramento, CA 95825.

Kathryn Folk[CQ] is campus minister at Georgia Tech University, 634 W. Peachtree St., Atlanta, GA 30308.

The Rev. **Bruce Freeman** is rector of St. Matthew's, 1031 Bienveneda Ave., Pacific Palisades, CA 90272.

The Rev. **Ray Hanna** is rector of St. Stephen's, 200 N. James St., Goldsboro, NC 27530.

The Rev. **Terry Haughn** and the Rev. **Nancy Hotra** are associate priests at St. Timothy's, 9800 E. BC Ave., Richland, MI 49083.

The Very Rev. **Miguelina Howell** is dean of Christ Church Cathedral, 45 Church St., Hartford, CT 06103.

The Rev. **Tim Hushion** is rector of Calvary Church, 308 E. Wade St., Wadesboro, NC 28170.

The Rev. **Chad Jones** is priest-in-charge of Resurrection, 1216 Sneed Rd. W., Franklin, TN 37069, and associate rector of St. George's, 4715 Harding Rd., Nashville, TN, 37205.

Kimberly Karashin is canon for mission for the Diocese of Pittsburgh, 325 Oliver Ave., Ste. 300, Pittsburgh, PA 15222.

The Very Rev. **Nathan LeRud** is dean of Trinity Cathedral, 147 N.W. 19th Ave., Portland, OR 97209.

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EDITORIAL AND BUSINESS OFFICES
Mailing address:
P.O. Box 510705
Milwaukee, WI 53203-0121

Shipping Address:
816 E. Juneau Avenue
Milwaukee, WI 53202

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

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Josh. 5:9-12 • Ps. 32 • 2 Cor. 5:16-21 • Luke 15:1-3, 11b-32

New

If not for memory, we would leave the past like a trail of falling skin cells. Without thought and without turmoil, we would drop our shedding past and move on to whatever is next. But then we would not be moral and mortal beings who feel the gaze of conscience and the pressure of time. We live in Lent. We do remember and feel the burden and beauty of the past, things done and left undone, words that helped and words that hurt, proposals for good and those for greed. We still are the whole burden of what we have been. Factor in too an almost universal sense that we live under the eye of a super conscience, a presence to whom we are ultimately accountable. The weight of this is almost unbearable.

Forty years after their exodus from Egypt, arriving into the Promised Land, the people were yet enslaved by "the disgrace of Egypt" (Josh. 5:9). They did and would forever remember their captivity. In a sense, their trial was to avoid falling as victims to foreign powers and alien gods, a test they would fail again and again. Who will deliver us from this body of death, this karmic curse of the past?

Renewal of a deep down kind is a dramatic and dramatically divine intervention enacted through ceremony. The men among the people are cut with a flint knife; all celebrate the Passover, a recapitulation of their momentous escape. But here the theme is not time-bound destiny, but a sober view of the past coupled with the possibility and hope for change. "Leaving the old, both worlds at once they view / That stand upon the threshold of the new" (Edmund Waller). For the first time they eat the produce of the land, unleavened cakes and grain. The miracle of desert manna ceased that very day.

How do we who carry our past become new? St. Paul suggests we drop a human point of view and see ourselves as we are seen by the font of being, the eternally begotten, the shared and effusive Spirit. We are, he says, "a new creation" because we are "in Christ." From the bosom of the Father, the Son comes. The Son, who knew no sin, comes among us and assumes our nature. He becomes what we are without deprivation to his divine being. We, however, become what he is to the renewal and elevation of our nature into the divine life.

In the middle of this transformation is Christ consenting "to be sin," that is, to bear in himself the weight of the long history of human failure and willing depravity. He suffered under Pontius Pilate. The sign of the new age is Christ taking humanity upon himself, not counting trespasses, but rather pouring out compassion, running to welcome, thrusting out his arms, kissing in peace (Luke 15:20-24). And yet, while he counts not wrongs, he feels their weight and their sorrow and their intense loneliness. As *he bears* the weight of a lost humanity, that weight is mysteriously lifted *from us*. In him we become "the righteousness of God." Caught up into the Son, we become sons and daughters of God. Everything is new and everything new is of God.

Who died when Christ died? The *old man* hung there in the humanity of Jesus. He died and we die with him, but we also rise in newness of life. This is both true and a truth waiting to be; thus the command to "be reconciled to God" (2 Cor. 5:20). Moment by moment, the mystery of Christ is new. He takes us into himself and we become, by grace and adoption, what he is and live where he is.

Look It Up

Read Ps. 32:2.

Think About It

"It" is Christ with you and for you.

SUNDAY'S READINGS | 5 Lent, March 13

Isa. 43:16-21• Ps. 126 • Phil. 3:4b-14 • John 12:1-8

Forward

Given enough time and prophetic inspiration, the Egyptians, with their horses, chariots, and army of warriors, become something other than an objective human enemy. To be sure, the prophet employs the old story to tell of God's intervention in delivering his people from Babylon, but the command to forget prior and ancient events in the face of something radically new suggests that Egypt in all its power is now a symbol of what God's elect must themselves leave behind. They are washed under the weight of the sea, tossed in the torrent of crashing water. Their chariots and horses are dragged down. Crushed and snuffed out, there is nothing left, no people to save, or so it seems. Forget your prior things; pay no attention to ancient wonders. "Behold, I make new" (Isa. 43:19).

