ACC in Zambia

David Hurd

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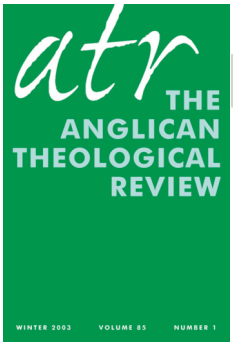

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ON THE COVER

"The pipe organ at All Saints' is not just an instrument. It is a link to our history, our ancestors, and our sacred traditions." —The Rev. Ryan Newman, rector (see "Saving a Classic," p. 22)

Photo courtesy of All Saints', Kaua'i

The Living Church

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Living Church Partners

We are grateful to St. Michael's by-the-Sea, Carslbad, and Trinity Church, Vero Beach [p. 40], Saint Thomas Church Fifth Avenue [p. 41], and the Church of St. John the Divine, Houston [p. 43], whose generous support helped make this issue possible.

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Bishop Curry Fires Two Executives


Baumgarten


McDonald

Presiding Bishop Michael Curry announced April 4 that he has fired two executive leaders at the Episcopal Church Center and that the Rt. Rev. Stacy E. Sauls, while not implicated in an investigation, would not return to his role as chief operating officer.

The firings follow a four-month suspension of Sauls, his deputy Sam McDonald, and Alex Baumgarten, director of public engagement and mission communications, during the investigation.

Multiple members of the presiding bishop's staff had made complaints about "potential violations of personnel policies of the [Domestic and Foreign Missionary Society]," Bishop Curry told staff members.

Bishop Curry asked the Philadelphia-based labor and employment law firm of Curley, Hessinger & Johnsrud to investigate the complaints and allegations.

Church staff members are "called to strive for and adhere to the highest standards of personal and professional conduct embodying the love of God and reflecting the teachings and the way of Jesus," Bishop Curry said.

"I am saddened that the investigation has concluded that two staff members violated these standards. Specifically, Sam McDonald and Alex Baumgarten were found to have violated established workplace policies and to have failed to live up to the church's standards of personal conduct in their relationships with employees, which contributed to a workplace environment often inconsistent with the values and expectations of the Episcopal Church. Both are therefore immediately terminated."

He added: "The investigation concluded that Bishop Stacy Sauls did not violate workplace policy, was unaware of the policy violations of the two staff members reporting to him, and operated within the scope of his office. No further investigation is warranted. Nevertheless, given the needs for staff leadership in light of my priorities for the direction of the church, Bishop Sauls will not continue as chief operating officer of the DFMS. Conversations are underway to implement this decision."

ACO Projects in Need of More Funds

The Anglican Communion Office in London coordinates activity in mission, reconciliation, women's empowerment, relief, development, and advocacy throughout the Anglican world. The work, though, is severely hindered by chronic funding shortages, office leaders say.

In a series of reports presented to this year's meeting of the Anglican Consultative Council, the leaders of different departments shared stories about their work, with supporting testimony offered by a number of ACC delegates.

The ACC, composed of laypersons, priests, and bishops from across the world, meets every two to three years. This 16th meeting of the ACC was in Lusaka, Zambia, April 8-19.

Archbishop Josiah Idowu-Fearon joked about inviting the delegates to "listen and give us more things to do."

Numerous reports mentioned an inability to complete assigned work because of staff shortages, and others asked for additional funds to expand initiatives.

Archbishop Justin Welby strikes a playful stance while wearing one of many ACC-16 mitres seen among bishops at the meeting.

Anglican Archives photo

Idowu-Fearon spoke on developing autonomous Anglican provinces in Peru and Chile, where the church has grown significantly. Anglicans in Latin America face significant challenges because relatively few Anglican resources have been translated into Spanish.

During a recent visit to Peru, Idowu-Fearon said, he found that "Anglicans there complained of being detached from the rest of the Communion be-

cause they could not read what was happening in other places, and the rest of the Communion was not hearing their stories. Brothers and sisters, we have a serious communication problem in the entire South American Province that calls for an urgent solution by the ACC."

Throughout the remainder of April 12, leaders of various departments at the Anglican Communion Office discussed their work.

The Rev. John Kafwanka, director of mission, discussed work to evaluate and deepen links between dioceses and parishes, particularly ways in which mutual sharing between churches of the Global North and Global South can be enhanced. He reported on *Intentional Discipleship and Disciple-Making: An Anglican Guide for Christian Life and Formation* (bit.ly/23vuNYH), a book that will be distributed as part of the Communion's focus on discipleship training.

The Rev. Terrie Robinson, the Communion's director for women in church and society, began her presentation with a lament for such practices as early marriage, gender-based killing, and sex-selective infanticide and abortion. She cited examples of work being done throughout the Communion to encourage the empowerment of women, including a safe house for women fleeing female genital mutilation in Tanzania, a home for girls rescued from the sex trade in Kolkata, India, and a program of Bible study and drama in Rwanda that focuses on helping men and women live in healthy and equal relationships.

The Rev. Philip Groves, director of the Communion's Continuing Indaba, discussed ways in which this conversation-based method of conflict resolution and reconciliation is being used throughout the Communion and in the wider society. Groves interviewed several of those present, including the Rt. Rev. Eraste Bigirimana of Burundi, who spoke about its fruitfulness in helping broker peace in that country's prolonged civil war, and the Rev. Robert Heaney, director of the Center for Anglican Communion Studies at Virginia Theological Seminary, who spoke about the way it had helped to create "good disagreement" when he had used it at a contentious theological conference in Dodoma, Tanzania.

The Rev. Canon Flora Winfield, representative to the United Nations' institutions in Geneva, highlighted several of the office's priorities, including developing U.N. literacy among Anglicans, welcoming refugees in a time of mass movements of people, and promoting birth registration, especially as a means of women's empowerment.

The Rev. Andy Bowerman and the Rev. Rachel Carnegie, co-directors of the Anglican Alliance, spoke to delegates about the work they have been assisting in development, relief, and advocacy across the Communion. The alliance is the newest agency in the Anglican Communion Office, and awaits official approval as an ACC-

(Continued on next page)

ACO Projects in Need of More Funds

(Continued on next page)

supported project.

The alliance does not provide direct donations, but calls the Communion to prayer and "is a platform for convening and connecting the family of churches and agencies of the Communion" in their response to poverty and injustice.

Harriet Nathan, a delegate from South Sudan, testified about how the alliance had coordinated extensive support from a wide network of international donors after conflict broke out in her region. Nathan said of alliance co-director Carnegie, "the people were afraid, but she came and we walked through it together."

Young men practice their synchronized stepping before the opening Eucharist at the Cathedral of the Holy Cross, Lusaka. (Anglican Archives photo)

Adrian Butcher, the Communion's new communications officer, said of his transition from many decades of work in news radio with the BBC to his new responsibility: "I've spent most of my secular career peddling misery. I want to change the narrative."

He talked with the delegates about a developing communications strategy for the Communion, which would "put the church on the front foot of media." Butcher hopes to develop a network of Anglican communicators in different parts of the world who can share stories of hope and transformation, and to rely more heavily on video communication, while expanding the number of languages in which resources are offered.

In their presentations, several of the office staff members mentioned concerns about insufficient funds. Kafwanka noted that an important project focusing on the Anglican diaspora had not been completed because of insufficient funds. The Communion's Youth Network has been closed because of insufficient funds, which several delegates flagged as a major concern.

Butcher said he has plans for expanding the ways in which stories are shared, but this would depend on receiving additional funds. Some initiatives, like the work of Anglican Observer at the U.N. and the Anglican Alliance, are funded in part or entirely by outside sources.

Tim Trimble, the Communion's director for finance and administration, said the budget had remained flat in 2016. The Communion's total budget of $2,854,000 supports the work of 20 staff based at St. Andrew's House in London, as well as the expenses associated with the ACC, the Primates' Meeting, and the Lambeth Conference.

Anglican Office staff said 61 percent of the funds used to support the Anglican Communion Office's budget are derived from inter-Anglican budget contributions, donations made by provinces. Other major income sources are restricted donations and the funds raised by the Compass Rose Society, a group of benefactors from throughout the Communion. The Rt. Rev. Andy Doyle, Bishop of Texas, is president of the society.

Elizabeth Paver, vice chair, told delegates that the ACC's Standing Committee generates assessments toward inter-Anglican budget contributions based on the size of the total church membership of the province and the relative GDP of nations.

Member provinces then determine voluntarily how much of the assessed amount they will pay. In 2015, the funds received in inter-Anglican budget contributions fell 30.9 percent short of what had been requested, a total shortfall of $768,001. Of that shortfall, $128,000 was attributable to 15 provinces that sent no funds to support the Anglican Communion Office's work.

"We need you to guide us, as to what to do in getting these our brothers and sisters from these provinces to play their role, particularly their financial role, in keeping this Communion going," Idowu-Fearon said. He said that in the Pauline Epistles, one of the primary meanings of the word *koinonia* (communion) is financial support of common work.

"We try to encourage everyone," Paver said, "not just *Can you pay what is requested?* but *Can you make a contribution?* We would like everyone to contribute something. We do appreciate that there are parts of our communion where it would be impossible to give."

Idowu-Fearon said four of the 15 provinces that made no contribution toward the Communion Office are led by primates who are part of the Global Anglican Future Conference (GAFCON), which is affiliated with the Anglican Church in North Amer-

ica. These four provinces (Congo, Nigeria, Rwanda and Uganda) account for just under half of the $128,000 lacking from provinces that made no contributions in 2015. None has made any contribution since 2012.

Idowu-Fearon attributed part of the blame for the shortfall to GAFCON's 2013 Nairobi Statement, which directly encouraged provinces not to support the Anglican Communion Office. It reads: "We must invite provinces, dioceses, mission agencies, local congregations and individuals formally to become contributing members of [GAFCON]. In particular, we counsel provinces to reconsider their support for those Anglican structures that are used to undermine Biblical faithfulness, and contribute instead or additionally to the support of GAFCON's ongoing needs."

Idowu-Fearon said a great deal of the funds expended from the Communion's personal emergencies fund supports the needs of church leaders from those provinces who have made no contributions. The fund, which is administered by the secretary general, supports "Anglican clergy and their families as they have faced medical bills that have been well beyond their means."

Idowu-Fearon did not, however, mention that many provinces that make inter-Anglican budget contributions, including the Episcopal Church, give far less than what is asked of them.

While the Episcopal Church's 2015 donation of $315,451 is the second-largest contribution made by any province, it is only 39 percent of the $791,168 asked of the Episcopal Church, and far less than the Church of England's leading contribution of $738,958. Indeed, the amount not contributed by the Episcopal Church ($475,717) accounts for 62 percent of the total shortfall in inter-Anglican contributions, far more than the funds not collected from GAFCON provinces ($63,907). The finance office confirmed that the Episcopal Church plans to contribute $385,675 in 2016, an increase of 22 percent since its 2015 donation.

In subsequent discussion, delegates from several smaller provinces spoke to the assembly about the deep financial challenges they face, and their willingness to contribute toward the Anglican Communion's work if funds become available.

The Archbishop of Canterbury concurred with a recommendation offered by Archbishop Richard Clarke, a delegate from the Church of Ireland, that any attempt to address this issue should make a clear distinction between provinces that cannot pay and provinces that will not pay.

The Rev. Mark Michael, in Lusaka

Secretary General Hails U.S. Plans

The Episcopal Church will take additional steps to respect the consciences of those who disagree with same-sex marriage, and the Anglican Covenant is far from dead, the Most Rev. Josiah Idowu-Fearon told delegates to the Anglican Consultative Council April 11 in Lusaka, Zambia.

Archbishop Idowu-Fearon, secretary general of the Anglican Communion, addressed both topics extensively in a report of his work since he began in this role several months ago.

The archbishop said he had recently visited the United States to participate in the consecrations of the Rt. Rev. Peter Eaton, Bishop of Southeast Florida, and the Rt. Rev. George Sumner, Bishop of Dallas. He also was the keynote speaker at a mission conference in the Diocese of Connecticut, which the Rt. Rev. Ian Douglas, one of the Episcopal Church's ACC delegates, serves as bishop.

The archbishop said he met with Presiding Bishop Michael Curry to discuss the situation of those remaining within the Episcopal Church who dissent from General Convention's recent decision to authorize the blessing of same-sex marriages.

"Since the enthronement service of the new presiding bishop, a committee is being formed by Bishop Curry, the new presiding bishop, to work out how TEC helps those bishops, clergy, and congregations that cannot support same-sex marriage," he said. "The hope is to make good on a resolution passed in their recent Convention that this theological and pastoral position be 'respected' with no coercion to conform to the practice of same-sex marriage. I am encouraged that such a committee is to be appointed, and while this will not be an easy task, I have hope that this position of respect will be maintained.

"I am also happy to let the ACC members know that within TEC today there are bishops in dioceses where same-sex marriage is practiced who make provision for those who do not accept that, with bishops from other dioceses where it is not practiced. So there is this walking together. There is this communication. There is this partnership already going on within TEC. And I know, because I have had words with the bishops who are involved in this," he said, referring to bishops in Communion Partners.

Bishop Curry confirmed that a working group was being established, on the basis of the Mind of the House Resolution X022 passed in the House of Bishops at the 2015 General Convention, which expressed "love and appreciation" for the Communion Partner bishops, and affirmed "that they are an indispensable part of who we are."

Bishop Curry said he had met the Communion Partner bishops in February, and he had solicited volunteers for the working group at the March meeting of the House of Bishops. The working group would, he said, make recommendations about how to "move the vision of the mind of the house resolution forward."

"My Communion Partner colleagues and I are grateful for the presiding bishop's commitment to making the *Communion Across Difference* statement from the House of Bishops more concrete," the Rt. Rev. Daniel Martins, Bishop of Springfield, told TLC via email. "We look forward to establishing habits of walking together with our friends of different persuasions that enable the received theological tradition of the Episcopal Church to flourish in the midst of diversity."

Archbishop Idowu-Fearon announced that work will continue on the Anglican Covenant, which has so far been adopted by 11 of the 38 provinces of the Communion. The Covenant, he said, would be particularly useful in an Internet age "when we disagree faster."

