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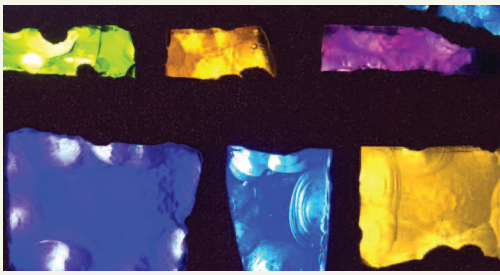
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ON THE COVER

“Christ assumed our humanity so deeply that he rose bodily in time and space and ascended to his Father without dropping the mantle of his humanity” (see “This Life,” p. 34).

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THE LIVING CHURCH

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Executive Council Debates Access

Council seeks balance between bylaws and private discussion of difficult topics.

Conducting business transparently is a professed value of the Episcopal Church's Executive Council. But living up to that principle has become a challenge to work out.

At issue is how to ensure meetings are open to the public, as required in the council's bylaws, while also allowing for private conversations at certain times. Much of the council's work occurs behind closed doors, both physical and online. The discrepancy between the ideal and actual practice has garnered attention from the Joint Standing Committee on Governance and Administration (GAM).

"It's ironic that with all this technology, we're less transparent now than we ever were before," said GAM member Joe Farrell at the council's February meeting in Fort Worth.

Farrell noted that technology is used to prevent visitors, including news media, from following along in committee discussions. Proposed budgets and resolutions are off-limits to everyone except council members, who access them online through a password-protected extranet site. Visitors are welcome to listen, but they may not see the documentation being discussed. The first time they see it is one or more days later, when the full council is ready to vote.

The GAM committee also discussed standards for when to pause an open meeting and go into closed, or executive, session. The council and its committees have sent away visitors and held closed-door sessions at least six times in their first two meetings of this triennium. Among the topics discussed since November in closed sessions, where council members are sworn to secrecy: construction issues involving the Episcopal Church archives; re-



G. Jeffrey MacDonald photos

President Gay Jennings and General Convention Executive Secretary Michael Barlowe

building St. Vincent's School for handicapped children in Haiti; council members' interactions with the news media; a church-owned parking lot in Austin; an investigation of alleged misconduct among three senior staffers; and the Diocese of Cuba's expressed interest in rejoining the Episcopal Church.

"In the way the bylaws read, the topics aren't limited," said the Rev. Gay Jennings, president of the House of Deputies, who serves as vice president of Executive Council. "Executive Council can decide, by a two-thirds vote, to go into executive session about whatever they deem needs to be talked about."

But experts on nonprofit governance say boards do well to show restraint and be consistent about the criteria they use when closing their doors, even if bylaws permit closure for any reason.

"A board that goes into executive session whenever it feels more comfortable being in executive session

creates a situation where an interested member of the wider constituency never knows whether they have the complete picture or not — or what part of the complete picture they have," said the Rev. Dan Hotchkiss, author of *Governance and Ministry: Rethinking Board Leadership* (Alban Institute, 2009) and a longtime senior consultant with the Alban Institute before it closed in 2014. "That's a good reason for a board to have a consistent practice."

Executive Council's bylaws permit the 40-member council to meet in closed plenary session whenever two-thirds of members vote to shut the doors, as long as they give a reason. The bylaws do not stipulate that council committees may meet in closed session, but doing so has nevertheless become common practice during the council's three- or four-day meetings.

As the GAM committee grappled with open-meeting norms, members

heard opinions on when it's legitimate to grant exceptions and close a board's doors for a particular conversation.

"There are some times when we need to go into executive session," said Russ Randle, a GAM committee member and partner in the Washington, D.C., law firm of Squire Patton Boggs. "If we're discussing commercial stuff, discussing personnel, or discussing litigation — those are well-understood exceptions that most public bodies recognize."

At stake are two key commodities for any board: trust and accountability, according to Liz Shear, a professor of nonprofit governance at the University of San Diego.

"You don't want your constituency to have any reason to think you're making behind-the-scenes agreements without open debate or open conversation," Shear said. She added that boards can run that risk when they do not heed strict and consistently high standards for closing sessions.

"The danger is that you start using executive session to discuss things that really should be discussed in open session," Shear said.

Shear said best practice for nonprofit governance calls for closed session to be used only when a topic falls into one of four categories: personnel matters; pending litigation; commercial transactions, such as a real-estate purchase or sale that could be jeopardized if proposed terms were to become public; or debriefing after a board meeting has concluded.

Executive Council wrestled with transparency in February in the context of adopting new rules for reporters covering its meetings. At the February gathering, the council adopted a new two-page list of media guidelines, including a notice that no media or other visitors may see proposed budgets or resolutions until they are "finalized and appropriately acted upon by the Executive Council."

In other denominations, governing

boards normally do not prevent visitors from seeing working documents, Hotchkiss said. Before a meeting, boards make packets available to the public, including budgets, resolutions, and other documents, except a select few that have good reason to be in a private, board-only file.

"Typically, there will be a board packet that's emailed out, and then there will be certain documents that board members have access to under a pass code," he said.

As the GAM committee pressed on, more transparency issues arose. Should Executive Council sometimes meet virtually via conferencing technology, as recommended by the Task Force for Reimagining the Episcopal Church (TREC)? If so, how would transparency be ensured? No, GAM decided, a virtual meeting is not practical for a body of 40 members. (The TREC recommendation for virtual meetings presumed the council would be trimmed to about half its current size, but General Convention rejected that proposal last year.)

In comparison to governing bodies elsewhere in the Episcopal Church and in other denominations, Executive Council's norms put more of the onus on members to decide how open they want to be. Other bodies have norms intended to boost accountability and trust.

For instance, General Convention makes proposed budgets and resolutions available for all to review before, during, and after the two-week meeting.

"Every board needs a chance to talk privately," Shear said, "and yet at the same time be totally accountable to [its] stakeholders."

In the United Methodist Church, boards at every level must make available to visitors any documents that are discussed in open session, such as proposed resolutions or budgets. The Methodists' Book of Discipline says: "Great restraint should be used in closing meetings; closed session should be used as sel-

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Executive Council Debates Access

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dom as possible.” Closed sessions in the UMC are permitted only to discuss personnel; litigation; real-estate transactions; negotiations that could be imperiled by making discussed information public; accreditation; security strategies; and privileged conversations with attorneys or accountants.

Transparency is apt to be a recurring topic at future meetings of the Executive Council. One reason: the extranet is an outdated and awkward vehicle for sharing documents during a board meeting, according to the Rev. Canon Michael Barlowe, executive secretary of General Convention.

He recommended the council look into upgrading its technological infrastructure. Any systemic changes are apt to trigger more conversation about what should be shared with the public.

Another reason: the question of whether the board should record and post its sessions online has now been discussed at two consecutive council meetings, but remains unresolved. Some council members have expressed strong opinions about recordings, including the Rev. Mally Lloyd, who said media should not be allowed to record open sessions. She missed the council’s meeting in February but sent comments to be read aloud in the GAM committee by President Jennings.

“I feel very strongly that meetings of the whole and committee meetings should not be recorded and made public,” Lloyd wrote. “I think that practice will inhibit free-flowing discussion and moments of humor. ... I want to be able to speak frankly, puzzle through a point of view, even change my mind.”

For now, the council has not arranged to record its proceedings, but it does permit media to make recordings, in accordance with guidelines adopted in February. Some feel the board should go one

step further in the future and start posting online everything that’s done in open session.

“I think we’re better off just putting it out there,” Randle said. “If we claim that we are transparent about things, then we need to act that way.”

Bargains for Justice

The Rev. Roger Joslin has heard what scores of Episcopal congregations want to become: larger, more diverse, and more influential for justice. And he’s convinced his experience as a church planter in Walmart’s backyard can help them reach those goals.

From his vocation as vicar of All Saints Church in Bentonville, Arkansas, Joslin has written *School of Love: Planting a Church in the Shadow of Empire* (Morehouse, 2015). He tells the story of a congregation that’s grown from zero to 225 in 10 years in the town where the retail giant is based. In his telling, the church has already helped shape policies from the county jail to the Walmart board room.

“Planting a church in Bentonville, Arkansas, at the home of the largest corporation in the world, presents all kinds of social-justice issues,” Joslin said. “That’s really why I started to keep a journal about my work here. I knew it was going to be interesting.”

Before diving into activism, however, Joslin would first need to earn a hearing and establish a spiritual community. He quickly discovered the power of visible presence. Showing up in his clericals at all manner of public events helped the congregation take root, win trust, and gain stature.

“Being an Episcopal priest in a clerical collar gives you a great ad-

vantage in terms of visibility,” Joslin said. “People will come up and want to know what you’re about. That happened all the time.”

Anyone curious to meet the new priest might receive an invitation to visit All Saints, which at first worshiped in a middle-school auditorium and now rents space from Christ the King Lutheran Church in Bentonville. Takers would encounter the only local church with a “progressive theology,” as Joslin describes it, including affirmation of gay and lesbian sexuality.

“We’re the only game in town for that,” Joslin said.

In being distinct from the surrounding cultural landscape, All Saints embodies what Joslin preaches: an alternative way of living in response to the gospel. He’s found

a measure of acceptance even in culturally conservative northwest Arkansas, as long as he stays within certain limits.

“I kind of realized early on that just blasting away at Walmart was not going to be very effective,” he said.

“By pointing out the avenues in which they could be a force for good in the world, I could be listened to more. So I adopted that strategy both publicly and privately.”

As an activist, Joslin finds he needs to pick his battles if he’s going to maintain credibility and trust. He used to go into local Walmart stores and ask employees if they had ever considered joining a labor union. But that practice put him fiercely at odds with the local culture.

“The reaction I get from that; I’ve stopped because it’s abject fear,” he said. “They’ve been so indoctrinated about the evils of unions that they just go into spasms. They’re suddenly looking around and afraid they might be fired just for talking with me.”

Instead, Joslin joined parishioners in nudging influential people inside Walmart to consider the merits of paying employees higher wages. When Walmart announced plans in



Joslin

January to boost entry-level starting pay (after training) from \$9 to \$10, he felt his strategy had been vindicated.

"We played a role in that," Joslin said.

In another case, parishioners prevailed on the Benton County jail to drop a policy of serving only cold meals to inmates. In a region where such "tough on crime" measures are routinely cheered, All Saints seized the chance to bring a different type of Christian witness to bear.

Meanwhile, by offering a Spanish-speaking Mass as well as two services in English, All Saints has become a 40-percent Hispanic congregation, which makes it uncommonly diverse for Benton County. That level of diversity has a strong pull, Joslin says, especially for newcomers who work for Walmart's vendors and have relocated to Bentonville from spots around the world.

G. Jeffrey MacDonald

Pennsylvania Elects Canon Gutierrez

The Diocese of Pennsylvania has looked 1,700 miles southwest in electing its 16th bishop. A special convention elected the Rev. Canon Daniel G.P. Gutierrez, canon to the ordinary in the Diocese of the Rio Grande, on the fourth ballot. Gutierrez led in both clergy and lay orders on all four ballots.



