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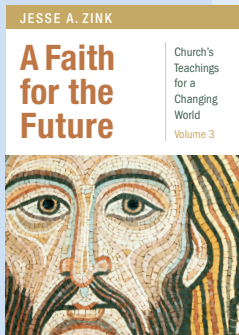
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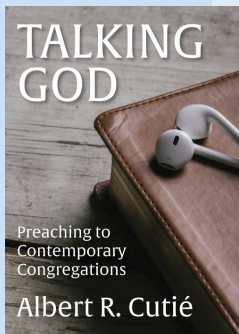
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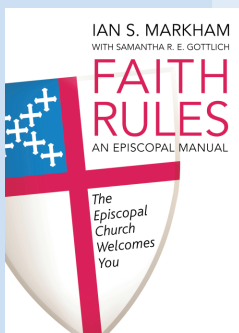
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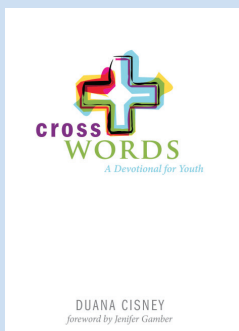


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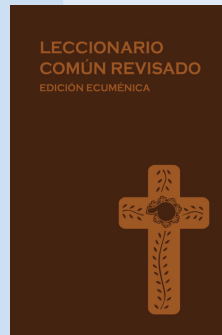


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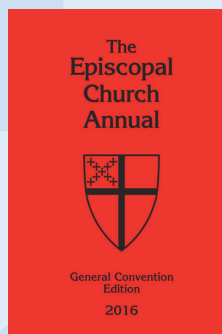
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ON THE COVER

“The earliest practice of the Church always relied on the sacred elements consecrated *at that Eucharist.*”

—Louis Weil (see “Sacramental Integrity Matters,” p. 34)

Asher Imtiaz photo, at St. John's Cathedral, Denver

THE LIVING CHURCH

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Council Approves Evangelism Push

Get ready for evangelism conferences, summits, and revival meetings. They're all in the works for this year under a plan approved Feb. 28 at the winter meeting of Executive Council in Fort Worth.

Mobilizing evangelism was a dominant theme as 40 council members and about half as many staffers met Feb. 26-28 at the American Airlines Training & Conference Center. The prospect of sharing the Episcopal brand of gospel witness provided a bright rallying spot for a board that spent much of its other time hearing updates on the church's difficulties.

Council members heard for the

first time from the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism and reconciliation. As she described plans for fulfilling one of General Convention's core mandates from 2015,

she cast a vision for a gathering of the Episcopal Church's evangelists as a potential tradition.

"What the Presiding Bishop and others of us really hope will happen is that that will be the first of several gatherings," Spellers told the Joint Standing Committee on Local Ministry and Mission (LMM), "and that it would just become normative in our church that, 'Oh yeah, there's this annual gathering of evangelists. And they share ideas, they share energy, they take it back into their settings. It's just what we do.'"

The council approved newly detailed line items for a \$2.8 million evangelism budget, including:

- \$300,000 for a full-time church-planting missionary
- \$132,000 for a half-time evangelism missionary
- \$50,000 for two revival events
- \$20,000 for an evangelism summit



G. Jeffrey MacDonald photos

Janet Waggoner describes the financial needs of Episcopal churches in Fort Worth.

and conference Nov. 18-19 in Dallas

"I don't know that the Episcopal Church has ever claimed evangelism as its number one priority before," Presiding Bishop Michael Curry said at the LMM hearing. "This church is going to do evangelism. Michael Curry is in for the long haul. ... [T]his church will find life again and real renewal."

The evangelism push is broader than General Convention envisioned last year. That's because the development office will rely on fundraising, not existing coffers, to deliver more than \$800,000 for new missions. That move lets earmarked dollars flow instead to a new church-planting staff position as well as consulting, training, and related expenses in church planting.

But even as the council celebrated the promise of a fresh evangelism push, the excitement was tempered by updates on a host of problems with no easy solutions. Council members heard, for instance, about alleged misconduct involving three senior staff members, strained rela-

tions with the Anglican Communion, and burdens of dioceses hampered by long-term litigation and longer-term poverty.

Staff members told how they plan to borrow strategies from the Church of Jesus Christ of Latter-day Saints, which has assured that Google search results reinforce the LDS image. Another plank in the "digital evangelism" push: create online content that responds to common spiritual questions and connects users with local Episcopal priests.

The staff is revamping communications to rely less on written statements and more on video clips that can be shared easily via social media. Recent examples include a five-minute video documenting Curry's February trip to the Dominican Republic and videotaped responses to terrorist attacks in Paris and San Bernardino.

"He's the first presiding bishop who is eager to be videoed and to put it out there," said the Rev. Canon Michael Hunn, canon to the presiding bishop for ministry within the Epis-



Spellers

copal Church. After the Paris shootings, “the protocol would have been to create a written statement,” Hunn said. “Instead of doing a written statement we did the video literally in the hallway during a consecration event. He in one take did that and there it went.”

Hunn, who was Curry’s canon to the ordinary in the Diocese of North Carolina, has been temporarily overseeing the 13-member communications department since December, when Alex Baumgarten was placed on administrative leave amid allegations of misconduct. Similar allegations led Curry to place the Rt. Rev. Stacy Sauls, chief operating officer, and Sam McDonald, deputy COO, on administrative leave. The nature of the alleged misconduct has not been disclosed as an investigation proceeds.

In one of at least three closed sessions in which council members were sworn to secrecy, they heard briefings on the inquiry. Outside those sessions, some offered thoughts on how the church should handle the disclosure when the report arrives in a few weeks. The church should consider what well-run nonprofit organizations do in similar situations and act accordingly, according to council member Russell Randle, a partner at the law firm of Squire Patton Boggs in Washington, D.C.

“There are best practices that are to be followed,” Randle said. “There are some very specific guidelines for how you resolve internal investigations and how you handle personnel issues, and we’re trying to follow those.”

Curry briefed the council on the January meeting of the Anglican Communion’s primates, who responded to the Episcopal Church’s revised doctrine of marriage by recommending limits on its leadership in the Communion.

He stressed that the primates voted to stay in relationship, but acknowledged that most primates understand General Convention’s deci-

sion as a violation of core doctrine.

Curry’s case for holding the Communion together hinged largely on one plank that says Anglicans may agree to disagree because marriage is not core doctrine.

“I don’t consider marriage core doctrine,” Curry said. “The Holy Trinity is core doctrine. That Jesus Christ is fully divine and fully human —

that’s core doctrine. Marriage is faith and practice. It’s not core doctrine. But that’s a debatable point.”

Indeed, many of Curry’s fellow primates saw it differently.

“The majority did see [marriage] as doctrine or core doctrine,” Curry said. “No individual entity in the Church Catholic can change doc-

(Continued on page 7)



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Navajoland's Financial Struggles

The Rt. Rev. David E. Bailey, Bishop of the Navajoland Area Mission, visited Executive Council in hope of extending a \$150,000 line of credit. Navajoland is one of the poorest jurisdictions of the Episcopal Church.

What he encountered rankled him to the point that he pushed back from a committee-room table and walked toward the exit.

Bailey's area and others with significant indigenous populations were expected to report on decreasing their reliance on financial support from the Episcopal Church. It will take more time, council members heard, and subsidies might be part of the picture for the foreseeable future.

Amid pushback from members of the Joint Standing Committee on Finance for Ministry and Mission, Bailey decided he had heard enough: "I am withdrawing my request, and we will take care of our situation by other means."

He was nearly out the door when a chorus pleaded with him to return.

"Excuse me. Wait a minute, bishop," called committee chairwoman Tess Judge. "Bishop, please come back."

"David, please," said the Rt. Rev. Clifton Daniels III, a member of the committee.

"I have had it up to here, guys," Bailey said, gesturing to the top of



Barnes



G. Jeffrey MacDonald photos

David Bailey makes his case for a \$150,000 line of credit to the Navajoland Area Mission.

his head. "I have been busting my butt, and I don't feel I'm getting the cooperation I need to make it work."

He returned to the table and provided background for new members of the committee. Formed in 1978 from portions of the dioceses of Arizona, New Mexico, and Utah, Navajoland aims to unite people of Navajo heritage. Since its inception, the mission has not received sufficient tools to become a full-fledged, self-supporting diocese, the bishop said. It now consists of 12 congregations and is building modest revenues from start-up business ventures, including soap production and honeybee wares.

Some council members said a new line a credit would not work. Treasurer N. Kurt Barnes said he would need more accounting oversight, which would require more access to

budgets and bookkeeping. The Rev. Canon John Floberg said he thought Navajoland was supposed to be repaying a bridge loan from last year; Bailey said that was not so.

Ultimately Bailey was satisfied with the resolution. Rather than extend new credit, Executive Council will let Navajoland tap the remainder of its \$1 million, three-year grant this year. Navajoland reserves the right to petition for more help before the triennium concludes.

"My big concern was having protection moving forward," Bailey told TLC. "The Navajo people that I serve finally believe that there's hope. So my frustration is: don't let anything get in the way that's going to stop us. [The committee] said, 'we're all in this together, and we're walking with you.'"

G. Jeffrey MacDonald

Council Approves Evangelism Push

(Continued from page 5)

trine. That was the perspective, probably, of the majority.”

Serious as the issues were, the meeting’s atmosphere was collegial and even playful at times as Curry appeared more relaxed than he had been at his first council meeting in November.

“Look at that old bishop wandering around,” he said jokingly to the Rt. Rev. Clifton Daniel III, Provisional Bishop of Pennsylvania, who was trying to find his meeting room.

He said the Rev. Canon Michael Barlowe, executive officer of General Convention, has been a priest since “the days of Moses,” which garnered much laughter from the LMM committee.

Curry reassured the Rt. Rev. Dabney Smith, Bishop of Southwest Florida, in a committee hearing that he would not be retiring early. By mid-afternoon, he acknowledged his naptime had arrived and he would retire for a short rest. Such breaks in busy days are part of his new regimen, he said, along with a curtailed travel schedule and temporary cognitive therapy to recover from his surgery in December for a subdural hematoma.

The council heard from dioceses seeking financial help, including its host for the weekend. The Rt. Rev. Scott Mayer, Bishop of Fort Worth, and the Rev. Canon Janet Waggoner spoke about the costs of an eight-year legal battle for property and naming rights.

The Episcopal Church’s Diocese of Fort Worth now comprises 16 congregations; the Anglican Church in North America’s Diocese of Fort Worth comprises 67.

“Anything we raise in the way of money — any capital campaign, anything we raise to fund our operations, any donation of land, any church plant, anything like that — is at risk, if we lose this litigation, of going to the other side,” Mayer said.

Waggoner asked the council for anything between \$500,000 and

\$750,000 to cover salaries, which would not be at risk in court. The dollars would help launch a curacy program, compensate church-planters, and cover pay raises for part-time clergy serving congregations.

The LMM Committee plans to take up Fort Worth’s request again at its next meeting in June. Also in June,

the council is expected to hear updates from indigenous ministries in Alaska, North Dakota, and South Dakota. Efforts to make those dioceses financially sustainable have been stalled, in part because of a missing clarity about what sustainability ought to entail.

G. Jeffrey MacDonald

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EPHESIANS 4:15



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Curry Describes His Recovery

Presiding Bishop Michael Curry is undergoing rehabilitation to overcome what he calls slower brain processes after a November head injury that resulted in urgent brain surgery a month later.

Bishop Curry told members of Executive Council that he's been undergoing speech therapy to recover from a subdural hematoma, a condition that involves bleeding and increased pressure on the brain. He said he has made a 90 percent recovery.

"Some of the processing-brain processes are a little slower than they were before," Curry said. "It's as much cognitive therapy as it is actual speech [therapy], in terms of processing speed and immediate retention and all that kind of stuff. It's kind of like going back to high school again."

Curry said he has one more speech therapy session to go before he's finished. The therapy includes multi-tasking, such as solving a problem while listening to an audio track in the background. Such rehabilitation is standard, he said, and not a result of any particular difficulties he's experienced. He said he feels fine.

"I think my memory recall is probably close to what it was before," Curry said. "If it's not exactly there, it's close."

Curry unveiled several new details about the cause of his injury and his course of treatment. He fell, he said, in Washington, D.C., on the weekend when he was installed as presiding bishop. He had been to the gym and ran out to Starbucks for a coffee when he tripped, fell, and hit his head. He did not realize the injury was serious until he was hospitalized in Virginia in December after struggling to find words during an anniversary event in Williamsburg, Virginia.

"I was preaching at Bruton Parish Church, and I couldn't remember anything," Curry said. "But, being a preacher, I kept talking."

In the Richmond hospital, the surgeon and nurses were Episcopalians, he said, and knew the demands he would be facing in his schedule.

"Before the surgery, [the surgeon] said, 'we'll have you ready for those primates in a few weeks, don't worry,'" Curry said.