The archbishop quoted extensively

in his report from Norman Doe, director of the Center for Law and Religion at the University of Cardiff and a member of the Covenant Design Group. Doe has written that the Anglican Covenant would help in "setting out clearly the jurisdictional boundaries of the instruments of the Communion. ... [T]he Covenant project would fill a vacuum and provide a set of house rules for the Anglican Communion to address issues."

"The disagreements of today will eventually give way to others," the archbishop said. "These could be even more intractable. In Professor Doe's words: 'other cases like this: stimulating litigation, jeopardizing ecumenical relations, making people ill, wasting money. … It is high time that Anglicans got a formal agreement together on how they process this.'"

Idowu-Fearon said many of the provinces that have already approved the Anglican Covenant are smaller cultures in which English is not dominant. For them "being a part of a bigger communion provides valuable connections and protections." Other provinces have failed to bring the Covenant to a vote, or have approved only its first three sections, which set out the principles of Anglican identity, while refusing to approve the fourth section, which lays out a process for adjudicating disagreements.

The Rt. Rev. Steven Cottrell, an ACC delegate from the Church of England, asked Archbishop Idowu-Fearon for clarification about how the Covenant process might proceed. He asked about this, he said, with some reluctance, because he feared that making a final decision on the Covenant might drive the Communion apart.

"One of the great things the Anglican Covenant process has done is it has kept us talking together and walking together," Cottrell said. "Somehow this has kept us around the table."

Idowu-Fearon responded that the ACC's standing committee had taken "a serious look and found that sections 1-3 are acceptable to most [provinces]. We will now look at section 4, because that is where the problem is."

In other news from ACC-16, Archbishop Idowu-Fearon denounced accusations of interference in whether the Church of Kenya would send a delegation to the 16th Anglican Consultative Council.

He called the accusations, reported by George Conger in *Anglican Ink*, "scurrilous" and "made in a manner against all biblical principles of appropriate behavior."

The Most Rev. Eliud Wabukala, primate of the Anglican Church of

(Continued on next page)

Secretary General Hails U.S. Plans

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Kenya, had announced that his province would boycott the ACC Meeting because of concern that ACC leaders would not sufficiently enforce the consequences requested by the January Primates' Meeting. A letter appeared briefly on the Anglican Church of Kenya's website that said Archbishop Wabukala had reversed his position.

The delegates elected by Kenya's provincial synod have attended and participated in the ACC meeting. They are lay canon Peter Gachuhi, chancellor of the Diocese of All Saints Cathedral; the Ven. Canon Philip Obwogi, vicar general of the Diocese of Nakuru; and the Rt. Rev. Joel Waweru, Bishop of Nairobi. Waweru is one of six candidates standing for election to replace Archbishop Wabukala in provincial elections scheduled for May 20.

One of the Kenyan delegates reported that they had come at Archbishop Wabakula's direction, after receiving notice in writing. They understood their mandate, in part, to be watchful that the decisions made at the Primates' Meeting were respected.

Archbishop Idowu-Fearon's statement said that tickets and accommodation for delegates had been arranged by the Anglican Communion Office well in advance, as is the practice for all delegates to ACC meetings. "To imply that on this occasion this established practice is corrupt is disingenuous," he said.

The Rt. Rev. James Tengatenga, chairman of the Anglican Consultative Council, said the selection of delegates and the decision about whether to attend ACC meetings rests entirely with member provinces of the Anglican Communion.

Archbishop Idowu-Fearon's statement also criticized responses by the leaders of provinces that have chosen not to send delegates: the

Churches of Nigeria, Uganda, and Rwanda.

"Statements circulating about a failure to follow up on the decisions of the January 2016 Primates' Meeting at best give a false impression. The terms of the primates' decision about the Episcopal Church have been followed through as far as is possible and legal. To say otherwise is misleading and wrong."

Idowu-Fearon said the Archbishop of Canterbury had asked two members of the Episcopal Church who serve on ecumenical bodies to resign. These two persons, the Rev. Amy Richter and the Rev. Katherine Grieb, have done so. He said that Bishop Douglas's service on the ACC's standing committee this month does not breach the decision of the Primates' Meeting because under the English law by which the ACC is chartered, members of the standing committee cannot be removed without legal cause.

The Most Rev. Mouneer Anis, Archbishop of Egypt with North Africa and the Horn of Africa, declined not to participate in the ACC's Standing Committee meeting when he learned that Douglas would participate in the meeting.

The ACC's Constitution, Idowu-Fearon said, does not prevent the nomination to the standing committee of anyone who is a delegate from a member province. "However, during their first day in session, Archbishop Justin presented a report to the ACC of the Primates' Meeting. As promised, he requested the ACC to work with the primates for the welfare of the whole Communion."

Idowu-Fearon added that Archbishop Welby had explained to the delegates that he shared with the primates a "desire, hope, and prayer that the Anglican Consultative Council should also share in working through the consequences of our impaired relationships."

On April 12 Bishop Douglas announced in a letter that he would not stand for nomination as the next chairman of the ACC.

Douglas wrote: "Many of you know that I have long considered whether God is calling me to stand for election as Chair of the Anglican Consultative Council. I thank God for your support of me in this process of discernment. I want to tell you before the call for nominations closes on Wednesday that I have decided not to stand. While I pray that I can continue to be of service to the Anglican Communion in some new way in the future, I believe that my not pursuing election as Chair of the ACC at this time will best facilitate our walking together in unity as the Anglican Communion, and that is my highest priority and my greatest hope and prayer."

The Rev. Mark Michael, in Lusaka

Post-bombing Compassion

The Rev. Fayaz Adman lost 27 family members in a two-person suicide attack on All Saints Church in Peshawar, Pakistan — the church of his baptism and confirmation — in September 2013. Instead of resorting to bitterness, however, the priest (a member of the Diocese of Manchester's West Bolton Team) sprang into action. He and his wife launched Project Umeed (Project Hope) to provide care and support for people injured in the attack.

Adman recalled how he was about to leave for church when he received a telephone call from a friend telling him to watch the morning television news. That was the end of leading worship that day. By the middle of the afternoon the Rt. Rev. Christopher Edmondson, Bishop of Bolton, was on the doorstep.

Inside of a week Adman and his wife, a trained nurse, had flown to Peshawar. Little could have prepared them for what they witnessed. In all, more than 130 worshipers died in the attacks.

"We found dead bodies, including those of a few infants," he said in a Church of England podcast. "There were heads on the church floor. I was unable to sleep at night, but spent my days visiting the injured in hospitals and in their homes."

Adman said that Project Umeed's work is "up to European standard." Help has come from the Diocese of Manchester and beyond, including staff of the Archbishop of Canterbury.

The work is based at the Taxila Christian Hospital at Rawalpindi, a twin city of Pakistan's capital, Islamabad. The hospital provided 20 rooms, which is enough space to accommodate up to 20 families. From this base, patients are sent to medical centers in other parts of Pakistan for specialist care and rehabilitation.

"They need spiritual and psychological care as well as wound management," Adman said. "At first it was very difficult to think of forgiveness, but as I saw people recovering and benefitting from the help given, this is becoming easier. But it was very hard with so many members of my family taken in the one event."

Added to the pain of Peshawar has been the Easter bombing in the Pakistani city of Lahore, which killed 69 people, mainly children, who were attending a church outing. Adman says he found out about the attack from a whispered message while at the altar presiding at the Eucharist at Emmanuel Church, Bolton.

He asks Christians everywhere to pray for Pakistan. "The basic thing is to pray for these terrorists, especially those who control the people who offer their lives to be terrorists. As long as these fundamentalists are there [in Pakistan], Christians are in danger."

John Martin

Global News

Edited by John Martin

A Golf Champion's Vicar Dad: Danny Willett, 28, the first English 2016 Masters golf champion since Nick Faldo in 1996, is the son of an Anglican vicar. The Rev. Steve Willett served in the Diocese of Sheffield, is a former area dean, and is now retired.

Ahead of his son's win, Willett

Willett

senior told reporters, "I never pray for him to win — that would not be fair — but I will be praying that he has the best two rounds possible this weekend. And as far as the weather is concerned, I will be praying for plenty of wind while his rivals are finishing their rounds in the morning."

The new champion said that during his childhood his father would drop him off at the local golf course "with a fiver for lunch." He added, "When I came home a good day wasn't about whether I'd shot 65 but whether I was all right. You see these parents force the game down the throats of their kids, and it's so destructive. I've been to a few sports psychologists, but the best one I know is my dad." His mother, Elisabet, is a Swedish-born math teacher.

Willett almost missed the Masters because his wife, Nicole, was expecting a baby, but Zachariah James arrived a week before the first round. He says over the years he's grown used to the moniker "the son of a preacher man," as in the Dusty Springfield song.

Church in Wales Offers Prayers: The Church should be a place where gay and lesbian people can be "honest and open, respected and affirmed," say the bishops of the Church in Wales.

They have issued a joint pastoral letter in response to consultations and debates on same-sex marriage across the Church in Wales last year, as well as to a statement from the Primates of the Anglican Communion in January.

In the letter, the bishops acknowledge that while the consultations showed that the Church is not yet ready to allow or bless same-sex marriage, the debate is not over. They commit to working for a church in which gay and lesbian people are "fully affirmed as equal disciples" and to praying with and for them.

Alongside the letter, the bishops published various prayers that may be said with a couple following the celebration of a civil partnership or civil marriage.

Kenya Nominates Six: The Anglican Church of Kenya has announced a six-member slate to choose the next archbishop. The Most Rev. Eliud Wabukala will retire June 1 when he turns 65.

The nominees are:

- The Rt. Rev. Lawrence Kavutsu Dena, Diocese of Malindi
- The Rt. Rev. Joseph Masamba Nthuka, Diocese of Mbeere
- The Rt. Rev. James Kenneth Ochiel, Diocese of Southern Nyanza
- The Rt. Rev. Jackson Nasoore Ole Sapit, Diocese of Kericho
- The Rt. Rev. Julius N. Wanyoike, Diocese of Thika
- The Rt. Rev. Joel Waweru, Diocese of Nairobi

Pentecostalism Grows in Uganda: The shape of Ugandan religion is shifting, according to recent research. While Anglicans and Roman Catholics remain dominant in the country, they appear to be losing ground to Pentecostals. Between 2002 and 2014 Pentecostals increased from 4.7 to 11.1 percent.

In the same period the number of Roman Catholics shrank from 41.6 percent in 2002 to 39.3 percent (over 13.5 million) and Anglicans reduced from 36.7 percent to 32.0 percent (over 11 million) of the total population of 34.6 million (all based on the 2014 National Population and Housing Census). Together Anglicans and Catholics still number 80 percent of Uganda's population.

Mark Kajuba, a senior demographer at Uganda Bureau of Statistics, attributed the changes to a Pentecostal movement that is "fishing" at the expense of Roman Catholics and Anglicans. Kajuba said Pentecostal churches are vibrant and do more to attract young people.

— Twenty Minutes with David Hurd —

Liturgies and Encountering the Almighty God

David Hurd, whose hymns and service music are part of worship every Sunday for many Episcopalians, taught at General Theological Seminary for 39 years, resigning in 2015. He served as organist and music director for Church of the Holy Apostles in New York City for 15 years, until 2013. He has continued his work in performance, composing, and church music. Cara Ellen Modisett interviewed him by phone. A full transcript is available at bit.ly/25UNLqr.

Let's start with what you are doing now. Are you primarily focusing on concerts and performing?
At the moment, I have recently begun as interim organist and musician at St. Mary the Virgin in Manhattan — I started that right after Easter.

I left my last parish position in the spring of 2013, and since that time I've been supplying in various places, several places with repeat appearances, not all of which have been Episcopal: Madison Avenue Presbyterian Church; I have been the organist for monthly Choral Evensong at the Episcopal Church of the Epiphany in Manhattan during the present 2015-16 season, assisting Larry Long, who is director of music there. I've been visiting and supplying in many places — for example, the whole month of March, I was at a single parish — St. Thomas Episcopal Church, Mamaroneck, New York.

What do you like about that moving-from-parish-to-parish experience?
It's certainly enjoyable to meet new people, to have an occasion to worship with different communities, to share my own musicianship and to share their fellowship. It's a wonderful thing to work with one congregation over a long period of time and and be with them in relationship — that's a whole other joy.

It's another thing to experience the diversity of congregations and have new awareness of the experience of different communities. A kind of — how shall I put this? — a sort of middle ground is when you can do a four-week period in some place — you have a chance to really deepen the relationship over the course of four weeks.

One of the things I've observed is it's sometimes more difficult to be in different places week after week because it's always a matter of learning the new patterns of different places. It's exciting, but it can be more demanding.

Would you talk a little bit about choral works?
Several of my commissions have been for special occasions. Whenever I write, I try to write something that will not be limited to one occasion, but I also try to write something that will speak to that occasion and will use the resources of that moment.

For example, recently I wrote a piece based on the 11th chapter of Isaiah, commissioned for the Mississippi State Singers, and they premiered it [in February]. It was in honor of Anita George. Dr. George is a retired faculty member of Mississippi State University, and she's an active Episcopal laywoman. So this anthem was commissioned by the university in her honor, to honor her work, and quite ironically this very passage, Isaiah 11:1-9, was what she was asked to read at Washington Cathedral at Michael Curry's enthronement as presiding bishop. I had met Dr. George years ago but had not ever gotten to know her, so it was really quite a moment to meet this grand lady, and to hear this piece of music I had composed in her honor.

A lot of music of mine is not known by the general public, in part because it has not been published. Many commercial publishers tend to concentrate their catalogues on practical, immediately accessible music. Pieces which are more demanding have a smaller market and often remain in manuscript.

Are you — and I realize I'm playing devil's advocate with this question — are you as fulfilled by writing functional music as writing more challenging music?
I like to think that whatever I write is to a purpose. And — again, I was asked one time, why you write music — one cause to write music is commissions. But also in my years of directing music, and teaching in parishes and seminary, particular needs for musical settings have arisen. I felt sometimes that there was a need to be filled. Or sometimes I have an inspiration for a way to articulate a particular text. My sense is that, if I have a need for something, maybe someone else does too.