Gutierrez

Gutierrez has bachelor's and master's degree from the University of New Mexico, a diocesan certificate in Anglican studies through Trinity School for Ministry, and a master of theological studies degree from St. Norbert College.

\$7.94 Million Raised

Episcopal Relief & Development's 75th Anniversary Celebration has exceeded its goals for fundraising and engagement throughout the Church and beyond. During the 75-week celebration, the organization raised \$7.94 million as part of a special campaign, and connected with supporters through live events, webinars, stories, and a traveling photo exhibition.

The goals of the 75th Anniversary Celebration were to build awareness about the agency's work and strengthen the organization's capacity to fulfill its mission through raising \$7.5 million. The total amount exceeded the goal by nearly \$500,000, thanks in part to a successful 2015 Matching Gift Challenge, which raised \$979,708 and activated a

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Bor-Indianapolis Link Breaks


The Rt. Rev. Catherine Waynick, Bishop of Indianapolis, has written that the Diocese of Bor, South Sudan, has withdrawn from a 14-year partnership with her diocese.



Waynick

The broken ties result from the Episcopal Church's decision to bless same-sex couples.

"I received a letter from Bishop Ruben Akurdi in mid-February, explaining their position, and thanking me for the partnership we were able to have for these many years," Waynick wrote in a letter to her diocese. "I have responded with a letter expressing my deep disappointment, my hope that in the future such partnerships will again be possible, and assuring him that our hearts and doors are always open to him and our brothers and sisters in Bor."



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\$7.94 Million for Episcopal Relief & Development

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matching amount of \$750,000.

Support for the 75th Anniversary Campaign came from across the Episcopal Church, including the General Convention Eucharist offering, the House of Deputies campaign, and many diocesan and local campaigns.

“This was a momentous opportunity to celebrate the legacy of those whose support and dedicated action over the past 75 years has enabled this organization to carry out Jesus’ words from Matthew 25: to welcome the stranger and care for those on the margins,” said Rob Radtke, president.

DaySpring Groundbreaking

More than 150 clergy and lay leaders of the Diocese of Southwest Florida gathered March 1 with builders and architects to break ground for a new Program Center and pool complex at DaySpring Episcopal Center.

The 12,500-square-foot center will serve as DaySpring’s primary facility for youth and adult programs, art and

music recreation activities, retreats, teaching, and worship.

The new program center replaces an aging portable building and represents the first of a multiphase, 10-year DaySpring master development plan initiated in 2014.

Global News

Edited by John Martin

Williams Concerned about Anti-Semitism: Lord Rowan Williams, the 104th Archbishop of Canterbury, has urged the British government to take action against rising anti-Semitism in British universities.

Williams, master of Magdalene College, Cambridge, announced he had written to Jo Johnson, universities minister, questioning what he called muted official responses to hatred of Jews on campuses.

His action follows claims that incidents at Oxford University’s Labour Club, York, and in London were examples of anti-Semitic abuse.

“It is truly appalling stuff but sadly seems not to be that unusual at the

moment,” Williams wrote to Zachary Confino, a law undergraduate from York. “It’s ironic that just as we are waking up to all sorts of ways in which ‘hate speech’ works we should lose sight of one of the most ancient and poisonous forms of it, in the shape of anti-Semitic rhetoric.

“Anyone concerned (as I am) about Islamophobia here and elsewhere needs to be scrupulously alert to the risk of scapegoating and demonising other religious communities, especially Jews; and anyone with even the least bit of historical sense ought to hear the echoes of past bigotry and violence towards Jewish people in Europe.”

Lord Williams said he was dispirited that Christian chaplains at York failed to support Confino. “You’d expect a more simply empathetic engagement,” he wrote.

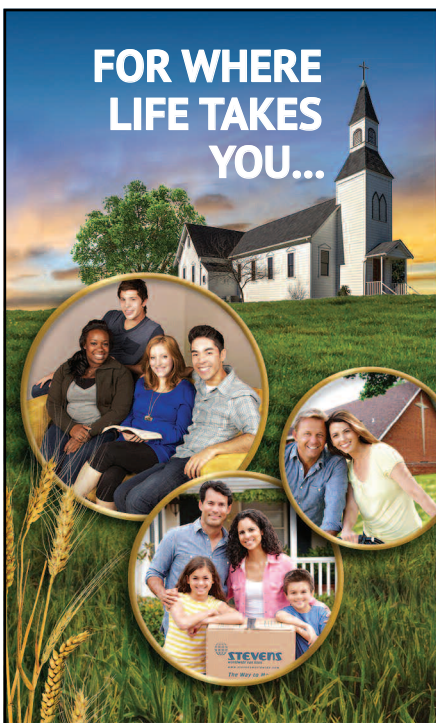
Ecumenical Solidarity with Burundi: Anglican and ecumenical leaders are urging all parties in Burundi to find unity, healing, and reconciliation. Old wounds reopened last year from the east African country’s 12-year civil war, which ended with the Arusha Peace and Reconciliation Agreement of 1993.

The flashpoint was the nomination of President Pierre Nkurunziza for an unprecedented third term. Community violence followed. More than 80,000 people fled their homes and about the same number sought refuge in neighboring countries.

An ecumenical delegation visited the country in early March.

“We did the solidarity visit to the Republic of Burundi to express our commitment to work with all religious leaders and all peace-seeking people of Burundi and to support their much-needed efforts on the ground to secure a lasting peace and stability in Burundi,” said Agnes Abuom, moderator of the World

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Global News

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Council of Churches' Central Committee and a member of the Anglican Church of Kenya.

In a separate initiative that slightly overlapped with the WCC delegation's visit, Archbishop Justin Welby visited March 3-6 and met with President Nkurunziza.

Pope Shocked by Slaughter of Nuns: Pope Francis has condemned the murder of four nuns of Mother Teresa's Missionaries of Charity in Yemen. Reports say the four were handcuffed in an attack that left the pope "shocked and profoundly saddened."

The attack on March 4 took place in an old-age home in the Yemen capital of Aden. Two of the nuns were from Rwanda, one from Kenya, and one from India. The attackers entered on the pretext of visiting their mothers.

No one has claimed responsibility for the attack, but Yemeni officials have blamed ISIS. A civil war between the Iran-backed Zaidi Shia Houthi and the Saudi Arabia-backed government of Yemen has torn the country apart.

The Queen and Marriage: For the first time it has been revealed that Queen Elizabeth II did not agree with same-sex marriage and expressed her frustration to a friend at the height of the debate. The sovereign said she was powerless to intervene, other than advising and warning.

The Daily Mail quotes the friend, whom it did not name, as saying: "It was the 'marriage' thing that she thought was wrong, because marriage ought to be sacrosanct between a man and a woman."

The Daily Mail is reporting frequent new angles on royal stories as Queen Elizabeth prepares for her 90th birthday on April 21.

One senior former aide is reported as saying he believes it was a mistake not to lower the Buckingham Palace flag after Princess Diana's death.

Prayer Panic: A man texting a message using the word *prayer* on his mobile phone found himself removed from an easyJet flight to Amsterdam.

Laolu Opebiyi, a Nigerian-born business analyst from London, told *The Guardian* that the passenger next to him asked, "What do you mean by prayer?"

Opebiyi tried to explain he was planning to pray with friends, but two minutes later the neighboring passenger talked to the cabin crew. Two armed officers reportedly boarded the plane, asked Opebiyi to collect his belongings, and escorted him into the terminal building.

The airline released a statement: "The safety and security of its passengers and crew is our highest priority, which means that if a security concern is raised we will always investigate it as a precautionary measure."

Opebiyi fears he is now on a terrorist watchlist: "I stand in uncertainty about my freedom of movement in the U.K."

Remember the Poor: The Archbishop of York hosted an evangelism consultation March 3 at Bishopsthorpe Palace that culminated in a call not to abandon the poor.

The Rev. Malcolm Brown, director of mission and public affairs, told the consultation: "On many urban estates, social issues of generational unemployment, related poverty, lack of educational aspiration, all of which are present elsewhere, become magnified.

"The greatest thing that the church can offer is hope. However, we must rise to the challenge of making that hope visible through our actions, our words, and the priorities for the church as a whole."

Consultation participants heard examples of effective inner-city and estates ministries, including debt advice, budgeting courses, and self-help groups.

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Addiction: The Church Responds

“Many [former inmates] have nowhere to go.”

—Janice Ford

Welcoming Broken Souls

Congregations learn to help drug addicts as they welcome others who struggle with temptations.

By G. Jeffrey MacDonald

For the Rev. Janice Ford, America’s opioid crisis is no abstract issue. For nearly four years, she’s been leading Bible studies and offering spiritual direction among men at Worcester County House of Correction in West Boylston, Massachusetts, where the majority of inmates struggle with addiction. When they are freed, they run a big risk of relapse.

“They’ve had a year to a year-and-a-half of sobriety, depending on the length of their sentence, but many of them have nowhere to go,” Ford said. “Going back to the environment they came from is not helpful at all for them. It’s not a good influence.”

That frontline experience has convinced Ford that medical professionals are not the only ones with a key role to play in defeating the epidemic, which claimed more than 28,000 American lives in 2014. She believes congregations can be pivotal, too, in helping reduce relapse rates. And growing numbers of congregations are keen to prove her right.

As many as two dozen clergy have been turning out for sessions of Ford’s traveling workshop, “Spiritual Care for the Addicted,” which she’s been offering at sites around Massachusetts since last year. Meanwhile, her parish — Church of the Reconciliation in Webster — is turning its former rectory into a transitional home for six newly released ex-convicts who are determined to stay off drugs, including such opioids as the prescription painkiller Oxycontin and heroin.



The Rev. Janice Ford leads Bible study at the Worcester County House of Corrections.

(Continued on next page)

Welcoming Broken Souls

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“We want it to be a recovery house that is an expression of God’s love,” Ford said. “However we can do that is what we’ll do.”

In supporting recovery from opioids, Church of the Reconciliation is part a fledgling movement in the Episcopal Church. Congregations are finding that much of what recovering addicts need, from a loving community to referrals for services, can be delivered through a local church. Philosophies and methods vary somewhat, but all agree the church has much to offer. Many are in the early learning stages with hopes of diving in.

“People are hungry for how to respond compassionately to those on the margins in their cities, but they don’t know where to begin,” said Ruby Takuski, program director at Recovery Café, a Seattle center that welcomes homeless addicts and traces its roots to a young local church.

After intensifying for a decade, the opioid crisis is triggering public-health alarms and calls for community groups, including churches, to be more involved. The White House reported in February that America’s heroin death rate quadrupled from 2002 to 2013. Every day, 44 Americans die from prescription opioids. The problem is national but growing fastest in the Midwest and among white men under age 44, according to a 2015 report from the Centers for Disease Control and Prevention.

In answering the call, Episcopal congregations build on heightened awareness of addiction both within and outside of the church. After the now-deposed Heather Cook killed a cyclist in a drunken driving incident last year, while serving as Suffragan Bishop of Maryland, attendance doubled to 200 at the annual Recovery Ministries of the Episcopal Church (RMEC) conference.

