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Books for Christian Unity

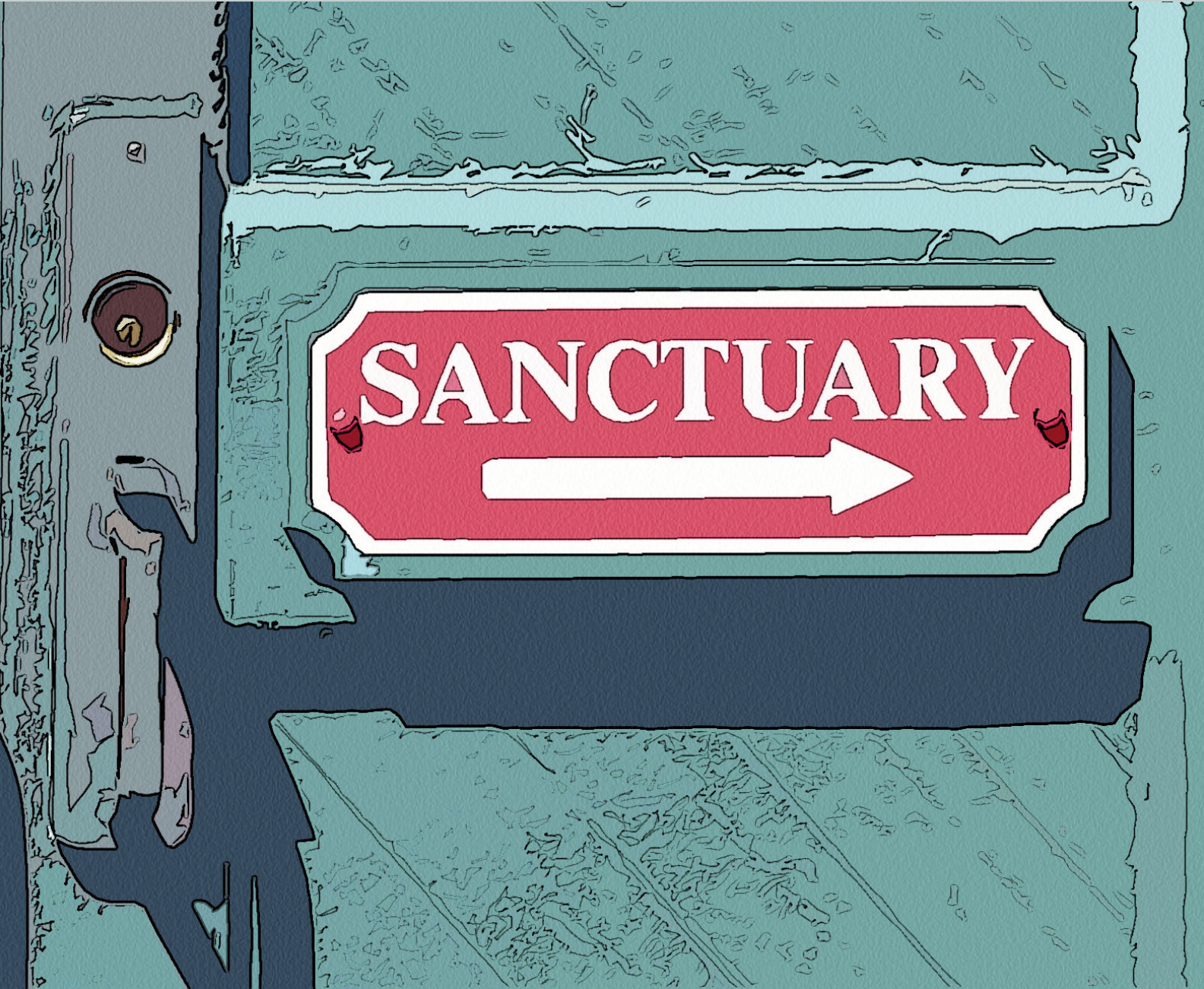
January 22, 2017

# THE LIVING CHURCH

CATHOLIC

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## God's Law & Deportations

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Photo: Steve Pavay

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*“When a foreigner resides among you in your land, do not mistreat them. The foreigner residing among you must be treated as your native-born. Love them as yourself; for you were foreigners in Egypt.” -Leviticus 19:33-34*

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- |             |                              |             |            |         |
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| BHUTAN      | DEMOCRATIC REPUBLIC OF CONGO | HAITI       | KYRGYZSTAN | SUDAN   |
| BURMA       |                              | HONDURAS    | MOLDOVA    | SYRIA   |
| BURUNDI     |                              | IRAN        | PAKISTAN   | UKRAINE |

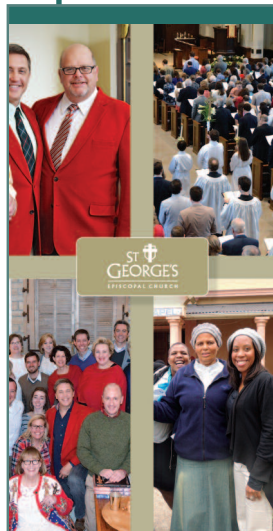
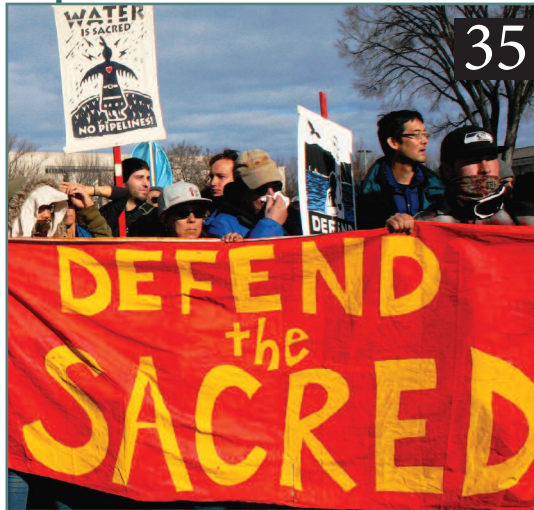




## ON THE COVER

Sanctuary activist Judy Goldberger of Boston: “God’s law is higher than human law, and our human law is deeply, deeply unjust” (see “Plan for Compassion,” p. 19).

Illustration created from Bill Smith/Flickr photo



We commend to our readers this issue’s special insert on missional communities, produced by St. George’s Church, Nashville, one of TLC’s partner parishes.

# THE LIVING CHURCH

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In the Episcopal Church

## Canon Hunn Joins N.C. Slate



Hunn

The Rev. Canon Michael Hunn, canon to the presiding bishop for ministry within the Episcopal Church, is one of two nominees by petition in the Diocese of North Carolina's election of a bishop.



Adamik

The other nominee by petition is the Rev. George Adamik, rector of St. Paul's Church in Cary, North Carolina.

The diocese is seeking its 12th bishop, who will succeed Pre-

siding Bishop Michael Curry. Two other nominees, announced Nov. 21, are:

- The Rev. Charles T. Dupree, rector of Trinity Church, Bloomington, Indiana
- The Rev. Samuel S. Rodman III, special projects officer in the Diocese of Massachusetts

The diocese will elect the new bishop March 4 during a one-day convention in Greensboro.

The Rev. Milind Sojwal, rector of All Angels' Church in Manhattan, withdrew from the slate in mid-December.

## Revive Us Again

The Episcopal Church is working with diocesan teams to organize a series of Episcopal Revivals in 2017 and 2018, six major events that promise to stir and renew hearts for Jesus, to equip Episcopalians as evangelists, and to welcome people who are not part of a church to join the Jesus Movement.

"I love the surprised response when people hear we're organizing Episcopal revivals," said the Rev. Canon Stephanie Spellers, the presiding bishop's canon for evangelism, reconciliation, and stewardship of creation. "Why wouldn't we? A revival is a movement of the Spirit among the people of God, a concrete sign that we want to share God's love out loud with each other and with new people. That sounds like the Jesus Movement."

The six Episcopal revivals will vary in design, but most will be multiday events that feature dynamic worship and preaching, offerings from local artists and musicians, personal testimony and storytelling, topical speakers, invitation to local social action, engagement with young leaders, and intentional outreach with people who are not active in a faith community.

The revivals rise from partnerships of diocesan leadership and the Presiding Bishop's Office for Evangelism Initiatives. Neighboring dioceses are welcomed and encouraged to join.

"These 'Jesus Movement' revivals will motivate, equip, and mobilize dioceses to love and follow Jesus and to engage in his work of evangelism and reconciliation," said Carrie Boren Headington, the church's consulting evangelist for revivals, who also serves as missionary for evangelism in the Diocese of Dallas.

Revivals are scheduled for:

- Feb. 3-5: Diocese of Pittsburgh (pivot)
- May 5-7: Diocese of West Missouri
- Sept. 23-24: Diocese of Georgia
- April 6-8, 2018: Diocese of Honduras
- July 2018: Joint Evangelism Mission with the Church of England

*Office of Public Affairs*

## Deacon to be Church's New COO

The Rev. Deacon Geoffrey T. Smith has been named the Episcopal Church's chief operating officer, a member of the presiding bishop's staff. The church's Executive Council made the appointment following a joint nomination by Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies.

"I'm thrilled to be joining in the work of the Episcopal Church Center," Smith said. "As a deacon, part of my ordination charge is to 'assist the bishop in the ministration of God's Word,' and I can think of no more exciting opportunity to do just that than in supporting Presiding Bishop Curry's vision and ministry amongst us."

"We are working to deepen our culture as a staff to really live out the loving, liberating, and life-giving way of Jesus," Bishop Curry said. "Geof is a natural fit for where we are on this journey. He combines in his person highly skilled managerial competency and the ex-

perience of a seasoned corporate executive, with a genuinely Christ-centered spirit and the heart of a servant."

"Geof's extensive experience in risk management and corporate leadership is matched by his deacon's heart," President Jennings said. "He brings us not only critical expertise for this time of change, but also an earnest desire to make Christ known among the people with whom he works. I am delighted to welcome him to the Church Center."

The chief operating officer is based at the Episcopal Church Center in New York City and is a full-time position. Deacon Smith will oversee a broad portfolio of responsibilities, including day-to-day operation and management of human resources, information technology, buildings and facilities, and real-estate acquisitions.



Smith



## Puerto Rico Elects 8th Bishop

The Diocese of Puerto Rico elected the Rev. Rafael Morales as its 8th bishop on Dec. 10.

Morales, who was ordained a priest in mid-2011, is the rector of Parroquia Santa María Magdalena in Levittown.

He was elected on the third ballot during an election assembly held at the Lions Club of Bayamón. The bishop-elect's ordination and consecration is scheduled for July 22.

*Episcopal News Service*

## Bishop Hahn Will Resign

The Diocese of Lexington's standing committee and the Rt. Rev. Douglas W. Hahn have released a joint statement, dated Dec. 15, announcing Hahn's resignation.

"After a period of discernment and mediation, the Standing Committee of the Diocese and the Right Reverend W. Douglas Hahn have reached an agreement regarding his tenure as the Bishop Diocesan," the statement said. "On March 10, 2017, Bishop Hahn will tender his resignation as Bishop of Lexington to the Presiding Bishop."

"I am grateful for my time serving alongside you, the clergy and people of the Diocese of Lexington," wrote Bishop Hahn. "You will be in my prayers as you continue to serve God's mission in Lexington and beyond."

## Bexley Seabury's Search for President

The Rev. Roger Ferlo will conclude his term as president of Bexley Seabury next fall, and the school has begun its search for his successor. Ferlo has served in ordained ministry for 32 years.

Since Ferlo joined Bexley Seabury in March 2012, the seminary has introduced a series of operational and curriculum changes toward fulfilling its vision to be "a 21st-century seminary beyond walls — open to all who seek

to deepen their Christian formation in a generous spiritual and intellectual tradition."

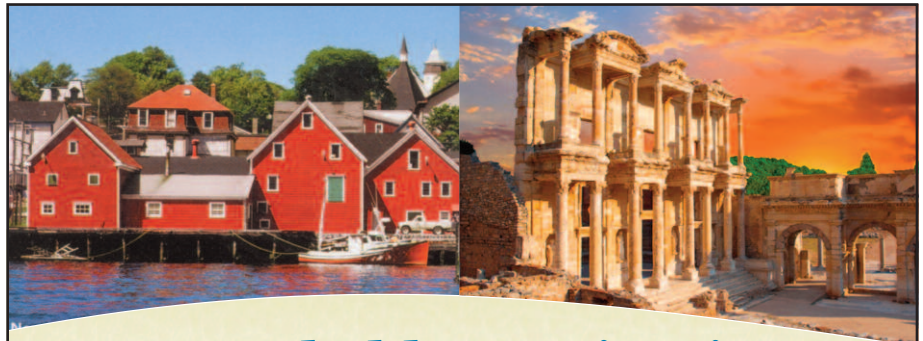
A native of Rome, New York, Ferlo came to Bexley Seabury from Virginia Theological Seminary, where he was associate dean and director of the Institute of Christian Formation and Leadership and served as professor of religion and culture. Earlier, he spent 19 years in parish ministry, in Georgia, Pennsylvania, and New York City.

## Thompson Named Dean at Trinity

The Rev. Henry L. "Laurie" Thompson III, who has served as interim dean and president of Trinity School for Ministry since May 2015, is now its seventh dean and president.

Trinity's board appointed him unanimously on Dec. 6. The school plans to

*(Continued on next page)*



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## Thompson

(Continued from previous page)

install Thompson formally in early February, but the appointment is effective immediately.

Thompson was appointed as an interim leader to keep the affairs of the school running smoothly while the search for a permanent leader continued.

He came to Trinity in 1997 after spending 19 years in parish ministry. He has led the Doctor of Ministry program since 2001 and has served as dean of administration and most recently as dean of advancement. He played an important role in Trinity's "Reach for the Harvest" campaign, which raised \$15.4 million for various strategic initiatives.

## Four Paths on Liturgical Change

The Standing Commission on Liturgy and Music (SCLM) will ask the 79th General Convention to consider four different paths for revising the Book of Common Prayer.

It will request that General Convention 2018 select one of the four paths that will chart the SCLM's course for the 2018-21 and 2021-24 triennia. The SCLM is looking for a clearly articulated (and funded) mandate for its future work.