G. Jeffrey MacDonald

Canadian Bishops Demur on Marriage

Bishops of the Anglican Church of Canada have announced that they are unlikely to approve a change to the church's marriage canon by the required two-thirds majority during the church's General Synod.

"We have grappled with this issue for three meetings of the House, and we feel a responsibility to convey our inability to come to a common mind in discerning what the Spirit is saying to the Church," the bishops said in a statement released Feb. 29. "We share this out of respect for the considerable work that the Church has invested in preparing to debate this motion at General Synod. We continue to wonder whether a legislative procedure is the most helpful way of dealing with these matters."

Two Bishops Decline Help

The Most Rev. Mouneer Hanna Anis, Archbishop of the Episcopal/Anglican Diocese of Egypt, and the Rt. Rev. Grant LeMarquand, Assistant Bishop for the Horn of Africa, said Feb. 26 that they would decline any financial assistance from the Episcopal Church's Good Friday Offering.

Presiding Bishop Michael Curry wrote to all clergy of the Episcopal Church earlier in February to encourage generous support for Christians in the Holy Land.

"As you know, each year, every bishop and congregation is encouraged by the Presiding Bishop to participate in the Good Friday Offering," he wrote. "This tradition is decades old and is an important statement of our solidarity with the members of the four dioceses of the Province of Jerusalem and the Middle East. We have a Gospel imperative to be sure they know they are not forgotten behind the headlines or because of the distractions in our own lives."

The bishops in Egypt wrote that "the Diocese of Egypt with North of

(Continued on page 10)

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Two Bishops Decline Help

(Continued from page 8)

Africa and the Horn of Africa, one of the four dioceses of the Province of Jerusalem and the Middle East, does not receive funds or grants from the Good Friday offering of the Episcopal Church.”

They added: “One of our clergy in Ethiopia states our situation in graphic terms: ‘We [would] rather starve and not receive money from churches whose actions contradict the Scriptures.’”

Bexley Seabury Picks Hyde Park

Bexley Seabury will operate from a single site at Chicago Theological Seminary as of July. Beginning with the Fall 2016 term, Bexley Seabury

will offer its DMin and Anglican Studies and Lifelong Learning programs from the CTS facility at 1407 East 60th Street.

Bexley Seabury’s consolidation in a single location at CTS will give both Bexley Seabury and CTS students increased access to online and hybrid courses, and will open the door to the two seminaries collaborating on new course offerings and other initiatives.

“Bexley Seabury and Chicago Theological Seminary have been training church leaders in the Midwest since the mid-1800s, and in association in metropolitan Chicago, through ACTS, since 1984,” said the Rt. Rev. W. Michie Klusmeyer, bishop of the Episcopal Diocese of West Virginia and chairman of the board. “Both seminaries share a commitment to

interfaith experience as a key component for the formation of lay leaders, deacons, and priests to better equip them to lead change in the church and in the world. Clearly, this is where Bexley Seabury is called to be for the next phase of its service to the church.”

“Our consolidation at CTS and our newly defined association, including use of CTS’s proven online teaching technologies, will make an Episcopal theological education more accessible to students both throughout the Midwest and nationally, and help us live more fully into Bexley Seabury’s established commitment to formation in an ecumenical setting,” said the Rev. Roger Ferlo, president of Bexley Seabury. “We look forward to contributing to the rich mix of belief traditions and world perspectives that enrich CTS and the surrounding communities.”

Global News

Edited by John Martin

Marriage and Doctrine: In the same week two Anglican provinces resolved to move in opposite directions on same-sex marriage. A commission of the Church in New Zealand said Feb. 22 that gay marriage does not entail a change in church doctrine because it has presented blessing rites as “additional formularies” rather than a revision of the existing marriage rite.

“It is the view of the majority of the group that the proposed liturgies do not represent a departure from the Doctrine and Sacraments of Christ, and are therefore not prohibited by *Te Pouhere* [the province’s constitution],” a commission report said.

For the Church of the Province of Southern Africa, however, same-sex marriage involved a fundamental change in church doctrine and will not be permitted.

“The bishops again discussed and worked over their draft Pastoral Guidelines in response to Civil Unions within the wider contexts of

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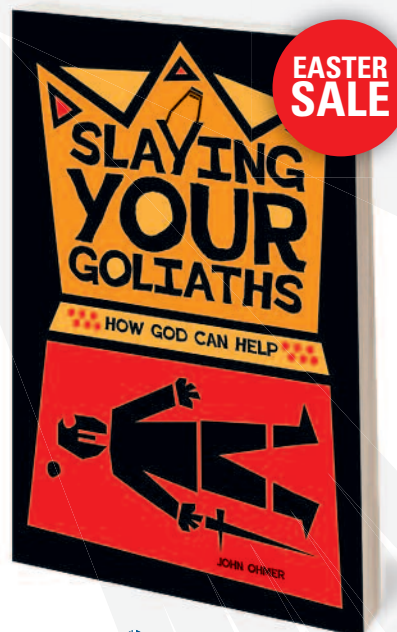
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Marriage and Human Sexuality in readiness for decision at Provincial Synod,” the South African bishops wrote. “These reaffirm our assurance that all baptized, believing, and faithful persons, regardless of sexual orientation, are full members of the body of Christ. However, they do not change our current policy, which is that the province ‘cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions’ (Resolution 1:10 of the Lambeth Conference of 1998).”

Uganda to Boycott ACC: The Archbishop of Uganda, the Most Rev. Stanley Ntagali, has announced his church will boycott the meeting of the Anglican Consultative Council to be held in April in Lusaka, Zambia.


Ntagali, who departed the Canterbury Primates’ meeting early, says a “spirit of defiance against biblical faith and order” has “infected the structures of the Anglican Communion.”

Ntagali says in a public letter that he feels betrayed by Anglican leaders who lack the will to follow through on discipline. His decision comes after announcements by leaders of the Episcopal Church that they will speak and vote during the ACC meeting. Their stance appears to have the support of the Rt. Rev. James Tengetenga, chairman of the ACC.

Ntagali said the action against the Episcopal Church at the Canterbury Primates’ meeting was not substantive and that recent statements from Episcopal Church and other leaders in the Anglican Communion have since made this clear.

New Archbishop: The Most Rev. Ng Moon Hing, 61, Bishop of West Malaysia, is the new archbishop of the Anglican Province of South East Asia. He was installed Feb. 21 at St. Mary’s Cathedral in Kuala Lumpur, Malaysia, and will serve a four-year term. Bishop Ng was ordained deacon in 1985 and priest in 1986. He spent an early part of his career leading outreach work to remote villages

(Continued on next page)



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Global News

(Continued from previous page)

in the Malayan interior. He has been Bishop of West Malaysia since 2007.

Renewal and Reform Project: The Church of England's Renewal and Reform project will receive £72 million (\$101.5 million) in an effort to stem the tide of decline and stimulate growth.

The program aims to modernize the church and boost numbers of priests in training by 50 percent, or 600 new recruits annually. Part of the funding will come from withdrawing subsidies to rural parishes with dwindling elderly congregations and directing support to urban areas seen as having a potential for growth.

Church leaders had said it might take at least five more years for decline to bottom out. But John Spence, the church's finance chief, told *The Guardian* that decline could continue for three more decades, from

18 people per 1,000 regularly attending church likely to 10 per 1,000. An 81-year-old was eight times more likely to attend church than a 21-year-old, he said.

The Rev. Arun Arora, the church's director of communications, moved quickly to clarify the 30-year number, saying it was based on projections that assumed no change.

"They do not factor in the changes being proposed," he told reporters. "Most crucially, as the Archbishop of Canterbury said this morning, we trust in the grace and transforming power of the spirit of God, who empowers and equips the church."

A loud debate continues both about causes and remedies. On the whole evangelicals are strong advocates of the Renewal and Reform project. Their major critic is Professor Linda Woodhead, a sociologist from Lancaster University, who

claims that the project is putting ordinary people off because it demands too much.

Polynesia Appeals for Help: The Fiji-based Diocese of Polynesia is appealing for help for its members affected by Tropical Cyclone Winston. The Category 5 storm left a death toll of 42 and serious damage to homes, businesses, and public buildings.

Official estimates say 13,000 people were made homeless as wind gusts of 325 kph and ten-meter waves destroyed crops and home gardens. Power, communications, and transport were disabled and ships and wharves were lost to the storm.

Ecumenical partners, including Church World Service, are on the scene. There is particular concern for the fate of isolated areas that need food, shelter, and programs for children.

Church and Shop Work Together:

Church leaders and small-shopkeepers oppose proposals by the U.K. government to expand Sunday shop openings. The government wants to allow stores bigger than 3,000 square feet to extend Sunday trading hours beyond the current six hours.

Roman Catholic, Church of England, Church in Wales, Methodist, United Reform Church, and Salvation Army leaders have released a statement opposing the government's plan.

In a letter published by *The Telegraph*, they warn that extending opening hours for large chain stores would mean more commodification of lives. They said it would further squeeze the time that shop-workers have with their families, and small local stores will suffer lost commerce.

The Association of Convenience stores told *The Grocer* magazine that there was nothing new in the "re-heated" government-sponsored report making the case for change. It said the government's submission that the change would increase business income is "simply wrong."



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Eyewitness

Return to the Core

By Christopher H. Martin

If you were to visit my parish, I believe you would find it familiar. We are a pastoral-size parish with just under 100 people attending on most Sundays. The sanctuary is in the Carpenter Gothic style, from 1869, and we worship from the Book of Common Prayer (1979). The annual meeting, the harvest bazaar, Godly Play, and the flow of Communion kits to our beloved shut-ins would make it feel like home. We are reliably old school. We are also inclusive and generous. We host four 12-step programs every week and support our local interfaith council.

What's perhaps less common is our devotion to core Christian practices. In the spirit of "all may, none must, some should" there are at least three doors that are always open for people to pursue spiritual depth. First, there are Bibles in every pew. Almost every sermon includes some time flipping through the text, learning the background, and making connections. We host three well-attended Bible studies every week.

Second, every week there are seven different ways to serve the local poor, which include serving hot breakfast at our local school for probationary youth, hosting a support group every Friday afternoon for teen mothers and their children, and visiting seven men on San Quentin's Death Row, less than five miles from our church.

Finally, every week six small groups of between four and eight people meet to pray, to support each other, and to challenge one another to grow. These Discipleship Groups begin each meeting with a carefully crafted liturgy that includes seven vows. These vows are to pray daily, worship weekly, serve "the least" of our neighbors, give generously, learn Scripture, discern call, and commit to the group. These vows work through the psychology of cognitive dissonance, where the discrepancy between word and action eventually leads to commitment. Discipleship Groups are not just support groups, but are always challenging us to reach out in mission and to grow deeper in our faith.

What I have just described are three elements of the Restoration Project, a reform movement within the church that I have led since 2010. We became a movement at a think tank of GenX and millennial clergy. At the gathering, when I described the various experiments in Christian living I was running at St. Paul's, several people expressed interest in trying similar things in their parishes and dioceses. There are now parishes in at least five dioceses running experiments in the mode of the Restoration Project.

The roots of project are much deeper than a conversation in 2010. I did not so much build the movement as I coaxed it out of existing material. For one, I used the outstanding process of Christian formation from All Saints', Beverly Hills, where I served as associate rector. People do not just jump into Christian maturity; they need help in learning the Christian story, discovering how to pray, and developing the skills to read Scripture. They also need the opportunity to hear stories from people like them. Most of our parishioners are stuck in a rut of the spiritual equivalent of the fifth grade. Teaching the basics of the faith — repeatedly, patiently, and passionately — is essential for welcoming people into the core practices.

I was challenged and energized by the difficult balance of both contemplation and action modeled by the brothers of the Society of St. John the Evangelist. All of us feel either a deeper call to the inner journey of prayer or to the outer journey of service. The brothers, through their living Rule, hold each other and all who are part of the Fellowship of the Society of St. John to both the inner and the outer work. Prayer without service leads to narcissism and service without prayer leads to burnout.

I was motivated by the discrepancy I felt between my own Christian life and the life of Christ I experienced at the high-commitment Church of the Saviour in Washington, D.C. Two Baptists, Gordon and Mary Crosby, founded and led this ecumenical church. When I heard Gordon explain that structure is essential for spiritual maturity and that churches in America pay too little attention to structure, I felt a call to action. What structure could be introduced into ordinary churches to encourage the beautiful and active devotion to Jesus I experienced at Church of the Saviour?

When I heard Gordon Crosby explain that structure is essential for spiritual maturity and that churches in America pay too little attention to structure, I felt a call to action.

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Return to the Core

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In the two years following the think tank in 2010, seven of us met at Church of the Saviour to create a structure that would bear fruit in our parishes. After much conversation and prayer, and consultation with Cosby and other members of Church of the Saviour, we crafted the liturgy of Discipleship Groups.