The past is never really past, and yet its grip can be weakened. "Behold, we have left everything and followed you" (Mark 10:28). God creates a garden again, putting a path in the wilderness, rivers in the desert, blessing not only his elect but the wild jackals and ostriches, the beasts that, with their human partners, give all honor and praise to whom it is due. God is glorified in the people and the plants and the beasts, in the dusty path and the rolling rivers. Everything and everyone, added together and seasoned with grace, shines with radiant newness.

Some of the past we want to throw away. Guilt and shame lodge deep in memory and resist shedding, though we want to be free. Strangely, even goodness and achievement and public respect can become a burden, seeming to mandate a constant proof worthy of one's status and esteem. The sense that "I am *someone*" may do little more than fuel fear, ambition, and anxiety. St. Paul was cut loose suddenly and miraculously from his prestige and social honor by the inexhaustible grace of God. His pedigree: circumcised, a member of Israel, from the tribe of Benjamin, a Hebrew, zealous of the law, persecutor of the church, blameless. What is this but a body of death? Does God care?

"Yet whatever gains I had, these I have come to regard as loss because of Christ" (Phil. 3:7). Paul does not thereby deny his past or his position. He simply acknowledges that it is nothing *compared* to the unsurpassing value of knowing Christ. He does not want a righteousness of his own that he must prove again and again by zeal and force. Rather, he wants righteousness through faith in Christ — or, in an even more compelling translation, *through the faith of Christ*. For grace is ever prevenient.

Although made righteous by the faithfulness of Christ, Paul is still on his way, as are all who have put on the Lord Jesus Christ. We forget what lies behind and press on to what lies ahead, toward the goal of the prize of the heavenly call of God in Christ Jesus (Phil. 3:13-14). But how?

The hortatory section begins, the daring claim that we ought to do something. Consider this: (1) Walk in full awareness that you have been raised from the dead. Christ rose and you rose with him. (2) Everywhere there is some service to do, some goodness, some obligation, some kindness. It is very near you. (3) Let down your hair (imagine), bow to the ground, take the flask of ointment, pour it on his feet, wipe them with your hair, take in the fragrant beauty. You are raised and called to service and called to love (John 12:1-8). Press on.

Look It Up

Read Ps. 126. Like those who dream.

Think About It

Consider past sorrows and old victories. It all runs out. And yet there remains the *unsurpassing value of knowing Christ*.

John G. DeMajo photo

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At the189th Annual Council of the Diocese of Mississippi, Canon Kathryn Weathersby McCormick retired after 23 years as canon for administration and finance. McCormick worked for four bishops and continues as a trustee of the Church Pension Fund.

A section of Bishop Brian R. Seage's annual address targeted the subject of clergy wellness. Also, he asked for congregations to respond to persons recovering from addiction through education and programs that support sobriety. The Episcopal Recovery Program was cited as a resource to aid that ministry.

Mississippi seeks to maintain theological diversity while upholding a theme of Being One Church.

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episcopalnevada.org

Concord, New Hampshire
DIOCESE OF NEW HAMPSHIRE
63 Green St. • 603.224.1914
nhepiscopal.org

Trenton, New Jersey
DIOCESE OF NEW JERSEY
808 W State St. • 609.394.5281
dioceseofnj.org

Greenwich, New York
COMMUNITY OF ST. MARY
EASTERN PROVINCE
242 Cloister Way • 518.692.3028
stmaryseast.org

New York, New York
CHRIST & ST. STEPHEN'S
CHURCH
120 W. 69th St. • 212.787.2755
csschurch.org

New York, New York
CHURCH OF THE
TRANSFIGURATION
1 E. 29th St. • 212.684.6770
littlechurch.org

Rochester, New York
DIOCESE OF ROCHESTER
935 East Ave. • 585.473.2977
episcopaldioceseofrochester.org

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd. • 919.942.3108
chfepiscopal.org

Kinston, North Carolina
DIOCESE OF EAST CAROLINA
705 Doctors Dr. • 252.522.0885
diocese-eastcarolina.org

Winston-Salem, North Carolina
ST. TIMOTHY'S CHURCH
2575 Parkway Dr. • 336.765.0294
sttimothysws.org

Fargo, North Dakota
DIOCESE OF NORTH DAKOTA
3600 25th St. S. • 701.235.6688
ndepiscopal.org

Pittsburgh, Pennsylvania
ST. ANDREW'S CHURCH
5801 Hampton St.
412.661.1245
standrewspgh.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Memphis, Tennessee
DIOCESE OF WEST TENNESSEE
692 Poplar Ave. • 901.526.0023
www.episwtn.org