The four paths are:

- Full and comprehensive revision of the 1979 Book of Common Prayer beginning after the 2018 General Convention
- Creation of comprehensive Book(s) of Alternative Services and no revision of the 1979 Book of Common Prayer, with work beginning after the 2018 General Convention

- Intensive church-wide conversation between the 2018 and 2021 General Convention about whether a revision of the Book of Common Prayer is needed or desirable; to what extent; and whether the Episcopal Church should instead develop significant supplemental liturgical resources, such as

a Book of Alternative Services

- A step back from efforts toward comprehensive liturgical revision or creation of new liturgies, and an accompanying commitment to deepening the collective understanding of — and engagement with — the theology of current liturgies



## Post-Katrina Church Closes in New Orleans

All Souls Church and Community Center in New Orleans, which Archbishop Rowan Williams visited and blessed in 2007, celebrated its final service on Jan. 8.

All Souls emerged from Episcopalians' relief work in the Lower Ninth Ward amid the devastation that followed Hurricane Katrina. The church was based in a former Walgreens store at the corner of Flood Street and St. Claude Avenue in the heart of the Lower Ninth Ward.

The Rt. Rev. Morris K. Thompson, Jr., Bishop of Louisiana, announced the closure on Nov. 30.

### In the Anglican Communion

## Anglicare: Parishes Helping Neighbors

While Australia has been cruising without a recession for more than two decades, the collapse in the mining boom has put unemployment back in the news. And as in Western democracies around the world, the news is not good. Jobs for people with low skills, or



no qualifications, are hard to find.

The Anglican Church in Australia has a federation of 30 welfare agencies under the umbrella of Anglicare Australia. Anglicare agencies work in diverse fields, from child care to aged care and much in between. Last month, Anglicare Australia released its annual State of the Family report on Australian society, focusing on the most relevant challenge of the day. This year, the spotlight is on employment and the need for unskilled jobs.

The winning slogan in Australia's national election this year was "jobs and growth," but Anglicare writes that "slogans such as this perpetuate a myth that employment is a simple equation: one person plus one job equals long-term employment. But for people looking for their first job, for those who need support to re-enter the workforce, and for people whose positions have been made redundant due to industry disruption, it often seems the right jobs just aren't there."

Enter Anglicare. Rather than taking a "work first" approach to unemployment, Anglicare takes a "life first" approach, acknowledging the barriers unemployed people face in finding employment, and building their skills and confidence. That can be a slow task, as the report explains.

Around the country, Anglicare agencies work with those most vulnerable, including young people, former prisoners, and new migrants. Much of Anglicare's work is as a stand-alone agency, but there are some strong partnerships with local churches.

The welfare and service activities can make the church look like a very different place.

The Rev. William Deng is the parish priest of Adelaide's oldest parish, 175-year-old St. Mary's. The church hosts a thriving community center run by Anglicare, which includes a second-hand shop, men's workshop, drop-in center, and cooked lunches.

The parish is just down the road

from a former car factory that closed in 2008. But Fr. Deng says it's a hub for people from far and wide. "We reach out to homeless people, people who can't put food on their table," he said.

Perhaps his favorite part is the community garden, where people grow vegetables from all over the world. It's a veritable global garden, and the produce is cooked in the kitchen for lunches. He says the community center and the parish support each other throughout the week.

On the other side of town, in the seaside suburb of Semaphore, the Rev. Ken Bechaz is the parish priest of St. Bede's. The parish hosts a drop-in center run by Anglicare. It provides a nourishing hot breakfast twice a week to nearby residents, some of whom live in local boarding houses, while others sleep rough on the beach. Marginalized by mental illness, brain injury, or addiction, they find a welcome and people who care.

(Continued on next page)

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## Anglicare

(Continued from previous page)

“It’s an important part of what we do as the church, but also as part of the wider community,” Bechaz said. “It’s our Christian mission, but it’s also us being human beings in our area.”

Volunteers at St. Bede’s are parishioners and community members, and they look after the breakfast club. If regulars do not turn up, someone cares enough to ask after them.

It’s not a wealthy parish, and like many Anglican churches in Australia it is struggling to maintain membership and keep the buildings open.

Bechaz said when parishes are struggling, “people start to get panicked about how we are going to stay open. The mission stuff gets jettisoned.”

But the service to their community keeps things in perspective. It’s about connection.

“It’s greeting people as people — not as charity cases, but treating people as equals,” he said. “It’s not just about charity, it’s about hospitality.”

*Robyn Douglass*

## Historic Choice in Southwark

The Church of England has selected a Nigerian priest to become Bishop of Woolwich in the Diocese of Southwark.

The Rev. Preb. Woyin Karowei Dorgu will be the first Nigerian to be a stipendiary bishop in the Church of England when he is consecrated at Southwark Cathedral on St. Patrick’s Day, March 17, and the first black priest to be appointed bishop in the province for 20 years.

While Dorgu will be the first Nigerian to be a stipendiary full-time bishop in the Church of England, he is not the C of E’s first Nigerian bishop. The Most Rev. Josiah Idowu-Fearon, secretary general of the Anglican Communion, was an archbishop in Nigeria and is now an honorary assistant bishop in the Diocese of London.

Dorgu was born and brought up in Nigeria, where he worked as a medical doctor before ordination in London in 1995 (deacon) and 1996 (priest). He

served his curacy at St. Mark’s in Tollington Park before becoming vicar of St. John’s in Archway. He was made a prebendary (honorary canon) of St. Paul’s Cathedral earlier this year.

*Gavin Drake, ACNS*

## Archbisop Herft to Retire Early

The Most Rev. Roger Herft, Archbishop of Perth, is to take early retirement. His decision comes two months after he voluntarily stood aside from official duties, having admitted that he failed to act on long-standing abuse allegations made against priests in his former diocese, Newcastle.



Herft

Herft told his diocesan council he would take accrued leave until he formally retires on July 7 next year. During an Australian Royal Commission into abuse allegations within national institutions, he admitted he had given “incorrect” evidence under oath, denying knowledge of accusations against a priest.

In his resignation letter, Herft said he was “humbled by the courage and fortitude of survivors and victims of child sexual abuse as they continue to bear witness to their stories of suffering.” His successor will be chosen by a diocesan synod early next year.

## Copts Struck by Violence

The six presidents of Churches Together in England have issued condolences and a statement of concern following the bomb attack within the complex of St. Mark’s Cathedral in Cairo, where 25 people died as they gathered for worship.

The statement said: “We pray for those who have lost loved ones that they may know God’s comforting pres-

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ence.” It stated too that their prayers are “that all people of faith in Egypt, Muslims and Christians alike, may be strengthened in their quest for peace and their rejection of the crude and cruel tactics of the terrorists.”

The peaceful period between Coptic Christians and the government of Gen. Abel Fattah El-Sisi seems to have faded away. When the military ousted the government of Mohamed Morsi, an affiliate of the Muslim Brotherhood, Egypt’s Coptic Christians were overjoyed.

Sisi, however, has failed to address longstanding grievances and promises of equality to a Coptic community that is the biggest group among Egypt’s Christians, who comprise 10 percent of the population.

Christians say they face discrimination, and official restrictions on church buildings are a running sore. Complicated bureaucratic procedures make it hard for churches to undertake even simple repairs. Rumors of proposed

church construction projects are often enough to trigger an outcry and even mob violence.

Relations between the state and Egypt’s Christians have often been fraught. In the 1970s, President Anwar Sadat curried favor with Muslim radicals and at one stage exiled the Coptic leader Pope Shenouda III to a desert monastery. During the regime of Hosni Mubarak, who ruled from 1981 to 2011, there was little improvement. All told, just 10 church buildings were approved.

There is a proposed bill governing church construction, but local Christians say it is nothing to celebrate. Human Rights Watch says it continues to give Muslim authorities tight controls, and decisions about church building projects are unable to escape the wrath of violent mobs.

Ishaq Ibrahim, researcher for the Egyptian Initiative for Personal Rights, says the proposal “empowers the majority to decide whether the minority

has the right to hold their religious practices.”

Violence against Christians peaked in 2013 but continues. At that time 200 Christian-owned properties were attacked. There were undertakings to rebuild and repair damaged churches and homes, but few have been honored. Many who attack Christians get away with it.

Recently young Coptic Christians formed a union named the Maspero Youth Movement. It is so named after the killing of 28 mostly Christian protesters in Maspero by the military in 2011.

## One Person, One Tree for Burundi

Planting trees to mark special occasions like confirmations, baptisms, and weddings is an increasingly popular practice in many areas of southern and

(Continued on page 11)



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## Burundi

(Continued from page 9)

central Africa, thanks to young Green Anglicans who promoted it.

The Province of Burundi is going a step further and is looking to plant one tree for every one of the 10 million people in its country. The church hopes to reach its "One Person, One Tree" goal within the next five years.

The move is designed to protect forests and improve the environment. A report last week showed how planting trees on a hillside provides security for refugees living on a hillside in Rutana. It has resulted in a transformed environment not only for the Tanzanian refugees who have made it their home but also for wildlife, including monkeys and partridges. In addition to providing shelter for housing, the trees help to prevent flooding and have resulted in new sources of clean drinking water and improved agricultural yields.

The new tree-planting campaign is supported by Episcopal Relief & Development, the development agency of the Episcopal Church. The church has set up nurseries in different provinces of Burundi and aims to plant the first million trees, on public and private land, within the first year.

Gavin Drake, ACNS

## Bells May Go Quiet

*I heard a bell-note floating to the sun;  
It gave significance to lichen'd stone*

So wrote the onetime English Laureate Sir John Betjeman in "Summoned by Bells," a poetic celebration of rambles through the Cornish rural countryside and visiting its stone parish churches.

Now the United Kingdom's most famous bell manufacturers have put the future of their business founded in 1739 in doubt. The owners of Whitechapel Bell Foundry, the oldest manufacturing business in the U.K., have sold their historic premises where the famous Big Ben bell was cast. The business dates to 1570 during the reign of Elizabeth I. It moved to Whitechapel

Road in 1739 and has traded from the building ever since.

The business has been in the hands of the Hughes family since 1904. Alan and Kathryn Hughes have sold the grade II-listed building on Whitechapel Road. Whether the business will continue is undecided. Its end would leave just a single U.K. public bell-maker.

"We have made this decision with a heavy heart, but in response to the changing realities of running a business of this kind," Alan Hughes said. "The business has been at its present site over 250 years, so it is probably about time it moved once again. We hope that this move will provide an opportunity for the business to move forward in a new direction."

## Quakes Hit Churches in New Zealand

These are not happy days for New Zealand cathedrals. Public debate continues about the future of Christchurch Cathedral, and recently St. Paul's Anglican Cathedral in the capital Wellington was temporarily cordoned off with a nearby eight-story building in danger of collapse. A series of shocks in late November and early December left a trail of destruction.

Dean Digby Wilkinson says Wellington cathedral suffered no structural damage, but a 7.8 earthquake has effectively wrecked the cathedral organ. Organ restoration could take up to two years, but St. Paul's was able to reopen in time for Christmas.

Wilkinson was "relieved to have the

cathedral open for this busy period of the year," he told Radio New Zealand's Morning Report. "Usually the Advent period is a big time for us, so it's been a fairly massive disruption having to leave the building."

The hardest-hit is the Diocese of Nelson in the south island. Nearby Kaikoura was completely cut off, including telecommunications.

There are reports from the Diocese of Christchurch of significant damage to the church in Waiau, a hamlet 30 kilometers east of Hanmer Springs. The bell tower at Waiau has apparently sheared off from the body of the church.

## Members of Nigerian College Perish

Three members of an Anglican theological college in Nigeria were killed and others have been critically injured after "a ghastly motor accident," the Anglican Church of Nigeria has reported. They were members of the community of St. Francis College of Theology in Wusasa, Kaduna. They were traveling in the college minibus to represent the college at a function in Gwagwalada when the accident happened.

On hearing news of the accident, the Most Rev. Nicholas Okoh, Archbishop of Nigeria, sent a primatial delegation to the college to express condolence and to offer support.

The delegation included Stephen Ayodeji Fagbemi, general secretary of

(Continued on next page)

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## Nigeria

(Continued from previous page)

the Church of Nigeria, the Ven. Ben Idume and the Ven. Syrenius Okoriko.

Fagbemi “expressed the pains on the heart of the primate when he heard about the demise of the three members of the community in the accident where others also sustained serious injuries,” the Church of Nigeria report said. “He assured the entire community that they are in the thought and prayers of the primate and the entire Church.”

The primate’s delegation met with the college community to encourage and pray for them and held a private meeting with faculty members at which Fagbemi thanked them for their service to the college and wider church.

The Rt. Rev. Praises Omole-Ekun, dean of the college, thanked Archbishop Okoh for sending the delegation. He said the college’s immediate and most important need was to look after the widows and children of those who had died.

*Gavin Drake, ACNS*

## IASCUFO Welcomes Declaration

The body responsible for promoting unity, faith, and order within the Anglican Communion has welcomed the Common Declaration made by Pope Francis and Archbishop Justin Welby in October.

The Inter-Anglican Standing Commission on Unity, Faith, and Order (IASCUFO) said that the Common Declaration’s affirmation that Anglicans and Roman Catholics are brothers and sisters in Christ despite significant differences “offers helpful insights into relationships not only with Catholics and our other ecumenical partners, but also within the Anglican Communion.”

The remarks were made in a commentary on the Common Declaration, appended to the communiqué issued from IASCUFO’s 2016 meeting earlier this month in Larnaca, Cyprus.

In it, the members of IASCUFO say: "As Anglicans and Catholics move forward together, it is important, as the Pope and the Archbishop urge, 'not to neglect or undervalue that certain yet imperfect communion that we already share.' This is significant not only for bishops but for all clergy and people. Anglicans and Catholics throughout the church must stand and act together: 'The world must see us witnessing to this common faith in Jesus by acting together.'"

"IASCUFO greatly values these affirmations of communion in awareness of difference. ... IASCUFO encourages all Anglicans to study this declaration, and to consider how they might affirm communion even where there is disagreement."

In the communiqué, IASCUFO said it is working on both theological anthropology and the life of the Communion as it looks toward the next Anglican Consultative Council meeting, ACC-17, expected in 2019 and the Lambeth Conference of Anglican bishops in 2020.

"The Commission's work on theological anthropology emphasizes our common humanity in the image of God, and engages with the Church's mission to a broken and hurting world," council members said, while their work on Communion life "continues to explore how we as Anglicans can walk together in the Gospel with integrity in the face of differences and disagreements."