There was a general need for congregational music in the late '70s when the 1979 Prayer Book was emerging — there was a need for new psalm settings. I really enjoyed fulfilling that need. But also I have always enjoyed writing choral music. I have had the privilege of directing choirs of more modest means, and they deserve to have the best music for their ability. And as for choirs of very advanced capability, they deserve to be challenged and be given music to perform that utilizes their skills.

One of the worst problems is when a choir overreaches and tries to do music that is too difficult for them. So I like to know who I'm writing for, and with my own choirs, I always like to write music that will challenge them but that they will be able to do well. I think that as a director of music, one needs to be always be aware of the demands placed upon singers. Most choirs want to be challenged to be their best, but don't want to be overwhelmed. Many volunteer choirs can, over the course of time,

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"I think there's much that the church needs to really understand about the present Book of Common Prayer and hymnal before formally launching a revision."

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sing at a professional level, with good training and a wise selection of music.

You are an improviser. Where does that come into your current performing?
I have always enjoyed improvising, and I frequently include improvisation in my recitals. I enjoy improvising in liturgy as is appropriate, and many times in the liturgy the timing of music and the matching of music to occasion can be best done by spontaneous music-making.

At General Seminary, you were teaching future priests rather than future church musicians. What were the most important things you could give them?
I think maybe the bottom line of my hope would be to leave them with an understanding that music is integral to worship. It's not just something that's drizzled over the top ornamentally; historically — and not even limited to Jewish and Christian life — music has been an integral aspect of human expression and certainly of the Church's life. It goes right back to its origins.

We sometimes have a dualistic mindset that separates music and words, and some clergy give the impression that the liturgy is really just the words, and somehow music is just kind of little filler here and there, when in fact, historically, the words and music were experienced together as a vital aspect of corporate worship. We now have, in our day, resources in the prayer book and the hymnal that are so intentionally interdependent that there is ample material for making all of worship a musically, holistically rich experience.

I tried to emphasize music literacy. We certainly don't expect the clergy to memorize the entire Bible, so we shouldn't expect them to have to memorize the entire hymnal. Learning to read is an important skill. We have fallen down horribly as a society in not encouraging people generally to learn to read music.

I think for clergy, learning to read music is not an option. Not everyone will be a fluent sight-singer, but one should at least know the mechanics of reading music.

Then going from the mechanics: I think the period of time in the life of the church that I've been entrusted with in teaching and ministry has been a time when the church has recovered its historical link with earlier church traditions and with some of the best of what has come through the transmission of the Roman Catholic Church.

We have liturgical forms that connect us to our history, and we have historical music, but we also have so much creativity that has illuminated in every age, and so there's a great amount of material to know about, and with the prayer book revision, we've recaptured psalmody as songs to be sung. And so the singing of psalms in various ways, shapes, and forms has been a focus for me, and also the recapturing of the musical elements of the Holy Days, particularly between Palm Sunday and Easter Day. The practice of singing those services is something that the church has recovered in the last half a century or so.

But this is something that actually only is appropriated over the course of time. The church may have officially recovered it, but in point of fact that recovery has not yet reached the outermost parts of the church.

I think one of the things that was important to me in seminary teaching was having a situation in which there was a certain amount of classroom time and energy, but there was also a very present worship component in which all those things dis-

cussed in the classroom were actually lived in the context of worship. We didn't only sing in class. We sang in church.

General Convention has begun the process of revising the Book of Common Prayer and The Hymnal 1982. Is it time? Will you be involved?
I don't know how involved I will be beyond the degree to which all Episcopalians will be involved. It's a complex question. So far as I understand what the General Convention has done, the call for Book of Common Prayer and hymnal revision is not as clear as I think it was in the '70s, so I'm not really quite sure I have an opinion. I'm not really sure what is being asked for at this point, except to explore the possibilities.

I think we should always be exploring the possibilities of revision, but I think whether we need a new prayer book and hymnal at this point is another question. I am in favor of saying yes to life, and life means change, but I'm not in favor of changing just because we're restless. And I think there's much that the church needs to really understand about the present Book of Common Prayer and hymnal before formally launching a revision. I think we need to look really carefully at the way we use our resources as a church, and printing more books and moving more words around may not necessarily advance the gospel.

The church took a very bold step in 1979 to print a prayer book that was very, very different from any in the past. Rather than having one way to do everything, it was full of alternatives. This was a very challenging change to the culture of the Episcopal Church, which the church continues to process.

In these very fluid times it is helpful to the church's unity and identity that there be a corpus of church music that we own in common and recognize as the hymnal, just as we are helped by having a corpus of rites and prayers that we own in common and recognize as the Book of Common Prayer. This is a serious theological matter for the church. I hope we don't rush ahead and get things out of order.

What skill sets or knowledge bases do church musicians need now that they didn't 10, 20, 30 years ago?
Church musicians have always needed a certain range of musical skills, but increasingly they also need to understand how those skills impact the life of the church. We have a polity in the church that accords final authority for church music to members of the clergy. Yet the church is fairly haphazard in educating and certifying clergy for the responsible exercise of their authority regarding liturgical music. Add to this that the church has no effective mechanism for the education and certification of its musicians. When so many parishes struggle to pay their clergy, is it surprising that there are few positions available to laypersons who earn advanced degrees in sacred music from other recognized institutions? So parishes vary enormously in what they have and in what they expect of music.

It seems to me that a church musician going forward is going to have to principally be a person who understands what it is to sing, because it is the leadership of the song life of the church that the musician is primarily responsible for.

Now, I'm an organist. I love to play the organ, but organ-playing ability is secondary to choral understanding and song leadership ability. It's helpful to a church musician to be sophisticated in music, knowing the history of music, knowing the history of liturgical music, because that will again enhance that person's ability to help people sing the right

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songs. Just having them sing is not good enough. They need to have a knowledge of the songs they sing. It's not just the act of singing, it's the singing of God's praise. Knowledge of the liturgical and musical tradition can supply a good foundation for real creativity going forward.

The collaboration that was spoken of very, very often back in the '70s, the idea that clergy and musicians really have a collaborative enterprise, that's still a great hope of mine, and of many people. I've been fortunate to collaborate with many wonderful clergy in the past. There needs to be empathy. It goes both ways: musicians acknowledging that churches, as places of worship, are different from concert halls; and clergy acknowledging that musicians have a vocation to make music, and to do it well, and in so doing, to glorify God.

God is forgiving, but I'm sure that God, who gave us voices and ears, knows the difference between good and bad music.

There is much talk about the idea that church is no longer about four walls and steeple, that church needs to move out and beyond, into the world. What is music and liturgy's place in that?

At a church I recently served in, there was a slogan, sort of in the bulletin every week, and I wish I could remember the exact words. It said something like, "The Mass is over. The service now begins."

It's important for people to recognize that the liturgy is the worship of God. It's where the church comes together to worship God, to be empowered and sent forth for the life of the world. They're not mutually exclusive activities, but they're not the same thing either.

While our liturgies need to be rich and inclusive in all the best ways, they're not about our own entertainment of ourselves, or our gestures about our social stance. They're about encountering the Almighty God, and being somehow changed, transformed, and focused for living the life of Christ in the world.

For example, the Salvation Army in New York used to have a conspicuous ministry of street-corner singing of hymns. A little-known secret: I spent a few teenage years as a half-Salvationist. I played brass instruments, I did open-air music. I have a great sense of taking the church to the world, liturgically.

But I'm an organist. Organists can't take it outside. There's a music for the liturgy, for the church coming together in the presence of God to worship, to praise God, and then there is that going forth. Once we have heard the words and then been charged and fed with the body of Christ, then we go out to be the body of Christ. So that may involve singing outside the church.

There's so much church music that gets performed in concert outside of liturgy, and I think that's a ministry that's not often fully understood. In fact, when sacred music is performed in the concert hall, it still has great power, maybe a subliminal power that we should not be naïve about. When the St. Matthew Passion is sung in Carnegie Hall, people weep. Even non-Christians weep, because there's a power in that expression. So I think musicians carry great music with them that says a lot in any context in which they have opportunity to do it.

What about secular music in the sacred space?

Then it comes down to what you consider sacred. Then you say, God made all things. In a certain sense, mankind has sort of made artificial separations for this and that, but I often take a broad view that things that are consistent with the Church's teaching, whether they are specifically paraphrasing Scripture or not, are helpful to the mission of the Church.

Jesus said, "he that is not against us is for us." There's a lot of music that is really intended to be profane in the large sense of the word, and maybe needs to be understood as such. But there is much music that lies between the profane and the specifically sacred. Where the needle falls between the secular and sacred in this middle ground, I'm not sure I want to try to fix that point. But I do think lots of music, even some that is not specifically sacred in intent, can be used effectively in the liturgy.

One of the great things about being Anglican is that we are allowed to think. We are even encouraged to think. We are allowed to even cross the line, [to make discoveries]. I do think we have artistic freedom to be fully in the embrace of a God who creates all things.

Cara Ellen Modisett, a pianist and essayist, is minister of communication at Church of the Holy Communion in Memphis and a contributing editor for Episcopal Café.

Peter Stoltzfus Berton leads rehearsal of the Professional Choristers. G. Jeffrey MacDonald photo

Choristers Revive a Congregation

St. John's, Providence, returning to parish status as attendance grows.

By G. Jeffrey MacDonald

Seven of eight child choristers are poised in their seats around a grand piano when the clock strikes five in a quaint neighborhood parish hall just a stone's throw from Narragansett Bay. When the last girl scurries in with her dad two minutes later, rehearsal has already begun.

Holy Week has just ended and some might be tired from singing at four services, but there's no slackening of standards here. Punctuality is prized at St. John the Evangelist Church in Newport, Rhode Island, where choristers ages 7 and older gather twice a week for a rigorous, no-fooling-around choir practice.

It's not just because being on time builds character, although that's part of the reason. It's also because these children are paid ($15 to $30 per month) to do an important job. If they are late, they feel the consequences come payday.

"We're training a child to be responsible and to be professional," says Peter Stoltzfus Berton, executive director of the Choir School of Newport County, a two-year-old umbrella organization for three congregations' youth choirs. "It really helps them to show up on time if their pay is docked if they're late. And that's what we do. If they're late to rehearsal, they are docked half of their pay."

Officially speaking, the job of the Professional Choristers at St. John's is to sing twice a month at Holy Eucharist and perform at special events through the year. But their unofficial job description is larger: to play an instrumental role in the revival of a 122-year-old congregation by infusing worship with old tradition and new energy.

The St. John's singers form one of the choir school's three pillars. The other two are found at Emmanuel Church and Trinity Church, as each offers a distinct choral experience for children. The Diocese of Rhode Island provides targeted support, and more than 40 children take part across the three programs.

It's early days yet, but the choir school seems to be inspiring a new vibrancy at St. John's. Since the Professional Choristers started singing twice a month at Eucharist, average worship attendance has jumped from 25 to 60. Worship has a lyric quality, such as when choristers lead congregants in singing the Nicene Creed

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Choristers Revive a Congregation

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and all kneel at the mention of the Incarnation.

Now when St. John's vicar, the Rev. Nathan Humphrey, looks out on his invigorated flock, he sees solemnity, joy, and the beauty of holiness, just as he had hoped when he envisioned what the choir school could do.

"It would attract children, their parents, and grandparents," says Fr. Humphrey while eating dinner alongside the children after rehearsal. "Even if they weren't members of St. John's, it would swell the numbers for the times when their children were singing, and thus bring an extra layer of joy to the whole celebration."

Not long ago, the atmosphere in this seaside congregation was much less cheerful. For the decade from 2003 to 2013, St. John's stumbled through decline after a rector left in an inferno of conflict. Charred feelings helped empty the pews. What had been a charming church in a historic residential area became a place from which many neighbors felt estranged.

A key turning point came in 2013, when the congregation gave up parish status and voluntarily became a mission church. That step opened the door for diocesan support from a particular fund established with proceeds from the sales of closed church buildings and earmarked for congregational vitality projects around the diocese. St. John's fit the bill, especially since the congregation is one of only two Anglo-Catholic congregations in Rhode Island. (The other, St. Stephen's, is located at the other end of the diocese in Providence.) Humphrey arrived with a vision for a community powered by a choir school.

He knew from experience that the idea could work. He had come to Rhode Island from St. Paul's, K Street, in Washington, D.C., where a choir school had helped revitalize the community by attracting young families. He figured a Newport County school could attract kids from across the city and beyond, and it has. Trinity's Newport Community Youth Choir, for instance, draws singers from 20 miles away in Fall River, Massachusetts.

The model has succeeded in bringing people to church who would not otherwise cross the threshold. Tracey Neylon of Newport grew up Congregationalist, her husband grew up Roman Catholic, and neither practices the faith anymore. But she welcomes enrichment activities for her homeschooled daughter. She has no objection to her daughter walking downstairs for Sunday school for a portion of the worship service. And she regards the Professional Choristers as a great value.

Peter Stoltzfus Berton stresses a point during rehearsal. G. Jeffrey MacDonald photo

The family spends $200 in yearly tuition, but the payment her daughter receives more than covers the cost. Parents have a job, too: cooking dinner for the group once every six weeks. On this March night, Neylon is serving baked stuffed shells, which the children enjoy after their 45-minute rehearsal and a meal blessing that they say in unison. As she clears the table, she reflects on what makes the commitment worthwhile for her daughter.

"She's getting an incredibly good musical education that I don't think you could find elsewhere in this area," Neylon says. "It's an activity she picked. She chose this herself, and she does it because she likes it. She likes the friends that she's made here, and she enjoys it."

After dinner, the children are not quite done. They walk next door to the sanctuary at 6:30 for another 45-minute rehearsal, this time with the adult choir. On the way out, a 10-year-old girl named Regan explains that her family attends St. Barnabas Ro-

The youth and adult choirs, and the Rev. Nathan Humphrey, at St. John the Evangelist Church in Newport. Photo courtesy of St. John the Evangelist

Two choristers hold a note during rehearsal. G. Jeffrey MacDonald photo

man Catholic Church in Portsmouth, but she started coming here for the singing after her mother found the program online.

For children like her, benefits run the gamut from receiving top-notch musical training to making new friends and singing at some big venues, including a trip to St. Bartholomew's Church in New York City. The New York trip has been the biggest highlight, Regan said. The money they receive is nice, they say, but is not what it's all about.

"I like the way Mr. Berton teaches," Regan says. "He makes it fun."