Memphis, Tennessee
ST. MARY'S CATHEDRAL
700 Poplar Ave. • 901.527.3361
stmarysmemphis.org

Allen, Texas
CHURCH OF THE SAVIOR
110 S Alma Dr. • 214.785.1612
ofthesavior.org

Dallas, Texas
ST. AUGUSTINE'S OAK CLIFF
1302 W. Kiest Blvd.
214.371.3441
staugustinesoakcliff.org

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave. • 214.823.8134
episcopalcathedral.org

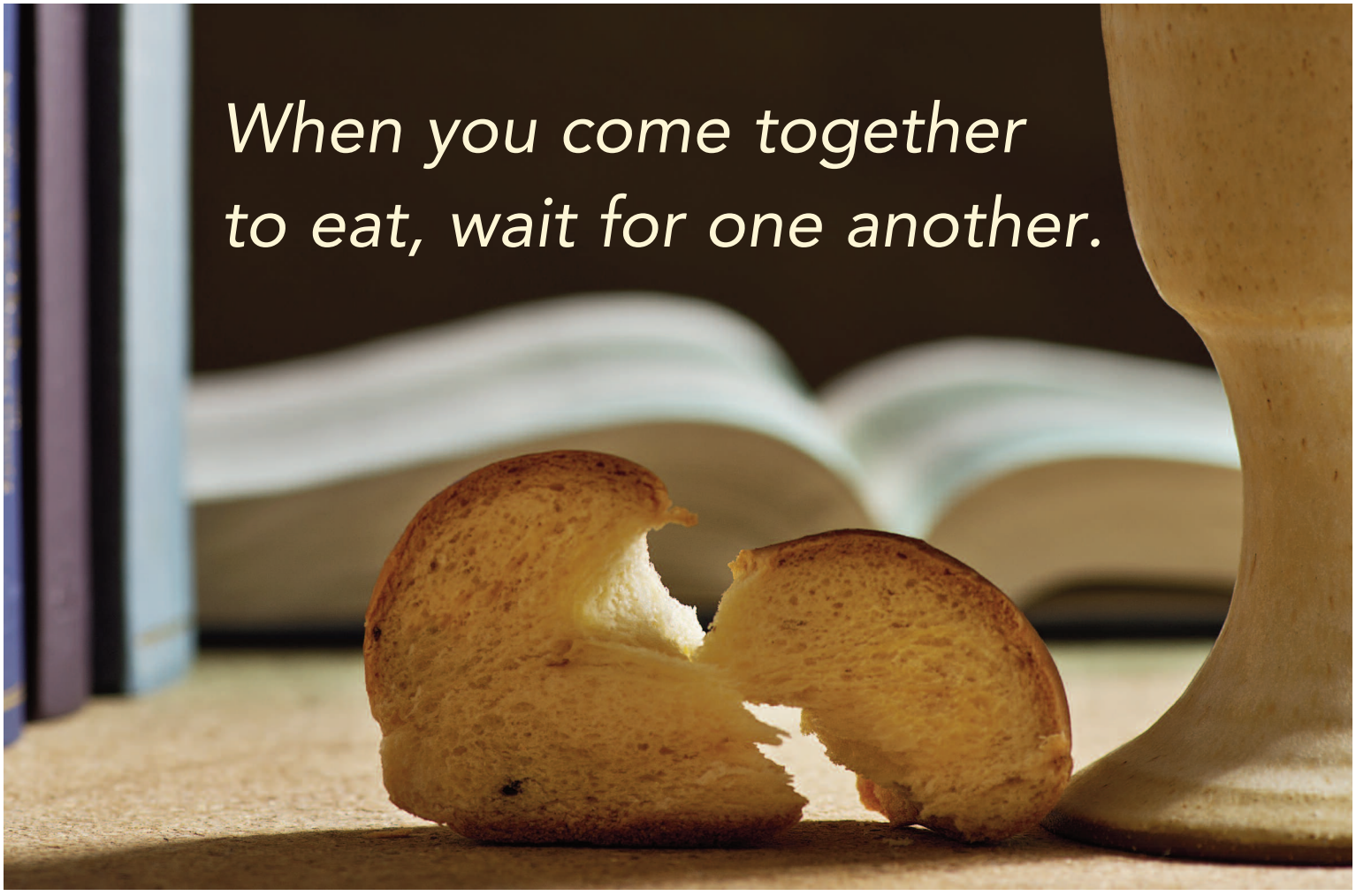
Denton, Texas
ST. DAVID OF WALES
623 Ector St. • 940.387.2622
stdavidsdenton.org

Lubbock, Texas
DIOCESE OF NORTHWEST
TEXAS
1802 Broadway • 806.763.1370
nwtdiocese.org

Waco, Texas
CHURCH OF THE HOLY SPIRIT
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E.
304.344.3597
wvdiocese.org

Delavan, Wisconsin
CHRIST CHURCH
503 E. Walworth Ave.
262.728.5292
christchurchdelavan.com



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