Gavin Drake, ACNS

## BBC Wrong on Pope Pius

It's an oft-repeated claim that the wartime Pope Pius XII was "silent" about the Holocaust. The BBC, challenged by a British peer about reporting on such a claim, conducted an internal inquiry and conceded that its coverage on the matter was untrue and unfair.

During the visit of Pope Francis to Auschwitz in July 2016, a BBC news bulletin said, "Silence was the response of the Catholic Church when Nazi Germany demonized Jewish people

and then attempted to eradicate Jews from Europe."

This report led to an official complaint by Catholic peer Lord Alton of Liverpool and the Rev. Leo Chamberlain, an ex-headmaster of Ampleforth College.

Almost six months on, the BBC editorial complaints unit has conceded that the news comment was unfair. It said its reporter "did not give due weight to public statements by successive popes or the efforts made on the instructions of Pius XII to rescue Jews from Nazi persecution, and perpetuated a view which is at odds with the balance of evidence."

Pope Pius XII has often been accused of silence about the Holocaust, not least by John Cornwell, who published Hitler's Pope in 1999. Cornwell has since backed down on some of his book's claims.

For his part, Lord Alton pointed out in a weblog post that several historians praised the pontiff's actions, quoting the Jewish historian and diplomat Pinchas Lapide as saying that Pius XII "was instrumental in saving at least 700,000, but probably as many as 860,000 Jews from certain death at Nazi hands." Lapide said the Vatican's network helped Jews travel safely out of Eastern Europe, issuing baptismal certificates to Hungarian Jews to help them leave Nazi-occupied regions. The Vatican became a shelter for some.

Lord Alton said after the ruling: "The BBC is right to recognize that the libel that Catholics said and did nothing against Nazism is precisely that, a collective libel." The notion that the Church was silent was "a canard that is either repeated through sheer ignorance or because the facts don't fit the story."

Alton added it was an "irony" that part of the BBC report was filmed from St. Maximilian Kolbe's cell at Auschwitz. Kolbe died having taken the place of another prisoner. He was arrested for denouncing the Nazis in his magazine *Knight*, which had a circulation of a million. "Hardly silence, then."

Alton has called for a new BBC documentary that weighs the evidence and corrects the "lazily regurgitated half-truths and untruths."

John Martin

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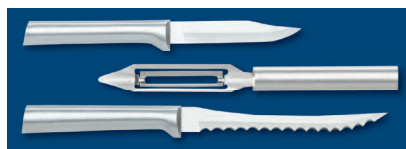
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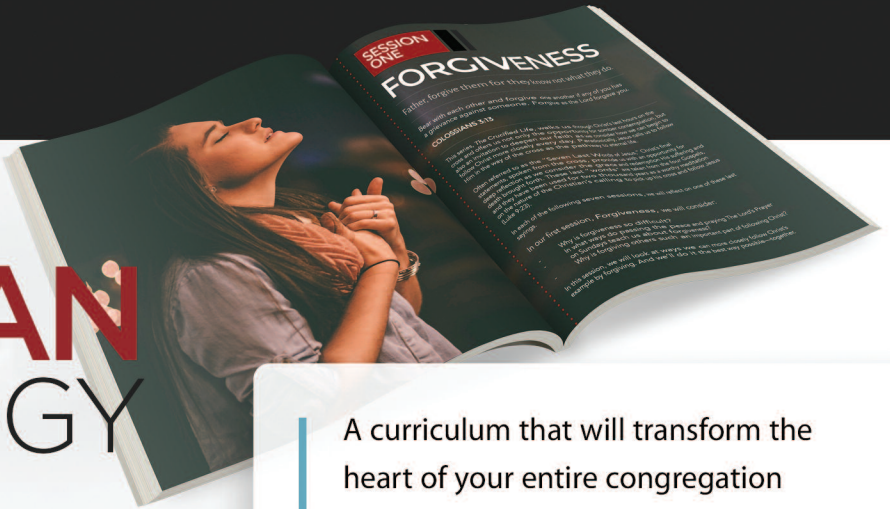
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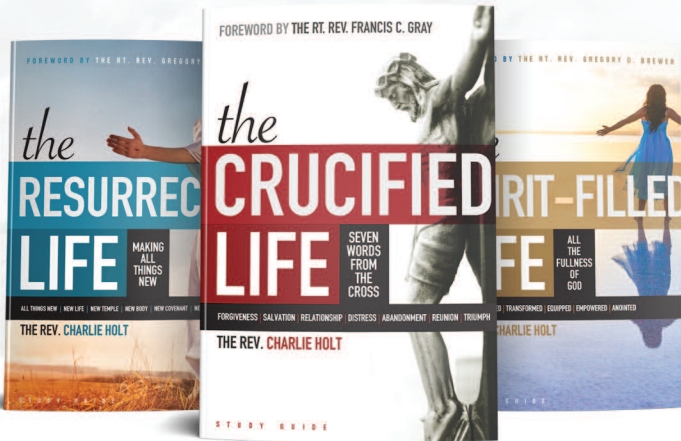
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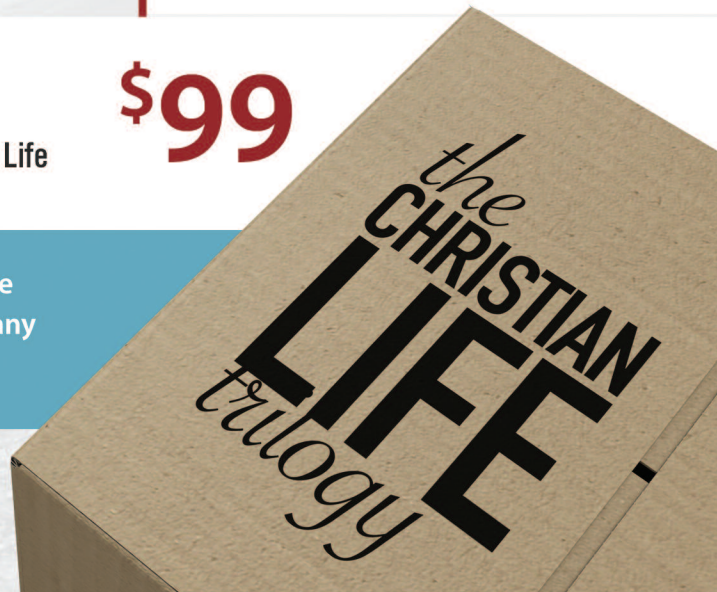
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# Taking the Side of Safety

Church schools can make sexual abuse less likely.

By G. Jeffrey MacDonald

Experts on sexual abuse by educators have some good news for schools: the problem is largely preventable through a combination of steps that make it difficult for would-be predators to operate.

But they also have some sobering news. Adopting best practices for preventing abuse will require cultural changes in Episcopal schools in particular and private schools in general when entrenched norms have made abuse easier.

“I do see more boundaries crossed in independent schools than I see in public schools,” said Charol Shakeshaft, a national expert on educator sexual misconduct and a professor at Virginia Commonwealth University’s School of Education. “It’s not always for bad reasons. It’s just that there’s often a culture that isn’t paying attention to what is safe and healthy, and what might lead people to another place.”

Preventing sexual abuse has become a pressing priority for private schools, including nearly 1,200 Episcopal schools, as fallout continues from *The Boston Globe* Spotlight Team’s investigations. More than 100 private schools in New England, including at least three Episcopal boarding schools, have faced allegations of sexual misconduct in the past 40 years. In nine of 31 cases examined by the *Globe*, schools wrote recommendations for the accused and effectively covered up the scandals.

Episcopal schools will soon have more details on what they should be doing to not repeat the horrors of the past. A guide is expected in mid-2017 from a joint task force of the National Association of Independent Schools (NAIS) and the Association of Boarding Schools (TABS).

In the meantime, experts want to help administrators of parish schools

and Episcopal boarding schools learn what prevents sexual abuse. Shakeshaft emphasizes the importance of training for school workers, but she finds Episcopal institutions are not vigilant about doing it.

Unlike Roman Catholic dioceses, which uniformly require all school



iStock photo

workers to be trained in boundary awareness and abuse prevention, not all Episcopal dioceses require such training for school workers. Sometimes rectors, including those overseeing church schools, likewise are not trained, Shakeshaft said.

“There are a lot of lapses in the training that would be helpful both in Episcopal schools and in a lot of the youth organizations that are connected with Episcopal life,” said Shakeshaft, a member of St. James’s Church in Richmond and an adviser to the Diocese of Virginia on sexual abuse prevention.

Most important, experts say, is to prevent the grooming of would-be victims. Grooming consists of behaviors designed to win trust and hide illicit relationships, from extending special favors to arranging times for clandestine meetings.

Such prevention involves maintaining healthy boundaries. Warning flags need to go up when a teacher drives a

student alone in a car, or frequently calls someone out of class, or routinely waits outside a classroom, said Terri Miller, president of Stop Educator Sexual Abuse Misconduct & Exploitation (SESAME), an advocacy group based in Las Vegas.

Prevention begins with clear policies that ban sexual harassment, set boundaries, and specify what constitutes a boundary violation, said Billie-Jo Grant, a member of SESAME’s board.

A good policy, she said, prohibits faculty and staff from being alone with a student in a room with a closed door. It bans communicating with individual students on a personal cellphone or an unmonitored social-media account. Public schools must have such policies, but independent schools often do not have them because they are not required.

“Those are all boundary-crossing behaviors that allow sexual misconduct to occur,” said Grant, senior researcher and evaluator for Magnolia Consulting in Charlottesville, Virginia, who secured a Department of Justice grant to study educator sexual misconduct. “These are warning signs of grooming behaviors.”

Setting such policies can trigger pushback in private schools. Grant says she has heard educators lament how strict boundaries might discourage or vilify teachers who go the extra mile for their students with nothing but good intentions. But she says good teachers can still build healthy relationships with students by following protocols that reduce risk through monitoring and other safeguards.

For example, schools can require that communication occurs through online applications such as Edmodo, which offer built-in monitoring. With monitored messaging, a third party might not read every message, but an

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# Taking the Side of Safety

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algorithm can send alerts to a designated recipient when troublesome patterns emerge. In these systems, appropriate conversations between teacher and student occur as usual, but abusers and their victims have nowhere to store secrets.

Episcopal schools would do well, Grant added, to use safe-church protocols, such as installing doors with windows and assuring that individual adults are never left alone with individual minors.

Private schools sometimes resist optional changes that feel either awkward or unnecessary, said Shakeshaft, who serves on the NAIS-TABS task force. She notes how schools sometimes take pride in having a trusting, family-style, and innovative environment and resent encroachments that bring new rules.

“This may infringe upon what teachers feel is their autonomy and best teaching practice, so it’s a cultural change that might be hard to make happen,” she said.

Some schools are not waiting for the task force report but are already taking action. St. George’s School in Middletown, Rhode Island, is among those drawing plaudits for new prevention measures.

An Episcopal school on a seaside bluff, St. George’s is recovering from a sexual abuse crisis that involved multiple employees and resulted in a 2016 settlement with about 30 victims.

New procedures, which independent investigator Martin Murphy hails as first rate, now include boundary awareness training in multi-hour seminars for all faculty and staff; checking criminal backgrounds on all employees and other adults who live on campus; and working with an expert consultant to create a response team that will address any future allegations of abuse.

Training is crucial, experts say, and needs to involve the whole community. Schools miss the mark when only students are taught to watch for warning signs of grooming, boundary violations, or sexual misconduct, said Miller of SESAME.

“It has been solely put on the children how to prevent child sexual abuse: how to tell good touch, bad touch, good secret, bad secret,” Miller said. “The problem with only training



Experts caution that trying to handle investigations in-house can be a costly mistake.

children is that you’re teaching children to tell when something has happened. That means the child is already a victim, and we want to prevent a child from becoming a victim in the first place.”

Schools can be reluctant to hold awareness-raising events. Administrators may fear that openly addressing the issue implies that a problem exists, Shakeshaft said.

But avoiding the topic is a mistake, she added, because addressing it reinforces a culture of vigilance. It also affirms transparency and safety as core values that are more important than protecting a school’s public image at all costs.

In screening job applicants, experts insist that religious schools need to hold themselves to higher standards than the law requires and investigate every candidate’s work history. They should ask former employers whether misconduct allegations ever surfaced and press for more information, said Carmen Durso, a Boston attorney who represents victims in their cases against private schools, including Episcopal institutions.

Conducting that level due diligence is crucial, Durso said, because predators tend to seek new jobs in private schools. They do so with hopes of flying under the radar by going through a system that does not require background checks and tends to assume

candidates coming from other well-respected schools must be trustworthy.

How a school responds to abuse allegations can help prevent both recurrence of sexual abuse and false allegations. The rule of thumb: if what is alleged is a crime, notify law enforcement and cooperate with the investigation. This weeds out false accusations and exonerates the innocent. An educator will not be charged or convicted unless sufficient evidence supports the claim. It also puts would-be abusers on notice that abusive behavior will not be hidden but will carry legal consequences.

Private schools should also designate two individuals to receive all allegations and initiate next steps. (Having just one is insufficient because a potential abuser could thwart true allegations.) Having at least one officer for abuse cases would mirror a best practice that’s required in public schools yet remains optional in private ones.

“You say: *We prohibit these types of grooming behaviors, and if you have a problem, here’s who you go to,*” Grant said. “Even the public schools struggle with this because they might appoint a Title IX officer [to receive complaints], but no one knows who that Title IX officer is and they don’t know what specific types of behaviors are prohibited.”

Observers say private-school administrators can sometimes be hesitant to call law enforcement when allegations surface. They may fear, for instance, that unwanted media attention could harm the institution.

But experts caution that trying to handle investigations in-house can be a costly mistake. Grant said that’s because board members, administrators, faculty, or staff can be guilty of at least a misdemeanor if they know of serious allegations and do not report them to authorities. In some states, failure to report child sexual abuse allegations to law enforcement constitutes a felony.

“If we normalize that if there’s ever any possibility then we’re going to have it investigated, what we’re saying is that we’re on the side of safety,” Shakeshaft said. “So we might investigate things that don’t turn out to be there. But we’d rather err on the side of over-investigation than letting a child be harmed.” □

# Righteous Garments

Magdalene St. Louis helps abused women find new lives through its new brand, Bravely.

By Matthew Townsend

A new retail enterprise of Magdalene St. Louis offers a way out of poverty for women starting new lives, and an opportunity to share their messages of hope with the world.

Launched in November, Bravely offers apparel bearing messages developed by the women of Magdalene. LOVE IS BRAVE, says one of the shirts available on bravely.org. COMPASSION IS BADASS, proclaims another. In its first three weeks of taking orders, Bravely sold more than \$20,000 in merchandise.