General Convention last year passed resolutions to encourage best practices for supporting people in recovery. Now congregations are going

beyond hosting addiction-support group meetings in their buildings and taking more proactive steps.

Jan Brown, vice president of the RMEC, visits parishes in the Diocese of Southern Virginia, training teams of clergy and laypeople in how to tell when someone is struggling with addiction and what to do. Among the signs of alcoholism: increased fam-

“If I know that somebody is sick, then I believe that we as a church have a responsibility to take that on and not wait until the sick person approaches us.”

—Jan Brown

ily conflict, serial job losses, and alcohol on the breath during ordinary activities.

With opioids, telltale signs include nodding off at inappropriate times and acts of petty theft, including stealing medications. Brown trains church leaders, parents’ groups, and others in how to spot signs of overdose and to administer Naloxone, a drug that can restore vital functions. The Diocese of Southern Virginia is considering whether to equip all its parishes with kits that include injectable Naloxone.

“We need to frame addiction within the church as a safety and risk-management issue,” Brown said. “If it’s looked at as a safety-management challenge, recovery becomes the expectation instead of something that’s rare or unusual.”

Brown reassures congregations that they can save lives and should not hesitate to do so. She confronts what she calls the myth that says a person must hit rock bottom and truly want to change before anyone can help. By then it’s often too late; the person is apt to die first. Instead, a Christian’s love of neighbor can inspire a wake-up call.

“If you’re a counselor or a physi-

cian in the community, you have to wait until that person comes to you and seeks help,” Brown said. “But part of my Baptismal Covenant says that I’m supposed to tend the sick. And if I know that somebody is sick, then I believe that we as a church have a responsibility to take that on and not wait until the sick person approaches us.”

A prayerful walk can help addicts manage cravings and stay sober by complementing secular techniques, according to Charlotte Day, director of the Christian program at Ocean Breeze Recovery, a Florida treatment center that offers a Christian track among its options.

Day offers an example: Psychological treatment encourages the addict to feel capable of resisting temptation. The Christian approach accepts that premise entirely and augments it with Philippians 4:13: “I can do all things through him who strengthens me.” Day encourages addicts in recovery to write out that verse and others so they can read them anytime they feel overwhelmed by temptation.

She also encourages congregations to be clearinghouses for resources. Among her tips:

- Know where to steer addicts who need treatment beds and medical intervention.
- Host support groups, such as Narcotics Anonymous or Celebrate Recovery.
- Convene a regular prayer session for addicts’ families.
- Do not allow fear of addicted persons to make your community unwelcoming.
- Follow the lead of churches that no longer shun addicts but instead embrace them as broken souls in need of healing grace, just like everybody else.

“That’s the main complaint that I hear from [addicted] people: ‘I went to church and I was shunned,’” Day said. “Or they say: ‘I went to church and they didn’t know what to do with me,’ or ‘I went to church and they



Janice Ford photo

Reconciliation House in Webster, Massachusetts, will open soon as a home for former inmates.

kicked me out because I couldn't stop using drugs.' I've heard that a lot over the years. And I think now the churches are changing with much greater awareness."

In Seattle, more than 400 volunteers (including many from congregations) operate Recovery Café, which provides food and programming for homeless individuals daily from noon to 6:30. The café's 350 members are mostly addicts who have been homeless and have made a few basic commitments. A person has been sober for 24 hours, attends a weekly support group, and helps out with café chores, has full member benefits, including meals, a warm and dry place to relax, and programs from yoga to 12-step groups.

The café functions as a therapeutic community but not as a treatment provider. On site is a local resource expert who steers members to any medical, counseling, or social work services they might need offsite.

"Treatment in the medical system is: come, get diagnosed, get treatment, get better, and then go," Takuski said. "Our model is: come and stay. Come and rebuild your life, build relationships, and become family. So when you come into our place, it's a community center but it's also — it's like church without the church label."

Takuski says a community can launch a Recovery Café with as few

as four staff people plus volunteers. The Seattle group is replicating its model: about 15 groups have visited in the past two years with hopes of launching a Recovery Café in their communities. New ones have cropped up in San Jose, California, and Everett, Washington. Among those exploring an East Coast site is the Diocese of New Hampshire, which serves a region hit hard by the opioid epidemic.

Every Monday morning at 8:30, a group gathers at Diocesan House in Concord to pray about the crisis and listen for God's voice. They are discerning a possible call to establish a Recovery Café in the economically depressed town of Franklin on the former site of St. Jude's Church.

"One of the things we found is that there's a lot of people coming in and saying, 'this is the way you have to do it, and if you don't do it this way, then you're going to fail,'" said Steve Eckerberg, a Diocese of New Hampshire seminarian who leads the prayer group. "There's a lot of ego and attitude. We're really trying to be prayerful, slowing down, and listening to where is God calling us and how can we partner with God."

The diocese is considering various options for the St. Jude site, but the main idea is to create a place where addicts in recovery can find the love and support they need to sustain a

healthy lifestyle for the long haul.

Sandi Albom of Grace Episcopal Church in Manchester expects no one will preach or help addicts build a relationship with Christ there. But they will partake of the church's gift for fostering relationships while also steering people to resources.

"When they come out of treatment programs without continuing support in the community, the likelihood of recidivism is really high," said Albom, who is a nurse. "So we're looking to see, where does the Church fit in there? Because if the Church with a big 'C' knows anything, it's about creating community."

Back in Webster, Church of the Reconciliation takes a different approach. The former rectory is expected to open by September as a home to former inmates, most likely individuals whom Ford knows from her work at the Worcester County Jail.

With a \$50,000 annual operating budget, Reconciliation House will have a live-in manager, whose salary and benefits will be covered by residents' rent payments of \$125 per week. Community fundraisers are expected to generate the remaining \$14,000 needed for utilities and maintenance.

To qualify, former inmates will need to make a few commitments. They will resolve to follow Christ, participate in congregational life at Reconciliation, attend support-group meetings daily, seek or retain gainful employment, and stay sober. If they live by those codes, they can spend six to nine months at Reconciliation House. Ford aims to create a template for other congregations to use in replicating the model.

"Not every parish can do this, but I think there are many that probably could if they had a template, a guide, or someone to help them," Ford said. "It is a lot of work, but it's definitely worth it. And it's definitely the work of the church. It's a way for us to be the church in a new and exciting way that helps people who need help the most." □



Healing prayer leaders: Robin Denny, Michael Wilds, Marge Bastanchury, and Sue Freitag

Healing in the Public Square

By Brian Cox

In 2005 I posed this question to the leaders of Christ the King Church in Santa Barbara: What if we were to take the healing ministry of Jesus into the public square? One of our leaders later confessed that she pictured herself praying for someone in the middle of the fashionable Paseo Nuevo Shops while friends from Montecito looked at her with scorn and as an object of cosmic pity.

The healing ministry of Jesus is nothing new to Christ the King. It began a year after the church's founding in 1967, when the Rev. Canon Richard Lief introduced the teachings of the Order of St. Luke to this small but growing congregation. A small charismatic Bible-study group had founded the parish, so receptivity toward healing was already part of our DNA.

A number of dramatic healings in those early years convinced people of the Holy Spirit's supernatural power to work miracles and set people free from demonic spirits. For many years the healing ministry at Christ the King consisted of prayer in the chapel on Sunday mornings after parishioners received Communion. Many spontaneous expressions of healing prayer occurred in our weekly prayer and praise meeting, in home groups, and in pastoral visitations. In 2000 Christ the King hosted

a healing conference featuring Mike Evans, which led to our offering healing-prayer teams once a month after the sermon.

Many Christians believe that healing prayer belongs only in the church, but the New Testament cites many cases of Jesus healing in the public square. Christ the King's leaders moved, in time, from rejecting the idea to seeking God's guidance. Our search finally settled on two tangible expressions: a healing prayer booth and a healing prayer hotline.

Two of our leaders, Robin Denny and Michael Powers, were the first to set up a healing-prayer booth at the Farmers Market. But the Farmers Market had a sudden change of policy that barred religious organizations' presence. Robin and Michael then set up shop on Sunday afternoons at Goleta Beach. Many people regarded them with deep suspicion, and the day often passed without a request for prayer.

But they were persistent, and other Christ the King members began to identify with the healing ministry of Jesus. Their courage and persistence paid off as we eventually began to receive requests for prayer. We relocated the booth into the heart of Old Town Goleta, next to one of the iconic Hispanic markets famous for its tri-tip beef. Today our team members do not find it unusual when

someone stops and asks for prayer. We have enhanced the healing booth's visibility with advertising in local theatres and by distributing door hangers in neighborhoods.

The healing prayer hotline is a dedicated number on a cell phone answered by volunteers. We place a weekly ad in the local newspaper about the hotline. We distribute hotline business cards in public places. The service is free and anonymous. Our members do not offer counseling or therapy. They do not proselytize. They simply offer the compassion of Jesus to hurting, sometimes desperate people who have nowhere else to turn. The hotline has taken calls from Christians, Jews, Muslims, secularists, New Agers, atheists, and sometimes even a member of our congregation. We have received calls from beyond California. The number is 805.282.4042.

Our motivation in taking the healing ministry of Jesus into the public square is not to empty hospitals or deprive doctors and nurses of their work. It is a tangible and visible manifestation of the sovereignty and compassion of God and Jesus in the public square. We see it as one expression of Jesus' prophetic words: "I, when I am lifted up from the earth, will draw all people to myself" (John 12:32).

The Rev. Canon Brian Cox is rector of Christ the King, Santa Barbara.



At the Table

Tentmakers in the 21st Century

By John Kilgore

At 6:30 a.m. I walk into the changing room, dressed in special clothes for the occasion, all the same color: black. There is a collar around my neck: white. I place the amice on my head, wrap my outer clothes with a white alb, undergarments essentially, and cincture. I kiss the stole, and then drape it over my neck. I don the chasuble covering front and back, all one piece. We, the team, say our special recitation: “Be present, be present, O Jesus, our great high priest, as you were present with your disciples in the breaking of the bread.” I approach the table, where my hands are washed and held high in *orans* posture, elbows down hands up and out. I approach the table, body to be broken with a fracture and blood to flow. And healing begins.

At 8:45 a.m. I walk into the changing room, dressed in special clothes for the occasion, all the same color: green. I place a lead collar around my neck to cover the thyroid gland, and don a lead apron, all one piece, no breaks to let x-rays penetrate to my organs. I enter the room,

“the lab,” where we the team do our special recitation: patient name confirmed, consent obtained, correct procedure and op site, type of anesthesia, all the checklist items to ascertain that everything is in order and it is safe to begin. Then I cover my head and mouth, and walk to the sink to wash my hands with special water, purified. I approach the table with my arms in the air, elbows together and down, hands apart, pointed up, and slightly apart at angle to keep the clean up and the less clean running down. I am then clothed with another special garment, all of one piece, that envelops me front and back, and sterile gloves. I approach the table, break the body with a scalpel, and blood flows. And healing begins.

People ask, “How can you be both cardiac surgeon and priest?”

“Both are callings, both, when very well done, are quite similar,” I reply. “I couldn’t do anything else.”