When our group of seven used the liturgy for the first time, we decided to go around the circle and tell each other where we were in relation to the seven vows. We all felt shame. None of us was seven for seven in prayer, worship, service, generosity, learning, discernment of call, and devotion to a Discipleship Group. Each of us felt intensely that the vows expressed reasonable and moderate goals for a Christian life, and yet here we were as rectors, deans, a bishop, and a layperson *all* falling far short. Clearly, there was a lot of work to be done, starting with ourselves.

The point of these groups is to hold us in love as we die to our old selves and are reborn in Christ. This does not happen overnight and it does not happen without some pain and some cost. But the good news is that it does not happen without love, either. Discipleship Groups are that place where we learn to give and receive love as the children of God that we are. The most visible expression of this love is in gradually being able to live out the sixth vow, which is discernment of call. We have each, lay and ordained, been given unique gifts by God, and we honor both God and ourselves when we use those gifts as God intends.

The Restoration Project has good news, bad news, and then again good news. The good news is that if you want to pursue the core Christian practices through the project, you do not need to fundamentally reinvent yourself. Everything you need lies close to hand. The bad news, as the seven of us experienced in Washington, is that we are likely to be far from perfect in the seven core practices, and it will be costly to get from here to there. Praying at least 20 minutes every day or learning the whole of Scripture is likely to take the same sort of deep work as reaching the financial tithe.

But then the further good news is that all of this work, rigorous as it is, always feels deeply right. I believe that the seven core practices of the project are among the best and most noble reasons we were drawn into the Church in the first place. In this movement we never find ourselves asking, *What does this church work have to do with my loving relationship with Jesus?* In each case, out of love, we are practicing the disciplines he taught.

The heart of the project is Discipleship Groups, but we have also developed basic formation classes, ways of developing outreach, a Bible study method, and a Lenten Challenge. Forward Movement has published my book, *The Restoration Project: A Benedictine Path to Wisdom, Strength, and Love* (2014).

What's most important about the project is our relationships among each other. We are constantly supporting and challenging each other and always learning. We are not a program or a product. We are a community of loyal and faithful Christians creating a behavioral and structural change in the Church, starting with ourselves and our parishes. We believe the shift of the project toward core Christian practices will lead to thriving Christian communities even as the culture around us becomes more secular. We believe that communities of Christian spiritual rigor will survive and thrive.

The Rev. Christopher H. Martin is rector of St. Paul's Church in San Rafael, California. For more information, visit therestorationproject.net.





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On the Ministry of Lay Readers

By Stewart Clem

I was in the vesting room when one of our lay readers approached the rector with a question. He wanted to know if he could read the Old Testament lesson from the King James Version. He believed the Jacobean language of the Authorized Version was especially fitting for this passage of Scripture, in which God asks Job, “Where wast thou when I laid the foundations of the earth?” (Job 38:4). I was struck not only by his unusual request, but that this faithful lay reader had taken the time to look over the passage well in advance, reflect on it, and bring his own printed text to church.

When the lector announced the lesson during the liturgy, he mentioned that he would be reading from the King James Version, and there was an awkward chuckle throughout the congregation. Was he serious? Once he began to read, it became clear that, yes, he was quite serious. I’m also certain that most of us listened to the words of this reading more attentively than we had listened to any Old Testament reading in the last several months.

One of the many merits of Anglican liturgy is the vast amount of Scripture it incorporates. On any given Sunday morning, one is likely to encounter a reading from the Old Testament, a passage from the Psalms, a portion of the New Testament epistles, and a reading from one of the gospels — plus the scriptural references and allusions in the liturgy. Clergy once did all Scripture read-

ings on days when Holy Communion was celebrated. For several decades now, laypeople have read the lessons (with the exception of the Gospel).

Nowadays, however, *lay reader* is virtually obsolete in the Episcopal Church. Even the ministry of reader in today’s Church of England has no analogue in its American sister church. English lay readers, designated by their blue tippets, have wide responsibilities and typically must undertake some level of formal theological education. Where *lay reader* is still used colloquially in Episcopal churches, it usually refers to a layperson who volunteers to read one of the Scripture lessons during the Holy Eucharist. The Book of Common Prayer (1979) still uses the term in a few places, and it directs that laypeople *should* read the lessons preceding the gospel (p. 322).

What happened to our licensed lay readers? This used to be a designated office, one that required a license from the bishop. It involved much more than reading the lessons, however. Lay readers were authorized to officiate, in the absence of a priest, at services of Morning and Evening Prayer as well as the ante-communion portion of the Eucharist. In some circumstances, they were authorized to preach and exercise other pastoral duties. Perhaps unsurprisingly, this ministry was at first restricted to candidates for Holy Orders. And the corresponding penalties were grave: any nonconformity with the canonical guidelines for lay readers was

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On the Ministry of Lay Readers

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“deemed in all cases a disqualification for Holy Orders.” Eventually the office was opened to all laity, readers were allowed to assist ordained ministers (not only in their absence), and the list of responsibilities included administration of the chalice.

Today’s canons in the Episcopal Church do not mention lay readers. Most of the responsibilities exercised by lay readers are now covered under a new set of licensed lay ministries, such as “Eucharistic Minister,” “Preacher,” and “Worship Leader” (Canon III.4). But there’s one item that got left in the dust: reading the Bible in church. The prayer book simply states that the lessons are to be read at a certain point in the Holy Eucharist, and there are no canonical guidelines on who is to perform this function. This is a shame, because it implicitly suggests that the role of the lector is merely an afterthought. Reading the Bible is serious business.

In many churches, the readings are performed by a well-meaning group of volunteers who receive little guidance. It shouldn’t be too difficult, right? But, as experience has shown, poor reading can easily turn what should be a moment of meditation into a tedious test of endurance. You know what I mean if you’ve ever sat through a reading of the Old Testament in which the lector was blindsided with a smattering of obscure names or references to Ancient Near East geography. Even the most literate person may stumble through one of St. Paul’s epistles. Regardless of the specific content, reading in a public setting is not as simple as one might expect.

But this is all the more reason to evaluate the way we read the Bible in church. Of course any of us may read the Bible at leisure in our home or virtually anywhere. The Bible is the best-selling book in the world, and there is no shortage of websites and smartphone apps that put the Scriptures at our fingertips. Unlike many

When we hear the Bible being read on a Sunday morning (or at any of the other offices), this is what the Spirit is saying to the Church *right now*. We should listen. Given the nature of public worship, our ability to listen in this context is contingent upon the reader’s performance.

other periods in the Church’s history, availability is not the problem. But the Church has always privileged the *public* reading of Scripture as an act of worship. When we hear the Bible being read on a Sunday morning (or at any of the other offices), this is what the Spirit is saying to the Church *right now*. We should listen. Given the nature of public worship, our ability to listen in this context is contingent upon the reader’s performance.

This is also why lay readers should consider their responsibility for what it is: a *ministry*. And like all ministries, serving as a reader involves more than simply showing up. Good reading enables the congregation to hear God’s Word with clarity and reverence, perhaps even in a new light. It should also be seen as an opportunity for evangelism. There is always a chance that, for the unchurched sitting in our pews, it is the *only* time they will encounter this portion of God’s Word. The way we read the Bible in Church is a reflection of how seriously we take the Bible in the life of the Church.

The Rev. Stewart Clem is an assisting priest at St. Paul’s Church in Mishawaka, Indiana, and a doctoral student in theology at the University of Notre Dame. His essay is adapted from TLC’s weblog, Covenant.

Seven Tips for Reading the Lessons

By Stewart Clem

1. Approach reading as an act of devotion.

Look over the text before Sunday morning. Take the time not only to read the passage but also to meditate on it. Say a prayer before reading, and ask the Holy Spirit for illumination. If you have time, read a little bit of the text before and after the assigned passage for a better sense of the context. Once you have a better

It's far better to pronounce incorrectly with confidence than to pause awkwardly, contort your face into a confused expression, and then mumble through some incoherent syllables as if you've just received anesthesia in your mouth.

sense of the text's meaning, you'll be better equipped to convey that meaning through your reading. This kind of preparation will enhance your ability to worship throughout the liturgy. You may be surprised to find connections in the hymns or in the sermon that you would not have noticed otherwise.

2. Practice.

This is less about your mindset than the nuts and bolts of public reading. It helps to read the passage out loud when you practice. When we read silently, our minds make subtle corrections as our eyes skim the text. Read aloud, noting your speed, tone, and enunciation. It's usually better to read slowly rather than too quickly. Be sure to pause at appropriate points, and enunciate your words more deliberately than you would in

everyday conversation. Biblical texts are not scripts for dramatic performances, but the authors (and translators) have put a great deal of thought into word choices and sentence structures, and the various genres within the Bible each have their own cadence. A careful reader will be sensitive to these details.

3. Ask for help.

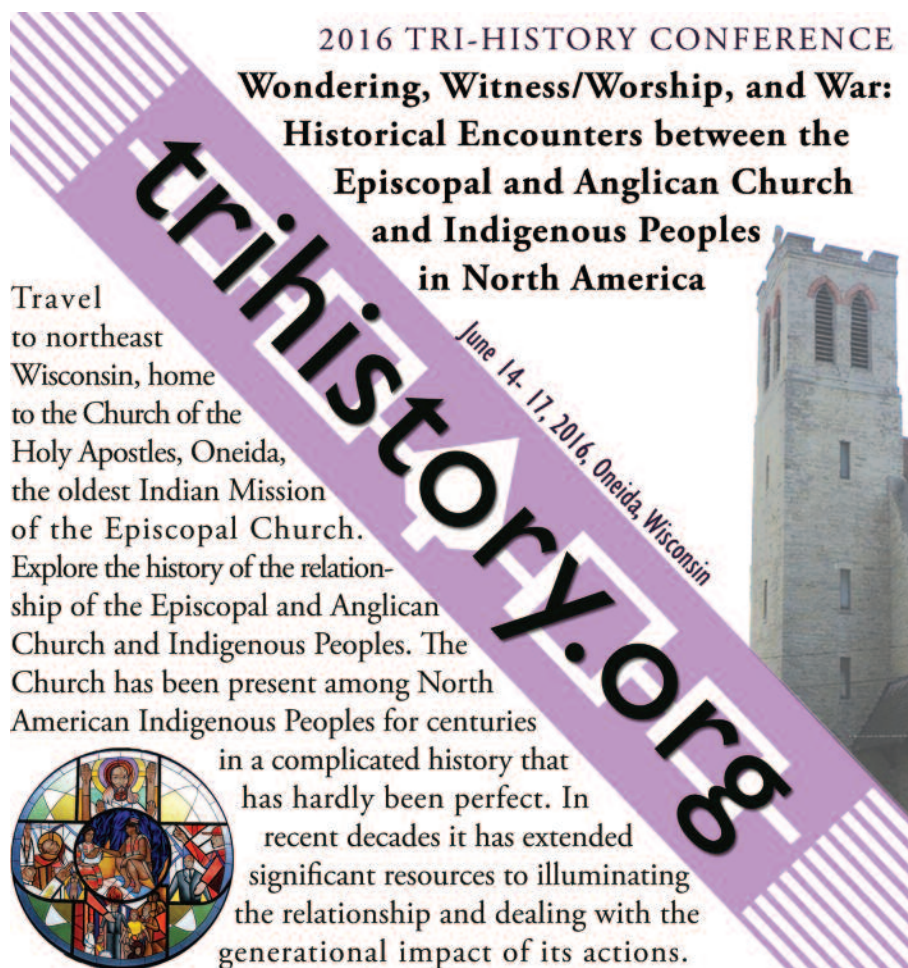
The Bible mentions strange names and places. I'm a priest with seminary training, and I still encounter biblical words that I have no idea how to pronounce. You're not alone. *The Harper Collins Bible Pronunciation Guide* (amzn.to/1VdEZfV) helps, but most readers will find it more convenient to use an online pronunciation guide (St. Peter Parish of West Brandywine, Pennsylvania,

offers a four-page PDF at bit.ly/1ZRBj0y). Websites like Bible Gateway offer an audio option for most translations, so you can listen to the passage as read by someone else.

4. Read with confidence.

Confidence that results from preparation is the ideal, but in the event that you have not prepared, *fake it*. Yes, I mean it. Fake it for all it's worth. Don't know how to pronounce Ehad or Maher-shalal-hash-baz? Say it as if you do, even if it's nowhere close to the correct pronunciation. Why? Most people will not notice. It's far better to pronounce incorrectly with confidence than to pause awkwardly, contort your face into a confused expression,

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Seven Tips

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and then mumble through some incoherent syllables as if you've just received anesthesia in your mouth. At the conclusion of the reading, pause briefly before confidently saying "the Word of the Lord" (or "here endeth the Lesson"). Remember, it's not your own authority that you're invoking, so there is no need to feel awkward or sheepish about making such an authoritative declaration.

For churches

5. Use a lectern Bible.

I've been to plenty of churches where a majestic, leather-bound pulpit Bible sits collecting dust while the lector stands elsewhere and reads from a service leaflet. Some people are afraid to approach a pulpit Bible empty-handed. They worry that they will not remember which verses to

read or that the Bible will not be marked at the correct passage. This is simply remedied, however. Lectors can always jot down the reference on a sheet of paper or have a printout just in case. But the point is that churches should have a pulpit Bible (if they can afford it) or a book of lectionary readings, and they should ask their lectors to use it. It's the same principle behind having a designated Gospel Book: the material arrangement and liturgical movement should reflect the dignity of the words.