Compassion is a driving force at Magdalene, an 18-month-old residential community that will provide two years of community-based living, health care, and training to women who have survived violence, addiction, and sexual exploitation. Up to 11 women share a house and work to create a culture of respect, love, and accountability.

Bravely's launch represents a critical new component of Magdalene's program: an enterprise developed by the women that can be run by them, pay a living wage, and provide meaningful job training, said the Rev. Hope Jernagan, Magdalene's executive director. Bravely also creates a trauma-informed work environment in which women hone their skills while being supported.

Magdalene has added this enterprise component because women who come to the community have found good jobs out of reach because of their limited job experience or criminal records.

This limits them to low wages. "Being able to get employment at a wage that can sustain themselves or perhaps



Richard Pack photo



Hope Jernagan photo

family members is not accessible to them," Jernagan told TLC.

Like Thistle Farms in Nashville, Bravely aims to give women a chance to turn that trend around. The average tenure at Bravely is expected to be about 18 months, which means there is a limited time to develop skills that most of the women have not acquired.

"It's a short window of time," Jernagan said. "What we're hoping is that they're able to get to the hands-on learning of business skills right away."

For Hayley Perrin, who handles Bravely's inventory and accounting, that training is already intersecting with her larger plans. "She'd like to be an accounting professional and she's studying that in college right now," Jernagan said. "She's able to apply much of what she's studying in school at Bravely."

Carmen Dinwiddie, Bravely's other employee, is focusing on order fulfillment and special events. A third employee will join soon.

Unlike Thistle Farms, Bravely's employees do not manufacture the wares, but "they do basically all of the other aspects of running a business," Jernagan said. That includes product design

for Bravely's tee-shirts, tote bags, and water bottles, including style, color, and messaging. "They're really involved with all of the decision-making with the products."

These skills could translate into new opportunities once they leave Magdalene. It is work experience that "other employers will see as valuable, so they have a real shot at being able to earn a living wage for life."

One of Jernagan's hopes for women like Perrin and Dinwiddie is that the living wage they earn will translate into savings and will acclimate them to a life built on good jobs.

Zekita Asuquo, director of social enterprise at Magdalene St. Louis, also emphasized the importance of offering a living wage to Bravely's workers.

She told TLC that most women who enter Magdalene lack a bank account and are unaccustomed to managing money. As part of their life at Magdalene, they establish a bank account. Wages from Bravely give them an opportunity to put money into the bank. Thus, the complete program lets residents prepare for saving, paying rent, and taking care of themselves, which

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# Righteous Garments

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turns them toward a new life.

“It’s a good way to prevent those past behaviors from coming back, feeling like there’s no other way to survive,” Asuquo said.

Dinwiddie and Perrin both point to the hope that this kind of alternative gives them.

Dinwiddie said by email that Magdalene and Bravely are “two awesome things” that have come into her life.

“People should know that the work is being done by women who are learning how to empower each other and help build each other up with compassion and love,” Perrin said by email.

Both women said that Bravely’s launch, complete with a fashion show, was the highlight of their work so far.

As part of Bravely’s development, Magdalene’s residents were asked how

they would like to involve the outside community in their story of hope and healing. “It’s interesting to note that the women were the ones who came up with this whole concept of apparel with inspirational messages,” Jernagan said. “We’re really serious about empowering them and lifting up their voices.”

This idea and the merchandise help someone “make the story of Bravely a part of their story,” she said.

While Magdalene is not faith-based, Jernagan said the not-for-profit organization is supported by a “huge network of congregations.” Jernagan, who is an Episcopal priest, became interested in this model of residential community and enterprise while visiting Thistle Farms during a campus ministry trip. When she heard about startup efforts in St. Louis, she joined

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“This, to me, just feels truly like gospel work,” Jernagan said.

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the board of what would become Magdalene St. Louis. She eventually became executive director.

“This, to me, just feels truly like gospel work,” Jernagan said. “There’s something really unique about this community of women that strives to live so authentically and to heal together.” □




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# Plan for Compassion



Offering sanctuary to immigrants requires knowing the law, facing resistance, and committing for the long haul.

By G. Jeffrey MacDonald

Long aligned with progressive causes, Augustana Lutheran Church in Portland, Oregon, did not hesitate when Pastor Mark Knutson announced 20 years ago that the church would be a “sanctuary congregation” where undocumented immigrants could avoid federal agents with warrants to deport them.

But that did not mean Augustana’s congregants were fully prepared when their commitment was suddenly tested in 2014.

With federal agents in pursuit of El Salvadoran national Francisco Aguirre, Augustana’s chancel was transformed overnight into a sleeping space. A husband, father, and local labor organizer, Aguirre also faced charges for drunken driving and illegal reentry after a prior deportation. How long he would be a 24/7 resident of the church was anybody’s guess.

“It’s like having a baby,” Knutson said. “You don’t know everything you’re going to do, and you start to figure it out as you go forward.”

Insight gleaned from churches like Augustana became a sought-after commodity after Donald Trump’s election as the 45th President. Calls have poured into Augustana’s office from at least 15 congregations in the post-election period, Knutson said. Callers want to know what it takes to be a sanctuary church, to hold off government agents and help an undocumented immigrant remain in America.

Nationwide, more than 400 congregations take part in the sanctuary movement, either by offering their buildings or taking other steps to thwart individual deportation orders. Department of Homeland Security policy classifies houses of worship like



Sanctuary beneficiary Francisco Aguirre (with microphone) and Pastor Mark Knutson lead a rally for his U visa process in downtown Portland, Oregon.

Doug Yarrow photo

schools and hospitals as “sensitive locations” where immigration enforcement actions are discouraged.

Active on and off since the 1980s, the sanctuary church movement has been dramatically revived by Trump’s election. More than 300 churches have taken new steps since November to become involved, according to Church World Service, which is coordinating these efforts. Church activists turned out in December for informational sessions in Boston, Washington, D.C., and other cities.

At annual meetings in the fall, the dioceses of Oregon and Los Angeles voted to become sanctuaries, meaning in effect that staff will now help coordinate and equip sanctuary efforts among congregations. In Oregon, the goal is to ensure that immigrants are not deported before their cases are heard in court.

“One of the common misconceptions is that providing sanctuary is doing something illegal,” said Heidi Pitts of the Diocese of Oregon. “The reality is that we are doing it in order to help enforce the law.”

Now those with firsthand experience of providing sanctuary are speaking out about what churches should know. They are explaining the toll and

benefits that come with putting themselves between federal agents and immigrants on the run.

That is how events played out in Portland. When Immigration and Customs Enforcement (ICE) agents came for Aguirre at his home, his wife called a group of local union leaders, who rushed to the scene.

Thirty of them surrounded the ICE agents, Knutson said. “At that time I got a call saying, *If we can get him to the church, can he be there [in sanctuary]?* I said yes.”

While agents sought a warrant, union leaders rushed Aguirre 10 miles to the church, where he hunkered down for 81 days. He left only for court. To attend his DUI hearing, he rode in an old green bus that church leaders made into a church — a mobile religious sanctuary ICE would not enter — by outfitting it with a cross, Bible, and a kit with bread, wine, and chalice for administering Communion.

In court, Aguirre got some relief as criminal charges were dropped. Now aspiring to become a Lutheran pastor, he is still seeking legal status through petitions. He is pursuing both a U visa (for crime victims) and asylum with

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# Plan for Compassion

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hopes that either will come through, Knutson said. A federal judge's protection order freed him to leave the church.

## God's Law, Human Law

"God's law is higher than human law, and our human law is deeply, deeply unjust," said Judy Goldberger, a Quaker organizer of the sanctuary church movement in Boston. "The congregations that are offering sanctuary are saying: *We're going by God's law.*"

The vision might seek God's law, but execution entails many an earthly challenge. Augustana congregants and staffers had some adjusting to do as Aguirre, a local labor organizer, settled in. Outfitting the space to meet fire codes for a dwelling was the easy part. More nerve-wracking was having federal agents circling the property for a time in unmarked vehicles, being the focus of television news coverage night after night, and having their pastor denounced on social media as "Satan."

Not all situations wrap up as tidily as Augustana's did. Just ask the people of Immanuel Presbyterian Church in Los Angeles, in which a Guatemalan woman lived for seven years after she ran out of legal avenues. The Rev. Frank Alton, who is now pastor at St. Athanasius Church in Los Angeles, was at Immanuel at the time.

"Seven years is a long time to be stuck inside," Alton said. "Not only does the person get tired of it. So does the caring network."

The experience taught Alton that having a team with a "relay" mindset is critically important. Not everyone at Immanuel supported the effort since it lacked an exit strategy, he said. The church tried to find ways to keep the woman busy, such as cleaning the church and working in the food pantry in exchange for room and board. Finally she dared to move out and live in an apartment, even though that meant risking deportation if agents ever

found her. She still lives in Los Angeles.

Immanuel's case serves as a cautionary tale. Movement organizers say an immigrant should have realistic options to pursue while in sanctuary, such as receiving prosecutorial discretion or U visa, before taking up residence in a church building.

So far, the strategy of taking refuge in churches is rare. While the Obama administration deports 400,000 immigrants per year on average, only 19 individuals have accepted church sanctuary since 2014. The strategy is seldom used because it is helpful only under two conditions: an immigrant knows agents have a deportation order and has a legal avenue in which to pursue relief.

In most cases, undocumented people either are not aware that agents are coming for them or have no legal options left, said Harlan York, an immigration attorney in Newark, New Jersey. After checking court records, he sometimes surprises clients with news that they are on a deportation list.

"I'll [say], *You know, you've been a fugitive for the last 10 years and you had no idea,*" York said. "I'll have to break the news to them. They're kind

of perplexed by that. They almost don't want to believe it."

Though churches are mobilizing to thwart Trump's deportation efforts, York does not foresee more immigrants seeking refuge under steeples in the coming years. Yet despite the long odds, congregations occasionally have a chance to provide the shelter they have waited years to offer.

That was the case last fall at Arch Street United Methodist Church in Philadelphia, where Javier Flores has lived since Nov. 13.

Volunteers cleaned out a storage space to create a bedroom in which Flores, an arborist from Mexico, lives and his family visits him. Adjusting has been relatively easy for church members and staff because they are used to having people around at all hours, said the Rev. Robin Hynicka. Arch Street hosts a homeless shelter for men in winter months and has groups coming and going every day. Taking a few more proactive measures has helped all go smoothly thus far.

For example, under the legal protocol for all sanctuary congregations, Arch Street leaders announced publicly that they would be sheltering an immigrant from deportation. Doing so at a press conference assured that the government knew his location.

Hynicka also notified community partners that the church might need support. Allies now stand ready to descend on Arch Street within minutes and surround federal agents to protect Flores, Hynicka said. Volunteer security patrols have increased to monitor hallways on every floor during worship services. Some continually monitor the web to remove hostile posts and defend against sabotage from those who believe Arch Street is obstructing law enforcement.

"A portion of our baptismal vows require us to resist evil, oppression, and injustice in any form," Hynicka said. "For anyone who asks, *Why do you do this?*, I say, *I'm keeping my baptismal*



Photo courtesy of St. Matthew/San Mateo Episcopal Church. Retired Episcopal priest Dick Gillett marches with fellow New Sanctuary Movement activists in Seattle in 2013.

vow. And I'm honoring the provisions of my denomination that say the family is a sacred unit."

Supporting sanctuary efforts can be strenuous even for congregations that do not provide housing. Parishioners at St. Matthew's/San Mateo Church in Auburn, Washington, helped immigrant Rene Martinez pursue legal status in 2007. They accompanied him to monthly check-ins with ICE and raised about \$8,000 to cover his legal bills. The church is ready to shelter an immigrant if necessary, said Dianne Aid, a layperson at St. Matthew's and activist with the Episcopal Network for Economic Justice.

Doing so could attract resistance in Auburn, but that is not a concern, she said. Parishioners have experienced community tensions as a consequence of taking stands in the past. When the church launched a feeding ministry, neighbors grew irate at the influx of homeless people (including immigrants) passing through the neighborhood. One hacked the church's Face-

book page. Another made threats that led to a restraining order.

"We are not inviting conflict, but we are certainly ready for it," Aid said.

### Planning and Flexibility

Congregations have not seen their insurance premiums go up when they have sheltered would-be deportees. Nor are they courting legal jeopardy just by offering sanctuary, York said, because the government "has more important things to do than to subject churches to liability."

But safety risks can be real if a church has not done its homework on anyone seeking sanctuary. York expects tough criminals generally will not want to hide in churches. But responsible faith leaders still ought to check criminal backgrounds before offering shelter to someone who could have a violent past and rap sheet.

In such cases, "whoever runs that house of worship is going to say, *You're dangerous, and I'm not sure we can let you stay here,*" York said.

Providing sanctuary, according to those who have done it, requires both thorough planning and flexibility. Hynicka, Alton, and Aid all say churches must take stock and ask such questions as these:

- Do we have a network of volunteers from other local organizations at the ready to provide manpower and supports, such as pro bono legal counsel or household furnishings?
- Can we quickly establish security systems to watch for anti-immigration activists who might harass church leaders, breach entryways to cause harm, hack websites, or sabotage social-media platforms?
- Do we have a high tolerance for conflict with neighbors and others in our community who believe we are obstructing justice?
- Do we bring a deep sense of calling that says U.S. immigration laws are unjust and must be resisted on moral grounds?

If so, then a church might be a good candidate to offer sanctuary. □

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John McKey Sloan celebrates the Eucharist, assisted by Kelly Hudlow, left, and Katie Nakamura Rengers.

Photo from thetheabbeybham.com



# Twelve-Hour Coffee Hour

Priests step out of their offices, and into social spaces, to share their faith.

By Mark Michael

It's 1 p.m. on a Tuesday at the Starbucks in Columbus, Indiana. The Rev. Marc Vance, rector of St. Paul's Church, pulls out his simple sign, sets it beside his coffee cup, and waits to see who will show up this week. The sign reads: I INVITE YOU TO ENJOY A MUFFIN AND TELL ME YOUR STORY.

Vance has come to listen, as he's been doing most every week — same day, same time — for the past 14 months. “It's about me listening. Whatever your story is, that's what I want to hear.”