With more being paid to participating families than is collected from them, the Professional Choristers rely on a business model that is anything but tuition-dependent. Each congregation in the choir school partnership has a distinct funding stream that makes the ministry possible. It is not a surplus-generating engine for any of them. Instead, it is a ministry underwritten by various benefactors who appreciate how it supports mission on multiple fronts.

At Emmanuel, the Emmanuel Angel Choir launched last fall as an introductory program for children ages 4 to 7. They learn to match pitch, build rhythm, find their singing voices, and work cooperatively. It's an important source of community, including non-religious and military families who are in Newport for a year or two during a stint at the Naval War College, said director Waylon Whitley.

"Choirs for young children are virtually nonexistent in schools, so the church has an important role to play in the musical development of children," Whitley said via email. "This has always been the case. Consider how many pop singers attribute their starts in music to singing in their church choirs as children."

At Trinity, the Newport Community Youth Choir is supported by a mission grant from the Diocese of Rhode Island. These participants, ranging in age from 9 to 15, perform a variety of secular and sacred music at many a civic event throughout the year. Practice regimens are less frequent than those of the Professional Choristers at St. John's, thus enabling a wider range of busy families to take part.

"With arts programming in the public schools having been drastically reduced in recent years, Trinity saw an opportunity to offer an after-school program to children in the area using the resources of its strong music ministry," said Stephan Griffin, Trinity's music director, via email. Since the choir launched as an outreach ministry in fall 2013, he has seen a marked increase in the number of children attending classical and choral music concerts.

For St. John's, which has an annual budget of $394,000, the Professional Choristers depend on targeted charitable giving to cover the program's $166,000 in yearly expenses. The bulk of that sum comes from foundation grants and individual donors who have a passion for Anglican choral music and what it can do for Episcopal community life in southern Rhode Island, Humphrey says.

The Choir School "is not designed to be a cash cow," he said. "It is always going to be a typical, nonprofit after-school program. … Right now, we're simply operating because people believe in us."

With benefactors eager to see both the choir school and Professional Choristers continue, St. John's will no longer seek diocesan support as a mission congregation after this year. The church is applying to regain parish status in the diocese. Humphrey hopes other congregations might find inspiration in the principle that a church can do a lot when it taps into its distinct tradition and offers an experience that families of various stripes genuinely value.

If all goes well, the school might eventually fulfill Berton's vision of offering musical instrument lessons to children in exchange for their participation in Professional Choristers. In the meantime, some are discovering for the first time the beauty and joy of Anglo-Catholic worship.

"We've had completely unchurched families come into the church through this Professional Chorister program, having no religious background at home at all," Berton said. "Now they find they really love the liturgy. They find it fascinating and enjoy the ceremony and the occasion for which they sing." ❑

Saving a Classic

All Saints' Church on Kaua'i works to preserve its Corophone organ dating to 1925.

By Alexander R. Pryor

Photos courtesy of All Saints', Kaua'i

The richness of Anglican music, complete with pipe organ and 15-voice choir, has been part of Hawaiian culture at All Saints' Church on Kaua'i since 1925.

"Ever since 1862, when King Kamehameha IV and Queen Emma invited the Church of England to Hawai'i, there has been a sacred connection between the Episcopal Church, the people, and the *'aina* [land]," said the Rev. Ryan Newman, the parish's rector. The church, built on land donated by the *Ali'i* (royalty), is one of five on the island of 60,000 residents, and is situated in the largest town, Kapa'a, with roughly 9,500 residents.

Churches of many denominations are on the island, but All Saints' has the only pipe organ, a mass-produced Corophone model with four ranks or sets of pipes, built by Austin Organs of Hartford, Connecticut, in 1925, and last renovated in the 1980s.

Local adoption of the rich English heritage of organ and choral music has come with challenges, not least in the tropical climate of Kaua'i. The inner workings of pipe organs, developed in northern Europe and largely unchanged for centuries, depend on hundreds of wooden and leather fittings and connections remaining airtight.

"To have organ music on an Hawaiian island means dealing with humidity, wind-swept sand, ants, termites, and hurricanes," said Morris Wise, a parishioner of All Saints' who is coordinating the organ renovation project and has a background in organ building.

Wise worked with Manuel Rosales in Los Angeles, who installed the Walt Disney Concert Hall's organ. "Over time, the humidity and the salt air take their toll on the wood, the leather, and even the metal pipes," Wise said.

Given the harsh environment, the cost, and the availability of digital instruments, why renovate the pipe organ?

"Yes, maintaining a pipe organ on a tropical island two blocks from the ocean does present significant challenges, and yes, we do incorporate a broad approach to our liturgical music, including contemporary and praise music," Newman said. "However, the pipe organ at All Saints' is not just an instrument. It is a link to our history, our ancestors, and our sacred traditions. In Hawaiian culture, our *kapuna* (elders) are revered and cared for by the younger generations. If we rip out the organ, we would be discarding and desecrating their gift of *aloha* (love) that has helped shape the many generations of believers, musicians, and organ enthusiasts at All Saints'."

All Saints' is a small parish in a small town, especially by mainline standards. But the parishioners have a big vision to fulfill the classical role of a cathedral in Western society, as a center for worship, education, the arts, and social outreach. Alongside their preschool, Christian education center, Christian retail store, and community laundry ministry, the people of All Saints' seek to welcome

those around them through regular concerts that include visiting artists and students from the music department of Kaua'i Community College.

Music plays a profound role in the sacred celebrations, rituals, and everyday moments in Hawaiian culture, but the town of Kapa'a finds itself without a viable concert space. "Through rhythm, instruments, voice, and dance we are able to experience, honor, and proclaim the Holy One," Newman said. "Music at All Saints' is not merely an artistic expression, but a profession of our one faith, shared values, and the diverse cultures that come together as the *Ka Ohana 'o Ke Akua* (the family of God)."

Wise was raised a Methodist, and he visited All Saints to hear the only organ on the island and found himself drawn in by the liturgy.

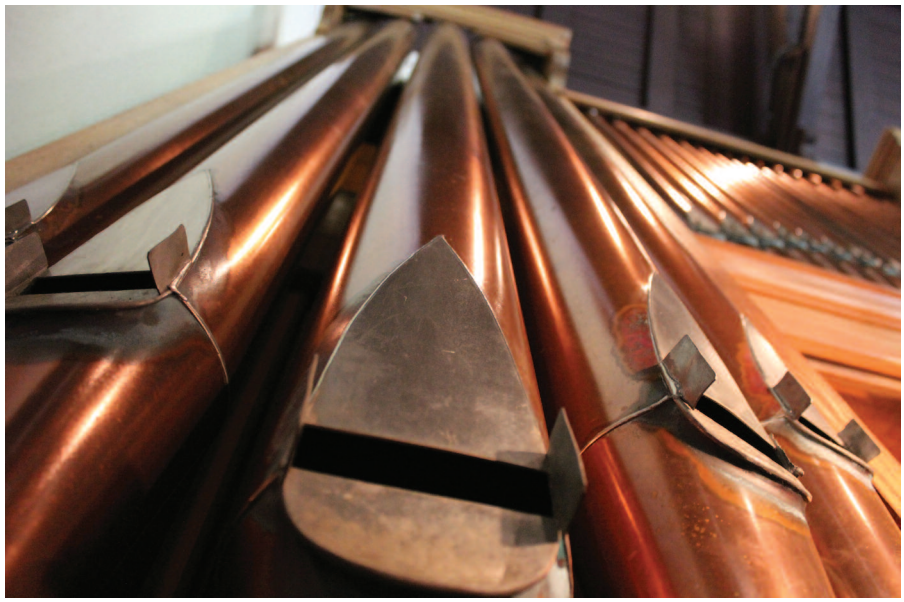
With good stewardship of the environment and financial resources in mind, the organ renovation will rely on the pipes and parts from an unused pipe organ from Queens, New York, refurbished and installed on Kaua'i. The project will cost $250,000 and depends largely on donations from outside of the parish.

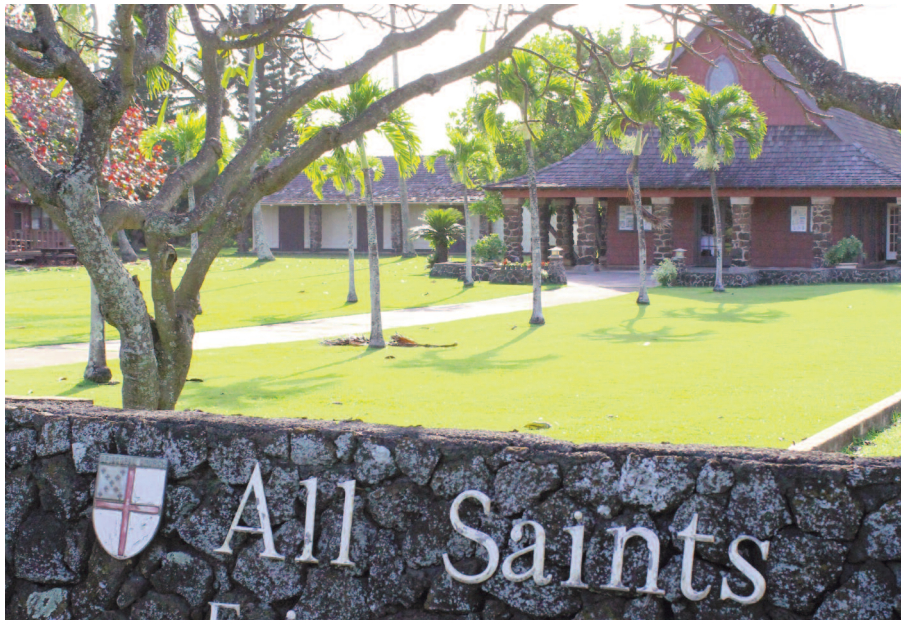
For Newman, it's not just about music; it's about taking stock of the shared inheritance of Anglicanism, and a belief that each parish, no matter where it is or how small its size, should do its part to hand on those riches to the next generation.

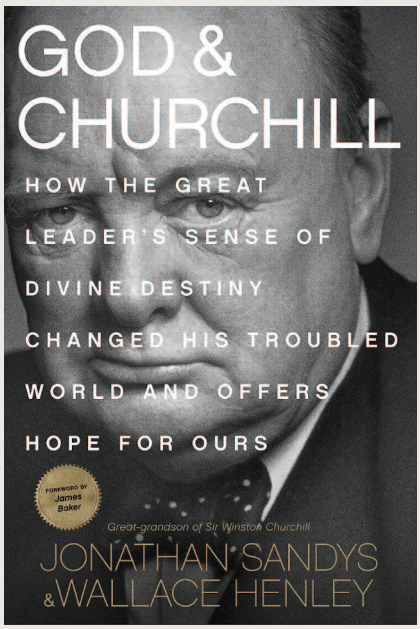
"The Hawaiian word for *good* is *pono*," Newman said. "At its core, *pono* (good) is about a profound, deeply spiritual reality that everything that is truly good must be a gift from God. To rebuild the organ at All Saints' is truly *pono*: good for the church, good for the island of Kaua'i, good for future generations, and good for the glory of God."

For more information, or to support the organ renovation project, visit allsaintskauai.org.

The Rev. Alexander R. Pryor is teaching fellow in church music and associate director of chapel music at Nashotah House Theological Seminary.







God and Churchill
How the Great Leader's Sense of Divine Destiny Changed His Troubled World and Offers Hope for Ours
By **Jonathan Sandys** and **Wallace Henley**.
Tyndale. Pp. 312. $26.99

Churchill's Flying-buttress Faith

Review by Paul Avis

The eminent historian G.M. Trevelyan insisted to Winston Churchill's personal physician, Lord Moran, at a college dinner: "It is inevitable that everything about this man will be known in time. Let us have the truth." Although libraries of books have been written about Churchill, biographers and historians have neglected to address the question of his personal faith.

The official biography, in eight huge volumes, by Martin Gilbert, is reticent about Churchill's personal life and feelings. The sparkling one-volume life by the secular-minded Roy Jenkins does not touch on the faith dimension. But in this accessible book, Churchill's great-grandson Jonathan Sandys and his collaborator, former White House staff member Wallace Henley, address this deficit in our knowledge of Churchill's beliefs. Drawing on Churchill's own voluminous writings and on much secondary literature about him, they trace the evolution of his faith through the major episodes of his military and political career, and expatiate (in a little too lengthy and preacherly fashion for my liking) on its significance for our time.

Lord Randolph Churchill, a maverick Conservative politician, and his New York bride, Jennie Jerome, led morally questionable and often separate lives and largely ignored their son Winston, who seemed doomed to be a hopeless duffer. But his nurse, Elizabeth Everest, was his dearest friend and most intimate influence. By teaching and example she inculcated a Protestant, biblical, prayerful form of Christianity. But as a young cavalry officer in India in the 1890s Churchill used his ample free time to devour the works of the great skeptical, rationalist philosophers and historians of the 18th and 19th centuries, from Gibbon to Lecky. His religious faith quickly evaporated and an aggressive form of unbelief took its place.

> Churchill described himself as a "flying buttress" of the Church of England, supporting it from the outside.

As a journalist covering the Boer War, between the British and the Afrikaners (Boers) in South Africa, Churchill could not resist becoming involved in operational tactics in defence of an armoured

Churchill waged just war in the cause of "Christian civilization" and against the tide of the "barbarous paganism" of Nazi ideology.

train and, as a result, found himself on the run with a price on his head. Lying in a ditch, while Boers searched for him nearby, he prayed for deliverance. Blatantly courting danger throughout his life — "seeking the bubble reputation / Even in the cannon's mouth," as Shakespeare has it — Churchill had several miraculous escapes. Frequent brushes with death taught him the need for something better than rationalistic agnosticism, though he never, even in the darkest days of World War II, lost his faith in human progress.

In his "Finest hour" speech to the House of Commons on June 18, 1940, Churchill concluded:

> I expect that the Battle of Britain is about to begin. Upon this battle depends the survival of Christian civilization. ... The whole fury and might of the enemy must very soon be turned on us. Hitler knows that he will have to break us in this Island or lose the war. If we can stand up to him, all Europe may be free and the life of the world may move forward into broad, sunlit uplands. But if we fail, then the whole world, including the United States, including all that we have known and cared for, will sink into the abyss of a new Dark Age.