6. Provide training.

This training need not be extensive. In smaller parishes, it could simply be a matter of the rector taking a few minutes with a new volunteer to provide some direction. In larger parishes, it would be a good idea to offer an annual orientation for lay readers. If lay readers also officiate at Morning or Evening Prayer, then this is all the more important. For any parish, offering a set of printed guidelines to lay readers is an easy way to answer questions that they might not know (or might be afraid) to ask. It also serves as a reminder that reading is an integral component of our worship and should be given as much care as any other aspect of the liturgy.

7. Express gratitude.

On more than one occasion my own comprehension of the biblical text has been enhanced thanks to a careful and reverent lay reader. Reading in church should not be a performance, but there is such a thing as *reading well*. It's important to thank our lay readers when they help the congregation hear God's Word rightly. It's appropriate for the preacher to express gratitude during the sermon for a thoughtful reading, especially if that reading brought out a particular aspect of the passage with clarity and grace. No matter how it's done, thanking lay readers is both a polite gesture and a reminder that it's a job to be taken seriously.



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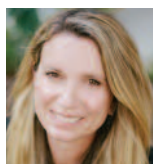
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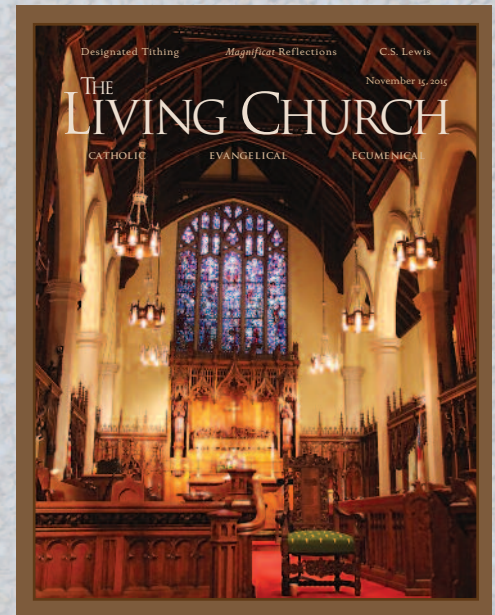
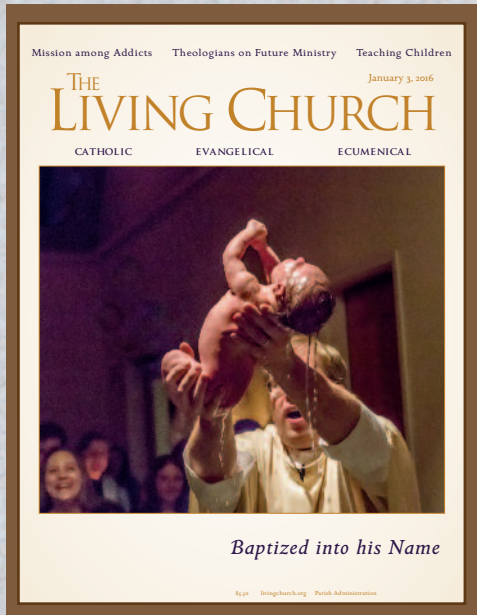
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Death and Suffering

Review by Fleming Rutledge

It may or may not come as a surprise to some readers of *THE LIVING CHURCH* to know that the simple statement, “Jesus Christ died in my place for my sins,” might bring down the wrath of the academic community upon the unsuspecting head of a simple believer. Widespread antagonism to the theme of substitution as an explanation of what happened on Golgotha has had markedly deleterious effects on preaching and teaching in churches. The stuffing has been knocked out of the Good Friday message. Preachers do not know what to say about the cross of Christ.

Simon Gathercole, senior lecturer in New Testament at the University of Cambridge, argues that the substitution motif must be allowed a prominent place alongside other important biblical themes such as representation, interchange, and deliverance. His presentation is scholarly, so this little book is not for everyone, but he has something very important to say to preachers and, by extension, to those who hear sermons.

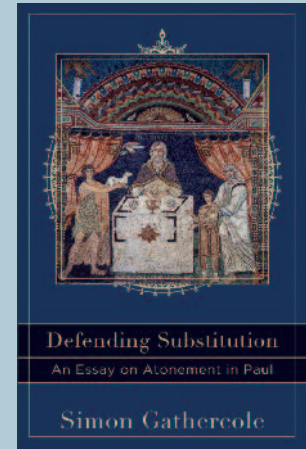
Gathercole’s proposal focuses on two passages in Paul’s letters. The first is 1 Corinthians 15:3. In Paul’s preaching to that congregation, what was it that was “of first importance”? What does Paul have in mind when he says that “Christ died for our sins in accordance with the

scriptures”? In reflecting on this, Gathercole draws out the relationship between the death of Christ and the Suffering Servant of Isaiah 53. Although direct quotations from Isaiah 53 are rare in the New Testament, Gathercole argues that the text is front and center in Paul’s mind when he writes “in accordance with the Scriptures.” This insight

Best of all, author Simon Gathercole obviously cares about the ordinary Christian in the pew.

confirms and deepens the Church’s long-hallowed link between Isaiah 53 and the Good Friday liturgy.

The second passage is Romans 5:6-8. Gathercole, who was a classics scholar before he received his doctorate in New Testament, demonstrates that verse 5 is not simply a parenthetical sidetrack, but features Paul drawing on the idea of substitutionary death in classical literature and philosophy in order to make a contrast. There is precedent in Greek and Hellenistic culture for one person to die in place of another (he cites *Alcestris* in particular), but



Defending Substitution

An Essay on Atonement in Paul

By Simon Gathercole.

Baker Academic.

Pp. 128. \$19.99

always for a worthy cause or worthy person. It would have been inconceivable in Greco-Roman eyes to give up one’s life in place of an unworthy or impious person. Therefore, when Paul says that Christ dies “for the *ungodly*,” he is fully aware of the shocking effect of such a statement. Although Gathercole does not linger over the theological riches of this point, it clearly has powerful implications.

In a well-designed summary at the end, Gathercole brings together his various detailed arguments in a robust affirmation of the theme of substitution: Jesus died not only on our behalf but *in our place*, as an essential aspect of the apostolic gospel. Gathercole repeatedly affirms other motifs, particularly representation and participation, but insists that no one theme should crowd out others. Indeed, the ending of his book makes this point with exceptional verve!

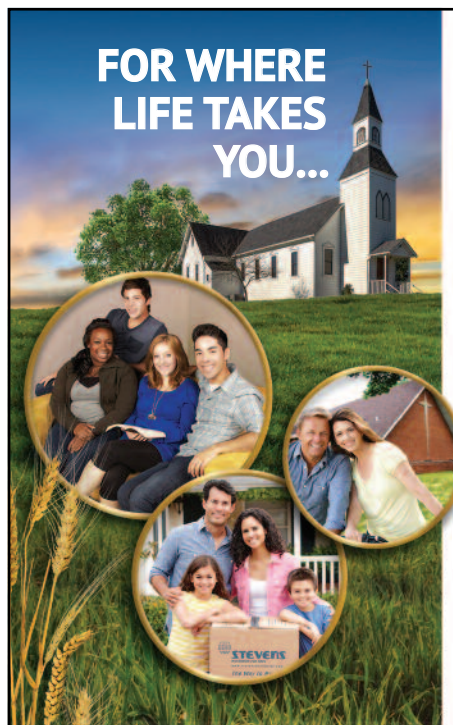
I offer two thoughts as a represen-

“The vehemence of the reactions against substitutionary ... models over the centuries has often obscured recognition of their sheer effectiveness in a wide variety of contexts and over many centuries.”

tative of the apocalyptic school of interpretation. I don't think Gathercole sufficiently grasps the distinction between Paul's concept of justification and mere forgiveness; nor, in his concern to show that Paul speaks of sins as well as Sin, does Gathercole seem to appreciate the importance of Sin understood as an enslaving power. But these are matters for a different conversation.

Gathercole is an interpreter to be reckoned with. He is fluent in classical as well as *koine* Greek. He is obviously abreast of recent scholarship in the German language, not always true of English-speaking academics. Best of all, he obviously cares about the ordinary Christian in the pew. At the outset of his book he quotes Simeon Zahl, an American now teaching at Oxford whose name will be familiar to many TLC readers: “The vehemence of the reactions against substitutionary ... models over the centuries has often obscured recognition of their sheer effectiveness in a wide variety of contexts and over many centuries.” Gathercole, an elder in a Baptist congregation in Cambridge, obviously knows something about the power of the message that Christ died in our place so that we would be delivered from our sins and from eternal death.

The Rev. Fleming Rutledge is author, most recently, of The Crucifixion: Understanding the Death of Jesus Christ (Eerdmans, 2015).



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Like the First Morning

The Morning Offering As a Daily Renewal
By Michael J. Ortiz. Ave Maria Press. Pp. 192. \$15.95



The Most Rev. William Lori, Roman Catholic Archbishop of Baltimore, begins his foreword to this volume with a quotation attributed to Saint John Vianney: “Anything we do, without offering it to God, is wasted.” These words speak to the crucial importance of prayer as a daily component of the Christian life. As we offer our daily works, joys, and sufferings to God,

his presence becomes more felt and our hearts more open to his will.

It is in that spirit of offering and openness that Michael J. Ortiz has written *Like the First Morning: The Morning Offering As a Daily Renewal*. In 14 short chapters, each dedicated to a key phrase of the Morning Offering, Ortiz helps broaden the reader’s perspective

about daily prayer. He explores how to pray each phrase with the intent of making God the center of everything we do, as a vehicle for God’s imparting of renewal and joy. While Ortiz writes as a Roman Catholic, any Christian desiring a more meaningful experience of God will find his ideas applicable.

In a down-to-earth style, with reflections that appeal to historic Christian figures, Ortiz shows that prayer is more than a simple recitation of words from a page. Prayer is a Christian’s true desire not to be conformed to this world but transformed by the renewing of the mind, so that each day may bring greater clarity with respect to God’s will (Rom. 12:2). This can only happen in and through our daily resolve to offer to God our entire self, *all* that we are, do, and have.

“If you abide in me,” Jesus says, “and my words abide in you, ask whatever you wish, and it will be done for you” (John 15:7). A journey of discovery into the richness of daily prayer awaits us all.

*The Rev. Brandt L. Montgomery
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Dutch Wisdom for Today

Review by Brent Waters

The *Christian Family* is the first English translation of Dutch theologian Herman Bavinck's *Het Christelijk Huisgezin*, published in 1908. This is a welcome contribution to Christian literature on marriage and family, which too often tends to be little more than advice manuals for spouses and parents within a thin veneer of religious rhetoric and biblical proof-texting. In contrast, Bavinck's work is a thoughtful and engaging exposition on the theological, moral, and political significance of marriage and family.

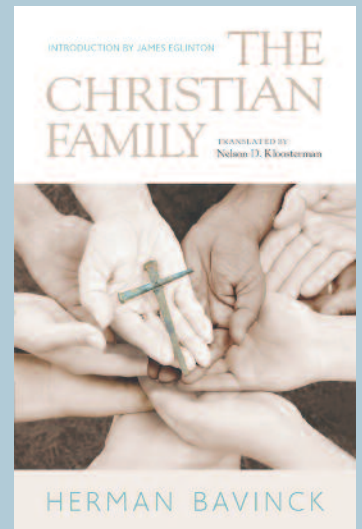
Bavinck taught theology at Kampen Theological School and later at Free University of Amsterdam in the late 19th and early 20th centuries. The author is a man of his time, and many of his assumptions and phrases, particularly involving the roles of men and women, will undoubtedly jolt or even offend the sensibilities of late modern readers. If they can overcome this initial dissonance, they will be treated to a succinct account of marriage and family.

Drawing on Scripture, the Reformed theological tradition broadly, and the work of Abraham Kuyper in particular, Bavinck's central thesis is straightforward: marriage is an institution established by God and grounded in the orders of creation. Marriage is also the normative foundation of the family, and the family in turn is a crucial form of human association in the ordering and governance of civil society. Much of the text is devoted to describing what roles spouses, parents, and families

should play within these various spheres. Bavinck engages the most prominent scientific claims and pressing political issues that impinge upon marriage and family.

Who would benefit most from reading *The Christian Family*? Three groups come readily to mind. First are those who are interested in or enjoy reading late 19th- and early 20th-century Reformed theology, particularly in a Kuyperian dialect. It is a wonderful attempt to remain faithful to a tradition while also reforming traditional practices in light of contemporary circumstances. In this respect, it is interesting to note that Bavinck is one of the few Reformed theologians of his period to suggest that perhaps Protestants need to reclaim a space for celibacy for individuals who have been given this rare gift.