After 20 years working on hearts, I had no idea

(Continued on next page)

At the Table

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of the similarities, of the “allusions,” of the parallel manual acts, until I was at the altar saying Mass, then sprinting to the hospital to perform a cardiac catheterization or to implant a cardiac pacemaker. And one day, I realized I had just performed the same ritual twice in two different settings, in sequence. And they were both profound. The effect of both was equal. Both require education, training, skill, and calling. Both help God’s people in times of great need.

When Bishop Hays Rockwell granted me postulancy in 1999, he told me that medicine was a calling, a skill, godly, and a talent not to be discarded. He told me I was to begin theological studies to be a priest.

“But how will I do both?” I asked.

“I don’t know, but you will find a way,” he said with an affirming twinkle in his eye.

The studies were a whole new form of education. Philosophy and theology and history and liturgics were so different from chemistry and physics and anatomy and physiology. It required remedial work for a scientist to put substance behind terms such as *Socratic, epistemology, the economy of salvation*.

But as the two vocations blended day by day, and as my medical practice grew rather than diminished (“I want my father/mother/brother to be consulted by *you* because you are a priest,” I heard more than once from hospital staff), the similarities became clearer.

Meeting people at fragile, vulnerable, and tender times in their lives is indeed holy work, whether at the operating table or at the altar. Listening to fears before surgery and hearing confessions are both meeting people when they are most in need of God, most considering their need of God and of each other, most vulnerable and able to receive God’s healing. The conversations with God’s people at tender times are blessedly analogous: holding a hand, staring deeply into the eyes of one facing a life juncture.

It is a privilege to be allowed into such sacred spaces in the lives of God’s children. I have thanked God daily for this privilege in the years since I have been ordained. Now, as the medical work winds down after three decades and the priestly work accelerates, I pause to consider how truly seamless these two vocations are, and how seamless all of our vocations are in the light of our Christian calling.

We are all called to our tasks of daily work. We are all called to holy tasks. For some of us, our vocations are separated. For some of us, our vocations are blended. Sometimes one vocation supports the ability to do the other. Paul of Tarsus worked as a tentmaker to support himself in his ministry of evangelization around the Mediterranean basin. Worldly

work and ministry need not be separated. We are all called to godly work, to caring for God’s children.

In this post-Christian age the world is changing and fewer parishes are able to support a full-time priest. More tentmakers are emerging. Almost every month I hear of another priest/physician in the Church, Episcopal and otherwise. I hear of a lawyer, an oceanographer, an engineer, or other professional who is also a priest. It seems time for the Church, for the Episcopal Church especially, to take another look at tentmakers and how their ministry may augment our call to care for God’s children in need. New ways of delivering ministry for struggling parishes might become apparent, and effective use of diverse talents might result. It seems time for all Christians to consider how our vocations can support our call to serve in the world. They are not really separated. After all, as Teilhard de Chardin said, “We are not human beings undergoing a spiritual experience, but rather spiritual beings undergoing a human experience.” And we are not, I submit, workers in the world engaging in Christian enterprise, but rather Christians engaging in work in the world.

What are the similarities in your vocation and your Christian enterprise? How do they blur and intersect? And how are they on a spectrum and interwoven? If God is in everything, and we are in the image of God, aren’t our vocations and our discipleship one and the same? How do we live into that most fully and live our lives at the Table, not only tentmakers but all of us? And what might that mean for the mission of the Church?

The Rev. John Kilgore has served a bivocational ministry in a Roman Catholic health-care system as an invasive cardiologist and as a non-stipendiary canon at Christ Church Cathedral, both in St. Louis.

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Patty McKellar's Song in the Valley of Death

By Fletcher Lowe

My longtime friend Patty McKellar died of a disease that still strikes deep fear in many of us. Amyotrophic Lateral Sclerosis, or progressive muscle weakness, is the disease that shortened the career and life of the beloved baseball player Lou Gehrig. It summons fearful images of paralysis and helplessness. But Patty was emotionally and spiritually strong, and touched by the presence of Jesus. Here are some of her reflections on living with ALS.

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Patty McKellar's Song in the Valley of Death

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Visited by Jesus

I had just started to pray. Lying in bed is where I most like to pray. I was just settling into it, when I had something that I don't know what to call — a vision perhaps, or an appearance. It was in my mind's eye, not like I see you but it was as real as I'm seeing you, yet different. Coming slightly from the right, Jesus was walking down a path toward me. I could not see his face; it was blurred. But everything else was distinct and it was very normal and very natural. And I responded normally and naturally: "Hello, my friend." Then, I thought, that was the way I would greet the children at the preschool where I used to substitute. I would say, "Hello, my friend."

Talking to him just seemed so natural and normal. It didn't even surprise me. And he has been with me ever since, on the right side, always on the right side. That was the side of my body that was still good then. The left side had already atrophied significantly so that I felt little energy there, but I still felt good energy in the right side. So my guess is that energy had something to do with my experiencing Jesus coming to the right side.

A Glimpse of Eternity

What I experienced was this: imagine a totally gray scene above and below the horizon line. Totally gray. Right along the horizon line was a little slit, as if someone had taken a knife or a pair of scissors and made a little slit, a very short one along the horizon. Coming through it was a pink color, sort of a glow back in there. The shade of pink was about midway between rose quartz and raw salmon. It was sort of glowing as if coming from a light source. And I felt myself being pulled toward that little slit. But before I got there, I simultaneously heard myself and felt myself breathe in very quickly through my BiPAP machine — just a quick inhalation. And then I felt myself moving back from the slit and that's when I woke up and thought to myself: "Gosh, I just almost slipped away!" And the slipping away would have been as if I had slipped through the slit, but I never got to it.

On Loss and Grief

The doctor tried to hedge about the diagnosis, but I knew it was ALS. And he finally conceded

that, "Yes I think it is ALS." But then I had to tell [my husband] Judson and the girls. And that was the hardest. Seeing the grief in them was very hard. After that, as the physical changes came, as the losses of abilities came, I had to grieve each one. Sometimes they were weekly, sometimes they were daily, but my pattern was to see the loss, feel it very intensely, cry, and then move on. I don't think I really had to cry more than once for each loss.

I seemed to have skipped over denial. I get angry at the disease. I never felt angry at God. It's just that I'm angry that the disease exists. I am angry that the molecules in the world come together in such a way as to cause this disease. And that does make me angry. And the anger still crops up occasionally.

Coping

ALS is a disease of the motor neurons burning themselves out too quickly. You have a finite number of firings in your motor neurons. So if you choose, you could not exert yourself at all and live maybe two or three times longer than someone who chooses to just keep going and doing. So what if the neurons do burn out? I have chosen that way: to do whatever I can do for as long as I can do it because I love to do it, whether it was my gardening or just sweeping the back porch. I love manual labor, always have. And Judson would sometimes say: "Patty, don't burn out your neurons sweeping the back porch." But I loved to sweep! So that's my choice. And people have said, "Save your voice; only talk when it's important." That doesn't seem quite right to me. I just want to use it until it's gone, even if it burns out faster. So I just think it's a choice. Do you want longer or do you want more active? Well, for me it's more active, but for others longer is better.

I choose this as my quality of life. But others may choose another way as their quality of life; it's just a different way. It may be more important to them to just simply be with their loved ones longer. For me, the length of time is not important. That sounds hard and cruel, but there is a continuity before and after death that seems to make that not very important. It seems unimportant that my body in its debilitated state should continue for longer, because there is a continuity



of the spirit that doesn't have anything to do with death. So I would rather burn this body out, to just go on and burn this body out.

Dignity

I am physically a very modest person. I wouldn't even take showers in gym in junior high. So the prospect of having to lie in bed having a diaper changed, and having someone bathe me, is huge to me. I hate the idea of the loss of those two abilities. So my hope, my wish, my prayer daily, is that God will see fit to bring me death before that. But if that does not happen, if God still has work to do in me, I now have a good prayer to pray daily, which you gave me from the prayer book (p. 461):

"This is another day, O Lord. I know not what it will bring forth, but make me ready, Lord, for whatever it may be. If I am to stand up, help me to stand bravely. If I am to sit still, help me to do it quietly. If I am to lie low, help me to do it patiently. And if I am to do nothing, let me do it gallantly. Make these words more than words, and give me the spirit of Jesus. Amen."

Yes, "if I am to *do* nothing, let me *do* it gallantly." Those words will be important to me. I will need a lot of strength and patience to deal with that indignity, and patience perhaps to overcome the notion that there is indignity in it. Ideally, I can come to realize that there is something, that there is a gift in there somewhere.

Jesus, certainly Jesus, understands and his presence will sustain me.

God Is Love

Through all of this, I have learned that the *only* thing that matters is love. When you live in love, everything else just falls into place. When you live in God, everything else just falls into place. I first heard the words "God is love" when I was about 5 years old. I immediately felt, at the center of my being, that that was truth. Since that time, I have always held on to those words as truth, but in recent months they have become so glaringly obvious to me.

Another way of saying it is that with love, everything is okay. After my stroke a few years ago, I heard my grandmother's voice saying, "Patricia, everything is okay." And what she meant by that was not merely that everything *will be* okay, but everything is okay even in the roughest of times. That means that the "why" question of my illness is beside the point, is not even important, because, in loving each other, in loving love itself, everything is okay. The bottom line is that the *only* thing that matters is love.

The Rev. Fletcher Lowe is rector emeritus of Church of the Holy Comforter in Richmond, Virginia, and Patty McKellar was a member of the parish. She died nearly a decade ago, on May 15, 2006.



Patrick Twomey photos

Octave of Easter: *Ambulatio Theologica*

By Patrick T. Twomey

April 5, 2015

“I will pour upon you pure water, and you will be cleansed from all uncleanness.” —Ezekiel 36:2

Having renewed Baptismal Promises at the Great Easter Vigil, I am promptly driven by the Spirit into the wilderness desert of the Arizona Strip via Allegiant Airlines. I touch ground in Las Vegas, where there are sins to consider, but fresh from the Paschal Feast and feeling exhausted, virtue is a breeze. I sleep.

April 6, 2015

“I will carry you to the highest heights of the heavens; I will raise you; I will show you the Father who is in heaven; I will lift you by my right hand.” —*Ex Homilia Melitonis Sardinaei Episcopi*

Awake early. Fast-food breakfast. Driving east on Highway 15. Lunch in Mesquite. A magnificent and dramatic drive through the Virgin River Gorge in the Paiute Wilderness. Holding the car to the road is a challenge in the initial moments of adjustment to this overwhelming backdrop. The mountains, gorges, canyons, valleys, mesas, and the



Why He Hikes

Eight years ago, Fr. Patrick T. Twomey and his wife, Catherine, lost their daughter Hannah in a car accident. Their other daughter, Allison, lives in a group home, and they visit her daily.

Two months after Hannah's death, Fr. Patrick received notice that he was a Lilly Endowment grant recipient for a proposed period of intensive Latin study. During the early months of intense grief, and after a life-threatening illness 20 months after Hannah's death, he heard a voice saying, "You can't heal the mind with the mind. You can only heal the mind through the body." He has been walking ever since.