The movement of the world, after the defeat of evil, "into broad, sunlit uplands" of peace and prosperity was, for him, a providentially guided progress.

Churchill was not a churchgoing man; he described himself as a "flying buttress" of the Church of England, supporting it from the outside. He had little time for bishops and found them generally unimpressive, though as Prime Minister (twice) he had to advise first King George VI and then his daughter Queen Elizabeth II on episcopal appointments (this was before today's system whereby nominations are made by a commission of the church). But Churchill could quote the Bible and had an unconquerable faith in divine providence and in his own unique destiny as part of that purpose. When, against huge odds, he was asked by King George VI in 1940 to form a government, he felt (he said) that he was walking with destiny and that his whole life until then had been a preparation for that moment.

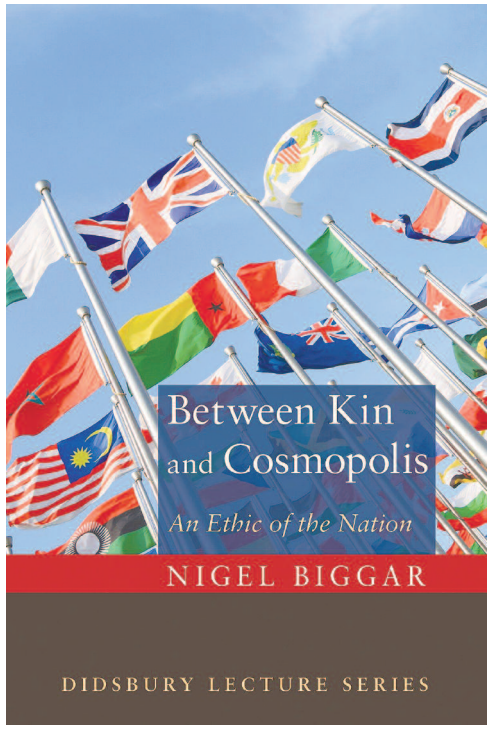
Churchill can fairly be called a man of faith, though his was not a conventional Christian or even religious faith. As a German invasion threatened Britain from across the English Channel in 1940, Churchill taught the nation to seek strength from God. His natural courage and resilience were reinforced by faith in a "power not ourselves which makes for righteousness" (as Matthew Arnold had earlier put it). But that confidence did not come easily to Churchill; his natural buoyancy and resilience fought with bouts of inner desperation, and the hope that he held out to others contended with frequent visitations of the "Black Dog" of depression that sometimes tempted him to desperate acts. It seems that his faith could not support him during the last ten years of his long life, when he had no more high offices to hold, voluminous works to write, or wars to wage, especially in the final twilight zone.

Sandys and Henley believe, on the basis of biblical precedents (like that of Cyrus in Isa. 40), that Churchill was raised up by God and prepared in the furnace of adversity for his unique role in World War II. I think we should certainly concur. He put his unrivalled experience and huge ego at the service of an almost overwhelming but unquestionably just cause. In the process he learned a little humility and gentleness; winsomeness he already had in abundance. High office moderated his reckless risk-taking, which had led many to distrust him throughout his life. Although he brought enormous flair to waging a just war by all means, he did so in the cause of what he referred to as "Christian civilization" or "a humane and enlightened society," and against the tide of the "barbarous paganism" of Nazi ideology. Churchill held up "Christian ethics" and the Sermon on the Mount as the guiding lights of civilization. Through this book he still bears witness, by his inspiring words and deeds, to higher principles than the largely cynical opportunism of politics today.

The Rev. Paul Avis is a former general secretary of the Church of England's Council for Christian Unity and is a chaplain to HM Queen Elizabeth II, visiting professor at the University of Exeter, and editor-in-chief of the journal Ecclesiology. *This review first appeared in shorter form in* Church Times.

BOOKS

A Christian Vision of the Nation-State



Between Kin and Cosmopolis

An Ethic of the Nation

By **Nigel Biggar**. Cascade Books. Pp. 110. $16

Review by John D. Alexander

A key problem in Christian ethics is the right relationship of the believer to the wider political community. For American Christianity in particular, an abiding challenge is to negotiate a responsible path between the Scylla of a civic religion that wraps the cross in the flag and the Charybdis of a radical faith that discounts the very real virtues of patriotism and good citizenship.

In *Between Kin and Cosmopolis*, Nigel Biggar, Regius Professor of Moral and Pastoral Theology at Oxford University, provides an engaging approach to the place of the nation-state in a Christian worldview. This relatively short book contains Biggar's 2011 Didsbury Lectures at Nazarene Theological College in Manchester, England. Contemporary debates about European integration, humanitarian intervention, and regional separatism provide the context for his reflections, to which he brings the perspective of his Scottish background.

The first of the book's four chapters, "Loyalty and Limits," sets out some basic theoretical proposals. Some interpret the Christian tradition as implying a cosmopolitan stance preferring love for humanity in general to love for a nation or other local community in particular. All people everywhere enjoy a basic equality, so that persons from Britain or America cannot regard the life of a person from, say, India or China as less valuable that that of a compatriot. Nonetheless, given our finite resources, we are better placed to serve those who are nearer to us in terms of common language, culture, and citizenship. We might indeed be obliged to benefit near neighbors before or instead of distant ones. Moreover, it is both natural and right that a human being should feel a special affection, loyalty, and gratitude toward "those communities, customs, and institutions that have benefited her by inducting her into human goods" (p. 7).

Biggar avoids, on one hand, a cosmopolitanism that rejects all national loyalties and, on the other hand, a romantic nationalism that effectively divinizes the nation. Nations are human constructs, not natural facts. They are constituted by a people's national consciousness and sense of national identity, of belonging to *this* people (sometimes in explicit contradistinction to *that* people). Nations are not natural but artificial, contingent, evolving, and transitory. And contrary to romantic nationalism, they are certainly not divine.

But in another sense nations *are* natural, "insofar as their customs and institutions incarnate a particular, perhaps instinctive grasp of the universal forms of flourishing suitable to human nature" (p. 9). To the extent that a nation-state has a record of shaping life

well and serving the common good within its borders, its citizens owe it a measure of affection, loyalty, and gratitude.

The diversity of nations is similarly natural and good. Human communities exist in different times and places; different geographical locations and historical experiences generate diverse communities. While such diversity can be a source of conflict, it also provides an opportunity for different cultures to enrich and learn from one another.

But national loyalty has limits. Political authorities exist to serve the common good. True loyalty may consist in refusing their demands when they would harm the community. From a Christian perspective, national loyalty requires reminding the nation of its accountability to God. St. Thomas More got it right, Biggar remarks, when he described himself as "the king's good servant but God's first." Moreover, while each nation has a distinctive role to play in advancing the world's salvation, no nation "may pretend to be God's chosen people in the strong sense of being the sole and permanent representative of God's will on earth" (p. 16).

Biggar writes that a Christian understanding of the nation-state recognizes the need to control immigration. Where a nation's resources are surplus to its needs, it has a duty to share with others, both by providing foreign aid and by welcoming refugees. At the same time, immigration must be negotiated so that immigrants are able to adapt to the ways of their host country, and natives are able to accommodate the immigrants. Uncontrolled immigration could amount to an invasion, swamping the host culture and eroding the distinctive values, customs, and institutions that made it attractive to outsiders in the first place.

Despite his high valuation of the nation-state as an instrument of human flourishing, Biggar does not endorse all claims to national self-determination. Sometimes a nation belonging to a larger multinational or imperial entity is right to seek greater autonomy or independence. The most compelling reason is persistent, serious, and unremedied oppression suffered by a national minority. But sometimes the drive for autonomy or independence is wrong. The test is always the common good. For example, if the Scots are clearly better off in the United Kingdom than they would be in an independent Scotland, so they should remain. National calls for independence are not self-justifying.

For readers interested in Anglican studies, the second chapter, "Unity in Diversity? The English Case," mounts a fascinating defense of the Church of England's status as the state church. To avoid the culturally corrosive and ultimately degrading effects of unfettered individualism, each nation-state needs a "public orthodoxy" to nurture liberal humanist values and institutions. Taking issue with political philosophers like the late John Rawls who maintain that such a public orthodoxy should be completely secular, Biggar argues that in England Anglicanism fits the bill perfectly: "As an expression of orthodox Christianity, Anglicanism is structurally humanist in its creedal affirmation of the special dignity of human being made in the image of God — a dignity intensified by God's assumption of human flesh in the Incarnation" (p. 36). Biggar carefully limits this prescription of Anglican establishment to England, acknowledging that it doesn't work even in Scotland or Wales. The non-British reader is left pondering what sort of religious or nonreligious public orthodoxy might best foster liberal humanism in other countries.

In the third chapter, "Sovereignty and Responsibility," Biggar tackles the question of humanitarian intervention. Until recently, one of the basic principles of international law was the inviolability of national sovereignty, which meant that a state had the legal right to do as it pleased within its borders without interference from outside. Biggar mounts a vigorous argument based on natural law that national sovereignty is not absolute and in certain extreme cases may be overridden by the international community's responsibility to protect vulnerable populations from their own governments.

The problem is that the mechanism for authorizing such interventions, the United Nations Security Council, is flawed by the ability of any of its permanent members to exercise a veto for selfish reasons. While affirming that it is always preferable to obtain U.N. Security Council authorization if possible, Biggar draws on the Christian Just War tradition to develop a set of ethical criteria for deciding for or against humanitarian intervention in its absence. This chapter marks an important contribution to continuing Christian reflection on the Just War and international law.

In the fourth chapter, "Nationalism and Empire," Biggar explores the place of empire and imperialism in Christian consciousness. In the 19th century, empires were largely seen as beneficent, spreading Western education, science, technology, and religion across the globe. Since Woodrow Wilson preached the gospel of national self-determination at the 1919 Versailles Peace Conference, however, empires have acquired the reputation of being inherently oppressive and exploitative. Taking issue with the work of several influential biblical scholars (including Norman Gottwald, Richard Horsley, and Neil Elliott) who present Scripture as consistently anti-empire, Biggar argues for

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A Christian Vision of the Nation-State

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what he calls "the moral ambiguity of empire." Some peoples were better off before they gained independence. Newly independent nation-states have sometimes horribly violated the rights of ethnic minorities and indigenous peoples who fared better under rule from a more distant imperial center; the treatment of

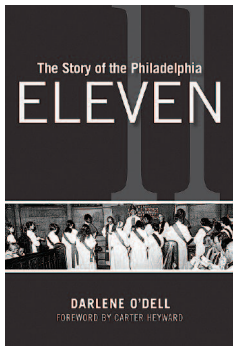
Nigel Biggar argues for what he calls "the moral ambiguity of empire."

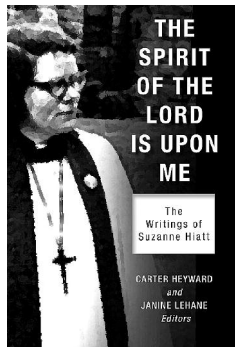
American Indians is a classic example. Here Biggar comes full circle to his point in the first chapter: claims to national self-determination are not self-justifying. "National independence can be a fetish, and a fetish is a false god" (p. 98).

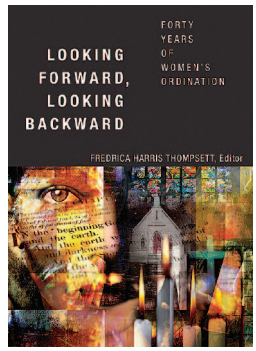
My principal criticism of *Between Kin and Cosmopolis* is that Biggar could have done more to locate his ethic of the nation in the tradition of Christian political theology starting from the New Testament. True, nation-states are a relatively modern invention, dating back only a few centuries. But long before the nation-state Christian theologians were already reflecting on the believer's obligations to the wider political community, whether in the form of empire, kingdom, or the occasional republic. For example, the book's title alludes to the place of the Greek city-state in Aristotle's *Politics*. Aristotle's ideas were taken into the Christian tradition and developed by such writers as Thomas Aquinas in *On Kingship* (1266) and Francisco de Vitoria in *On Civil Power* (1524). Biggar would have strengthened his argument by more explicitly showing its continuity with that of previous thinkers and writers in the Christian tradition.

That said, *Between Kin and Cosmopolis* is a brilliant and thought-provoking guide to the extent and limits of the claims that the modern nation-state can legitimately make upon the Christian's loyalty and allegiance. Anyone interested in the proper shape of patriotism and good citizenship in the Christian life will benefit from reading this book.

The Rev. John D. Alexander is rector of S. Stephen's Church in Providence, Rhode Island.







The Story of the Philadelphia Eleven

By **Darlene O'Dell**. Seabury. Pp. 264. $28

The Spirit of the Lord is Upon Me

The Writings of Suzanne Hiatt

Edited by **Carter Heyward** and **Janine Lehane**.

Seabury. Pp. 224. $20

Looking Forward, Looking Backward

Forty Years of Women's Ordination

Edited by **Fredrica Harris Thompsett**. Morehouse. Pp. 176. $18

Beyond the Legends

Review by Jesse Zink

At the opening of the 78th General Convention in Salt Lake City, the president of Episcopal Church Women took to the platform of the House of Deputies to offer her greetings and report on the work that ECW would be doing at its parallel gathering.

In conventions past, this was one of *the* moments in which women found voice. Last year, as at recent conventions, the significance of the moment might have been lessened: the ECW address followed reports from the presiding bishop and the president of the House of Deputies, both women. On the Sunday morning of Convention, Presiding Bishop Katharine Jefferts Schori received the gifts of the United Thank Offering, again a moment of traditional prominence for women.

These two moments give some idea of the distance traveled since women were first seated as deputies at General Convention in 1970 and ordained as priests in 1974. Women now occupy places in the church that were historically reserved for men.

To people of my generation, who only know a church in which women could be ordained, some of that journey since the early 1970s has now been shrouded in the mists of legend. We learn of a hot Monday morning in July 1974 in which 11 women and

three bishops defied the wishes of the church hierarchy and proceeded with an ordination that was not then permitted by the canons — and how, in the end, the ordinations became an important step on the way to the regular, canonical ordination of women.