Some people stop by for a few words every week, he said. Others want someone to listen and pray with them. “They're in a public place, in Starbucks, and they've never met me before, but these folks are pouring their hearts out,” Vance said. “I've had three different people just crying. I guess because there's a deep sense of trust in the church, and I'm just listening.”

Others come with questions. One

man, who has not attended church in 30 years and still calls himself an atheist, now attends St. Paul's each week after a talk with Vance at Starbucks.

But more generally, Vance said, he does not come across people who are actively seeking or struggling with religious questions. He does, however, see deep spiritual hunger in the people who come to talk. “The type of expression is less important. What's common is that spiritual need to connect and to be in community.”

Vance said he was spurred into action by a news story he read that indicated the percentage of Nones, people with no religious affiliation, has doubled in the United States in the last seven years. “I was focusing on this in a sermon, saying that the church is in a position it has never been in before.

“The gospel is good news, and we need to invite people into the goodness. We need to go where the people are.

“I'm just trying to be somebody that represents the church and is approach-

able,” Vance said. “This is real life, not being judgmental: the church being the church.”

## Jerusalem at the Coffee Shop

The Rev. Karl Griswold-Kuhn, rector of Church of the Messiah in Glens Falls, New York, also has a missional intention behind the relationships he has cultivated with a coffee shop and a brewpub just down the street from his city-center church.

He leads regular church events at Spektor, an independent coffee shop, and the Davidson Brothers Brewing Co. Like Vance, he listens to the stories of his fellow patrons. But he has also made a special effort to develop relationships with the baristas and bartenders, seeking to become “part of the fabric of the businesses.”

Griswold-Kuhn said, “There's no one sitting at home on the couch saying, *If the Church of the Messiah was just doing X, Y or Z, I would be there.* I wanted to be out in the community and to purposefully build a relation-

ship with the same location, at the same time every week. What we are called to do as believers is to preach the gospel at all times and to go into all the world. We should start at Jerusalem. Jerusalem, for us, is Spektor and Davidson's."

Griswold-Kuhn leads a weekly men's Bible study on Saturday mornings at Spektor and meets parishioners there regularly for pastoral counseling and church leadership meetings. He also comes in several times a week to study and even makes a pit stop between services on Sunday morning. "The big joke," he said, "is that it's half-time. I'm getting my Jehovah Java."

He said that when he took a few weeks off from the routine, the staff commented about how much he was missed. Griswold-Kuhn puts up posters for parish events in the shop, and staff lets him hang palms for Palm Sunday. Spektor's staff even opened up the shop an hour earlier than usual recently so the Bible study could still meet and avoid a conflict with another parish event. "I've become the priest of the coffee shop," he said, laughing.

He has managed to cultivate a strong relationship with Davidson's, especially since his wife, Jen, began working there last year. For more than two years, he's been leading a regular monthly Theology on Tap, with a group gathering to share drinks while discussing a classic theological text. Selections range from Athanasius and Augustine to Jonathan Edwards and Dietrich Bonhoeffer. The most recent gathering, a lecture on the Rule of Saint Benedict by a monk of the Order of the Holy Cross, drew 30 participants.

The Theology on Tap gatherings attract people from Griswold-Kuhn's church, members of other local congregations, and people not affiliated with any religious group for freewheeling but respectful conversation. "The ground rules," he said, "are we don't get sloshed, we have to tip the waitresses well, and we reserve the right to mock you if you buy light beer or white Zinfandel."

Last August, Griswold-Kuhn approached the shop's owner, Rick Davidson, and offered to conduct a pub blessing in celebration of the feast of Arnold of Soissons, the patron of

brewers. Davidson welcomed the event, which was publicized in the community and attracted a full house.

"It was wonderful: people who don't go to church partaking in this blessing, people coming up and saying how much they love this marriage of beer and faith," Griswold-Kuhn said.

Waiters asked for copies of the liturgy, and a singer in the band performing after the blessing came up to him with tears in her eyes, saying she hadn't been to church in years, but had

been deeply moved by the service.

It is all about building relationships, Griswold-Kuhn said. "We've been at this for two and half years, and now we have general trust. We have showed we aren't weird, that we aren't wackos. We're just people who love beer and love coffee and we love Jesus."

Generosity has also played an important role. "We make a point to tip well to show them that Christians believe in blessing their community."

(Continued on next page)

# Anglicanism: Catholic and Reformed

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ILLUSTRATION: Detail from oil painting by the Dutch artist Adriaen van de Venne - 1614, depicting Protestant clergymen competing with Catholic priests to haul souls from the river. Inspired by Matthew 4:19, "Fishing for Souls," it is on display in the Rijksmuseum, Amsterdam.



# Twelve-Hour Coffee Hour

(Continued from previous page)



iStock photo

Griswold-Kuhn said his congregation also brings gifts for the staff at the two shops at Christmas and Easter and plans to begin including a local business in the Prayers of the People each Sunday, contacting them in advance to ask about their need for prayer.

## Authentic Conversations

Unlike Griswold-Kuhn, the Rev. Katie Nakamura Rengers is not “the priest of the coffee shop.” She is a priest who runs a coffee shop. Rengers is vicar of the Abbey, a mission that doubles as a community coffee house in Avondale, a suburb of Birmingham, Alabama.

Born of the Rt. Rev. John McKee Sloan’s desire to create a “church without walls” aimed at connecting with millennials, the Abbey has a weekly Eucharist on Sunday evenings. Rengers is assisted by the Rev. Deacon Kelly Hudlow, who doubles as the shop’s

business manager. But the mainstay of their life is selling coffee and house-baked treats from 7 a.m. to 7 p.m. six days a week, serving a steady stream of customers from the neighborhood.

Rengers said she and her staff are “pretty up front” that theirs is a Christian coffee house. There’s religious art on the walls (including an icon of Saints Peter and Paul sharing a mug of java) and a pile of Christian books to borrow. They have hosted discussion nights, and their most reliable clientele includes Education for Ministry groups from several Episcopal congregations.

But most customers, Rengers said, do not participate in worship at the Abbey or its occasional religious programs. Listening to them and gently offering spiritual support is the heart of the shop’s mission. As she stands behind the counter each day, Rengers

said, “I put on my best coffee-hour priest persona. I feel comfortable asking people coming from work, *What was work like for you? Was it hard?*”

“At the Abbey, it’s what we are. We have off the cuff, authentic conversations,” she said. “In small rural parishes, unemployed and retired parishioners sometimes come and hang out with the priest. They do that at the Abbey, too.”

She has developed a ministry supporting people who work in local social-service and nonprofit agencies, “giving them spiritual language around their experience so they can go back out and do their work.”

There are plenty of religious questions as well: what she thinks of Satanism, whether she prays to saints, “gay marriage, ordaining women, all the hot-button issues,” she said.

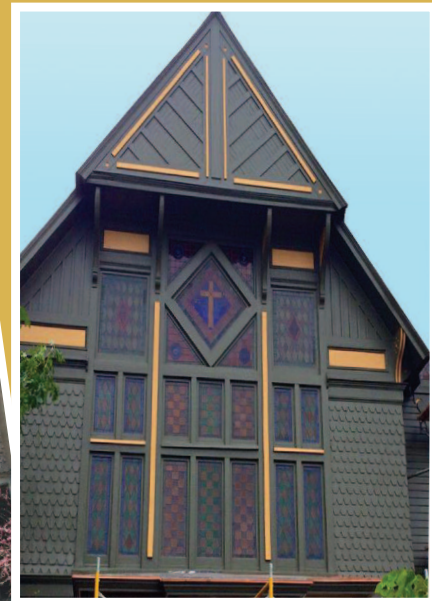
The Abbey’s open and accepting pos-

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ture sometimes surprises her customers, because “conservative churches in the Deep South have so framed the conversation and the public view of what Christianity is.”

She sometimes prays with customers, but not so often. A man who lost his job had come in a few weeks before and asked the deacon to pray with him. “Somebody in the restaurant down the street wanted to talk about God and drink a latte. He told me he wanted to be baptized and we did that,” she said.

“I don’t know if I could go back to being in a traditional parish. I would really have to pursue this concept of being open all the time. Twelve hours a day has been so important [for] millennials, for whom Sunday morning and Wednesday night are just not it.”

She advises her fellow priests: “The office really holds us back. You never meet anybody there. Have a laptop. Try to be at coffee shops. The millennials are not going to come looking for you if you are not out and available.”

### Having Church Right Here

There wasn’t a coffee shop (or a brewpub) in the Park Heights-Pimlico neighborhood of Baltimore when the Rev. Glenna Huber was called to serve as vicar of the Church of the Nativity. So she sat right outside the congregation’s storefront location and talked to people on the street.

The high-church congregation had relocated to the storefront a generation ago to better serve the community. It had once offered afterschool programs for neighborhood children. Over time, though, Nativity became disconnected from its predominantly poor, black neighborhood.

Huber’s predecessor at Church of the Nativity had begun building relationships with people in the community to help curb drug-dealing and violence on the street. Huber launched a listening campaign shortly after her arrival to expand the work — walking through the neighborhood, picking up trash, and talking with community leaders about their desires and wishes.

Her initial findings were somewhat disheartening. “Nobody wanted to come to the church,” Huber said. “But sometimes they tell me about God,

what they think about God. They tell me about their life.”

Many members of the community, she found, also had a deep distrust of pastors and congregations. “I heard a lot of *You can’t trust those folks. You aren’t helpful. You lie. You say you’re going to do something and you don’t.*”

“Pastors aren’t real, that comes up a lot,” she said.

Huber worked hard to counter these assumptions with a “different mentality of openness.” She ended up spending the majority of her ministry outside the church building, helping the congregation become “without expectations, part of the neighborhood.”

“They did come to trust me,” she said, “and to not view the church with suspicion.” This sense that she cared for them led to some moments “when I felt God was working in and through me, and it was beautiful.” One young man from the community who hung out near the church used the street name “Biggie.” Huber refused to call him this because “it wasn’t an affirming name.” He would not tell her his given name and showed signs of deep suspicion.

After she had been serving at Nativity for five years, one day Biggie drove up as Huber was sitting on the sidewalk outside the church. “Hey, Mother Glenna,” he said, “I’m going to get married. I’m going to settle down. But, I want to talk to you.”

“Okay let’s talk,” she said.

“Not here. I want to come into the church and talk to you. But before I talk to you, do you know my name? My name is Curtis, and I’m ready to talk to you about how God is acting in my life.”

Another man from the community had just been released from jail and was participating in a church-related work program. He told Huber he wanted to talk about what he was going through and she invited him to step inside the sanctuary for some privacy.

“I’m not coming in that church, but we’re having church right here,” she quoted him as saying. “God is here while we’re talking.”

“And I said, ‘You know, you’re right.’”

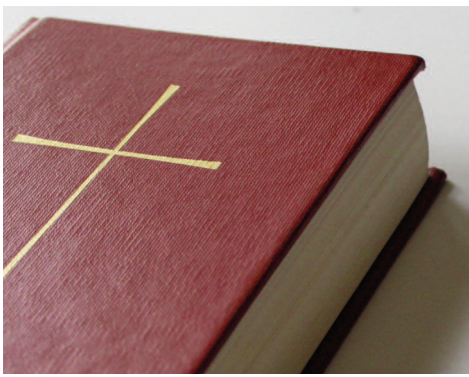
*The Rev. Mark Michael is rector of St. Francis Church in Potomac, Maryland.*

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## Necessary or Expedient?

A teaching series on prayer book revision

# A Good Map for the Journey

By Scott Gunn

I have been working on a book about the basic beliefs and practices of the Episcopal Church, and every now and then I like to crowdsource what I write. Recently I asked my Facebook friends what they understand to be happening when we baptize someone. “Nothing at all,” a few people said with startling boldness. Several others said baptism recognizes that God already loves us, but that no change is effected in the sacrament. To be sure, some people *did* give answers that sounded orthodox.

I have been saying for a few years that we have a catechetical crisis in the Episcopal Church, and this Facebook exchange confirmed what I suspected. Many among the laity, and not a few of our clergy, do not seem to grasp the fundamental meaning and purpose of baptism and Eucharist. This is a problem in its own right, and it must surely color any conversation about prayer book revision.

The 1979 Book of Common Prayer has a much-vaunted baptismal ecclesiology. But what good is that if we have not taught the members of our church about baptism? We have moved to a weekly celebration of the Eucharist in nearly every congregation, but to what end?

We run into the limits of catechesis very quickly when conversation turns to who may receive Holy Communion. Two millennia of practice and teaching are clear. Our prayer book is clear. Our canons are clear. It may be possible to make a theological case for changing our practice, but that case would necessarily undermine the baptismal ecclesiology we are so quick to celebrate.

I have heard it said that church growth requires a new prayer book, but I have seen no evidence to back this assertion. Sure, there are vibrant congregations using experimental liturgies (Thad’s Place in Santa Monica or St. Gre-

gory’s in San Francisco, to name two well-known examples). But there are many more examples of thriving congregations grounded in the prayer book, often using Rite I for their principal celebrations.

From my days of parish ministry, I cannot remember a seeker asking detailed questions about which eucharistic prayer we used. Instead, most of the seekers were hungry for

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I cannot remember a seeker asking detailed questions about which eucharistic prayer we used. Most seekers were hungry for ancient tradition and vigorous preaching of the gospel.

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ancient tradition and vigorous preaching of the gospel. I can hardly recall a time when someone was frustrated in a church search because of a rite. Much more often, I have learned that seekers want to hear preaching about Jesus and to find a community of disciples trying to follow him.

Liturgy matters, of course. But I’m not sure there’s a case to be made for or against prayer book revision based on the experience of seekers on Sunday morning. A seeker can have a wonderful or a terrible experience, regardless of the rite.

The Evangelism Matters conference in Dallas gathered more than 400 Episcopalians for energetic and purposeful conversations about evangelism. Liturgy was not a major theme at the conference, though a number of speak-



Our barriers to abundant life in Christ have little to do with liturgy. The 1979 prayer book is, if anything, a bit heavy-handed about propelling us out into the world.

ers talked about the importance of hospitality and invitation in weekly gatherings.

But the liturgy arose when participants chose workshop topics. One session was “Creative Liturgy and Evangelism,” while people in another room discussed “Traditional Liturgy as Mission.” These are not mutually exclusive, and it would have been fascinating to have these two groups talk with one another.