In 2011, with the support of the Lilly Endowment, he hiked hundreds of miles in National Parks for three months.

ever-changing sky and evolving light are an onslaught to the senses. I force myself not to look around. Watch the road!

I stop to investigate a campground in the Paiute Wilderness just off Highway 15 to the south. Simple, primitive, cheap, but the location is incredibly windy and I fear my much-valued ultralight equipment may be airborne and lost forever. Plus, it's too early to stop. I press on toward St. George, and although I see signs for the Arizona Strip, I do not see the entry roads I studied in my Land Bureau Map. Exiting onto East St. George Boulevard, and then taking a right onto South River Road, I pull into a gas station for directions. A young woman tells me that if I follow South River Road toward the Arizona border, I will hit a dirt road, No. 1069, which leads into the Arizona Strip, and then farther to the boundary of Parashant National Monument.

Arriving at the Arizona border and driving onto No. 1069, I see a few vehicles, some ATV enthusiasts, but mostly a vast open wilderness, beautiful and threatening. I drive my Jeep into the belly of the earth, into Big Valley, slowly at first and then, adjusting, I realize I can drive this road at 35 to 40 miles per hour. Within minutes, I'm alone. The Hurricane Cliffs glimmer to the east, red and proud and stable. Up and down and twisting, alone in a feature, a vast part, of the

Grand Canyon. Absolutely stunning, breathtaking, and, truthfully, frightening.

I stop occasionally to study my map. Road No. 1069 becomes No. 105, Main Street Valley. A nice stop at historic Mount Trumbull School House. The photographs inside witness to another time, an austere and demanding life among desert homesteaders. Faces show no evidence of the forced glee so much a part of modern American life, no radiant smiles, only work, and endurance, and the wages of time. I continue, the road continues with me, we twist back and forth, lurch from side to side, roll up and down.

I stop to review my map. While looking down, I hear a vehicle, a van as it happened. I look up, meet the eyes of the driver, we wave. She continues on. Then I notice in my rear-view mirror that she has stopped. She backs up, rolls down her window, and asks, "Do you know where you are?" "Yes," I say. As soon as I utter the word, I realize it sounds too confident. She informs me, "You're about eight miles north of Bar 10." "Could I stay there for the night?" I ask. "Probably. Ask for Gavin, the owner." [Bar 10 is a working ranch that offers a remote western experience to paying customers: simple living quarters, sumptuous and hearty meals, guided tours.]

I drive on, but soon it's too dark to continue. I set up camp

(Continued on next page)



Octave of Easter: *Ambulatio Theologica*

(Continued from previous page)

off-road, make dinner, and watch for night-sky revelations. Venus is the first to appear. I then see Orion's Belt. As minutes pass, more and more stars appear. Orion is fully obvious, bold, huge, resolved on war. The Big Dipper and its larger configuration, Ursa Major, are also clear, grand, and expansive. I see Leo, Bootes, and Auriga. Resolve to learn more of the relevant mythology. Campfire stories in antiquity, as now, seem inevitable given this sparkling skyscape and the deep need for order. I sleep furtively amid strange dreams. I wake at 11 p.m. Most of the stars are now hidden as the moon reigns over the night. I can see the Jeep, the road, the surrounding mountains, the trees, brush, and a rancher's gate. Night is not night. There is light evermore.

April 7, 2015

"Keep your servant from pride." —Ps. 18:14

Awake at 7 a.m. Great coffee and two breakfast bars. Feeling good and strong. Break camp and begin driving deeper into the canyon toward the Colorado River. I arrive at Bar 10 within minutes. This is a chance for human contact and consultation. Walking inside, I encounter an older man, ask if he works there and hear a hesitant "Sort of."

"I have a little more than a half tank of gas," I say. "Can I make it to the rim and back out to St. George?"

"I'm not sure. Check with Gavin." Using big-country understatement, he warns, "It's rough down there."

I walk outside. A young man whose name I cannot remember, a terrible irreverence, it seems, from this reflective distance. He introduces himself, extends a hand and a strong greeting. I then meet Gavin. I ask about staying there. He tells me it's \$118 for those who make reservations online, but since I'm already there, he offers a bargain of \$85 to stay the night, eat dinner, and have breakfast. I consider. But first

I ask about driving to Whitmore Point, the rim. He says that it's 11 miles. "That's not bad," I say. And I ask about gas. He offers to sell me some for \$5 a gallon. Reasonable, I thought, given the remote location. He says, "When you get back, if you need gas I'll sell it to you, and if you'd like to spend the night, let me know." Good suggestions and good news.

The road almost immediately becomes rough, filled with a mixture of sand, boulders, and sharp lava rock. I crawl, moving sometimes slower than a walking pace. This is a Jeep, a four-wheel drive high-clearance vehicle. I am only asking it to do what it's built to do. Now switchbacks, a trail for a vehicle, deeper and deeper down until I arrive at the flat outcropping of Whitmore Point. Getting out of the Jeep, I see the Colorado River. Pacing east and west for views, all of which are beautiful, I spot a trail into the canyon. I grab my backpack, water, trekking poles, and begin exploring.

The trailhead is not marked, but it's clear enough. A very rough trail, somewhat like Hermit's Rest on the north rim, boulders everywhere. In this case, however, there's a lot of loose sand and lava rocks of every size and shape, evidence of massive ancient lava flows distinctive to the western section of the canyon that formed a natural dam and expansive lakes. Descending into the canyon, I see lava pitched in every direction, stacked and crumbling along the canyon wall. Settled for the moment, the environment feels loose and fluid. The last volcanic activity was 1,000 years ago, a split second in geological time.

Perhaps less than 300 feet from the river, my right foot loses the trail as the sand and gravel break away from under me. I've tripped and fallen on hikes before, but never so erratically and suddenly, and in the blink of an eye I'm falling into the canyon feet first. My only hope is the rock I grab. Incredibly, it holds. I scurry to my feet, quickly but carefully. I breathe, try to settle myself, catch my breath. Alive. Then



I look at my hands. Both hands, but especially my right, are filled with tiny fire-red cacti needles. I pick them out cluster by cluster, and then one by one until the effort seems endless and pointless. I consider other options. What would the natives do? I take a piece of lava stone and aggressively scrape my hands, hoping the dry rock will grab and pull the needles out. I feel some relief, but not much. I adjust my grip on my trekking poles, continue down to the river, bush-whack my way through the last 30 feet, and come suddenly upon several river rafters.

As I emerge from the brush, I'm greeted by one of the rafters: "Where did you come from?" We visit briefly. They've been rafting for 17 days. Time to drive out.

I begin the ascent in my Jeep (a Jeep Patriot, I should add), which drives like a luxury car: smooth, easy, nice. Nice is not always good. As I approach the first switchback, the tires spin. I accelerate. They spin. My heart pounds. I am 11 miles from Bar 10 and 91 miles from St. George. I back up. Start slowly. I accelerate and spin. Again. Nothing. Again. Nothing. I cannot get past the first turn. An ATV appears, making the turn down and the final descent. I wave. The driver stops. I explain my difficulty and he issues a reprimand. "You have no business down here! You've got to think, man!" He admits, but not happily, "I could pull you out." He moves past me.

Another large vehicle is making the descent. The driver gets out, inspects my Jeep, and verifies that all four wheels are engaged. "The problem is the tires," he says. "They're not adequate for this terrain." "You'll have to back up and try to get some momentum."

I try it. It does not work on the first or second attempt. But on the third attempt I clear the turn and suddenly discover, of sheer necessity, that I have become an off-road racecar driver. I am making turns with aggression and

speed, pounding over rocks, often holding the accelerator to the floor. I anticipate turns by racing toward them.

What do I know about cars? I know the Latin word for vehicle is *vehiculum*, although some Latinist would gravitate to *raeda*, meaning a *chariot*. Precision and a bit of neo-Latin would suggest that I am racing in an *autoraeda*, an *automatic chariot*. In other words, I am a fool and I have no business down here in my Jeep Patriot. I need an ATV with dinosaur-sized lugs on the wheels and a monster engine. And yet, God being my witness, I arrive safe and sound at Bar 10 after 11 grueling miles.

I get out, take a deep breath, walk around the Jeep and see the front right tire is shredded, the rim badly bent, and the rear right tire is low. As I walk into the Ranch House, Gavin greets me with a congratulatory "You made it back!" "Yes, but," I say, and give the damage report. He listens with an easy smile. "Yeah," he says, drawing out the words not to admonish but as if to console. "It's rough down near the bottom."

"Any chance I can get some help changing a tire?" I ask. "Give me a few minutes," he says, reaching for his intercom. Ten minutes later the young man who had greeted me earlier appears. "You've blown out a tire?" He asks with easy resignation and no moral judgment. "Hold on," he says. Minutes later he is back with an auto-mechanic's jack. He changes the right front tire, putting on the doughnut-style spare. "Follow me," he commands quietly. He jumps into his ATV, I jump into the Jeep.

We meet at a garage. He removes the right rear tire, disappears in the garage for about ten minutes. Emerging, he says: "The leak is on the inside sidewall of the tire. Lava rock probably ripped through it. I've put a plug in. I'll inflate it to maximum pressure and check for leaking." He does. "It seems to be holding. I'll put it on the car and then I want you

(Continued on next page)

Octave of Easter: *Ambulatio Theologica*

(Continued from previous page)

to roll it back and forth slowly so I can listen for leaking.” I do it. “It seems strong. If you go gently, baby the right side a bit, take the big boulders with the left tires, I think you can make it back to St. George.” “And can I buy some gas?” I ask. “Follow me.” Having filled the tank, he pulls out his calculator and tells me I own him \$54. I give him three twenties and thank him for his help. A firm handshake and I depart.

Of the many notable sayings in the voluminous work of St. Irenaeus, scholars have long debated the identity of the person referred to in these words: *the glory of God is a human life truly lived*. He meant this young man. His karmic goodness was the New Humanity, whether he knew it or not. He was decent, helpful, and kind. Whatever he thought of my lunacy, he kept it to himself. He helped, that’s all.

While the rear tire was under investigation, the man who thrashed me with his words drove up. “I’m glad to see you’re back. I could have pulled you out.” He paused. “Hey, I’m sorry for the way I responded. It wasn’t appropriate and there’s no excuse for it. I’m glad you’re okay.” How often do grown men show unqualified contrition? Without enemies, at peace with the world, grateful for the milk of human kindness, I move on.

It’s an anxious drive out, but beautiful. God says, “Let there be St. George.” And it is, and a grocery store and a hotel. I check into a room, call Cathy, tell the short story, crash for the night.

April 8, 2015

“Praise the Lord from the heavens, praise him in the heights.” —Psalm 148:1

I wake, but not fully, not immediately. Then I see him, another man in my room, in bed, getting up. Where am I? Reason returns. I see my perfect likeness in a mirror covering an entire wall in my quarters. Did I notice that last night? If I look just right, I can see myself reclining all the way to infinity. Enough to make one welcome brother death. This is a good chance to assess my physical condition. I look like I’ve lost five pounds in one day with the curious addition of Mickey Mouse Hands: cacti spines and their devilish poison. Only one antidote. Make coffee.