Second, the book discloses how quickly and how extensively Christian thought on marriage and family has been captured by changing cultural preferences and social mores. Many readers will be struck by the quaint manner in which many delicate and indelicate topics are addressed, as opposed to our contemporary approaches with their open, candid, and tolerant attitudes. Whereas Bavinck's rhetoric invokes duties and obedience owed to God and others, contemporary literature is more fixated on personal choices and relationships with God and intimates. But this raises an intriguing, perhaps troubling question: Should Bavinck be consigned as a relic of antiquarian interest but of no contemporary relevance, or does he in-



The Christian Family

By Herman Bavinck.

Translated by Nelson D. Kloosterman.

Christian's Library Press. Pp. 188. \$14.95

dict our purported openness and honesty as little more than thin theological attempts to justify self-indulgence?

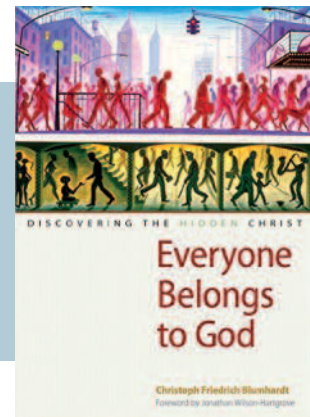
Third, *The Christian Family* will prove useful for those who find current political and ecclesial debates on marriage unsatisfying and incomplete. Much of the debate has centered on who should have a right to marry. The question of moral and political rights is important, but not sufficient to resolve the debate, at least for Christians. Bavinck contends that marriage was not invented by either church or state, but was instituted by God and entrusted to their regulatory care. Church and state, as trustees, have no authority to redefine or reinvent what God has placed in their care. Introducing the question of political and ecclesial authority to contemporary debates would add much-needed breadth and depth.

Brent Waters is the Jerre and Mary Joy Professor of Christian Social Ethics and director of the Jerre L. and Mary Joy Stead Center for Ethics and Values at Garrett-Evangelical Theological Seminary in Evanston, Illinois.

Everyone Belongs to God

Discovering the Hidden Christ

By Christoph Friedrich Blumhardt. Plough. Pp. xxiii + 138. \$12



A Lutheran pastor in Germany, Christoph Friedrich Blumhardt (1842-1919) was a man of fiery convictions who did not fit in either church or secular circles. Between 1898 and 1914, he wrote more than a

hundred letters to his son-in-law Richard Wilhelm, a missionary serving in China who became a prominent Sinologist. Excerpts from these letters seamlessly sewn together comprise the bulk of *Everyone Belongs to God*.

These excerpts make practically no reference to Wilhelm's specific circumstances. Instead, we are given a collection of luminous, practically timeless observations and exhortations about Christian life and outreach. I had to remind myself repeatedly that what I was reading was more than a century old; it could have been written yesterday.

A foreword by Jonathan Wilson-Hartgrove and an introduction by editor and compiler Charles E. Moore prepare the reader for what awaits.

The chapter titles aptly summarize the book's contents: "Keep the Kingdom in View," "Avoid Being Religious," "See How Christ is Already at Work," "Remain among the People," "Open Wide Your Heart," "Make God's Love Known," "Show the Gospel," "Allow the Spirit to Work," and "Always Hope."

Blumhardt is profoundly Christ-centered, in a way that compels him to seek out and recognize Christ everywhere in the world, in the life of every person, and in all circumstances. He demonstrates a sure confidence that God's kingdom will pre-

vail, that there is nothing to fear. The tone of *Everyone Belongs to God* brought to my mind Brian Wren's Easter hymn, "Christ is alive! Let Christians sing."

Blumhardt points out how the gospel announced by churches is often too small. His criticisms of the establishment Christianity of his time and its vast missionary enterprise apply also to the ways that 21st-century American Christianity often makes God seem small, setting people against one another rather than uniting them. Yet Blumhardt is more than a critic; he is above all an agent of hope, voicing an authentic New Testament message in ways that both challenge and encourage, frequently in the same moment.

Numerous passages are worthy of reflection. "Keep seeking God's kingdom in the love of Christ, and you will witness redemption in even the smallest matters." "There is something in every person that will never be lost, something that can always be resurrected. That is the gospel."

Everyone Belongs to God is written in a clear and compelling style. This small, handsome volume is a great gift for graduates, people starting new ministries, friends who identify themselves as "spiritual but not religious," or just about anyone.

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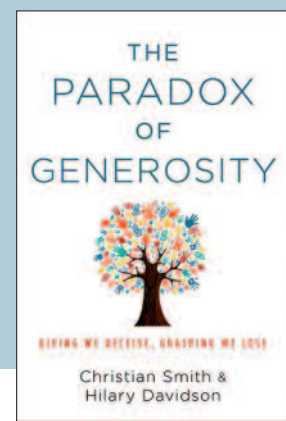
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The Paradox of Generosity

Giving We Receive, Grasping We Lose

By Christian Smith and Hilary Davidson. Oxford. Pp. 280. \$31.95



If there were a way to dramatically improve your chances for health, happiness, and longevity, would you be interested? Would it instill confidence that the path to such flourishing remains faithful to Scripture while being supported by robust empirical data? Further, would it surprise you to learn that only a distinct minority of Americans (about 3%) practices such wisdom?

The deceptively simple claim of *The Paradox of Generosity* is that on average “the more generously people give of themselves, the more of many goods they receive in return” (p. 11). By having less to spend on themselves, generous people focus externally, which improves their well-being on almost every measure. This carefully researched study supports what the Bible has always claimed and what generous givers have always known: “It is more blessed to give than to receive” (Acts 20:35).

Christian Smith is a sociologist at the University of Notre Dame and the principal investigator for the Science of Generosity Initiative. Best known for his 2005 book *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, Smith discovered that teenagers had a conception of God that may be described as Moralistic Therapeutic Deism. In other words, American youth are not particularly Christian in their beliefs. As it turns out, American adults are also not particularly Christian when it comes to generosity.

Smith and Hilary Davidson surveyed 525 people across 12 states on their practices of generosity. They then selected 40 respondents for in-

**This is a very helpful
book that anyone
responsible for raising
funds or managing
volunteers should read.**

depth interviews. Several clear trends emerged from these data. Generous people were significantly happier, healthier, and more relational. They had a significantly greater sense of purpose, considerably lower rates of depression, and meaningfully less stress than those who were not generous.

One might wonder if those with more money simply gave away more and thus happiness had little to do with generosity. Smith and Davidson show that the greater well-being that comes from generous giving is largely independent of financial resources. The heart is far more important than the pocketbook. Generous people see the world as one of abundance, while ungenerous people tend to hoard out of fears of scarcity. Hoarding and selfishness often lead to unhappiness.

Of particular interest were those who gave of their time or financial resources out of duty or guilt. Such givers experienced few of the benefits of generosity. Those who gave beyond their means without proper boundaries also experienced little improvement in well-being.

This is a very helpful book that anyone responsible for raising funds

or managing volunteers should read. Unfortunately, it is not a particularly easy book to read. Its lengthy chapters tend to bog down in endless discussions of data. One remedy for this might be the free executive summary offered in the Kindle Store, which reviews the book’s major points.

If the Church is in the business of making disciples, Christians should teach generosity unashamedly. The findings of this book will help.

*Kevin Dodge
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Churches Need Incense



By Andrew Petiprin

For from the rising of the sun to its setting my name will be great among all nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts. (Mal. 1:11)

Since the Reformation, using incense in church has become a true badge of Catholicism in the West, even though its use is not discussed widely by the Reformers. Eastern Orthodox Christians simply take it for granted. John Calvin lumped it in with all kinds of other vain ceremonial trappings, including “holy garments” and even “an altar,” in his commentary on the Gospel of John. To Calvin, the worship “in spirit and in truth” that Jesus describes to the Samaritan woman at the well in John 4:23 has been completely obscured by popery, whose “shadows are not less thick than they formerly were under the Jewish religion.” To Calvin, religion is not about stuff.

Calvin is wrong. As Thomas Aquinas’s hymn *Pange Lingua* reminds us: “Types and shadows have their ending, for the newer rite is

Procession for Palm Sunday in 2015, presided over by Cardinal Angelo Scola, entering the main door of the cathedral of Milan.

Paolo Toffanin/Stockphoto

We know that God is doing all the work of saving us, even as we ritualize his saving work with every glorious element of religion we can get our hands on.

here.” The new *perfects* the old, and worship in spirit and in truth is absolutely about stuff (old and new). It is not a break with Jewish ritual, but its fulfillment. We read in Exodus 30:7-8 that Aaron will burn a “perpetual incense before the Lord throughout your generations.”

But you might object: Surely Hebrews 9 reminds us that Jesus’ perfect sacrifice lacked all of the earth-bound trappings of the traditional cult. Jesus did not go to the cross with Aaron’s rod or a golden urn. True, but neither does our sacrifice of praise and thanksgiving kill Christ on the tree of Calvary. We re-enact the “one oblation of himself once offered,” and not (just) in our minds. We know that God is doing all the work of saving us, even as we ritualize his saving work with every glorious element of religion we can get our hands on. Jesus fills the sacramental universe. He does not destroy it.

Orthodoxy is not an idea, but a way of life, whose culmination on this side of the *eschaton* is the Holy Eucharist. God used stuff to communicate to Israel, and he uses stuff to communicate to the new Israel, which is the Church at worship. By biblical warrant, certain stuff cannot be traded out or omitted. Baptism has to happen in water and not sand. (*The Didache*, an ancient manual of Christian practice, suggests running water over stagnant water. And cold

water is preferable to warm. See *Early Christian Fathers*, ed. Cyril C.

Richardson, p. 174). The Lord’s body has to be bread and not a chicken drumstick. “Pizza and beer, the Lord is here” has no basis in the Bible or Christian tradition. He may be there, but we do not know. At any rate, that

**Incense may not be
a hill worth dying on,
but it is at least a hill
worth strategizing for.**

is not how he set up the means of his perpetual memory at the Last Supper.

But incense is a little different. It remains a fringe element, relegated in practice to the lowest circle of the liturgical purgatory called *adiaphora*. It can be messy and makes people cough, and so it is easily discarded. It seems like a bridge too far, and that is a big mistake. If it is a bridge too far, it is the bridge that carries worship right over from earth into the heavenly realm. Sweet-smelling smoke is a near guarantee that the worship space is set totally apart from any other place you go in your life. And if we admit, to Calvin’s dismay, that Christian worship is not at all a radical disconnect from ancient Jewish ritual but a continuation of it, then why of all things would we omit incense, even if we are

not commanded to keep it? The Book of Revelation (5:8 and 8:4) includes it in our eternal life: the “prayers of the saints.” Incense has a special place both in our spiritual ancestry and our spiritual destiny. We should have it in our spiritual present.

It is time to take incense back, translating it from a defiant mark of preciousness to a ubiquitous and indispensable element of Christian living. Clergy who long to use it simply need to insist upon it even in small doses, building toward use each Sunday — with loving teaching preparing the way, of course. Almost all of our churches offer a variety of Sunday liturgies anyway; keeping a “smoke-free” service or two may help keep peace in the parish. Seminarians and clergy who have never held a thurible need to seek a mentor who can help them along. There may be no bigger obstacle to regular use of incense in the parish than clergy who use it clumsily.

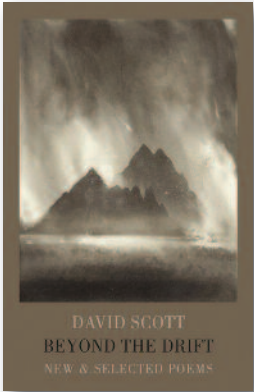
Incense may not be a hill worth dying on, but it is at least a hill worth strategizing for. It is a shot to the gut of comfortable, consumer-friendly religion, and it may be just the tool God has provided to make his name great among the nations in our age.

Turn and burn, brethren.

The Rev. Andrew Petiprin is rector of St. Mary of the Angels Church in Orlando. This essay was first published on TLC’s weblog, Covenant.

A Parson's Pleasures

Review by Phoebe Pettingell



Beyond the Drift

New & Selected Poems

By David Scott. Pp. 256.

Bloodaxe Books. £12

David Scott's latest collection of verse represents 30 years of work. A recently retired Church of England clergyman, he was rector of two parishes in the Diocese of Winchester, where he is an honorary canon at the cathedral, and now lives in Cumbria. He is a poet of place, who savors local expressions, folk names, and the origins of words, not unlike "Atkinson of Danby," a 19th-century vicar and antiquarian in Yorkshire, who "dug words out, like earth chucked / shoulder high from a deepening grave. / The shards and bones of old talk"

In "A Long Way from Bread," Scott laments how separated we have become from its making: no more trips to the local mill to grind the grain, no more home kneading and baking. He points out that one of the oldest English words is *hlaf* for loaf, and that what was once "the staff of life" is something we need no longer think about, and may even try to live without. Of course he does not ignore the eucharistic implications. "Flower Rota" observes two mothers arranging the "solidago/shot with sun, atoning" for the death of their sons in battle "on the hill / that terrible April." The name of this flower, also known as goldenrod, denotes healing, but in the context of the poem we are also subtly reminded of Christ's death on another hill, the Atonement itself.