All three of these books go a long way toward dispelling that mist and recalling an important and complex part of the church's history. But they are not content with history. Whatever positional authority the last General Convention may have revealed, each book is also clear about the substantial challenges still facing women in church leadership.

In *The Story of the Philadelphia Eleven*, Darlene O'Dell has gathered together the facts of the ordination of those women in Philadelphia — and, to a lesser extent, of four women ordained in Washington, D.C., a year later — and turned them into a gripping, page-turning book of history.

She begins by introducing many of the women in vignettes that portray the frustration and anger that comes from sensing a call to ordained ministry and running into obstacle after obstacle in the church. The 11 women include Jeannette Piccard, who in 1934 piloted a hot-air balloon into the stratosphere, but whose vocation to ordained ministry, which she first sensed in college in 1916, repeatedly met with frustration. Alison Palmer served overseas in the State Department through the tumult of African independence and the Vietnam War but struggled toward ordination until agreeing to be among the Washington Four.

O'Dell's sympathies are clear. At times, her portrayals of the women and the events are tinged with hagiography and providence. I wanted more context. For instance, the vote to approve women's ordination at General Convention in 1976 is only a short coda to the book, with little mention of the Anglican Church of Canada's decision in 1975 to proceed with women's ordination. Moreover, the vigorous opposition to women's ordination is barely discussed. More work to describe this opposition would have helped illuminate the views of the proponents of women's ordination more clearly.

None of these criticisms make *The Story of the Philadelphia Eleven* anything other than compulsive reading. It is gripping material: early planning, the dramatic service, the contentious fallout afterward (including House of Bishops meetings, ecclesiastical trials of priests for disobeying the godly admonitions of bishops), and the uneven reception of women across the church. Like *The Bishop Pike Affair* by William Stringfellow and Anthony Towne, *The Story of the Philadelphia Eleven* offers what we need more of in the church: accessible writing about key moments in our history, and the reverberations we still live with today.

Suzanne Hiatt was one of those first 11 women ordained in 1974. She had trained at Episcopal Theological School in Cambridge, Massachusetts, and worked in a variety of lay capacities in the church. At one point, her bishop suggested she move to a different denomination, so clear was her call to ordained ministry and so great the obstacles in the Episcopal Church. But she persisted, taking a leading role in the movement for women's ordination and then joining the faculty at ETS, where she became an informal "bishop to women."

Carter Heyward, her longtime confidant and colleague, and Janine Lehane have gathered a selection of her writings in *The Spirit of the Lord is Upon Me* that introduces a new generation of readers to Hiatt's theology. Among much else, the collection fills in some of the gaps in O'Dell's account. Hiatt thoughtfully reflects on the opposition she encountered from some women in the church to her unorthodox approach. She recognizes the deep vocation of deaconesses and women religious, for instance, even as they spoke against her planning. Hiatt also recognizes the key role of Episcopal Peace Fellowship in convening a 1970 gathering to discuss discrimination against women in the church that sparked a network that led to the 1974 ordinations.

Her writings are valuable as a witness to the role of women in the church after 1974. More than once she uses an illustration from George Orwell's *Animal Farm*. She recalls how, by the end of the book, the pigs that led the revolution have become indistinguishable from the farmers against whom they rebelled. "My greatest fear for women in ministry is that we will conform when we should transform," she writes (p. 135).

At several points, Hiatt's prescience is startling. In 1986, she finds herself wondering where women are in the church's leadership:

> In the Episcopal Church women have been priests for almost thirteen years, deacons for sixteen, and the backbone of most parishes for over two hundred years. Where are the women rectors of "cardinal parishes," the ordained women on the national church staff? … Where are the Episcopal women in the leadership roles in the Anglican Consultative Council and in national and international ecumenical organizations? (pp. 112-13)

Nearly 30 years later, the issues Hiatt raises continue to beset the church. The essays in *Looking Forward, Looking Backward* consider both the legacy of the Philadelphia 11 and the current role of women

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Beyond the Legends

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in the church. It is clear that much work remains. Ordained women are compensated less well, serve in less prestigious positions, and are less involved in the governance of the church than men. Women diocesan bishops are shockingly rare. The Church of England, which consecrated its first woman to the episcopate in January 2015, will shortly have a greater percentage of its diocesan sees occupied by women than the Episcopal Church ever has.

> Hiatt recognizes the deep vocation of deaconesses and women religious, even as they spoke against her planning.

Part of this may have to do with the culture of leadership in the church. In her contribution to *Looking Forward*, the former suffragan bishop of New York, Catherine Roskam, writes: "I found participation in the House of Bishops costly, both psychologically and spiritually. ... I often felt like a stranger in a strange land" (pp. 87-88). The sociologist Paula Nesbitt tracks at great and often depressing length the de facto exclusion of many women from senior leadership rolls. She foresees a future church "with a small core of largely men with full-time placements in prospering parishes, which position them for senior leadership, while everyone else scrambles to exercise their ordained ministry, perhaps serving multiple congregations, paid part-time, or in unpaid placements" (pp. 18-19). They are sobering comments, worth heeding carefully.

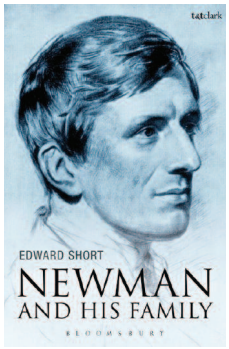
For all the prominence of women at General Convention, it is clear that the current generation of clergy, male and female, is not content with the status quo. Activism at Convention, various online groups, and continued networking among women mean that the current generation of women clergy, while standing at a remove to a hot morning in July 1974, will be no less disruptive and transformative than their predecessors. We should thank God for that.

The Rev. Jesse Zink is director of the Cambridge Centre for Christianity Worldwide and author, most recently, of A Faith for the Future *(Morehouse).*

How Newman's Family Shaped Him

Review by Dwight A. Lindley III

In his journal for October 14, 1874, John Henry Newman reflected that he had a "habit, or even nature, of not writing & publishing without a *call*." This was a frequent theme for Newman. He found it difficult to write without an external stimulus, because it felt like "going out of the way, or impertinent": without a summons, as he put it, "I write neither with spirit nor with point." Here, Newman was rather more like the Fathers than the medieval Schoolmen: consciously writing in response to the exigencies of his day, the specific people he knew, he never pretended to a systematic treatment of any question he took up.



Newman and His Family
By **Edward Short**
Bloomsbury
Pp. xvii + 425. $34.95

The interesting thing about Edward Short's *Newman and His Family* is that he brings Newman's most intimate *calls* and stimuli to life, for who can draw us out of ourselves (for better and worse) more easily than family? Certainly, Newman is better known for responding to skeptical Irish businessmen in *The Idea of a University* (1852), or the libelous Charles Kingsley in the *Apologia pro vita sua* (1864), but what Short shows here is that Newman's major works were only possible because he had already opened their pathways in previous correspondence with his family. He was only able to respond to large-scale stimuli the way he did because of the brothers and sisters, parents, and extended family from which he arose.

As Short makes clear from the start of his book, Newman's family "became something of a microcosm of the larger English world beyond the family, a little England" in which he first confronted many of the elements he would later find in English society and letters at large (p. 3). We see Newman's father shaping him: John Newman framed for his son the kind of bland, undogmatic Anglicanism that would become "Broad Church" later in the century, a set against which John Henry would define himself. Also important was his father's financial ruin in 1821, a cataclysm for the Newman family, and a spur to his eldest son to seek grounds for happiness elsewhere than in the ma-

terial vicissitudes of the market.

Newman's brothers, Charles and Francis, first cause him to take seriously the intellectual trends toward atheism and theological liberalism. In letters from the 1820s in response to the unbelieving Charles, Short finds Newman beginning to develop the apologetic that would mark many of his later works: the argument from "probabilities, not proofs" (p. 119). In the 1830s and '40s, it was Frank, whose increasing rationalism and theological antinomianism made clear for his older brother the critical importance of dogma and authority, two unpopular supports in the 19th century. If he was able to argue passionately against theological liberalism at Oxford, and in many public controversies, it was only because Newman had already felt the threat it posed to his own brother's faith.

With his sisters, Newman appears in a much less adversarial role. His lifelong relations with them, and especially the high-church Harriet and Jemima, shaped his views of what remained noble and worthy in the Anglican church, even after he had decided to leave it for Rome. Unlike Charles and Frank, the women of the family remained true to the faith of their birth, and Short shows that it was in part Newman's allegiance to them that made his ultimate move toward Rome so painful to him: they were the goodness he was leaving behind, for what he understood to be a yet greater goodness.

Short tells the story of Newman's intellectual life in the terms in which the man himself understood it: Newman was nothing if not a personalist, preferring everywhere to think of concrete individuals and relationships rather than pie-in-the-sky idealisms. "The heart," as he famously wrote in 1841's *Tamworth Reading Room*, "is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us." The first persons so to influence him, the foundational impressions left on his imagination, date from his earliest years, and their hold on him only strengthened as his relationships with his family continued through the long century of his life.

Edward Short, then, has done us a service in giving so rich a picture of these relationships, the soil from which sprang such a consequential mind and compelling figure. That John Henry Newman defined himself so frequently *against* these beloved siblings and parents makes the strength and abiding meaning of their relationships that much more interesting. In this one family, we have most of the options commonly held out to Anglican Christians in the last century and a half: against such a backdrop, the drama of Newman's vocation, the *calls* he felt on his passion and thought, stand forth in remarkable relief.

Dwight A. Lindley III teaches in the Department of English at Hillsdale College.

Broad Green Pictures

Relentlessly Baptismal

Knight of Cups

Dogwood Films
and Waypoint Entertainment
Directed by Terrence Malick

Review by Hannah Ruth Earl

The mythos of a California setting is culture-worn and well trod. Waves and palm trees serve as harbingers of a particularly American form of self-direction via self-destruction. In *Knight of Cups*, director Terrence Malick subverts this popular narrative of personal creation, rebuking the notion that we craft our spiritual selves.

The film follows Rick (Christian Bale), a lauded Los Angeles screenwriter who retreads the trespasses of his personal life. Episodic in structure, the plot shifts fluidly in examination of one successive relationship to the next: prostitute to fortune-teller, brother to colleague, father to friend, spouse to mistress. Expressly framed as a pilgrim, Rick is prodded toward resolution of his restlessness.

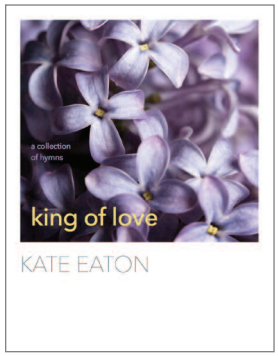
Knight of Cups meditates on the limits of human agency in the face of divine action. Most riveting is the intensity of spiritual themes, the dramatic use of which proves unparalleled in recent Hollywood storytelling. Malick wisely rejects the modern trope of the personal as political; his turn to the transcendent distinguishes *Knight of Cups* from the trend of self-indulgence in today's introspective films. Each character vignette invites the protagonist to community; each chapter compels him to engage another as both body and soul. Rick fails, yet entreats mercy; he falters, but does not despair. Few films broach the spiritual component of redemption, and fewer still this visceral longing for restoration.

Malick has crafted not an epic but an intentional parable. His orthodox tale is at once an indictment of autonomy and an apology for reconciliation. *Knight of Cups* ties Rick's end to the good of those around him. While it offers one man's return to humanity, the film is hardly subtle in its insistence that Rick is pursued by divine clemency. Malick presents a harrowing dramatization of an active God.

Knight of Cups is masterful filmmaking, a grace and glory of contemporary art. By traditional measures, the script is sparing in its embellishment of Rick's odyssey. The film's abrasive visual style augments Malick's screenplay of rich simplicity as a portrait of Rick's wandering from spiritual detachment into light and life. Relentlessly baptismal, *Knight of Cups* bears joyful witness to the possibility and the truth of transformation.

Hannah Ruth Earl, a recent graduate of Yale Divinity School, is an associate at the Moving Picture Institute.

12 Hymns, Recast



King of Love

By Kate Eaton. Bandcamp. $15

This album markets itself as "a collection of hymns arranged with instrumentation and vocals that carry the listener across centuries and continents." This pitch undersells the contents: Eaton selects 12 hymns roughly centered on themes of Christ's kingship and mercy and often radically transforms the tunes, sometimes to the point of nearly recomposing them. Performing with her is a team of Colorado-based singer-songwriters and folk musicians representing multiple cultures, and they often put the hymns in a new light.

When Eaton sings of Christ's kingship in stern 19th-century language, accompanied by a Turkish *oud* or American hammered dulcimer, the message that he reigns over all cultures of the world is driven home. When a song proclaiming "God is love, and where true love is, God himself is there" appears after a recording of an African man discussing what it means to understand divine love in the midst of genocide, Western listeners are challenged to meditate on what the proclamation means in the midst of suffering unfamiliar to most.

The album is weaker when it loses sight of the hymn tunes and focuses on the atmospheric aspects of the worship experience — occasionally overstuffing the songs with instruments and engaging in less unique, synthesizer-heavy introductory longueurs. But at its best it places the hymn tunes, ably carried by Eaton's confident and unaffected lead vocals, firmly in the center, for a dialogue with the rest of the ensemble. Standout instrumental performances include engrossing grooves created by a piano and Turkish plucked instruments in "We Walk By Faith" and "O Love, How Deep, How Broad, How High." Anyone seeking a contemporary mode of worship that goes beyond shoehorning hymns into well-worn praise-music idioms ought to pay attention to this album.

David Heetderks
Oberlin Conservatory of Music
Oberlin, Ohio

Mirror image of St. Matthew's-in-the-City Church, Auckland, New Zealand (iStock photo)

CATHOLIC VOICES | WAYS OF COMMUNION

Married to Disorder

The Way Forward Working Group tries to unite irreconcilable theologies.

By Andrew Goddard

Like most of the churches in the Western/Northern world, the Anglican Church in Aotearoa, New Zealand, and Polynesia (ACANZP) has for some time been discerning how to respond to cultural changes in relation to same-sex relationships. The latest report (bit.ly/21ZuvbT), to be debated at its General Synod meeting May 6-13, arises from the "Way Forward Working Group." The group's title, remit, and constraints were set by an agreement reached at the 2014 General Synod (*A Way Forward — He Anga Whakamua — Na Sala ki Liu*).