Stepping onto the balcony, I see a big sky, big country; I hear the roar of big trucks and SUVs. Walking the streets, I

see a sporting goods store, Big 5. I seek help at Big O Tires. The man helping me explains that they do not stock my tires or the rim, but they can get them within a day. Thus, I live in St. George. Check out, get a cheaper hotel. Walking again, I hear a steady roar of traffic and wind as loud as any major city I have visited.



Later in the afternoon I visit the Red Cliffs Mountain Wilderness just north of St. George. Families are out, children are running in every direction, climbing, jumping, scurrying, exploring. In this land of large families, I’m taken back to my childhood, when adult supervision of every childhood activity was neither expected nor possible. Children ran freely and took risks. They

do it now as I watch them with fascination and admiration.

On my descent from one of the larger rocks, I see a girl, maybe 7 or 8, climbing a vertical rock face free-style; no belt, no rope, no one spotting her. Granted, she’s only about 10 feet off the ground, but the cuts and scrapes she would get if she fell make me nervous. She’s not my child. We catch each other’s eyes briefly. I can tell she cannot go any further. Nervously, I offer help. “Do you need help?” “No,” she says, “I’m good!” Then she hurls her body away from the rock face, lands squarely on her feet, and walks over to her mother, who glances at me, expressing her pride. Like it or not, only a measure of risk will produce dexterity, agility, and inner confidence. Too safe is too safe. Judicious. But be not too tame neither.

Again, I sleep in a hotel, but I eat camp food, cooking on the balcony, perhaps getting away with something as I use my fuel canister.

April 9, 2015

“Great is the Lord, and greatly to be praised, his greatness is unsearchable.” —Psalm 145:3

Five hundred dollars later, the car is fixed. I am now on a Utah adventure. A beautiful drive through Snow Canyon State Park. Great Mexican lunch in Veyo. Visits to Baker Reservoir, the site of Meadow Mountain Massacre, and Pine Valley.

A website explains: “The Mountain Meadows Massacre was the killing of roughly 120 emigrants who were passing through Southern Utah in September 1857. The massacre occurred on September 11, 1857. The emigrants — men, women, and children — were traveling from Arkansas to

California, part of the Baker-Fancher wagon train. They were killed by a group of Mormons with the help of local Paiute Indians” (mountainmeadowsmassacre.com).

While there may have been religious motivations in-



involved, the killing was not sanctioned and the story is complex and the causes remain contested, though the essential truth of the event is widely accepted.

Pine Valley is a broad and rich patch of lush life, ranches, a village, a small temple made from the same wood used to construct the temple in Salt Lake City. The map shows a campground, but it's closed. I return to Baker Reservoir for a self-pay campsite. I walk along the reservoir and enjoy a pleasant visit with two boys who run toward me yelling, “Hey mister, look at the lizard we caught!” I take their picture to document the event and to verify the importance of their discovery.

Back at camp I visit with a few neighbors, two very pleasant, one nice, one tedious. Why do I think this way with humans? I saw four hills, two pretty, one rough, one boring — no, never. If only I could bring moral neutrality to my brothers and sisters, leaving them simply to be. I select a spot to throw my tent under two pinyon pine trees, flat, I hope. Later I spend the night sliding downhill. It's incredibly difficult to identify level in mountainous terrain. Dinner. Another great night of stargazing. There's husbandry in heaven; their candles are all out.

April 10, 2015

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” —Matthew 25:40

North Zion National Park: walk along Timber Creek Overlook Trail, then a six-mile hike on La Verkin Creek Trail. Never quite find my hiking legs. Long drive eastward. Great coffee stop in La Verkin perched on the side of a

mountain overlooking the Virgin River.

Waiting for my coffee, I turn to see a woman who looks exactly like someone I have met at several Latin conferences. I stare a bit too long; she touches me on the shoulder, smiles, and walks by. I walk out to the porch, sit alone, see her two tables away, catch her attention briefly, and then apologize and explain my too familiar interest.

She says, “I have a twin, but she doesn't know Latin.” I turn to my coffee and respect her privacy. She keeps talking and I respond as well and intelligibly as I can in a canyon holding swells of rushing air. Straining to hear, I finally ask, “Can I join you?” “Yes, of course.” We visit.

Something I have known: on the road it all comes out. Her husband died of a stroke and subsequent complications. I listen and mention I know a little about loss. We talk. Even face to face I cannot understand everything she says. She drinks her coffee, I drink mine. I'm a hiker; she's a hippy, herbalist, naturalist, folk singer. We play our part. Back to the Arizona Strip, but I cannot make myself drive in again. I head west on Arizona Highway 389, which becomes Utah Highway 59. It's late. I spend the night in Hurricane.

April 11, 2015

“All things are filled with weariness; a man cannot utter it.” —Ecclesiastes 1:8

Head west toward Las Vegas. Unfortunately, everything west of St. George and east of Las Vegas is booked. My hoped-for quiet night in a small town is replaced by a hotel on the northeast side of Las Vegas. The suburban strip is a roar of noise and a testimony to our sorry human lives. Apparently, auto shops, car washes, and tire stores are half of human existence. The other half is eating. While waiting for a car repair, or tire replacement, and, if the stomach is stuffed to the gullet, human beings also like to have their nails done. Also, less than a mile to the east a mega-sign advertises a mega-adult store. Sin and death and frivolity and nothingness. I see myself too. Go home.

April 12, 2015

“The greatest of these is love.” —1 Corinthians 13:13

Slow leisurely start. The flight. Meeting Cathy, my high-school girlfriend, my wife of almost 34 years. Back to Allison, home, and friends. Rest and prepare for the last 400 miles of the Ice Age Trail. Move!

The Rev. Patrick T. Twomey is the retired rector of All Saints Church in Appleton, Wisconsin, where he served for 19 years.

Governing Grace and Communion

By Timothy Sedgwick

This is the first of two pieces on governance in the Anglican Communion, in light of this month's meeting of the Anglican Consultative Council in Lusaka, Zambia.

The primates of the Anglican churches have addressed differences of teaching and discipline in the Anglican Communion in terms of right teaching. Because the Episcopal Church has changed its marriage canon to allow gay and lesbian couples to be married in the church, the primates voted that members of the Episcopal Church cannot represent the Communion ecumenically or on its principal elected standing committees; moreover, the Episcopal Church should not vote on matters of doctrine or polity. At the same time, as expressed in their communiqué “Walking Together in the Service of God in the World” (Jan. 15), the primates committed themselves to continue to walk together, to hear and support one another, and to discern what it means and requires to be a communion of churches given the mission of the Church.

As the churches of the Anglican Communion seek “to walk together,” the Anglican Consultative Council (ACC) may be able to contribute to the process of discernment. To do so, the ACC, I argue, needs to lead the churches of the Anglican Communion to consider together models of governance. The questions we ask make all the difference in terms of the answers we get.



Where Christians differ over beliefs and moral judgments, they may or should take counsel together so that they might understand each other, be reconciled, and bear witness to life in Christ in the midst of their differences.



Decisions on both doctrine and governance have relational consequences. What is needed, and has yet to be done, are broad discussions of models of governance that reveal how different forms of governance work in addressing differences. If you begin with the question *What do we believe?*, attention focuses on how to resolve differences in order to determine and honor the truth of doctrine. If you begin with the question *How do we govern given unresolved and presently irreconcilable differences?*, the focus shifts to questions about order, authority, and unity amid difference.

Questions of governance focus on how we live together and apart in order to pass on Christian faith in the midst of our differences. Questions of right belief and church order, of doctrine and discipline, need to be addressed, but each needs to be addressed fully in its own right. Different models of governance need to be developed and assessed in terms of how they will honor the integrity of each of the churches of the Communion and achieve the greatest possible communion between the churches.

Who decides who teaches, how teaching is done, and what is taught — especially where there are differences in understandings and judgments among members of a church? This question needs to be asked at every level of church — in congregations, dioceses, national churches, and in a communion of churches. Where there are differences, we must ask: *Who speaks for the Church? Who has authority for determining membership in a church? And: What do you do in a communion of churches when different churches answer these questions differently?*

Governance is a matter of the possible, involving a range of often-conflicting interests. No form of governance resolves the matter of unity and difference. Such is the nature of belief itself.

The meaning of Christian faith cannot be reduced simply to beliefs. Followers of Christ only came to express their understandings of life in Christ in terms of shared creedal beliefs in the second and third centuries following the death of Christ. Life in Christ gives rise to beliefs, and beliefs shape life in Christ. This is what is meant by the Latin tag *lex orandi lex credendi*, which is short for *ut legem credendi lex statuat supplicandi*. Prayer grounds and shapes beliefs while beliefs inform and shape prayer within the context of the community of faith as a community of worship and life, life and worship.

Christian beliefs and moral teachings serve several purposes. They teach as they make sense of Christian Scripture, worship, and a way of life. They regulate expressions of faith and the behavior that form a community of faith. They bear witness to the distinctiveness of Christian faith to those inside and outside the Christian community. The Christian community, however, has differed over the meaning of beliefs and the demands of the Christian life.

Where Christians differ over beliefs and moral judgments, they may or should take counsel together so that they might understand each other, be reconciled, and bear witness to life in Christ in the midst of their differences. Where there are incompatible judgments within the Church, the community confronts several choices, whether it is a congregation, a group of congregations forming a diocese, dioceses forming a national or provincial church, or national churches forming a worldwide communion of churches.

Where there are divisions, in order to continue in shared worship, fellowship, and mission, a community of faith can require all members to agree or accept differences. But, no matter what, divisions require governance. Divisions require an order in which authority is structured to determine what is acceptable to teach, who has authority to determine

(Continued on next page)

Governing Grace and Communion

(Continued from previous page)

who may teach, and who has the power to discipline through admitting and expelling persons from the life of the community.

Different forms of governing may be supported for different reasons that do not fall neatly into judgments about “who’s right” and “who’s wrong.” Persons may seek authoritative, official Church teaching for the sake of a clarity they believe necessary for teaching and for the sake of witness to the larger society. Others might see official statements of teaching as the starting point for local teaching



At each level of the Church, governance is concerned not only with the ends of doctrine and discipline but with what is possible and manageable, what is sustainable and effective, and what focuses time and resources on mission.



but, in the end, eschew such official teaching as leading to a formalism in belief and moralism in judgment. Instead, they might seek to assure that multiple voices are heard in order that persons will make informed decisions about beliefs and actions that deepen their identity as Christians.

A further complication: questions of governance need not be answered in the same way in moving from congregations to dioceses to national churches to the Anglican Communion. At each level of the Church, governance is concerned not only with the ends of doctrine and discipline but with what is possible and manageable, what is sustainable and effective, and what focuses time and resources on mission.

The churches of the Anglican Communion have

many layers of relationships. Not least, members of the churches of the Communion worship together and pray for each other. They share together as a community of faith in the midst of travel, mission trips, and study, in partnerships in mission across the Communion, and in conferences and consultations. Once formed, these personal relationships continue, especially with the advent of global travel and digital communications.