If these poems have a quiet pathos, Scott's work just as frequently laughs. "The Closure of the Cold Research Institute" mocks the intractability of that most persistent of illnesses in rhyming couplets. "I pollarded am" tries to imitate this technique for trimming the tops of fruit trees so that their lower branches bush and become stronger. By distorting the syntax, the poet makes the linguistic distortion approximate the deformation of the tree.

They say in China this they do to feet,
in other countries minds,
and others, souls. Thus, nature rearranged is.
I know not what I think
not having head,
for I pollarded am.

"Reading Party" gently pokes fun at a group of London Anglo-Catholics who come up to Lake Windemere: At first "the mountains were not enough. They were / homesick for a Comper baldachino / to narrow down the glory." It takes a week for them to take notice of the scenery Wordsworth extolled.

Poets are formed as deeply by what they read as by what they see, and *Beyond the Drift* gives the reader many clues about the books Scott treasures and the people who have influenced him. Several of his verses are tributes to George Herbert; several others to Gerard Manley Hopkins. Wordsworth crops up again and again, as does Tennyson periodically, along with a number of Scott's British contemporaries, names less familiar to many American readers.

St. Teresa, St. John of the Cross, and Thomas Merton put in an appearance, along with the 14th-century Sufi mystic Ibn Abbad and 18th-century Rabbi Schmelke of Nikolsburg. One of the later poems is a tribute to A.M. Allchin, clearly a friend as well as a theological mentor. Scott is not a poet to be read in large chunks, but to be savored slowly, one verse at a time, for his perceptions, such as one on resurrection: "what was first in the mind of God / becomes truth at last."

Phoebe Pettingell is the sacristan at S. Stephen's Church in Providence, Rhode Island.

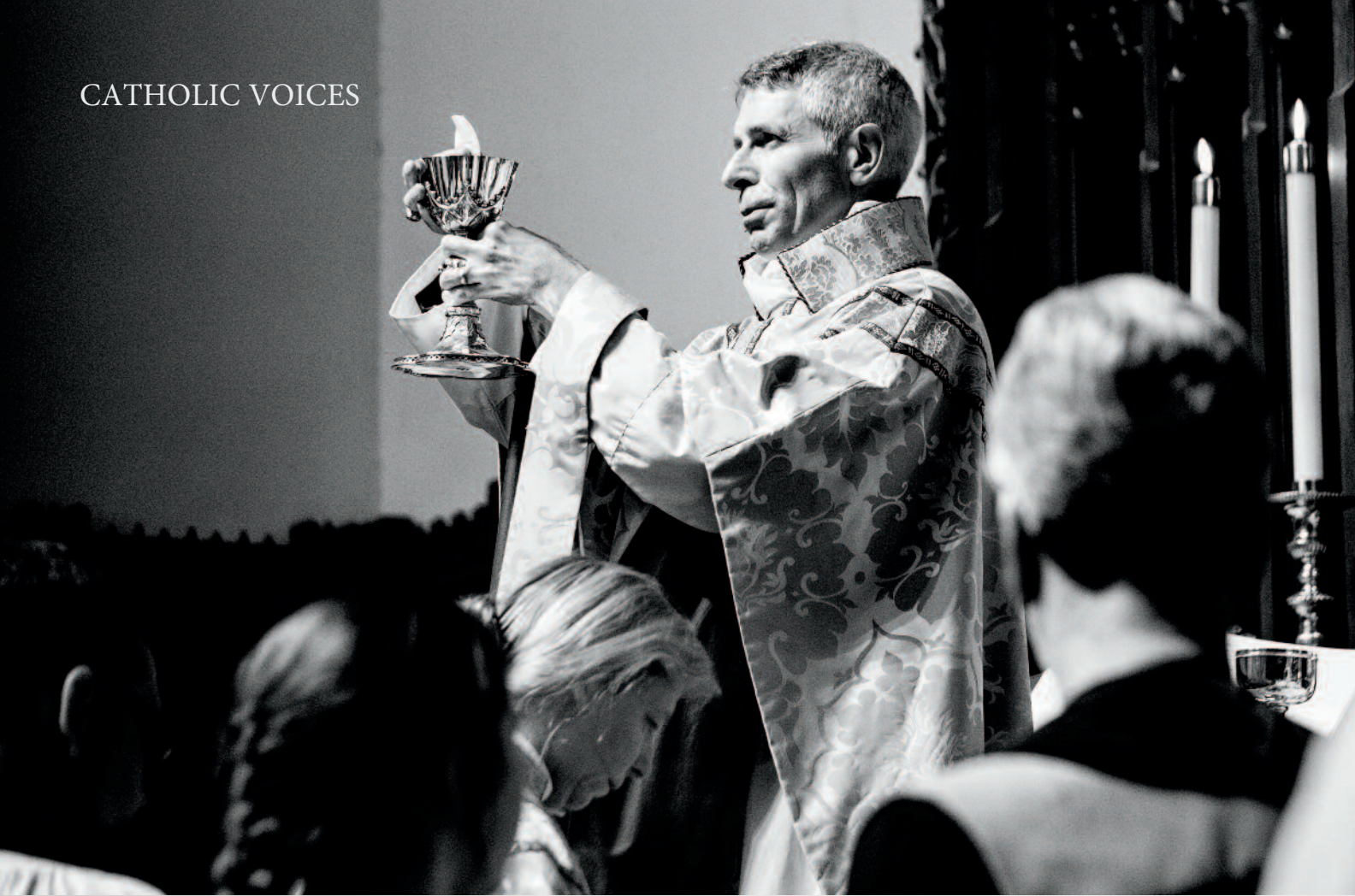
Place of Stillness

By Asher Imtiaz



The Wilderness is a worshipping community of Saint John's Cathedral in Denver, Colorado, aimed especially at welcoming those who are new (or newly returning) to Christian spirituality. The Consortium of Endowed Episcopal Parishes shared in the community of *The Wilderness* for the closing Eucharist of CEEP's annual conference on Feb. 26, 2016.

www.sjcathedral.org/Wilderness
www.endowedparishes.org/



Richard Hill photo

Sacramental Integrity Matters

By Louis Weil

Longtime readers of TLC may remember Dorothy Mills Parker's report about the beginning of Episcopal-Lutheran unity [TLC, Feb. 20, 1983]. She reported on a service at Washington National Cathedral that marked the Episcopal Church's new ecumenical commitment with three Lutheran bodies: the Evangelical Lutheran Church, the American Lutheran Church, and the Lutheran Church in America. Those three bodies ultimately became the Evangelical Lutheran Church in America, with which the Episcopal Church enjoys full communion.

She noted a troubling liturgical choice during the service: “the bread and wine distributed to the congregation had been pre-consecrated during weekday services at the cathedral ... so the significance of the partaking of the elements consecrated at this historic joint service was lost.” TLC editor Boone Porter offered editorial comments, which led to an extensive exchange of letters that continued through the April 24, 1983, issue.

The practice of using pre-consecrated elements continues to this day, which suggests some clergy do not understand the theological foundation of the Eucharist. Because our Book of Common Prayer teaches that the Holy Eucharist is “the principal act of Christian worship,” such a poor theological understanding is of grave importance in the liturgical life of the Church.

Why do those of us who teach liturgical studies, and who are thus grounded in the theology and history of the Eucharist, see this practice as a serious aberration of the norms for Communion? The earliest practice of the Church always relied on the sacred elements consecrated *at that Eucharist*. The only exception was for those members who were sick and unable to attend, who were then fed by the Church’s ministers as a pastoral extension of the Communion of those assembled. It was primarily for this purpose that the sacred elements came to be reserved. Yet the practice goes on, and seems to be based only on utility and convenience, which erodes the integrity of the eucharistic action.

The distinguished Roman Catholic sacramental theologian Robert Taft wrote recently on this subject in “‘Communion’ from the Tabernacle—A Liturgico-Theological Oxymoron” (*Worship* [Jan. 2014], pp. 2-22). The practice occurs in some Roman Catholic parishes, although the highest authorities have prohibited it, beginning in the modern period with Pope Pius XII in his encyclical *Mediator Dei* on liturgical reform. Taft’s language should resonate for Anglicans:

the dynamic of the eucharistic celebration comprises one continuous movement in which the common community gifts are offered to God, accepted by God, and returned to the community as God’s gift to us, not ours to him. Today, alas, one often sees Communion as an act of the individual believer, a personal exercise of piety, something we do individually, rather than as a gift given and received. (p. 17)

In the eucharistic action, Communion is shared with those who have gathered for the particular celebra-

tion, but at the same time this act is our Communion with all the members of the Church: *all members*, living and departed, who together with us form the one mystical Body of Christ. The integrity of that eucharistic action requires the normative practice that all who have gathered receive the consecrated gifts, which embody the oblation of the people in that celebration.

Liturgical historians have noted that in the ninth century there was a change in the Christian understanding of the holy: for something to be holy, it had to be unlike the ordinary. The effect of this idea upon the pattern of eucharistic celebration was enormous. Several cultural and social factors contributed to the change. During this period the eucharistic banquet became a meal at which usually only the priest received the sacrament. This mindset became so entrenched among the laity that by the early 13th century the Fourth Lateran Council (1215) adopted a canon that required the laity to receive once a year. Such a law would never have emerged had the laity not come to understand themselves as having no essential participation in Communion. They were expected rather to fulfill their eucharistic obligation through “a piety of vision,” that is, through gazing at the sacrament when the priest performed the new ritual of elevating the elements.

This erosion of the ordinary aspect of all sacramental acts had serious theological consequences: the water used at baptism passed from an immersion bath to a minimal trickle, and reception of the consecrated elements at the Eucharist ceased to embody the profound human experience of a shared meal. This development contributed to the loss of what Taft calls “a sharing of something we have and receive in common from God and share with one another — in short, a *communio*” (p. 17).

In this loss, what might be called “the common sense” of the eucharistic action is obscured. Taft focuses on this defection with a homey comparison: “giving Communion from the tabernacle is like inviting guests to a banquet, then preparing and eating the meal by oneself, while serving one’s guests from the refrigerator with the leftovers from a previous meal.”

When Communion from the reserved sacrament is done merely for convenience, he writes, “the symbolism of the common partaking of the common meal is completely destroyed” (pp. 17-18). This is a serious judgment upon a merely utilitarian practice. With respect to sacramental integrity, it is true.

The Rev. Louis Weil is Hodges-Haynes Professor of Liturgics Emeritus at Church Divinity School of the Pacific.

A Way Forward (3)

Prayer Book

By Jordan Hylden and Keith Voets

The rites were passed alongside the beginning of a process — which is still only a process, and not a declaration of inevitability — for a comprehensive revision of the BCP (Resolution A169-2015). Although we both think prayer book revision is a mistake at this juncture, we also recognize many of the pressures that are behind it. Marriage revision, of course, is one of them. But so are proposals to remove gendered and purportedly patriarchal language for God, pressures for the so-called open table, desires to focus on elements of God's work other than the paschal mystery and the cross in our eucharistic prayers, suggestions to do away with the expectation of a formal confession of sin each Sunday (apart from the Lord's Prayer), and so on.

We recognize that these proposals will persist in the near future, but there are many reasons to avoid codifying them in the Book of Common Prayer. Few seem likely to carry the future of the church's worship. The large majority of active clergy in our church are older than 55 (65.4% to be precise), with only 16 percent under 44, but traditional worship is much more valued among our cohort than revisionary liturgies. Indeed, both of us — along with Jordan's spouse and Keith's fiancé (also Episcopal priests) — are zealous advocates of east-facing Rite I worship, the Daily Office in Cranmer's English, and traditional Anglican Evensong.

This is not surprising, we think, as younger people who attend church find themselves doing so more and more in sharp distinction from their generation. The *distinctiveness* of something holy, solemn, beautiful, and reverent, in a place



The large majority of active clergy in our church are older than 55 (65.4% to be precise), with only 16 percent under 44, but traditional worship is much more valued among our cohort than revisionary liturgies.



and with words in which prayer has long been valid, stands out in a distracted and shallow culture. We at least have found it to be so, and we know that many of our friends of similar age agree.

The same is true with respect to the prayer book's theology. We fear that a revised prayer book would not be written for the church committed to the Bible and the faith of the apostles, but for the church of Moralistic Therapeutic Deism, with all particularistic and judgmental edges shorn off. It is less and less culturally nec-



❖
Preserving the 1979 BCP, alongside a
Canada-style Book of Alternative Services,
would give conservatives something real to
conserve, and allow progressives to press
forward on various fronts.

essary for young people to attend church now, and this trend will likely continue. If one can worship the god of Moralistic Therapeutic Deism from the comfort of one's own home, and perhaps also from the shopping aisles at Whole Foods and the local yoga studio, then why bother with church? A prayer book written to suit such a god will be an exercise in futility, not to mention idolatry.