Marriage, Civil Marriage, and Chastity

Although the working group's support for the report was not unanimous, it does not include a dissenting statement or minority report. It instead offers a carefully crafted, orderly, and probably novel way forward. Since the working group could not recommend same-sex marriage, due to its mandate, the report needed to define a new pattern of relationship that the ACANZP could recognize as rightly ordered and bless. It moved beyond the question of same-sex unions, setting them instead in the context of what it sees as "a lacuna in the canons": the category since the 1970s of couples in a civil marriage who "have never been required to have civil marriages blessed in order to be recognised as married by the church."

The working group therefore proposes two distinct but "largely similar" rites (set out in Section 12) for the blessing of those married in a civil ceremony: one for heterosexual and one for same-sex couples. No priest would be required to use either rite, but priests could use them if authorized in their diocese. Furthermore, as chastity is "the right ordering of sexual relationships," those ordained would no longer be required to be either celibate or married in a church service. Clergy could now (in dioceses where such rites were recognized) live in a civil marriage, including a same-sex marriage, as long as it had been blessed by the church: a crucial distinction.

The report recommends that the church's marriage canon add "a set of provisions relating to the blessing of existing marriages in a new Part B, 'of Civil Marriages.'" It should also add "a schedule setting out a summary of the church's teaching on lifelong covenantal relationships." The provisions and schedule would explain that "the church offers and announces" the blessing of the triune God on those who have been legally married in a setting other than the church "for five primary reasons": love, union, covenant, gift, and household. Section 5 of the report describes these characteristics more fully, providing a clear description of the theological vision and rationale set out by (mostly revisionist) writers listed in the bibliography. The proposed canon requires that couples seeking blessing receive education "on the Christian understanding of lifelong [covenanted] relationships" and clearly states that "as a matter of doctrine any minister has the right to decline to officiate at a service blessing civil marriages and may not be subject to any disciplinary proceedings for doing so."

The report also addresses a crucial question, on which its members were not in agreement: "whether a rite of blessing of same-sex relationships, which would then be regarded as rightly ordered, would represent a departure from the Doctrine and Sacraments of Christ" (Section 6). If it would, then it cannot be approved, the report acknowledges. But if General Synod 2016 concludes that such rites would not represent a departure, the report recommends that dioceses consider the new liturgies before a final decision at General Synod 2018.

An Initial Evaluation

What is to be made of this proposal?

First, the group was given a precise task, and it has labored to square the circle, allowing space for both viewpoints to be expressed within ACANZP, though it is unclear whether the group upheld the Christian doctrine of marriage.

Second, if the report is accepted, ACANZP will explicitly embrace a new moral theology of lifelong (covenanted) relationships, including same-sex relationships. Those who do not share that theology will have a protected place, but they would be dissenting from official teaching. This change follows from any decision to recognize "two integrities," unless a particular church accepts the incoherence of authorizing liturgies and ordination policies that contradict its own teaching.

Third, there should therefore be no doubt that, if accepted, this proposal would mark the province's rejection of Lambeth 1998 I.10, *The Windsor Report*, and thus the Anglican Communion's moratoria.

Fourth, the report's proposed process raises important questions about the universal Church's understanding of marriage as a created institution, by recognizing a third calling alongside abstinent singleness and marriage. This report effectively says that a Christian doctrine of marriage requires marriage to be blessed by the Church. It classifies civil marriages and marriages in other faith communities as non-marriages and therefore judges them as *not*

(Continued on next page)

Married to Disorder

(Continued from previous page)

rightly ordered. Thus, a consequence of the new canon would be that, while each diocese must decide on whether to adopt a rite for blessing same-sex couples,

> all dioceses/amorangi will need to adopt an authorised service of blessing for heterosexual couples in order to ensure that ministers in existing civil marriages will be able to have their marriages blessed, and thereby to be considered as in a rightly ordered relationship.

This marks a departure from traditional Anglican and broader Christian teaching that marriage is a gift of God in creation.

Fifth, and rather paradoxically and confusingly, alongside this denial of the rightly ordered marital status of a man and a woman who marry outside the Church, the proposal gives canonical and liturgical recognition and authorization to the distinct status and nomenclature of "civil marriage." The wording of the proposed rites effectively franchises out to the state the definition of the relationship being blessed. The attestation is that the couple are "duly and legally married," and "honour the promises you made to each other in accordance with civil law." Civil marriage is contracted in New Zealand in this way: "I call upon these persons here present to witness that I *AB* take you *CD* to be my legal wife/husband."

The formal commitment in the rite states:

> *N*., I have committed my whole life to you and seek now to grow in love for you and for God. May God keep me faithful to the vows we made that as we live together we may be strengthened in our ever deepening love and trust and daily show forth love and joy in our lives.

The priest then declares that "In the presence of God, and before this congregation *N* and *N* have given testimony of their lawful marriage and have now affirmed the commitments they made." In other words, couples would not commit themselves to specific vows or marital disciplines before God, such as the traditional "forsaking all others as long as you both shall live" or "until we are parted by death."

This insistence on civil marriage as the gateway to any church blessing rather than a self-standing Christian rite for covenant partnerships is perhaps in part because not only do three secular jurisdictions in the Diocese of Polynesia not have same-sex marriage but two of these (Samoa and Tonga) still criminalize homosexual behavior. Showing this respect for civil law, however, creates serious theological and ecclesiological problems. It is difficult to see in what sense the service of blessing enables the couple "thereby to be considered as in a rightly ordered relationship" by the Church. Indeed, even more paradoxically, the service describes itself as one "to recognise the marriage of *N* and *N*," implying that the couple (even if a same-sex couple) are in fact *already married* rather than entering into a new, rightly ordered estate other than marriage, a remarkable inconsistency.

Therefore, sixth, the proposal in practice cannot be said — as Synod 2014 required — to uphold or be consonant with the traditional Christian doctrine of marriage, given its novel position regarding "civil marriage." There is at best a major ambiguity and at worst a total incoherence in the use of the language of "marriage."

Conclusion

In coming years, a number of Anglican provinces, including the Church of England, will experience pressure to authorize practices that embody the belief that same-sex sexual unions are consonant with Scripture, *while maintaining* unimpaired communion with those who believe such unions are contrary to Scripture. The ultimate lack of consistency in the report of the Way Forward Working Group speaks eloquently, if unknowingly, to this problem: it gives strong supporting evidence that it is simply impossible to reconcile these two positions with any theological or ecclesiological coherence.

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Pop Notes: Faith Comes by Hearing

The Lord God has opened my ear, and I was not rebellious, I did not turn backward. —Isaiah 50:5

I've wrestled with pop music more or less since the first time I heard Toto's "Rosanna" on the radio as a 9-year-old and found it stuck in my head. My center of music-listening gravity as a young adult settled on the 1970s: the decade built on a foundation of early and then maturing rock and roll, gospel, soul, and country, which gave flight to the '80s, '90s, and today. Many hits of the '70s still swam in a broad spirituality of "love," incorporating hoped-for social progress in a Christian or Christ-haunted key. One sees this in classic R&B (Sly and the Family Stone, Stevie Wonder, Earth, Wind & Fire), rock and folk (Bruce Springsteen, Santana, Joni Mitchell), and of course country.

Socially minded love waned in American and British Top 40 — and politics — in the 1980s, and the solitary individual has dominated in decades since. Today, the lingua franca is money and sex, modified by dialects of disappointment, loneliness, lament, anxiety, and occasional resistance running round the edges, marking a main point of interest in contemporary pop (Arcade Fire, Sufjan Stevens, Ryan Adams, Radiohead). Lady Gaga's body of work, like Beyoncé's, fits here perfectly and to that extent is conformist, as are the anthemic *cris de coeur* that announce heroic resilience of a personal sort, like David Guetta's "Bang My Head" featuring the amazing vocalist Sia ("now I know I will not fall / I will rise above it all"), or again, "Titanium" ("I'm criticized but all your bullets ricochet / You shoot me down, but I get up").

©Getty Images

Lady Gaga at the 2009 MTV Video Awards

The proliferation of popular *I am hurt and wounded* style-songs is sobering, the lyrics having moved well beyond the pathos of, say, Patsy Cline in their stark descriptions; nor, to be perfectly clear, are they operating within the semantic ambit of St. Paul's cruciform expectation, fed by Easter joy: dying every day, "punishing my body and enslaving it, so that after proclaiming to others I myself should not be disqualified" (1 Cor. 9:27). The lyrical and cultural pattern also marks a devolution from the days of Fleetwood Mac's "Second Hand News" (1977) or Joni Mitchell's "Court and Spark" (1974), which still evince a fresh rebellion. In Joni's careful placement of a come on amid social criticism: "All the guilty people, he said, they've all seen the stain / On their daily bread / On their Christian names / I cleared myself, I sacrificed my blues / And you could complete me, I'd complete you." Who can argue with her transparent vulnerability in "Blue" or "Same Situation," the more when set alongside the sassy genius of "Electricity" ("Well I'm learning / It's peaceful / With a good dog and some trees / Out of touch with the breakdown / Of this century")? The case of wine Joni could drink and still be on her heartbroken feet seems positively uplifting compared to Sia's drunken stupor, swinging from a chandelier and "holding on for dear life" (one and a quarter billion views on YouTube). Similarly, the tender timidity of Joni frying up fresh salmon, seeking the undivided attention of her "sweet tumbleweed" of a man as a "Lesson in Survival" (1972), nakedness on the inside cover announcing bourgeois liberty, cuts a different figure entirely from the uncomfortable incoherence of the evocative dance jam "Take Me Home" (2013), featuring Bebe Rexha as a type of the wounded waif with a desperate need to be rescued into sexy unhealth ("My best mistake was you / You're my sweet affliction / 'Cause you hurt me right / But you do it nice").

It could be interesting to study when non-

metaphorical wounds became mainstream in female pop ballads; perhaps Natalie Imbruglia's smash hit "Torn" (1997) marks the shift: "I'm all out of faith / This is how I feel / I'm cold and I am shamed / Lying naked on the floor." Fifteen years prior Prince delivered the studied shock value of "Sister" (not a single, tempered by the declaration of victory in "Uptown"), for which one is hard-pressed to think of a female analog at the time, save on the punk scene (e.g., Patti Smith). By the 2000s, dance music compilations routinely descended to a series of after-the-party lonely laments that would bum out Bryan Ferry, to say nothing of the Bee Gees; and here we find both the costume worn and the distance traveled by "the poor girl" to the chart-topping parties of today, in dark clubs with endless shots, on the other side of which erstwhile dancing queens can only hope to stumble home to parodied salvation. That is: "She'll turn once more to Sunday's clown and cry behind the door." Madonna's bubble-gum-plus-sex-and-synth beginnings and later, lightweight liberation (on a loop since the early '90s) have given way to the typical pose of a Katy Perry as empowered woman on the far side of male control ("Roar" and "Dark Horse" both have ~1.3 billion YouTube views), but various stages of the painful battle occupy her most popular singles. In the video for "Part of Me" she becomes a Marine solely to shake her last cheating boyfriend; in "Wide Awake" she sits catatonic in a wheelchair before two menacing men wearing monstrous masks. And plenty of space is conveniently left for feminine commodification, not least as the occasion for Perry's rise in the first place, which accounts for uncomfortable outliers from the main narrative like "E.T." ("Take me, ta-ta-take me / Wanna be a victim / Ready for abduction"): whoops.

Dance as a popular genre across the decades — disco, techno, house, trance, dubstep, electropop, hip hop — consistently reflects the cultural debate about bodily discipline, tied to its DNA as a species of soul. Since the 1970s, the deep source of the scene has been American soul, replete with gospel-tinged lyrics: Stevie Wonder and Marvin Gaye follow Tina Turner and Otis Redding; Teena Marie and the Gap Band add synthesized funk; Prince and Madonna bring pop-rock and club elements that set the stage for a mainstreaming of all manner of drum & bass, electronica, ambient, and other experimental strands built on the soul foundation. British DJs like Groove Armada, Basement Jaxx, and Ben Watt of Everything but the Girl led the way in the late '90s and early '00s amid a spate of U.K. reissues of Parliament-Funkadelic, Curtis Mayfield, and other '70s classics, and American pop and Top 40 followed, rediscovering their tradition with the help of R&B. Today's most-celebrated Euro DJs have simply capitalized on the trend, placing soul-haunted dance at the top of the pop charts.

Were one to matriculate in this school, the elementary hooks of Ariana Grande (608 million views for the catchy Zedd-produced "Break Free," replete with hyperbolic girl-power-cum-flirtation) would quickly give way to the vulnerability of Sia before alighting on more hope-filled alternatives, bearing seeds of the Church and her gospel, like the stand-out "Spectrum" featuring Matthew Koma (a mere 24 million views on YouTube) on Zedd's *Clarity*, or again "Follow You Down." In this way, students of pop music may learn to counter false religion (Acts 17:22), and every once in a while a Kim English comes along.

Is there a place in such a school for the retro-dance/electronic/hip-hop of LMFAO? Not in the way of daily bread, since the otherwise excellent "Party Rock Anthem" (1.1 billion views) peddles a muted debauchery that the rest of its catalogue clarifies and heightens; Philip Bailey and Michael Jackson would be disappointed. The seamier side of Rick James has become the norm, making non-sex-saturated soul an endangered species. If more synth-tastic dance is needed, prefer Zendaya's "Replay" or Avicii or Passion Pit to most alternatives on grounds of light and life, including chastity. In the way of ambient funk, Groove Armada and Aphex Twin deliver depth and seriousness.

Of course, there's much more. I haven't discussed classic country or classic rock, '80s rock, including emotive post-punk Brit pop, or the alternative scene of the '90s and the burgeoning alt-country scene. In every case, *ressourcement* leads back to the O'Jays, the Spinners, Elvis, Sam Cooke, Martha Reeves & the Vandellas, and their sources in gospel and the blues. With roots identified and preserved, we can distinguish new growth and its edible fruit from destructive and poisonous weeds. Nothing more is needed in this field, save that the Lord himself open our ears (Isa. 50:5; cf. Rom. 10:17), so that our mouths may proclaim his praise.