Formal structures have developed along with the Anglican Communion. At the invitation of the Archbishop of Canterbury, the bishops from all the churches of the Communion have met at the Lambeth Conference every 10 years or so since 1867. The Anglican Consultative Council was constituted in 1968 with lay and ordained representation from the churches of the Communion. Subsequently, since 1978 the primates of the churches of the Anglican Communion have met together every two or three years. Altogether, the Archbishop of Canterbury, his offices, and these “Instruments of Communion” have sought to express and deepen the unity, life, and mission of the churches of the Communion. They support, consult, coordinate, initiate, review, report, and propose — all in the context of prayer and worship.

Although the present matter that divides members of the church is that of same-sex marriages, there are a range of matters that divide Anglicans: from the ordination of women and the adoption of different books of common prayer to teaching about the nature of revelation and the authority of Scripture to the nature of grace and nature, law and gospel, justification and sanctification. In forming a communion of churches, the Anglican provinces continue to confront the question of how they will govern as a Communion.

Three models of communion for constituting and governing Anglican churches may suggest the work that is needed in order to enable Anglican churches to discern how they may best walk together given their differences: (1) an ecumenical

model of communion, (2) a differentiated model of communion, and (3) a unified model of communion.

In the ecumenical model of communion, churches forming the Anglican Communion would continue to gather together in worship, prayer, study, and fellowship and for consultation and collaboration for the sake of common mission. In terms of doctrine and discipline, agreement on any particular issue is not a condition for taking counsel with one another in the context of worship and fellowship. Where there is agreement, practices follow. This model is reflected in ecumenical relations between historically divided churches: as expressed for instance in *Baptism, Eucharist, and Ministry*, adopted in 1982 by the World Council of Churches; and in agreements between churches, such as the full communion agreement, *Called to Common Mission*, adopted in 1999-2000 between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church.

A differentiated model of communion would provide for degrees of communion between different churches within the Anglican Communion. Churches within the Anglican Communion would form distinct associations that would govern the churches in terms of doctrine and discipline and gather with other associations of Anglican churches as in the ecumenical model. They would, in short, decide in matters of doctrine and discipline how much unity is possible and how much difference is tolerable among them. In this model, the Anglican Communion would be a communion of churches in communion.

The third model of communion, the unified model, would form structures of governance that would resolve differences in doctrine and discipline among Anglican churches that otherwise threaten division between churches. In a unified model of communion, individual churches have to agree and consent to a structure of authority that is clear about who decides what is the basis of communion and what are the consequences of failing to conform to decisions made by representatives of Anglican churches forming the Anglican Communion.

Together these three models of a communion of churches cast light on the trajectories that may be chosen when churches in communion confront what appear to be irreconcilable differences in doctrine and discipline. Each of these models is, however, something like a single frame in a moving picture.

The ecumenical model and the differentiated

model of communion catch sight of the process between churches that differ. The unified model of communion is from one angle a picture of the governance of the Church of England before colonialization and the development that created different national and provincial churches apart from the Church of England. From another angle, the unified



The crisis confronting the churches of the Anglican Communion over differences in doctrine and discipline is not necessarily a tragic moment of division.



model of communion is the picture of a Church yet to be when churches with different forms of governance agree to a structure of governance as a communion of churches that resolves outstanding differences in doctrine and discipline.

As these models together reflect, some of those who disagree with the teaching and discipline in one Anglican church will seek to form new and more clearly defined Anglican churches for the sake of teaching and mission. This creates continuing questions of governance, who recognizes whom, who decides and on what basis, and what structures of communion serve to express, deepen, and support the faith that is shared for the sake of mission.

The crisis confronting the churches of the Anglican Communion over differences in doctrine and discipline is not necessarily a tragic moment of division. It is first of all an opportunity to discern the ways to respond to Christ's prayer to follow him faithfully that Christians may be one as he and the Father are one, that the world may believe (John 17:21). Instead of managing conflict, the Anglican Consultative Council can begin a broader process of reconciliation by looking at the crisis in terms of models of governance. To create a process so that decisions about next steps have the broadest support and the fewest possible unintended consequences would itself be an act of communion and the opportunity of grace.

Timothy Sedgwick is the Clinton S. Quin Professor of Christian Ethics at Virginia Theological Seminary.

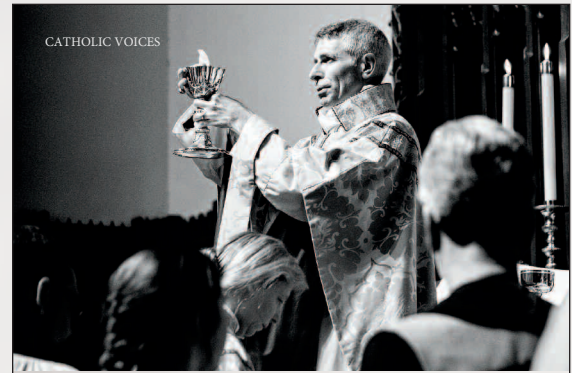
Practicality Matters Too

Louis Weil ["Sacramental Integrity Matters," March 20] urges again one of the basic themes of the liturgical renewal movement of the last century, that of the importance of "the ordinary aspect of all sacramental acts." He then argues that every Eucharist should offer to the congregants only the bread and wine consecrated at that Eucharist, and that to fail to do so marks a failure to "understand the theological foundation of the Eucharist."

Count me guilty. It is the practicality of it that stymies me. In a small, intimate gathering, a priest can easily consecrate sufficient bread and wine for the congregation, and consume whatever remains. But this is not so if the congregation numbers in the 100s, and difficult even for a congregation of 50 or so.

Suppose: It is Christmas Eve, and 1,500 people are in your church. Do you consecrate bread and wine for 1,500? If so, you will likely have much left over. It would be possible to have a small army of volunteers gather discreetly to consume the "leftovers" as Weil quotes Robert Taft calling them. But that practice — a group of people downing a few bottles' worth of wine, and perhaps 700 hosts — seems itself rather removed from "the ordinary aspect" of a meal. If I have leftover food at my dinner table, I do not think it needs to be consumed that evening.

The Eucharist is, of course, a meal and it should resemble one. Sacraments are based in ordinary, created reality. But in the Eucharist the bread and wine are changed. In the 1979 BCP, they acquire



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.

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capital letters. I would have thought that part of understanding "the theological foundation of the Eucharist" was to recognize that change, and to incorporate it into the practicalities of everyday parish life.

I would be glad for Professor Weil to visit me for dinner. But I cannot promise him that everything on the table would be new to that meal. I often incorporate leftovers in my daily repast.

*The Rev. Victor Lee Austin
New York City*

Survival vs. Health

A discussion at Virginia Theological Seminary considered the topic "Is it the End?: The Future of the Episcopal Church and the Anglican Communion" ["VTS Panel: Cancel the Obituaries," March 6]. Perhaps VTS asked the wrong question. No one doubts that the Anglican Communion will survive and flourish.

The question is, how much longer can the Episcopal Church survive, given its present downward trajectory in membership and money? It's very kind of worldwide Anglicans to walk with us as we limp through the next three years, but will they then be willing to push us in a wheelchair?

*The Rev. Elmer L. Sullivan
Ewing, New Jersey*

Global News

(Continued from page 10)

A keynote address by the Rt. Rev. Philip North, Bishop of Burnley, drew attention to a crisis that faces the church on outer estates.

“A church that abandons the poor has abandoned God,” he said. “In order to address this crisis, we need to confront the huge gulf between the culture of the Church of England and that of the estates. We need to find ways of developing local leadership and create contextually appropriate resources.”

He added: “We need to think afresh, ‘what is the good news on the estates?’ and nail the false dichotomy between service and proclamation.”

Archbishop of Congo Resigns: The Archbishop of Congo, the Most Rev. Henri Isingoma, has stepped down, the Province de L’Eglise Anglicane du Congo (Anglican Church of Congo) announced today. Archbishop Isingoma, who is also Bishop of Kinshasa, plans a health-improvement break and will return to academia.

His resignation comes three years before the completion of his second five-year term of office and seven years before the usual retirement age of 65 in the Anglican Church of Congo. He has previously served as

bishop of Katanga and Boga.

“He has worked hard [and] contributed so much to the Christian unity, transparent and apolitical management of the Anglican Church of Congo,” said the Ven. Antonio Kibwela, provincial secretary.

Kibwela said that Archbishop Isingoma has worked to develop the province’s management for “effective growth and its viability” and that he has built “missionary partnerships” with churches and organizations of the Anglican Communion, the Church of Christ in Congo, and the Ecumenical Council of Churches.

“He had always expressed his interest for the joint initiative of the Anglican Church of the Democratic Republic of Congo, Burundi, and Rwanda with the Association of the Catholic Episcopal Conferences of Central Africa (ACEAC) to establish peace in the Great Lakes’ region,” Kibwela said. “He and his wife, Madam Mugisa Isingoma Godelive, have been involved in fighting against gender-based violence since 2004.”

The Rt. Rev. Funga Lambert, Bishop of Kisangani and dean of the province, will convene a meeting of the House of Bishops in May for election of a new archbishop.

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The Rev. Leigh Spruill, Nashville, Tenn.

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The Rt. Rev. Dr. George Sumner, Dallas, Texas

The Rev. Canon E. Mark Stevenson, Dallas, Texas

Dr. Shirleen S. Wait, Atlantic Beach, Fla.

Dr. Christopher Wells, Milwaukee, Wis.

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PEOPLE & PLACES

Appointments

The Rev. **Wiley Ammons** is rector of Redeemer, 7500 Southside Blvd., Jacksonville, FL 32256.

The Rev. **Justin R. Cannon** is rector of All Saints, 911 Dowling Blvd., San Leandro, CA 94577.

The Rev. **Ron DelBene** is interim rector of Calvary, 821 S. 4th St., Louisville, KY 40203.

The Rev. Canon **Cathy Dempsey-Sims** is canon for connections in the Diocese of Western New York, 1064 Brighton Rd., Tonawanda, NY 14150.

The Rev. Canon **Jerre Feagin** is an honorary canon of St. Paul's Cathedral, 4 Cathedral Park, Buffalo, NY 14202.

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Retirements

The Very Rev. **Doug Hutchings**, as acting rector of St. Stephen's, San Antonio, TX

The Rev. **Mary Sulerud**, as associate rector of St. Stephen's, Richmond, VA

Deaths

The Rev. Deacon **Leland Allen**, a survivor of the attack on Pearl Harbor and a veteran of World War II, died January 1. He was 94.

A native of Hutchinson, KS, Allen was a veteran of the U.S. Air Force and Navy. He was ordained deacon in 1987. As a deacon he served at St. Jude's, Wellington; St. Andrew's, Derby; St. Christopher's, Wichita; and St. Bartholomew's, Wichita. He was a chaplain for several adult-care centers.

He is survived by sons, David Allen and Robert Giesen; a daughter, Charyl Rutherford; seven grandchildren; and several great-grandchildren.

Marshall Connally Crawford Bauerschmidt, formerly of Columbia, SC, died on Jan. 30. She was 82.