In his essay for this series, Fr. Victor Austin made the case that the mission of the Church is at the heart of Eucharist, as we are drawn toward the Cross and Passion. As Jesus becomes our center, we are inevitably pushed outward to share the good news of his love with the world. I have made a similar case on my weblog, arguing that the Church’s place is gathered around the altar, but the place of the Church’s members is out in the world, doing mission work and sharing the good news of God in Christ. If this is the right direction, then we would do well to pay more attention to our liturgy, not less, as some would have it. We need a liturgy that nourishes us as disciples of Jesus Christ, so that we can be about the work God has given us to do.

But do we need a new prayer book for this purpose? Does our prayer book hinder us in evangelism and mission? Hardly. Our barriers to abundant life in Christ have little to do with liturgy. The 1979 prayer book is, if anything, a bit heavy-handed about propelling us out into the world.

Too many congregations turn the dismissal into a caricature, adorning it with superfluous alleluias and a kind of charismatic energy that is notably absent from the rest of the liturgy. It’s as if the dismissal were the announcement of a party instead of a solemn charge to serve the world in Christ’s name, in a way that will be dangerous if we take it seriously. If we do what the prayer book says, the dismissal is given from the altar immediately after the blessing, when the connection between nourishment, discipleship, and mission is unmistakable. This is one of many ways in which I suspect we would do well to use the prayer book (instead of detouring around it) before we convince ourselves of a need to jettison it.

Observing that Christendom has collapsed may be the best way to begin a case for prayer book revision. All sorts of assumptions were made in the 1970s that have proven untrue. In preferring that the principal service on

Sundays be the Eucharist, the prayer book’s revisers did not imagine a world in which most seekers would be unbaptized. Sorting this out is important in conversations about prayer book revision.

But it’s easy enough to sidestep this quandary. Lately I have wondered if we would do well to offer a robust Morning Prayer on Sunday, geared especially toward seekers. As Fr. Austin notes, the offices can be ideal for seekers and visitors, because there is no need to leave one’s seat, which is awkward on a first visit.

My first real experience of Anglican worship was Evensong. I could just be there and soak it all in. When I came back to the same church on Sunday morning, the Holy Communion was terrifying, and it did not seem easy to stay put. I wonder if Morning Prayer offers a better way. Maybe we should continue the weekly Eucharist for committed disciples and offer prayer, praise, and teaching in the Office for seekers, explorers, and catechumens.

Sorting out prayer book revision will take years. I have a number of concerns, only a few of which I have raised in this article. I find the case for immediate revision unpersuasive. We could solve some immediate needs by doing two things:

- Offer new rites that avoid gendered language for humanity and enrich the ways we address God (while avoiding heresy).
- Update the marriage rite very carefully to reflect the Episcopal Church’s practice and teaching.

Perhaps the first can be done expeditiously with additional volumes in the *Enriching Our Worship* series. I favor changing the marriage service in the prayer book, but I understand that this view will not be shared by many.

I wonder if we might also find a way to authorize materials from around the Anglican Communion for use in our church, subject to permission from each diocese’s ecclesiastical authority. Maybe instead of reinventing the liturgical wheel we can benefit from the careful work of our sister and brother Anglicans. Ghana uses the 1662 book with marvelous Catholic additions. Scotland has a marriage service with flexible pronouns that is lovely. Japan’s official English translation of the Eucharist is a delightful blend of Tridentine and modern influences. All of these options reflect an Anglican commitment to tradition and a very Anglican desire to contextualize the liturgy of the church. What better way to unite in mission than to pray in the words of our sisters and brothers?

I think we will need to take a liturgical journey. Before we embark, I would like us to make a good map and consult some travel books. And let’s make sure we know what’s good about where we are so that we can fully appreciate where we need to go.

*The Rev. Scott Gunn is the executive director of Forward Movement.*



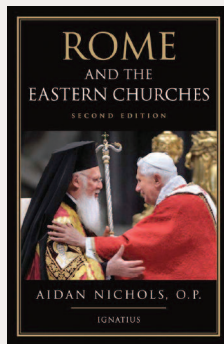
# An Unfinished Work of Unity

Review by Caleb Congrove

**R**ome and the Eastern Churches is an indispensable resource for any library of Catholic ecumenism. Certainly no other division has motivated its ecumenical activity more than the rift between East and West. St. John Paul II famously likened Eastern Christianity to the Church's other lung (*Ut Unum Sint*, 54). The book's opening chapter lays out a theoretical explanation for this privileged place, surveying the historical development of the concept of schism and interrogating its usefulness. Incorporating a wide range of sources from the New Testament and the theological tradition, this discussion serves to annotate and deepen the generous treatment of the Eastern churches in *Unitatis redintegratio*, the Second Vatican Council's Decree on Ecumenism.

The decree treats the Eastern churches distinctly and clearly affirms their ecclesial integrity as "local or particular churches" (*Unitatis redintegratio*, 14-18). Because they are recognizable as authentic local churches, the one true Church is recognizable in them: "through the celebration of the Holy Eucharist in each of these churches, the Church of God is built up and grows in stature" (*Unitatis redintegratio*, 15). Accordingly, the ecclesiological vision makes possible an understanding of partial schism, or schism by degree: "To the extent that one preserves all the features of an authentic local church in the apostolic tradition, save the feature of communion with the chair of Peter, one is *not* in schism from the one true Church" (50).

Nichols's treatment is worthy of his subject's import. *Rome and the Eastern Churches* is a remarkably comprehensive introduction, traversing the historical divisions and the subsequent developments and interactions of the divided traditions. Despite the very broad scope, the chapters are richly detailed and informative, and they pro-



## Rome and the Eastern Churches A Study in Schism

By Aidan Nichols, O.P. T&T Clark, 1992.

Revised edition: Ignatius. Pp. 382 pages. \$19.95

vide helpful bibliographies for further reading. These are very learned summaries. They navigate complicated episodes, themselves the subject of immense specialist conversations. The history of division is not simple, and

**For many Western readers, the book may also serve as a useful gazetteer of the Christian East.**

even very well-informed readers will find much to learn and much to surprise them.

Throughout, Nichols's judicious telling offers both reliable introduction and useful beginnings for approaching both historical episodes and current obstacles. Besides the historical narratives, these summaries conclude with assessments of the ecumenical dialogue, outlining its gains and problems. How has dialogue addressed those issues? What matters have been resolved and where has dialogue stalled out or failed to find agreement?

For many Western readers, the book may also serve as a useful gazetteer of the Christian East. Bad news from the Middle East has made the Assyrians, Chaldeans, and Copts more familiar names. But, like distant cousins, these recognizable names remain mostly unknown. How are they related to each other? And how exactly are they related to any of us? Two chapters are devoted to churches outside the Eastern Orthodox Communion, the

Church of the Assyrian Christians and the Churches of the Oriental Orthodox. Both communities diverged over the christological councils of the fifth century. How often do seminary classrooms invoke "Chalcedon" as an unproblematic starting point, the fifth-century background? But those fifth-century debates remain an ecumenical concern. In the late 20th century, popes of Rome have made joint declarations with representatives from both traditions, and the Eastern Orthodox churches have conducted a fruitful dialogue with the Oriental Orthodox.

Most of the book's chapters are devoted to narrating the relationship of the Latin Church to the Chalcedonian East, the Eastern Orthodox churches. Narrating the various historical controversies and the policy, or policies, of engagement undertaken by Rome across the centuries, Nichols offers very competent summaries of complicated and contested histories, and the progress of theological dialogue since Vatican II.

**W**hen *Rome and the Eastern Churches* was first published almost 25 years ago, the dialogue between Catholic and Eastern Orthodox churches was beginning to hit some bumps but it left a track of progress. After decades of warming exchanges, a decade of earnest theological dialogue had produced a series of joint statements aimed at resolving theological difficulties. But the rapprochement was waylaid by world events. The col-

lapse of Soviet Communism renewed tensions in Eastern Europe between the Orthodox and resurgent Greek-Catholic or “Uniate” churches (most Eastern Catholics now regard *Uniate* as pejorative). Under Communism these churches had suffered a policy of suppression and forcible absorption into Orthodoxy.

A year after the original study appeared, the Balamand Statement (1993) departed completely from the planned sequence of discussion for the dialogue, turning instead to address this crisis. In the end, the strained relations that lay behind the statement proved too much for the dialogue to overcome. In the big picture, it stalled out. Not until 2005 did the international theological commission return to the original course of its business.

This revised second edition incorporates some new material in scholarship, but most important, it reports on “the progress (or lack thereof) of the ecumenical dialogues” (p. 17). Twenty years later, Nichols’s update is seasoned with the disappointment of stalled progress and lost momentum, and a perhaps dimmer and chillier view of unity’s prospects: “can this greatest of all ecclesiastical reunions be brought off? The auguries are not good, yet the Christian lives from hope in the unseen” (p. 382). *Hope* is the key word: visible unity has become a mostly eschatological goal. “After all, the transformation of a divided Christendom into a unitary communion is itself an eschatological aspiration” (p. 19).

In the preface to the new edition, Nichols asks soberly whether total visible unity isn’t an asymptotic goal, “an end that people take as an *ideal* reference point rather than a practical one” (p. 19). He has the answer ready: “The movement for Christian unity strives ... by seeking endlessly to *approach* it. In and of itself — this is the lesson of both history and common sense — such a desired good can only be a gift of the Lord to his Church at the Parousia. We can call that a ‘metahistorical gift’” (p. 19). What can be done on our side of history? Tellingly, his practical proposals in the new preface look al-

most entirely within the Catholic Communion of churches.

While unity is doubtless a gift to be received of the Spirit, must it remain only eschatologically remote? For better and worse, political events influence ecclesial relations. Things really do change, and perhaps they have been changing. The crisis of dislocation and persecution that the divided Christians of the Middle East are living has doubtless produced a new urgency in the search for a unified witness. In 2015, three Patriarchs of Antioch — Eastern Orthodox, Greek-Catholic, and Syriac Orthodox — issued a common paschal letter in a historic gesture of solidarity and unity. More recently, the meeting of the Pope and the Patriarch of Moscow in Havana was made possible by a pressing need to offer a common response to world events and problems, notably the increasingly grim situation of Middle Eastern Christians. Their joint statement raised some eyebrows, especially among Ukrainian Greek-Catholics, but the meeting happened, fulfilling finally an unrequited desire borne by Francis’s last two predecessors.

Thankfully there may be more to add soon. The “Holy and Great Council,” a representative gathering in June of nearly all the canonical autocephalous Eastern Orthodox Churches at Crete, produced new statements about ecumenism in general, relations with Rome in particular, and various concrete issues related to the exercise of primacy within communion. The reception of that council’s work among Orthodox churches will not be simple ratification, but perhaps it will mark the opening of another chapter in the complicated and unfinished story of Catholic and Orthodox separation and reconciliation. That is my hope for the future and for the present: that dialogue toward unity may continue, that this update may require an update, that the stall of dialogue will not prove to be the end.

*Caleb Congrove is a high-school teacher in Ohio and a contributor to TLC’s weblog, Covenant.*



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# Lingering Questions

By Sam Keyes

In the past two decades, the memory of debates about the ordination of women has all but faded from the consciousness of most Anglicans. This edited collection of essays, lectures, and letters from the late Roger Greenacre provides a glimpse into Anglican Catholic thinking in the periods before, during, and after the Church of England's decision to ordain women to the priesthood in 1992.

Greenacre's work is startlingly relevant, both because it provides a personal glimpse into a hugely important

Though Greenacre never worked with the Anglican-Roman Catholic International Commission (ARCIC), his work makes near constant reference to the commission's documents. Greenacre lived and breathed ecumenism, but since the late 1980s he struggled because neither the Anglican Communion nor the Roman Catholic Church seemed to receive the work of ARCIC with due seriousness.

On the ecumenical front, two particular issues stood foremost in Greenacre's mind: the principle of subsidiarity and the nature of the Petrine office. On subsidiarity, he observed repeatedly that the Roman and Anglican Communion seemed plagued by opposite kinds of dysfunction: Anglicans lacked appropriate universal structures of authority for issues facing the whole Church, while Catholics consistently failed to allow local authority to have a significant place in Church governance. On the papacy, Greenacre saw remarkable agreement from the final report of ARCIC I; thus, the refusal of both Anglicans and Catholics to reimagine the papal office and learn from each other seemed like a betrayal on both sides.

For Greenacre, the problem with the 1988 Lambeth Conference's decision to allow provincial autonomy on the question of women as bishops was not, in principle, their acceptance but the relegation of such a crucial question of apostolic integrity to the realm of local option. Paired with Lambeth 1998 and its aftermath, Greenacre saw a certain incoherence in an Anglican Communion that demanded uniformity on sexual ethics but allowed divergence on the nature of sacramental ministry. Greenacre died in 2011, well into the Anglican crisis about sexuality, but also before the full shift into an alternative definition of marriage. He did not consider the ethical problems of homosexuality on the same order as questions of sacramental integrity. One wonders if the more recent push for a redefini-

tion of matrimony would in his thinking raise the problem to the same level as that of women's ordination.

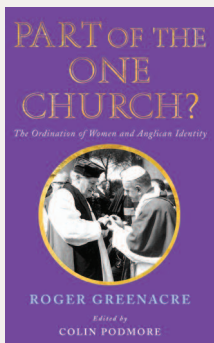
There are, I suggest, two main contemporary challenges that follow from Greenacre's legacy. The first is quite simply the reminder that the ordination of women remains a significant doctrinal development and must be acknowledged as such. Such development, Greenacre insists, is possible, perhaps even desirable, but one cannot, as Anglicans have often done, hold

**That the whole Church does not fully recognize Anglican orders is no excuse for retreating into isolating provincialism.**

out on one hand a claim to apostolic simplicity in the face of Roman development (e.g., the dogmas of 1854, 1870, and 1950) while on the other hand claiming the possibility of substantial dogmatic change. In other words, if the Church can come to the conclusion that women may be ordained priests, what business do Anglicans have refusing, on principle, the possibility of Church development in a Roman Catholic direction? The only theological grounds for the ordination of women are also the theological grounds for the modern papacy.

The second challenge to contemporary Anglicanism is, frankly, a call to ecclesiological seriousness. I noted that nowhere in Greenacre's work is any acknowledgment that the nature of ordination might be considered under the heading of justice. This absence is instructive, if perhaps rather uncomfortable in the current climate. Ordination, for Greenacre, like the other sacraments, simply could not be considered in terms of personal rights; it is a matter for the whole Church, whatever individuals may think or feel about it.

It is this same rigorous ecclesiological focus that prevents Greenacre from admitting what is perhaps the most common retort to his traditionalist



## Part of One Church?

The Ordination of Women and Anglican Identity

By Roger Greenacre.