Christopher Wells

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Ordinations

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Lexington — Tyler Joseph Tetzlaff
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Lexington — Mary Esther Kilbourn-Huey

Retirements

The Rev. **Eddie Adkins**, as a deacon of the Diocese of Georgia

The Rev. **Frances Le Blanc**, as priest-in-charge of Christ Church, Forest Hill, MD.

SUNDAY'S READINGS | 6 Easter, May 1

Acts 16:9-15 • Ps. 67 • Rev. 21:10, 22–22:5 • John 14:23-29 or John 5:1-9

Holy City

Higher than the peak of the great mountain, a city appears, coming down from heaven (Rev. 21:10). There is no temple, for "they will see his face and his name will be on their forehead" (Rev. 22:4). There is no sun or moon; "the glory of God is its light, and its lamp is the Lamb" (Rev. 21:23). There is no hyper-nationalism; "the nations will walk in its light" (Rev. 21:24). There is nothing of treasure or culture that is not shared for the good of all; "the kings of the earth will bring their glory into it. … People will bring into it the glory and the honor of the nations" (Rev. 21:24,26); There is no poison in the water; "the angel showed me the river of the water of life, bright as crystal" (Rev. 22:1). Food is free and plentiful; "On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month" (Rev. 22:2). Health care is not affordable because it is unnecessary; "the leaves of the trees are for the healing of the nations" (Rev. 22:2).

This is the Lord's doing. "His face shines upon us" (Ps. 67:1). God's will is done on earth as in heaven; "your ways may be known to us" (Ps. 67:2). The people of the world live in equity and the earth yields its increase. All this, the Lord's doing, is visible only to the eyes of faith, the persistence of hope, and the yearning of love. Do we want this? Do we want to be made well (John 5:6)?

In the end, whether we want or do not want, God will do what he will do. In the meantime, however, God wants us to see a vision worth living for, wants us to love what he commands because it is only for our good. "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them" (John 14:23). The Father and the Son and the Spirit making a home in the heart of each person and in the shared life of persons is God staking a divine claim, setting up a kingdom in miniature, which will come in its finality at a time we cannot know. Waiting, we have a measure of the mystery we await. The peace of Christ is here (John 14:27). Jesus says, "I am coming to you" (John 14:28). Do we want Jesus here, in his love and peace and justice and power?

Perhaps we do not. Consider the news and entertainment and how often they are nearly the same. Intense excitement, danger, thrills, attacks, explosions, suspense, vitriol, betrayal, murder, war, and fear in all its forms get the blood going and the money flowing. Virtue often is slow and methodic, calm and repetitive. Consider: Bless the Lord, pluck the fruit, drink from the living river, rub the leaves on your dry skin, watch and love the people with their honor and glory, bask in living light, be at peace, keep the word, walk humbly. Where is the thrill, that is, where is the *cheap* thrill?

The Lord opened the heart of a woman named Lydia. She and her household were baptized, and she said to Paul, "Come and stay at my home" (Acts 16:15). No doubt, a holy city was being built, though secretly, when "she prevailed upon us." She and her household, Paul and his companions, the Father, Son, and Holy Spirit, are together one home, one city, world without end.

Look It Up

Read John 14:27 and Acts 16:14.

Think About It

Together they say, "Let not your hearts be troubled. Let them be opened."

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Acts 16:16-34 • Ps. 97 • Rev. 22:12-14, 16-17, 20-21 • John 17:20-26

Freedom and Resurrection

A certain girl has a spirit of divination. With mantric spells and ritual action she unveils hidden mysteries and reveals the identity of strangers. People, ever anxious about the day and the future, seek her wisdom. Others, shrewd and wicked, take her, own her, and sell her skill for profit. She is, in a sense, a religious slave forced to negotiate with unseen powers for the financial gain of her abusing overlords. Where religion is, there you will find money also. Too often, money is the religion and every other consideration is subordinate to it. It is simply a fact of human history that any form of human trafficking that produces reliable profit has existed and exists today. They own her. She belongs to them. Her owners, though cognizant of what they do and why, suffer harm as well because the abusing and disgracing of a human life hurts those who do it.

When she speaks, she speaks the truth, forcefully, again and again. She says of Paul and Silas, "These men are slaves of the Most High God, who proclaim to you a way of salvation" (Acts 16:17). Initially, Paul is indifferent, and the girl's owners do not object. Eventually, annoyed by her cries and persistence, Paul turns and says to the spirit, "I order you in the name of the Lord Jesus to come out of her" (Act 16:18). Now that freedom begins, the trouble begins.

The owners, seeing that "their hope of making money was gone" (Acts 16:19), seize Paul and Silas, drag them to the marketplace before the authorities, and accuse them of disturbing the peace of the city and their customs. The crowds join in attacking them, the magistrates have them stripped and beaten, they are placed in the innermost cell of the prison and their ankles put in stocks. Someone has to pay for this loss of income, and these alien healers are to blame.

The innermost prison is the end of the road, an image of death, the belly of the great fish. Who can save? Just as Jesus recapitulates human history toward redemption and restoration, he draws humanity yet further up in giving life from death, retelling in vivid scenes his resurrection in the life of his disciples. Enclosed by darkness and death, they sing unto the Lord. They are hopeful and defiant! The earth shakes and the foundations crumble as they did at the death of the Lord. The gate of death is broken open and chains fall off. Note that "all the doors were opened and everyone's chains were unfastened" (Acts 16:26). Paul and Silas, saved in the Lord Jesus, are sent to announce and show in their very lives the freedom of everyone who turns to Christ.

The jailer, terrified and fearing for his life, reaches for his sword to cause his own swift end. Paul cries out, "Do not harm yourself, for we are all here" (Acts 16:28). It's as if he says "We are all here *for you*." Decisive moments follow. The jailer says, "Sirs, what must I do to be saved?" "Believe on the Lord Jesus, and you will be saved, you and your household." Preaching: "They spoke the word to him and to all who were in his house" (Acts 16:31). Service and amendment of life: "he took them and washed their wounds." Baptism: "He and his entire family were baptized without delay." Hospitality and joy: "He brought them into the house and set food before them; and he and his entire household rejoiced" (Acts 16:29-34). The whole story of the death and resurrection of Jesus is reenacted in this riveting scene.

Look It Up

Read John 17:22. The glory he gives is spirit and power.

Think About It

The demons that guard the prison of hell are defenseless against "I am coming!"

SUNDAY'S READINGS | Pentecost, May 15

Acts 2:1-21 or Gen. 11:1-9 • Ps. 104:25-35, 37
Rom. 8:14-17 or Acts 2:1-21 • John 14:8-17 (25-27)

Christ Unifies, the Spirit Multiplies

The Feast of Pentecost is the birthday of the Church and the inauguration of its universal mission. Other New Testament passages suggest otherwise, but for the purpose of this meditation, the story told in Acts 2 is a new and powerful beginning.

At the command of Jesus, the disciples remain in Jerusalem awaiting the promise of the Father (Luke 24:49, Acts 1:4). On the day of Pentecost, 50 days after Jesus' resurrection, they are "all together in one place" (Acts 2:1). This is likely a reference to the whole crowd of believers, numbering 120, including certain women, the mother of Jesus, and Jesus' brothers. The Holy Spirit sounds forth as "the rush of a violent wind that filled the *whole house*" (Acts 2:2). Spatially, the Spirit is entirely present in one place and in every part of that place. This is the Holy Spirit who empowers the disciples to be "witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

As a sign of their future mission, the disciples burst forth in speech intelligible to the multinational Jewish residents of the city, who, though sharing a common language, have distinctive dialects. The disciples, too, being Galileans, have their own distinctive speech. And yet everyone understands everything, namely, "the wonders of God" (Acts 2:11). Explaining these works, Peter says: "This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear" (Acts 2:32-34). Peter points also to prophecy: "*I will pour out my Spirit upon all flesh*, and your sons and daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17). The Holy Spirit, sometimes called the Spirit of Christ, is given to all collectively, a point made elsewhere with special force in the story of the risen Lord breathing his Spirit upon the disciples on the evening of his resurrection (John 20:19-23).

The account in Acts 2, however, has a particular concern to show not only the universality of the Church — all gathered together, all speaking in languages understood by all — but also the dispersal of the Spirit: "Divided tongues, as of fire, appeared among them, and a tongue rested on each of them" (Acts 2:3). As Christ compels us, let us be bold to think as theologians; it will not hurt. He appeared under the form of divided tongues of fire that rested upon each one of those who were present: upon each member of the body of Christ. "This is no longer a communication of the Spirit to the Church considered corporately. This communication is far from being a function of unity. The Holy Spirit communicates Himself *to persons*, marking each member of the Church with a seal of personal and unique relationship to the Trinity, becoming present in each person. … [This gift is] fully ours, adapted to our persons" (Vladimir Lossky, *The Mystical Theology of the Eastern Church*, p. 168). This is an extraordinary insight.

While we are gathered as one body in Christ, the members of the body each have a full, unique, and secret gift of the Spirit. Persons, therefore, are not simply absorbed into a larger corporate or even mystical whole, but called forth as unique persons in Christ who have a vocation and an irreducible dignity grounded in the gift of the Holy Spirit. Every believer is a temple of the Holy Spirit.

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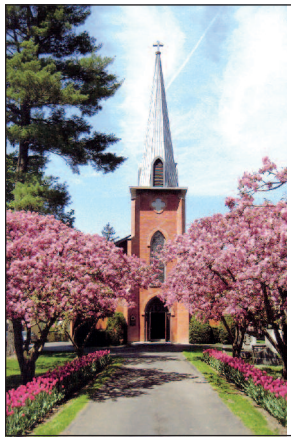

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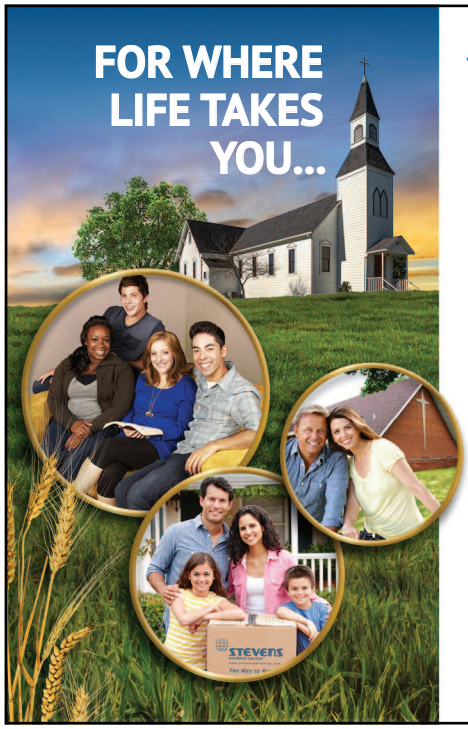

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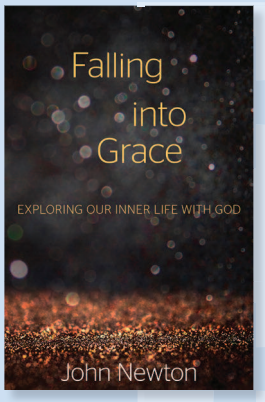

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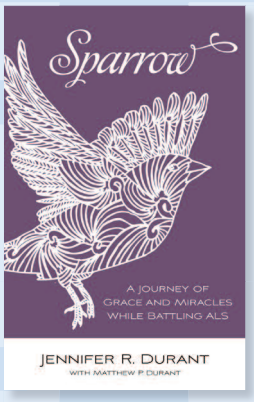

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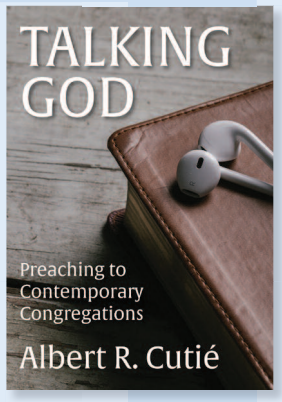

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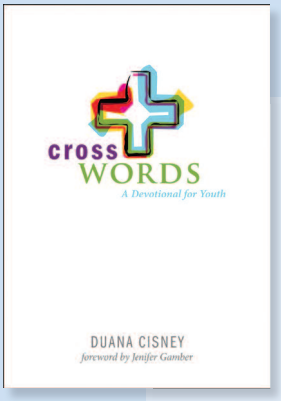

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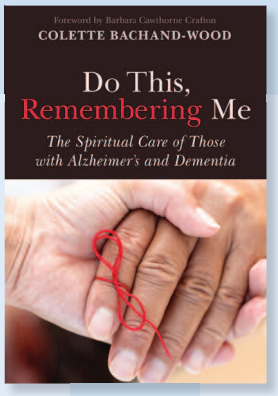

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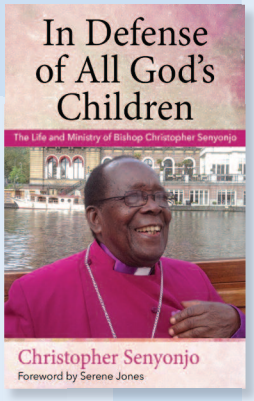

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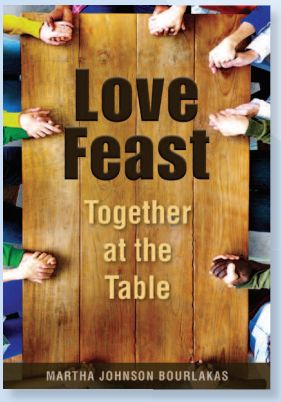

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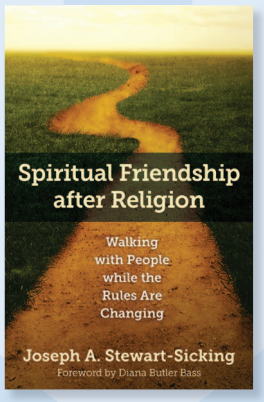

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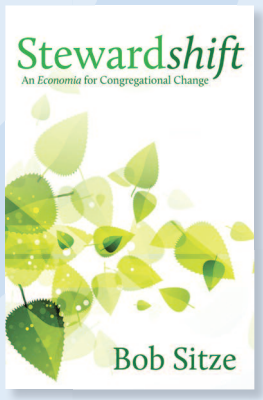

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