A native of Jacksonville, FL, she was a graduate of Ashley Hall in Charleston and Ringling School of Art in Sarasota. She was a daughter, wife, mother, and grandmother who painted oil portraits.

She was a member of Trinity Cathedral, Columbia, and the Florida chapter of the National Society of the Colonial Dames of America.

She is survived by her husband, Alan D. Bauerschmidt; sons the Rt. Rev. John Crawford Bauerschmidt and Frederick Christian Bauerschmidt; and six grandchildren.

The Rev. **Jane Lieberg Crase** died Jan. 10 from injuries suffered when she fell from her horse. She was 70.

A native of Pasadena, CA, she was a graduate Mt. San Antonio College in Walnut and completed the paraprofessional legal studies program with distinction at the University of Southern California.

She was ordained deacon and priest in 2011, and served as priest-in-charge of St. Joseph of Arimathea Church, Yucca Valley, when she died. There she fostered an active Mutual Ministry program that encouraged the ministry of lay people.

"She had a pastor's heart," said the Rev. Canon David Caffrey, who helped prepare her for ordination.

Her husband, Gary Crase, died in 2014. She is survived by her brother, Lee Lieberg, and her sister-in-law, Doris Shrewsbury.

The Rev. **Bayard Hancock**, who served as an Episcopal priest for 68 years, died on Dec. 3 at his home in Campton, NH. He was 91.

Born in Passaic, NJ, Bayard was a graduate of Hobart College and Berkeley Divinity School. He was ordained deacon and priest in 1952.

Bayard was the elder priest in the Diocese of New Hampshire, serving there for 55 years. After serving Church of the Holy Spirit in Plymouth, NH, for 30 years, he retired in 1990. He also served parishes in Allendale, NJ; Kingston, RI; and Ashland, NH. He served on many diocesan committees and was a

deputy to three General Conventions.

He was involved in many community organizations, including the Red Cross, the Plymouth Area Community Closet, the Matching Funds Dental Program, Gardens for All, the Campton Area Resource Center, and Rotary. He was instrumental in opening a homeless shelter, the Pemi Bridge House, in Plymouth. Bayard was especially concerned with making services available to families and individuals most in need.

He is survived by his daughters Janet of Burlington, VT, Paula of Campton, NH, Carol of Fairfax, VA; a son, Lee of Hopkinton, NH; a sister, Virginia, of Wellborn, FL; eight grandchildren; and seven great-grandchildren.

The Rev. **Frank Holtz**, a retired dentist and priest in Abilene, KS, died Dec. 17 while visiting Houston. He was 75.

A native of Minneapolis, KS, he was a graduate of Washburn University and the

University of Missouri-Kansas City. He worked as a dentist until 2011. He was ordained to the diaconate and priesthood in 1996 and served at St. John's, Abilene, throughout his ministry.

He is survived by a niece and nephew, a grandnephew, and two grandnieces.

The Rev. Canon **A. Harrison Lee III**, who had ministries in South Africa and in London before returning to Texas, died March 5. He was 83.

A native of Fort Worth, he was a graduate of the University of Alabama and Episcopal Theological School.

He was on staff at St. Paul's Church, Durban, Natal, South Africa, from 1959 to 1961, and was metropolitan secretary of the United Society for Christian Literature, London, from 1962 to 1965.

From 1965 to 1970 he was rector of St. Luke's, Denison, and dean of the Northern Deaneries. He was rector of Christ Church, Dallas, from 1970 to 1994, and its rector emeritus afterward.

He was a member of the Board of Examining Chaplains and the Executive Council of the Diocese of Dallas, and served simultaneously as chairman of the Commission on Ministry and the Committee on Constitutions and Canons of the Diocese of Dallas.

He was a trustee of the Seminary of the Southwest and a member of the board of directors of the American Red Cross in Dallas.

The Rev. Canon **Stephen Wright Price**, a longtime social activist, died Jan. 24. He was 73.

A native of Danbury, CT, Price was a graduate of Wesleyan University and Yale Divinity School. He participated in the march on Selma in 1965, demonstrated at the Democratic Convention in 1968, and advocated for divestment from South Africa in 1972.

He was ordained deacon and priest in 1981. He served as priest-in-charge of Calvary Church in Conshohocken, dean of the Valley Forge Deanery, and a member of the Cathedral Development Task Force. Bishop Clifton Daniel III named him an honorary canon of Philadelphia Cathedral in 2016.

He helped develop large-scale urban housing projects for the elderly, managed numerous projects for low- and moderate-income communities, and provided clergy leadership to urban core parishes and missions in the Episcopal Diocese of Pennsylvania.

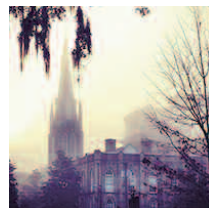
He is survived by his wife, Kathleen Deets Price; children Peter Price, Christopher Price, Alicia Baker and Kerry Price; stepchildren Kristine Dickinson-Pabody and James F. Dickinson, Jr.; a sister, Elizabeth, of Glastonbury, CT; and four grandchildren.



Tim Coy photo

The Historic Faith

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THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.
Canadian postage an additional \$10 per year;
Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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This Life

“If for *this life only* we have hoped in Christ, we are of all people most to be pitied” (1 Cor. 15:19). The restriction of hope to present things and personal plans is to hope in what is running out, and turned inevitably toward death. We may hope that things go well; we cannot reasonably hope that they will keep going. “But in fact Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ” (1 Cor. 15:20-22). Our hope in Christ is a hope toward an eternal kingdom of peace and safety and love, a communion of the one God whose grace abounds in many beloved members.

And yet, if for a *non-temporal and eternal life only* we have hoped in Christ, we are no less to be pitied. For in fact Christ assumed our humanity so deeply that he rose bodily in time and space and ascended to his Father without dropping the mantle of his humanity. He is forever what we are, just as we are, by grace and adoption, what he is.

On the first day of the week, the risen Lord appeared to the disciples. “He came and stood among them and said.” He came, he stood, he spoke. He was present, physical, audible. He showed his hands and his side. Thomas, who was absent, doubted. Jesus came again and said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side” (John 20:27). His greeting, “Peace be with you,” coupled with physical display, is directed toward this present age. His peaceable kingdom stretches into an infinite future, but it begins in body and blood, presence and voice.

This is not a point to pass over quickly in a time when, increasingly, at least in the mainline churches, faith is pushed to a more and more

narrow dimension of personal and private life. Faith becomes an inner feeling, a personal search that is carefully walled off from one’s social sphere, to say nothing of the broader political landscape. Increasingly, faith is perceived as purely subjective (spiritual) and emptied of consequential meaning. What, then, can it possibly signify that Jesus had a body, suffered, and died? Why did he rise bodily and show his wounds?

Again and again, the physical reality — he stood there — of Jesus has been a theme requiring confessional statement. Consider: “Now, he suffered all these things for our sakes, that we might be saved. And He suffered truly, even as also he truly raised up himself, not as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be Christians” (*Epistle of Ignatius to the Smyrnaeans*, cap. 2)

If Christian faith has nothing to do with this life or is restricted to a deeply private part of one’s emotional subjectivity, then it makes sense to deny or otherwise ignore the physical density of the Jesus who lived, died, and rose again.

The Christian cares about “the world, the inhabited world, church, kingdom, throne, altar, council-chamber, law courts, schools, work-places, infants, boys, [girls], the grown, youths, men, [women], elderly, aged, decrepit, the possessed, weak-hearted, sick, prisoner, orphans, widows, foreigners, travelers, voyagers, with child, who give suck, in bitter bondage, in desolateness, overladen” (Lancelot Andrewes, *Private Devotions*). The Christian cares about the whole state of Christ’s Church and the world.

Look It Up

Read Ps. 150:4-6: a whirling dance and breathing praise.

Think About It

His body is your body.

Praise

Surrounding the throne and the living creatures and the elders, there are angels on high lifted far above the turning of day and darkness. They are not singing softly through the night, but in full voice in a realm beyond all knowing, gathered in a host numbering myriads of myriads and thousands of thousands. In the presence of God they are singing: "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!" (Rev. 5:12). The song is sung on earth as it is in heaven. "Then I heard every creature in heaven and on earth and under the earth and in the sea and all that is in them singing" of blessing and honor and glory forever and ever (Rev. 5:13). The whole chain of being is a voice of praise to the One who sits upon the throne and the Lamb.

And yet such praise is a manner of receiving for those who give full voice. For the measure you give will be the measure you get. When a creature gives praise by being what it properly is before the presence of God, it receives its very being, its redeeming, its sanctity, its glory. Creation is because of God's good will and praise is the voice and heart of a creature that drinks the cool water of grace moment by moment.

Wondering at the beauty and mystery of praise, St. Augustine says: "A human being wants to praise You." He wonders at an ontological difference and distance, saying of God: "You are great and truly laudable; your power is great and your wisdom beyond reckoning"; and then saying of humanity, "some portion of your creation bearing about its mortality, carrying the testimony of its sin and the testimony that you resist the proud, this humanity, a portion of your creation, wants to praise You" (*Confessions*, 1,1). "Some portion" (the human being) is so small, so weakened by sin, that, although cre-

ated for praise, and even desiring to praise, he will not go forth in wonder until prompted by divine grace. Before the moment of this call, the human being falls back into himself and feels the pressure of providence as a threat.

When all goes wrong, a human being wants to despise You. We must face this. Saul is breathing threats and murder. Self-possessed, strong, and confident, he "went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem" (Acts 9:2). Saul must be undone by the work of grace. "You, O God, [must] excite so that he wants to praise You" (*Confessions*, 1,1). Suddenly a flash of light threw Saul to the ground. "Saul, Saul, why do you persecute me?" (Acts 9:4). "I am Jesus" (Acts 9:5). "Get up and enter the city" (Acts 9:6). Blinded and deprived of food and drink, Saul was being put to death. Then, by the laying on of hands, scales fell from his eyes; he was baptized, and then sent as an instrument of Christ. Undone and given to Christ, Saul is a New Being. And the New Being wants to praise You.

Praise is a sort of dance, a movement in which God leads (Ps. 30:11-12). Sensitive to divine promptings, we fit ourselves to grace, bear ourselves with joy, and go where we do not wish to go and yet want to go (John 21:18). Dying into Christ, we live. And to live is to praise.

Look It Up

Read the first lines of Augustine's *Confessions*.

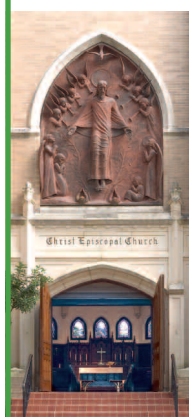
Think About It

The soul may praise you *and* be silent (Ps. 30:12; Ps. 46:10).



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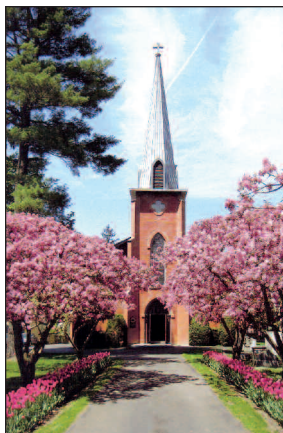
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