Edited by Colin Podmore.

Canterbury Press Norwich.

Pp. 252. \$39.99

period of recent Anglican history and because its perspective cuts through accumulated layers of politics and emotions to crucial questions of authority and identity. The question for Greenacre was not whether women can be ordained priests or bishops. Indeed, he remained open to such a development. The question was who can make such a determination. As part of the one Church, the Church of England, and even the whole Anglican Communion, lacks by its self-definition the competence to act as if it simply is the Catholic Church. Ordaining women is problematic not because it somehow embarrasses or upsets ecumenical relations but because it represents a departure from Anglicans' understanding of who we are as a part of the universal Church.

bent: Why should we care what Roman Catholics think? They don't think *any* Anglicans are validly ordained. Greenacre points out that schism is not merely the breaking of fellowship; it is also the refusal of treatment for a wound that has started to heal. On *Apostolicae curae* (the 1896 declaration on the nullity of Anglican orders), the

final word has yet to be spoken, and this collection recounts some interesting developments in the 20th century in and around ARCIC. At the same time, the official Roman account of Anglican orders does not alter the Anglican understanding, per the Chicago-Lambeth Quadrilateral, of a threefold ministry of bishop, priest, and deacon

descending from the apostles. Our orders are not, in other words, our own, but those of the whole Church. That the whole Church does not fully recognize them is no excuse for retreating into isolating provincialism.

*The Rev. Sam Keyes is chaplain of St. James School in Maryland.*

# History of a Formative Debate

Review by Zachary Guiliano

Many young Anglicans, especially Episcopalians, remember little to nothing about the early debates over women's ordination. Though they shook the Anglican Communion from the 1960s to the 1990s, many of us have grown up in, or entered Anglicanism during, the period of settlement. We have little sense of the arguments, little share in the passion, and few scars from the battles. Women as deacons and priests, even women as bishops, are part of our formative experiences. We do not remember the issue's consideration by Lambeth Councils or Primates' Meetings. We do not recall consultative bodies like the Eames Commission, which laid the groundwork for the Communion's approach to disputes and helped develop its nascent structures before the controversies over human sexuality predominated after 2003. For this reason, *Fathers in God?* is a needed resource, capturing some of the most important Catholic contributions to the Church of England's theological debate on women bishops from 2004 to 2006, as well as offering reflections on the post-2014 settlement.

The essays are useful also, since they record and respond to the declaration from the church's House of Bishops, laying out principles for the settlement. That declaration recorded the church's decision to open "all orders of ministry to all, without reference to gender," the need for all C of E ministers to acknowledge its decision, and yet a recog-

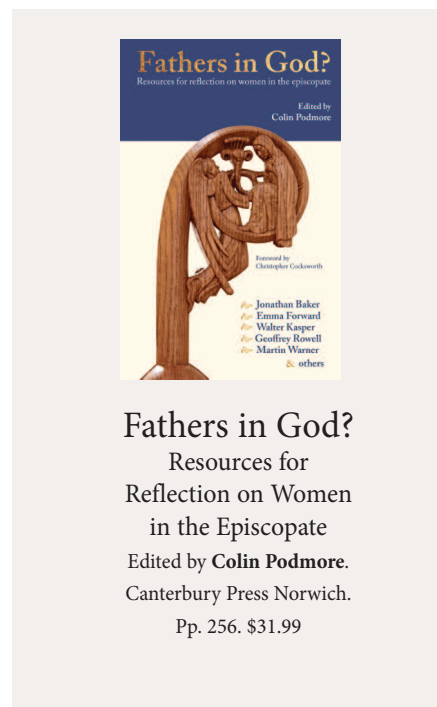
nition that this decision has occurred "within a broader process of discernment" among Anglicans and in "the whole Church of God," not least those churches with which Anglicanism shares the historic episcopate and that do not ordain women: the Roman Catholic Church and Orthodox churches. The C of E's decision, though

its life and structures," in a way that "contributes to mutual flourishing across the whole Church of England." The recognition of these post-settlement principles is now a formal part of the church's process of selection and ordination.

As noted by the Rt. Rev. Christopher Cocksworth, Bishop of Coventry, in the foreword (pp. ix-xii), such a settlement actually puts an important and necessary burden *on the majority* in the Church of England: "to understand the views" of those opposed to women's ordination, whether Anglican, Roman Catholic, or Orthodox; "to identify their theological assumptions and to engage with them responsibly," knowing they represent "a carefully argued theological case"; and "to rebuild the relationships," both inter-Anglican and ecumenical, strained by the decision to proceed. As the Communion receives the ordination of women, so must opposition be received, in the love of Christ our peace, who has reconciled us in the one body (cf. Eph. 2:16).

*Fathers in God?* should become part of the required or recommended reading for every Church of England ordinand. Without such a provision, it is doubtful the majority, especially the young, can or will receive the views of traditionalist Catholics in the C of E. One of the side effects of the settlement has been sequestration. Catholics and Evangelicals in the church have long had their own training institutions, title parishes, and parachurch or-

(Continued on next page)



## Fathers in God?

Resources for Reflection on Women in the Episcopate

Edited by Colin Podmore.

Canterbury Press Norwich.

Pp. 256. \$31.99

"clear," is therefore in some sense provisional. And those who cannot "receive the ministry of women bishops or priests continue to be within the spectrum of teaching and tradition of the Anglican Communion." The Church of England has therefore taken steps to ensure its minority can "flourish within



## Fathers in God?

(Continued from previous page)

ganizations, facts that contribute to the C of E's vitality, but also to its division. The post-2014 settlement, however, has meant that division now stretches into the episcopate, since many churches cannot receive the ministry of a woman diocesan or suffragan.

Parts Two to Four of the volume comprise the theological statements:

the summary of Anglo-Catholic arguments from the 2004 report of the House of Bishops' working party on women bishops, from Forward in Faith's submission to the working party, and from the presentation of the report to General Synod; the theological report published in Forward in Faith's earlier volume *Consecrated Women?* that addressed themes not included in the House of Bishops' report, not least the fatherhood of God in re-

lationship to the fatherhood of bishops (2004); Bishop Geoffrey Rowell's presentation of the House of Bishops' report to the General Synod (2005); and Cardinal Walter Kasper's address to the Church of England's House of Bishops, "The Mission of Bishops in the Mystery of the Church" (2006). A summary of these theological statements in their complexity exceeds the bounds of this review, but they are perhaps most important for their insistence on reasoning about ordination only within the broader bounds of Christian theological anthropology, especially sexual differentiation in the coherent pattern of creation and redemption. Christianity, the authors argue, has a distinct theological grammar concerning sex and gender, rooted not least in the primary names of God the Trinity, the maleness of Jesus Christ, and a broader pattern of "gracious patriarchy" in the divine order's address to human society.

Part One, "Prospect and Retrospect," sets the other documents in useful context. Not least, Podmore's essay contains a summary of legislative developments and citations to relevant proceedings. One notes the relative paucity of debate from 2006 to 2012, during the height of Communion controversies over sexuality. Emma Forward's essay suggests that many women in a post-feminist era are not eagerly pressing for women's ordination, even though they enjoy the privileges stemming from a century of labor by the women's rights movement: in other words, civil rights and ecclesiastical order are not necessarily so closely linked, at least for many. Bishop Martin Warner's essay, "Love and Charity with Your Neighbour," struck me as the most significant, however: charting a hopeful path for the future, and considering how Anglicans may live together despite tears in the fabric of communion, in service of an ecumenical vocation. Traditionalists may play the most important part here, as their convictions orient "the Church of England corporately towards unity with the other communions of catholic faith and order."

In this way, our disagreements may, God willing, provide a testing ground. □

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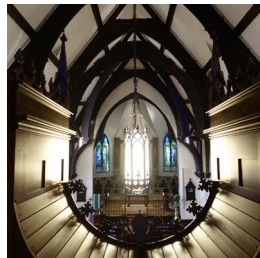
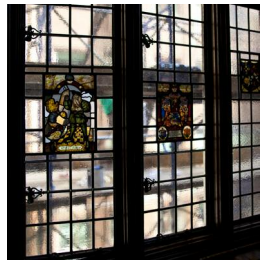
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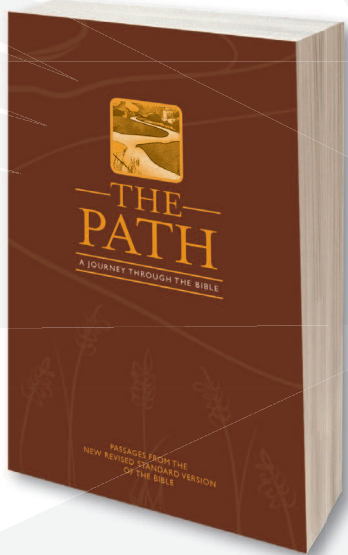
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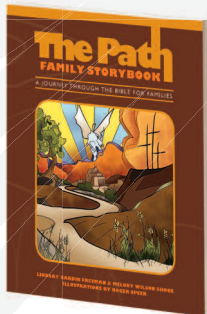
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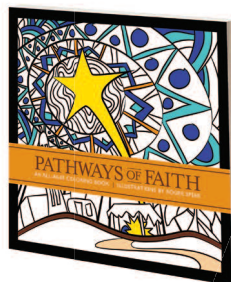


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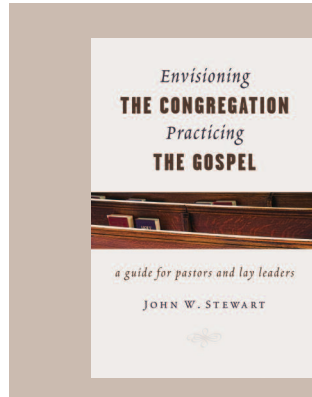


# Keeping the Main Thing

“What light is to seeing, the gospel is to congregations,” John W. Stewart writes in his comprehensive text, *Envisioning the Congregation, Practicing the Gospel*. Without exception, mainline Protestant churches that thrive have retained and strengthened their connection to their “charter story.” They see themselves as part of the gospel story and they adopt practices that strengthen the fundamental connection.

“It is the premise of this book that the premier vocation of any contemporary congregation is to make the gospel clear and believable — first, to all members and, through them, to all persons in their host societies,” Stewart begins. If a parish diminishes or dilutes its connection to the charter story, its decline is as predictable as it is precipitous.

Establishing his thesis, Stewart com-



## Envisioning the Congregation, Practicing the Gospel

A Guide for Pastors and Lay Leaders

By **John W. Stewart**. Eerdmans. Pp. 236. \$20

mits the majority of his work to carefully explaining how a congregation not only connects with the gospel story but also lives it: “A non-practiced, merely cerebral gospel is no compelling gospel at all.”

Stewart denotes five “gospel driven, faith-forming practices” that identify

and define a congregation’s vocation: *koinonia*, or belonging; *mathetes*, or discipling; *marytria*, or witnessing; *diakonia*, or serving; and *leitourgia*, or worshiping. Stewart explains these five expressions in detail, with copious references and numerous illustrations to make them more accessible and demonstrable.

Stewart’s credibility is strengthened by his 16-year tenure as senior pastor of Westminster Presbyterian Church in Grand Rapids, Michigan. Now professor emeritus at Princeton Theological Seminary, Stewart elucidates his theological and ecclesiological points with situations from the parish. What’s more, Stewart’s writing is engaging, accessible, and almost mathematical in its rational progression.

That being said, I must confess that I almost did not read even the first page of the text. They say you cannot judge a book by its cover, but I almost did. Excuse my surface observation here, but the volume’s sterile jacket enclosing 200 pages of uninterrupted text made me fear it was another hastily bound doctoral thesis, and dry as toast.

I was wrong. Stewart’s work is hardly dry. It is his passionate cry to all Christian leaders to once again heed Stephen Covey’s well-worn advice “to keep the main thing the main thing.” A congregation that exudes the hope we have in Jesus Christ crucified and risen will surely flourish.

*The Rev. Patrick Gahan  
San Antonio, Texas*

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Stand with Standing Rock protesters at the capitol building in Bismarck, North Dakota, on Nov. 14

Leslie Peterson/Flickr photo

## CATHOLIC VOICES

# The Contours of Justice at Standing Rock

By Will Brown

On December 4, the Army Corps of Engineers announced that it would deny permission for the Dakota Access Pipeline to pass under Lake Oahe, the sole source of drinking water for the Standing Rock Sioux. Protesters at Standing Rock and their supporters, including Presiding Bishop Michael Curry, celebrated the announcement, even as the pipeline's builders, Energy Transfer Partners, vowed to complete the project without rerouting it.

The Dakota Access Pipeline and the protests surrounding it are underwritten by a tangled web of related issues ranging from climate change, to the need for energy independence and clean energy alternatives to fos-

sil fuels, to the injustices done to indigenous peoples. This knotty political mess our society has gotten itself into is difficult, if not impossible, to sort out equitably.

I was struck recently by a web meme showing a special forces soldier — a SEAL, judging from his uniform — holding a sign that obscured his face. The sign read, I DIDN'T JOIN THE NAVY TO FIGHT FOR AL QAEDA IN A SYRIAN CIVIL WAR. Following the thread of political motives and national interest, one observes how our nation has involved itself in Middle Eastern conflicts based on our alliances with societies with whom we have very little in common, other than a shared humanity and a shared interest in extracting oil from the Persian Gulf region. One observes too that hundreds of thousands of people have died, just in the last decade, because of this shared

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# The Contours of Justice at Standing Rock

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interest, even as untold others have been injured, bereaved, or displaced.

In the wake of the September 11 attacks on New York and Washington, D.C., *New York Times* columnist Thomas Friedman called for a Manhattan Project-style clean energy initiative. His call fell largely on deaf ears as U.S. opposition to the 2005 Kyoto Protocol built during the Bush administration. Yet Friedman's idea remains good and has arguably become only more urgent as a scientific consensus has coalesced around anthropogenic climate change in the intervening years.

Yet it remains true that even if the political will for such a project existed, the world could not simply and suddenly stop burning fossil fuels without bringing about a global economic catastrophe, and the immense human suffering that such a catastrophe would certainly entail. Like the prehistoric animals that got stuck in petroleum seeps and died, global society now finds itself bogged down in an oily mire. Like it or not — and few informed and farsighted people like it — carbon-based energy is the patrimony of contemporary mankind. The broad question is how we will elect to spend that patrimony. As David Biello has written: the short-sighted option is to continue to burn fossil fuels until there are none left to burn, or until climate change forces a radically different way of life on us. The alternative, though, is to use fossil fuels in the service of finding clean, renewable energy alternatives, and building infrastructure for those alternatives. I devoutly hope that we will elect to pursue the latter course.