It is clear to us that the church of 20 and 30 years from now will be a very different one from the church of today. Frankly, we would rather not build a new prayer book upon a temporary theological foundation, unlikely to be around in 20 years' time.

There is, moreover, the issue of recognizability. The Book of Common Prayer is, in the end, not our book alone, but the common possession of 80 million Anglicans around the globe and many more Anglican ancestors of the past five centuries. We should not assume that the proposed changes will be recognized as authentic developments by our Communion-wide sisters and brothers.

We do not have a magisterium; nor do we have a confessional document other than the creeds. The liturgy and forms of the prayer book provide a focus of unity for the Episcopal Church and Anglican Communion, in a way unlike the liturgies of most other churches. And priests are bound to teach what the prayer book teaches. We should be wary of turning the BCP into a smorgasbord from which clergy are free to pick and choose doctrines and emphases as they will. While Lutherans may well understand themselves to have more freedom to do so in their polity, firmly united by the Augsburg Confession, we have no such

luxury. If the BCP becomes a smorgasbord book, we become a smorgasbord church with it.

As THE LIVING CHURCH editorialized last summer, we would do well to consider the example of our siblings to the north, in the Anglican Church of Canada. They have lived for 30 years now with a kind of mixed economy: a traditional Cranmerian Book of Common Prayer (the 1962) alongside the 1985 Book of Alternative Services, which has become the *de facto* prayer book for most Canadian parishes. Such an alternative book could provide space for parishes and dioceses that believe they are called to press the boundaries of our tradition, without codifying the idiosyncrasies of today in the prayer book. Who knows? Perhaps in 30 years such parishes and dioceses will be shown to be right, and we young curmudgeons shown to be in the wrong. Then, it might be time for a new BCP that learns from their innovative gifts. We will by then be secretly pleased to have something to grumble about.

A modified "Canadian option" is moreover an important part of what it will take to be a genuinely Christ-centered comprehensive church in years to come. For if priests and bishops are bound to teach what the prayer book teaches, a revision that moves beyond the traditional wing of our church will in effect unchurch traditionalists. It is not simply a matter of retaining a boutique option for eccentrics who to want to use the dear old 1979 BCP, at the suffrage of indulgent bishops. It is rather a matter of theological integrity. A boutique option has no theological or constitutional status. It is not a *lex credendi*, but a museum piece. Preserving the 1979 BCP, alongside a Canada-style Book of Alternative Services, would give conserva-

(Continued on next page)

Prayer Book

(Continued from previous page)

tives something real to conserve, and allow progressives to press forward on various fronts.

Such an option, we must emphasize, would not itself have theological integrity if alternative services pressed beyond Nicaea and Chalcedon or the primacy and centrality of our Lord Jesus Christ in worship. There are some options that the Church of the apostles simply cannot have on its menu. And we strongly contend that alternative services, in whatever form, should be rooted in the Catholic tradition and not bound to passing fads.

So too, if we proceed with an alternative book, its use should be “at the direction and with the permission of bishops diocesan,” as the current phrase has it. This is the necessary modification of the Canadian option, especially if the proposed book contains services that are not recognized by the wider Anglican Communion. No diocese should be bound to order its life according to anything beyond what is contained in the Book of Common Prayer, and the prayer book should not contain anything that is not in fact common to all Anglicans.

Whatever we as a church decide to do with the BCP, we should not do it on our own. At the 1988 Lambeth Conference, it was resolved that an advisory body be created with a focus on “Prayer Books of the Anglican Communion,” in part to ensure that as revisions take place throughout the Communion they are undertaken with appropriate “concern for how the Church celebrates the sacraments of unity and with what consequences” (resolution 18, “The Anglican Communion: Identity and Authority”). While this seems not to have happened, it may now be time.

We have at hand a way forward that would allow every Episcopalian in the pews to go on worshipping and praying together, even with our painful and scandalous divisions and distinctions, until such time as our Lord chastens us all. It would be easier, more tidy, to impose a uniform code upon all dissenters. And it might be easier to finish the secession once and for all, so that we all can live in a church in which everyone agrees with us.

But the Gospel of John testifies that “the Word became flesh and dwelt among us, full of grace and truth” (John 1:14). A church full of grace without truth



A church full of grace without truth is a live-and-let-live church of liberal pluralism, in which love amounts to leaving each other alone. A church full of truth without grace is a church that demands conformity now, and bullies and coerces the recalcitrant. Both are easy and tidy and conventional.



is a live-and-let-live church of liberal pluralism, in which love amounts to leaving each other alone. A church full of truth without grace is a church that demands conformity now, and bullies and coerces the recalcitrant. Both are easy and tidy and conventional. Being a church full of both grace *and* truth is a much more difficult and rare thing. The Word who is sharper than any two-edged sword, the plumb line of the world, is the one who stands at the door and knocks. If we are to remain his Church, there is no easy way forward. But there is a right way, a narrow way, a “more excellent” way.

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.

PEOPLE & PLACES

Appointments

The Rev. **Kathleen Hawkins Berkowe** is priest-in-charge of St. Mark's, 147 W. Main St., New Britain, CT 06052.

The Rev. **Michael Bertrand** is assistant rector of St. John's, 2500 N. 10th St., McAllen, TX 78501.

The Rev. **Don Brown** is interim rector of St. Patrick's, 1322 Church St., Zachary, LA 70791.

The Rev. **Rod Clark** is vicar of St. Peter & St. Paul, 2310 N. Stewart Rd., Mission, TX 78574.

The Rev. **Margaret Dyer-Chamberlain** is an archdeacon in the Diocese of California, 1055 Taylor St., San Francisco, CA 94108.

The Rev. **Lori Fehr** is interim rector of Nativity, 1201 Cross St., Fort Oglethorpe, GA 30742.

The Rev. **Sara Gavit** is rector of St. Anne's, 29 Church St., Calais, ME 04619.

Cooper Knecht is interim head of school at Trinity, 3550 Morning Glory Ave, Baton Rouge, LA 70808.

The Rev. **Grey Maggiano** is rector of Memorial Church, 1407 Bolton St., Baltimore, MD 21217.

The Rev. Deacon **Kaki O'Flinn** is chaplain at St. Martin's in the Pines Senior Living Communities, 4941 Montevallo Rd., Birmingham, AL 35210.

The Rev. **Ken Ritter** is interim rector of Grace, 20 Belvoir Ave., Chattanooga, TN 37411.

The Rev. **Kirby M. Smith** is vicar of St. Luke's of the Mountains, 2563 Foothill Blvd., La Crescenta, CA 91214.

The Rev. **Nancy Springer** is associate rector of St. Alban's, 1417 E. Austin St., Harlingen, TX 78550.

The Rev. **David Stickley** is an archdeacon in the Diocese of California, 1055 Taylor St., San Francisco, CA 94108.

The Rev. **Jeremiah Williamson** is rector of Grace & St. Stephen's, 601 N. Tejon St., Colorado Springs, Co 80903.

Ordinations

Deacons

East Tennessee — Jerry Wayne Askew, Sarah Layne Cardwell, Boyd McCutchen Evans III, Zachary Charles Nyein, Lee Morris Ragsdale III, and Sarai Tucker Wender

Louisiana — Rodney Kennedy

North Carolina — Larry Brown Conrad Jr., Timothy Reeves McLeod, Hershey Andrael Mallette Stephens, and James C. Todd

Priests

Oklahoma — Bryan Beard and Larry Samuel Rogers

Retirement

The Rev. **Priscilla Maumus**, as deacon at Christ Church Cathedral, New Orleans; she remains archdeacon of the Diocese of Louisiana.

Deaths

The Rev. **J. Stephen Bergmann** died Nov. 7 after a long fight with cancer. He was 73. Born in St. Louis, he was a graduate of Drury University and Bexley Seminary. He was ordained deacon and priest in 1968.

Fr. Bergmann served many congregations in Indiana, Missouri, Ohio, and Rhode Island. He was a trustee emeritus of Bexley Hall Seabury Western Theological Federation. He was a volunteer at the Museum of Transport and loved riding trains.

He is survived by his wife, Nancy; his sister, Susan Bergmann Calhoun; stepson Richard Hanlin of Crothersville, IN; son Michael Bergmann; and grandchildren Tyler and Eva Bergmann.

Sally Mitchell Bucklee, 85, a prominent advocate for women's ministries in the Episcopal Church, died Jan. 8. Bucklee was a four-time deputy to General Convention, and Presiding Bishop Frank Griswold called her "the dean of women in the Episcopal Church."

Born in New Jersey, she was a graduate of Douglass College, Rutgers University. In the 1960s she joined Episcopal Church Women and was elected president. Soon she helped form the Episcopal Women's Caucus, and later served as its president.

The Rt. Rev. John T. Walker appointed Bucklee, a longtime member of St. Philip's Church in Laurel, MD, as chair of the Commission on Ministry. He asked her to make major changes in the diocese's ordination process. He also appointed her to the board of the Cathedral College of the Laity. She was the author of *A Church and its Village*, published by the vestry of St. Philip's.

Bucklee was appointed to General Convention's Prayer Book and Liturgy Legislative Committee, the Executive Committee on the Status of Women, the Standing Liturgical Commission, and the Joint Standing Committee on Nominations. She served nine years on the council of advice for Pamela Chinnis, president of the House of Deputies.

Bucklee is survived by a daughter, Elizabeth Zelasko, of Falls Church, VA; a son, Andrew Bucklee, of Haverford, PA; and three grandchildren. Her husband, Brian, died in 2003.

(Continued on next page)



The Diocese of Utah

75 S. 200 E., Salt Lake City, UT 84111
801.322.4131 | episcopal-ut.org

Bishop Tuttle arrived 149 years ago facing miners without medical care, children without schooling, and a vast diocese reaching from Utah to the Canadian boarder. Today, we continue to strive for justice and peace and seek and serve Christ in all persons. We own five senior residential complexes where people can live out their lives in dignity, we support after-school programs with hundreds of children, a free clinic, free lunches, and medical assistance for hundreds. Our congregations are communities of acceptance where all people are welcomed as God's children made in the image of God. In the Diocese of Utah, Christ's love is proclaimed and lived out in concrete ways.



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The Episcopal Diocese of West Texas is exploring the gift of Godly joy, as set forth in the diocese's annual theme, "The joy of the Lord is your strength," from Nehemiah, chapter eight.

Introduced at the 112th annual Diocesan Council in February, this year's theme will be explored in Bible studies, in small group and congregational gatherings, and at summer camps and retreats. The diocese, which comprises 87 congregations, covers 69,000 square miles of South and Central Texas. Connect with us at www.dwtx.org or with #godlyjoy.



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We are a vibrant, diverse, and growing community, passionate about sharing the love of Christ with each other and with our city. This year, we are working to develop a supportive housing project on Cathedral Square, hosting the Consortium of Endowed Episcopal Parishes 2016 Conference, and calling our next Rector and Dean. Whether local to Denver or passing through, you are welcome here!



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The Diocese of Louisiana

1623 Seventh Street, New Orleans, LA 70115
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Amazing things are happening in the Episcopal Diocese of Louisiana. People are working together in bold and courageous ways to serve Jesus and proclaim the Good News.

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- Parochial and diocesan schools transform communities on both a local and global scale.

- Diocesan-wide education offerings and congregational development opportunities have increased substantially.

New programs and ministries are on the horizon. We are proud of our common life and believe that the future holds opportunities awaiting capture.



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PEOPLE & PLACES

(Continued on next page)

The Rev. **Jae Wook Chung**, who was ordained deacon and priest in 2014, died Dec. 16 after a recurrence of cancer. He was 42.

Born in Seoul, South Korea, he was a graduate of Dankook University and General Theological Seminary.

He was an active parishioner of Great Neck Episcopal Ministries and served as a youth director for six years until he entered the General Theological Seminary as a postulant of the Diocese of Long Island in 2011.

Jae served as a member of the Diocese of Long Island's Bishop Search Committee. He and his wife lived at Camp DeWolfe as resident staff members in 2007, where they also created the camp's first website.

In February 2014 he began his journey as deacon in St. Ann's, Sayville. He continued his ministry at St. Ann's as priest associate.

He was co-convenor of the diocese's Episcopal Asian American Ministry Commission.

He is survived by his wife, Shin; and their children Ian, Emma, Leo, and Lucas.

The Rev. Canon **Domenic K. Ciannella**, who served as a priest for 70 years, died Dec. 11. He was 94.

Born in Far Rockaway, NY, he was a graduate of the University of the South and its School of Theology. He was ordained deacon in 1944 and priest in 1945.

Canon Ciannella was the elder priest of the Diocese of Long Island and a faculty member at the George Mercer School of Theology in Garden City. He served many churches in New York and Ohio and was an exchange priest in South Wales.

He is survived by Annette O'Malley Ciannella, his wife of 70 years; sons Domenic and Christopher; daughters Kate A. Ciannella, Adeline Ciannella, and Rebecca Shipley; 7 grandchildren; and 4 great-grandchildren.

The Rev. **Johnnie Lynne Hough**, senior deacon in the Diocese of Mississippi and a chaplain at Memorial Hospital in Gulfport, died Dec. 22. She was 77.

Born in Louisville, MS, she was a graduate of William Carey University. She was ordained deacon in 1986.

"She was a very gracious person," said Scott Williams, a deacon at St. Patrick's in Long Beach. "She truly had the heart of a servant and she was very giving and she always had time for others."

Deacon Hough is survived by her son, John Hough, of Clinton, TN; and grandson Ryan Hough of Gautier, MS.

The Rev. **Michael A. Johnston**, who was a research professor at the Massachu-

setts Institute of Technology and the University of Chicago before his call to the priesthood, died Dec. 3 in Prairie Village, KS. He was 69.

Born in Kansas City, MO, he was a graduate of Colorado College, the University of Glasgow, Yale University, and General Theological Seminary. He was ordained deacon in 1991 and priest in 1992. He served congregations in greater Chicago and Kansas City.

Fr. Johnston is survived by a sister, Diana Rose, of Ft. Collins, CO, and a nephew, Demian Schroeder of Brooklyn, NY.

The Rev. **Robert Guy Kurtz**, a prisoner of war and decorated pilot in World War II, died Nov. 24 at Coastal Hospice at the Lake in Salisbury, MD. He was 95.

Born in Fort Collins, CO, he was a graduate of West Point who served as a pilot with the 355th Fighter Group of the Eighth Air Force stationed in England during World War II. His P-51 Mustang was shot down on his 63rd combat mission over the Black Forest in Germany in September 1944. He spent nine months as a prisoner of war, retiring as a major at the end of the war. His decorations included the Distinguished Flying Cross, Air Medal, Presidential Unit Citation, and Purple Heart.

After a lengthy career in private industry, including positions at the Cleveland Twist Drill Co., Denver Research Institute, and Sperry Rand Corp., he studied at Virginia Theological Seminary and the Episcopal Theological Seminary in Kentucky. He was ordained deacon in 1966 and priest in 1967.

He was rector of three historic Episcopal churches on the Eastern Shore: All Hallows Church in Snow Hill, Emmanuel Church in Chestertown, and St. Andrew's Church in Princess Anne, and as chaplain to his West Point class (1943) and to the 355th Fighter Group. He retired in 1992.

Fr. Kurtz is survived by daughters Pamela Gordy of Snow Hill, MD, and Martha Gilbert and of Geneva, NY; five grandchildren; eight great-grandchildren; and a sister, Harriette Grigsby of Longmont, CO.

The Very Rev. **John Campbell Lathrop**, a colonel in the U.S. Army Reserves, died Dec. 9. He was 84.

Born in Detroit, he was a graduate of the University of California at Los Angeles, Seminary of the Southwest, and California Graduate Theological Seminary. As a member of the U.S. Army reserves he received the Legion of Merit and 27 military decorations and awards.

He was ordained deacon in 1958 and priest in 1959. He served several congregations in the Diocese of Los Angeles. He was president and chief executive officer of Community Housing Services in Pasadena from 1979 to 1995; in that capacity he

worked to counter drug abuse, especially among young people.

After his retirement he led a congregation in North Carolina under auspices of the Anglican Church of Uganda.

He is survived by his wife, Leslie; daughters Kathy Gibbons, Shelby Lathrop, Karen Munroe, Melissa Lathrop, and Annie Cross; sons George Rees and Martin Lathrop; 15 grandchildren; and eight great-grandchildren.

Joanne Maynard, longtime General Convention deputy and author of *The Burning Mushroom and Other Epiphanies* (Forward Movement, 1980), died Dec. 14 in Helena, MT. She was 84.

She was a former staff member of the Diocese of Montana and of St. Peter's Cathedral in Helena. She served on the Episcopal Church's Standing Commission on Peace in 1986-88.

She is survived by her sister, Gretchen Olheiser; her children Robin, Don, David, Polly Carter, Morgan, and Phillip; and many grandchildren, great-grandchildren, and great-great-grandchildren.

The Rev. **Edward C. Rutland**, a veteran of World War II, died Aug. 12 in Texarkana, TX. He was 89.

Born in Houston, he was a graduate of the University of the South, the University of Texas, and Seminary of the Southwest. He was ordained deacon in 1955 and priest in 1956. He wrote various articles for TLC and was author of *These Holy Mysteries: An Instructed Eucharist* (Morehouse-Barlow, 1958).

As an Episcopal priest of more than 50 years, he served churches in Arkansas,

Kansas, Texas, and Virginia. For 20 years he was repeatedly chosen as dean to coordinate ministry in several parish clusters.

He is survived by Laura, his wife of 64 years; a daughter, Christina Rutland of Santa Fe, NM; sons Thomas Rutland of Texarkana and Andy Rutland of Lewisville, TX; and grandchildren Kaylee Rutland and Jessica Rutland.

He and his wife made pilgrimages to study holy places in Italy, England, Scotland, and Wales. He was a member of the Episcopal Church Historical Society and the North Texas Welsh Society.

The Ven. Rev. **Irma Wyman**, the first chief information officer for Honeywell before she was ordained to the diaconate, died Nov. 17 after suffering a stroke. She was 87.

Born in Detroit, she attended the University of Michigan on a Regents Scholarship. She worked on computer prototypes for the National Bureau of Standards and later began working for a start-up company in Boston that was acquired by Honeywell. She moved to Honeywell's corporate headquarters in Minneapolis in 1980, and remained with Honeywell until retiring a decade later.

Wyman was ordained deacon in 1990 and served as archdeacon for 10 years. She had a "no nonsense, straightforward way of communication, but underneath it all there was just this deep level of compassion," the Rt. Rev. Brian Prior told the *Minneapolis Star Tribune*. "She really had that clear passion about bringing the needs of the world to the church."

She is survived by cousins and friends.



On a Journey

We, a people affectionately known as St. B's, are a family on a journey in which we grow more in love with God and one another, and daily grow in our willingness to serve one another. Compelled by the love of Jesus, we long to see our alienated world reconciled to God in Christ. We open ourselves to this growth through *The Way of St. B's* — a rule of life that shapes us through worship, internal formation, external formation, action, evangelism, and stewardship.

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Descent

Jesus goes up to Jerusalem. He rides upon a colt and is revered by cheering crowds. “Blessed is the king who comes in the name of the Lord” (Luke 19:38). The details fall in place “because the Lord has need of it” (Luke 19:31). Providence provides the way up, the colt, the praise, and yet something feels wrong. Jesus weeps over the city and some who follow fall back in fear (Luke 19:41; Mark 10:32). Topography compels him to ascend, but the theological thrust of the story, felt as a heartsick ache, reveals that in truth he is descending, emptying himself. He listens to everything human. He hears and feels his back exposed to the abuser, his cheeks struck and his beard pulled, insulted and spit upon. His face is a flint — hard, expressionless, dark, and enduring — and yet his light does not go out, nor his love abate (Isa. 50:4-9a). Jesus knows that “he who vindicates me is near” (Isa. 50:8). He senses this as he sits safely on the colt, as the crowds joyfully praise God.

Jesus walks into and, in a sense, provokes a violent response. Why does the crowd turn against him? Why does he suffer? Why does he suffer like this? What kind of religion is this? Theologians are doctors of the soul. They should be worth something; they should do something, answer maybe a question or two. “Seeing patients with one of the surgery professors in his clinic one afternoon, I was struck by how often he had to answer his patients’ questions, ‘I do not know.’ ... [T]here was not a single person he did not have to say those four little words to that day” (Atul Gawande, *Complications*, p. 228). We have theories and metaphors, of course. He paid a debt to the devil, paid a debt on our behalf, tricked the devil, conquered the devil, broke open the gates of hell, was an example, and more. But, in truth, no one knows why Jesus died as he did and

suffered as he did, though we feel the immense power of the story.

Imagine a very old Jesus, a long and good life embracing happy fortune and some hurt: a normal human life, birth and growth, learning and profession, aging and then the approach of death, all in such a way that the loss, the end, is, if sad, also remarkably beautiful and peaceful. No doubt, such an old man having lived a good life knows what it is to be human. Still, what he cannot know is what it means to be every human everywhere at all times. The real Jesus did know this precisely because he suffered. And his suffering was saving because he drew everything human, even evil, into himself, not merely to stay in the horror of what we humans do to each other, but to offer his transforming and forgiving love. He bears what humans do to him in order to transform humanity, to touch every part of it, even the worst, and then to forgive and to love and to raise us up with him to newness of life. That’s not a perfect answer. There isn’t one. And we hardly do justice to the pain if we do not end the Passion account with a long, palpable, and devout silence, for his suffering was great.

Jesus reaches to the depths, to the hurt, to the hell of human life. He does it for love. What will we do? Take his body. Wrap him in our affection. Place him in our cleft heart. It’s Sabbath. Wait.

Look It Up

Read Psalm 118:1. His mercy endures forever.

Think About It

The least of these and all of these are Jesus.

Two Endings

A woman was bent over and quite unable to stand up straight, not unlike Jesus who stooped to behold the heavens and the earth, bent down to be what we are. There was a woman with an issue of blood that no earthly medicine could stop, rather like Jesus who bled first in drops and then in what appeared a life-losing flow, which, strangely, continued on and on. He bled outside the city and in the city and to the surrounding countryside and continues as a river to the ends of the earth. Jesus is bent and he is bleeding. His head falls to his chest, and sacraments run from his cleft heart. He says, "It is finished." The end.

There is more than one ending. The story first ends by showing Jesus' absolute, utter, total, and undeniable identification with humanity, including human suffering, and death itself. Reverently, at this point, congregations fall silent, as they customarily do on Palm Sunday and Good Friday. Even the *fraction* at any Sunday Eucharist, the moment when the bread is broken, should be, as the rubrics allow, a long, palpable silence.

The second ending: "Early on the first day of the week, while it was still day, Mary Magdalene came to the tomb and saw that the stone had been removed" (John 20:1), a disturbing discovery to say the least. She has come to respect the dead body of a dear friend, to say her prayers, to shed her tears. Instead, she is startled at the thought that the body has been stolen. Leaving aside Mary's report to Peter and the beloved disciple and their race to inspect the tomb and verify her report, we find Mary, now amid considerable commotion, standing outside the tomb, weeping. Then, she bent over and, looking into the tomb, the place of death, discovered the unseen God, perched between cherubic angels. The divine presence was in the tomb

and outside the tomb, for turning about she saw Jesus, although she would only know him at the moment he spoke her name. Jesus is, in a sense, creating her and calling her into the new humanity, "for whatever he called her, that was her name" (Gen. 2:19).

Mary Magdalene has followed the path of Jesus. She has bent toward the tomb and looked into death and there beheld a divine presence that death could not defeat, and turning to the life pulsing in the morning air she heard the voice that remade her alive and called her from death. "For as all die in Adam, so all will be made alive in Christ. But each in his own order; Christ the first fruits, then at his coming, those who belong to Christ. Then comes the end when he hands over the kingdom to the Father" (1 Cor. 15:22-24). Do you see? Then comes the end, everything handed to the Father, power and principalities subject to the risen Lord, and death, the last enemy, defeated.

We can hear the silence of Jesus, especially in his death. In his resurrection we hear him anew. He names himself: "I am your cleansing, I am your life, I am your resurrection, I am your light, I am your salvation, I am your king. I will take you to the heights of heaven; I will raise you and show you to the Father who is in heaven, I will lead you with my right hand" (Easter Homily by Melito of Sardis, *Liturgia Horarum*, vol. II). And he names us anew, calling us sons and daughters, adopted freely and lovingly by his infinite mercy and generosity.

Look It Up

Read Psalm 118:20. The gate of the Lord is death.

Think About It

And yet he lives forevermore.



The Public Good

The Episcopal Diocese of Upper South Carolina welcomes you in the name of Christ and of our 61 congregations. Our mission is to make, equip, and send mature disciples of Jesus Christ into the world in witness to God's love.

One way our mission takes shape is through the SC Bishops' Public Education Initiative. Bishop Andrew Waldo is working with the South Carolina LARCUM bishops, our State Superintendent of Education, state legislators, our diocesan camp and conference center, and other partners to achieve top-quality education for all of South Carolina's children. Children not reading at grade level by third grade suffer a lack of success in life. The South Carolina bishops represent half a million people collectively. Mentors from our pews are volunteering as reading tutors in schools and forming relationships with the children of our state to help them succeed. Please contact us and follow us online to learn more.

Episcopal Diocese of Upper South Carolina

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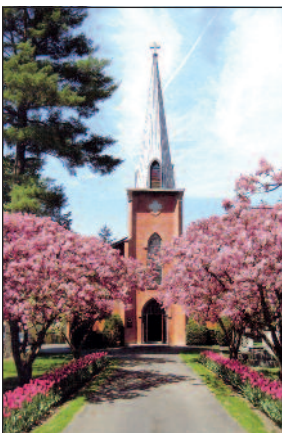
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