The research and development for clean energy alternatives, still in their infancy, to say nothing of building a global infrastructure to support them, will take years if not decades. The immediate need to extract, move, refine, and burn fossil fuels seems inescapable. Yet this fact evinces another conundrum: easy access to fossil fuels drives down prices and reduces economic incentives to search for clean alternatives.

What should we make of the situation at Standing Rock and the Dakota Access Pipeline, in light of such broad considerations? Energy Transfer Partners claims that the pipeline is state-of-the-art, and that the contamination of drinking water from leakage is extremely unlikely. Yet concern for the contamination of drinking water seems to have led the Army Corps of Engineers earlier to reject a proposed route for the pipeline under the Missouri River near Bismarck. And just one day after the corps announced its refusal to permit an easement for the pipeline under the Missouri River, the North Dakota Department of Health announced that a rupture had been discovered in the Belle Fourche Pipeline in Billings County, about 150 miles from Standing Rock: more than 130,000 gallons of oil had leaked

into the Little Missouri River.

These developments hardly instill trust in the assurances from producers that potential ecological harm is negligible. And in any event, there is a very long track record of the U.S. government, and the economic interests it too often represents, breaking its promises to Native Americans. To my mind, the strongest argument against the proposed route of the Dakota Access Pipeline has less to do with its ecological effects and more to do with just deference to the Standing Rock Sioux. As David Archambault II, chairman of the Standing Rock Indian Reservation, said in an interview with *PBS NewsHour's* Judy Woodruff on Dec. 2:

It's unfortunate that this nation continues to treat our tribe, and tribal nations around the country, in this manner. ... History will show that the federal government, the state government, has always built the economy ... off the backs of our nations. And this is another example.

That is indisputable. Native American society has paid a heavy price for the economic greatness of America. Writing in *The American Conservative*, Henry Chappell quoted the Sioux writer Vine Deloria, Jr., whose book *Custer Died for Your Sins: An Indian Manifesto* (University of Oklahoma Press, 1969) rebukes the hypocrisy of the United States in its declamations on the importance of keeping international treaties, in particular with Russia:

Indian people laugh themselves sick when they hear these statements. America has yet to keep one Indian treaty or agreement, despite the fact that the United States Government signed over four hundred such treaties and agreements with Indian tribes. It would take Russia another century to make and break as many treaties as the United States has already violated.

From coast to coast for four centuries, from the Jamestown Colony to the Treaty of Temecula, the Trail of Tears, the Comanche Wars, the massacre at Wounded Knee, and on and on, it seems too much to hope that Standing Rock might mark a turning point in the nation's dealings with American Indians, that a just and durable solution might be found, and that such a solution might serve the pressing need to use the natural resources at our disposal to find cleaner and more sustainable energy alternatives.

Let's be audacious enough to hope this, and as we await the fulfillment of that hope, to find less poisonous ways of living.

*The Rev. Will Brown is rector of the Church of the Holy Cross, Dallas.*



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## CATHOLIC VOICES

# Worth the Struggle

Becoming an Episcopal priest meant leaving financial stability and the church I loved. I am thankful for it.

By John M. Gullett

Several years ago, I was working at Universal Orlando's Wizarding World of Harry Potter. My job was to scan tickets for guests coming to ride on the Hogwarts Express. One day a coworker, a bright-faced young college student, asked me a reasonable question: "What are you doing here? You don't exactly look like the other folks who work with us."

I tried to explain to my young friend how a 44-year-old man with an undergraduate degree and a master's degree, a wife, and three young children decides to transition from being an ordained Presbyterian minister for 12 years to becoming a priest in the Episcopal

Church. I explained that my transition to the Episcopal Church required that I be confirmed in the Episcopal Church for at least a year before being ordained to the diaconate, and then it would be six more months before I could be ordained as a priest.

For seven of the twelve months between my confirmation in the Episcopal Church and my ordination to the transitional diaconate I worked at entry-level jobs, while continuing to rent a townhouse in Orlando. I was able to work full-time hours for most of those seven months, and yet I never made enough in a single month to pay our rent. We lived off of our savings, and then off of the generosity of others as our savings ran out.

Why did I do it? I heard that question quite a lot, and

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# Worth the Struggle

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I did not mind. Why would a minister of the Presbyterian Church in America seek ordination in the Episcopal Church? Why would I leave a denomination in which my beloved father was an ordained minister from the beginning? I attended the denominational seminary for my master's of divinity, served in four pastoral positions, planted two churches, and attended the church's national assembly every year. I loved my fellow Presbyterians, and still love them, but I felt called to serve in the Episcopal Church.

**B**ut why? It's a long story. In some ways, my transition to the Episcopal Church is the culmination of a long journey that began as early as my undergraduate days in the School of Music at Appalachian State University. I love the liturgy of the Church. I love the content and structure of the way Christians worship. As an undergraduate, I sat in my small, young, Presbyterian church with a very simple liturgy, and one day I had an epiphany. Our stripped down, Protestant, evangelical, absolutely-not-Catholic service contained almost all of the principal movements of the Medieval Mass in the traditional order that I was learning about in my music history class. I sat there one Sunday morning with the bulletin in my hand, and quietly gasped. I thought, "It's the Mass!"

I was not threatened or disappointed to notice a strong connection between our liturgy and the Mass. I was fascinated and deeply encouraged. My church didn't make up the liturgy; it had deep roots in the history of the Church. I continued to develop a passion for the historic liturgy of the Church through my seminary education and into my early days as a Presbyterian minister. And when God called me into church planting, I was able to design a liturgy for our church that included a confession of sin (kneeling) and absolution, the Creed, the Lord's Prayer, and the Eucharist with wine and the common cup.

My study of the liturgy fit together with other theological developments taking shape in my heart and mind. I was beginning to develop a more sacramental posture toward the whole of life. I was beginning to learn more about how repeated words and actions shape and form us as humans. I began to study and contemplate the principles and ideas bound up in the Latin phrase *lex orandi lex credendi*, and how they apply to the rhythms of the Christian life. I began to be more concerned about the visual and ascetic elements of sacred space.

My theological education helped me develop a very high view of the Church and the sacraments. My experience in ministry, and my father's experience, left me longing for a more tangibly connected church and

a real bishop. A church that is not bound together financially discovers that it is virtually impossible to act as a whole. Healthcare and pensions are available in larger and more affluent churches, but are rarely a given in churches of 100 people or less. In times of conflict or stress my natural tendency was to look for help and encouragement from my regional church. On some occasions help came, but in most cases it was up to me to cope to the best of my ability or to move on.

**A**nd perhaps the last step in my journey was to recognize the ache God began to place in my heart for the unity and catholicity of the Church. I grew up in a separatist tradition. We valiantly sought and fought for doctrinal unity down to the jots and tittles of Christian theology. In the end, we did not produce a pure church. It was still filled with brokenness, sin, and error. We did produce a lot of casualties, a lot of grief, and a lot of pain.

I still love the church in which I grew up and became a pastor. I am confident God continues to use so many PCA churches for his glory, and for the conversion of many men, women, and children to faith in Jesus Christ. But I felt the strong calling of the risen Christ to pursue his passion for the unity of the church. As I told a friend, if I can be one less separatist in the world, then I will be.

When I inquired about the Episcopal Church my questions were fairly simple: Do you think I would fit, and would you take me? I learned the truth of "The Episcopal Church Welcomes You."

I know the Episcopal Church is not a pure church either. I do not have delusions of having come to a church without brokenness, sin, and error. We are all sinners washed clean in the blood of the Lamb. As we came to the decision to embark on the long journey to ordination in the Episcopal Church, my wife and I agreed on certain realities of pastoral life: Life in ministry is hard, people in the church can be difficult, and church systems and structures can be frustrating. We decided that these things would be true if we stayed in the Presbyterian Church in America and they would be true if we joined the Episcopal Church. We decided to make this journey because in the end we heard God calling us to do it.

Once we made the decision, we often wondered why we waited so long. And at each step along the way God has confirmed our calling, and helped us feel as though we have come home.

*The Rev. John M. Gullett is rector of St. Alban's Church in Auburndale, Florida.*

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# Engaging our Communities

The Diocese of Central Florida, based in the 15-county heart of the booming, diverse Sunshine State, is building on the past for the future.

Throng of newcomers to Florida include college students, young workers looking for jobs, business transfers, and retirees. Some speak English. Some speak little English.

Our congregations are assessing their vocation and influence in their neighborhoods. We are asking God to teach us what it means to be salt, light, and a city set on a hill. We are learning to think of parishes not merely as buildings but as the communities all around us.

The Diocese of Central Florida is making it a priority to recruit, educate, and raise up new leaders, both lay and ordained, for common mission. Our Institute for Christian Studies, Cursillo, and the Commission on Ministry have joined the Rt. Rev. Gregory Brewer in helping establish new standards for discernment and training for those seeking ordination.

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### Appointments

The Rev. **Ingrid Andersen** is priest-in-charge of St. Luke's, 209 S. Market St., Mount Joy, PA 17552.

The Rev. **E. Bernard Anderson, Jr.**, SCP, is parish priest at St. Mary's, 728 23rd St. N.W., Washington, DC 20037.

The Rev. **Regina Barrett** is rector of St. John's, 239 E. Market St. (P.O. Box 98), Marietta, PA 17547.

The Rev. **Phyllis Mahilani Beimes** is vicar of St. Matthew's, 41-054 Ehukai, P.O. Box 70, Waimanalo, Oahu, HI 96795.

The Rev. Canon **John D. Betit** is priest-in-charge of Christ and Holy Trinity, 75 Church Lane, Westport, CT 06880.

The Rev. **Chris Capaldo** is rector of Holy Communion, 58040 Court St., Plaquemine, LA 70764.

The Rev. **Brooks Cato** is rector of St. Thomas', 12½ Madison St., Hamilton, NY 13346.

The Rev. **Kim Crecca** is a deacon at St. John the Baptist, 4102 W. Union Hills Dr., Glendale, AZ 85308.

The Rev. **J. Wesley Evans** is priest-in-charge of St. Stephen's, 401 S. Crockett St., Sherman, TX 75090.

**Ann Fleming** is missionary for transition ministry and congregational development for the Episcopal Church in Colorado, 1300 Washington St., Denver, CO 80203.

**Andrea Foote** is interim camp director at the Procter Center, 11235 St. Rt. 38 S.E., London, OH 43140.

The Rev. **Betty Glover** is campus missionary for the Diocese of Kansas, 835 S.W. Polk St., Topeka, KS 66612.

The Rev. Canon **Moki Hino** is canon administrator and priest-in-charge of the Cathedral of St. Andrew, 229 Queen Emma Sq., Honolulu, HI 96813.

The Rev. **Richard R. Hogue, Jr.**, is vicar of Christ Church, 100 Frank E. Rodgers Blvd. N., Harrison, NJ 07029, and Jersey City Area Ministries Missioner (working with Grace van Vorst, Incarnation, and St. Paul's, Bergen).

The Rev. **Robert Lehman** is long-term supply priest for Redemption, 1401 Towson St., Baltimore, MD 21230.

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322 S. Church St., Paris, TX 75460.

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The Rev. Canon **Paul Jeffery Stephens** is canon to the ordinary for transitions and ministry development in the Diocese of Mississippi, P.O. Box 23107, Jackson, MS 39225.

The Rev. **Jennie Talley** is rector of St. John's, 11 Wilmot Rd., New Rochelle, NY 10804.

The Rev. **Tom Wilson** is chaplain of Bishop Gadsden Life Care Retirement Community, 1 Bishop Gadsden Way, Charleston, SC 29412.

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**Fond du Lac** — Rodger Patience, Amanda Sampey, and Michele Whitford

**Milwaukee** — Lars Skoglund; vicar of St. Aidan's, 670 E. Monroe Ave., Hartford, WI 53027.

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**Newark** — Nathan G. Huddleston

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**Southern Virginia** — Charles Henry Arthur Bauer and Joshua Paul Stephens

**Southwest Florida** — Marcia Tremmel

**Utah** — Timothy John Yanni

**Western Michigan** — Bobbi Jo Heyboer

### Received

**Newark** — The Rev. Michael Muller

### Retirements

**Judy Fried**, as transition ministry officer and secretary to convention in the Diocese of Central New York

The Rev. **Philip C. Jacobs III**, as rector of Trinity, Canton, MA

The Rev. **Veronica Ritson**, as a deacon of the Diocese of Arizona

The Rev. **Nancy Shank**, as priest-in-charge of Christ Memorial, Danville, PA

The Very Rev. **Kathryn R. White**, as rector of St. Edward and Christ Church, Joliet, IL

## Universal Care

**A**braham is the elect father of a great nation promised as a blessing to all people. Grace radiates from a providential center. In the Christian story, Jesus is tagged in ridicule as the *King of the Jews*, an office he fulfills in the narrow but important sense of a vocation to a particular people called by God for a special vocation that includes a universal benediction. So, while Jesus' work among his people is an essential part of the story never to be forgotten, so too is his vocation in "Galilee of the Gentiles" (Matt. 4:15). A people who walk in darkness — even sit in it, as if a place of comfort, though it is the region and shadow of death (Isa. 9:2; Matt. 4:16) — have seen a great light.

Death is a "shadow" opposed utterly to the icon or image or reality of life to which God's people are called. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me" (Ps. 23:4). The Psalmist's secret *Thou* is "the name of our Lord Jesus Christ" (1 Cor. 1:10). Christ is the great light and the great announcer and embodiment of salvation, which he calls "the kingdom of heaven" (Matt. 4:17).

As the appointed messenger of the kingdom, Jesus is granted the authority to call leaders with what appears an irresistible power. While this need not subvert the exercise of will and decision, it suggests that disciples do not first weigh varied options, or otherwise deliberate about the relative merits of the call or the one calling. Instead, they test the call after responding to it. Jesus is both the grace of the call and the grace-forming faith of the one responding. The summons to come after him is Jesus' sole command. Jesus promises to form them into disciples who share the gospel (Matt. 4:19).

Disciples are formed through both example and the power to imitate the example. "Jesus went throughout Galilee teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and

sickness among the people" (Matt. 4:23). In a sense, his teaching, proclamation, and healing are a unitary event, a trinity of attack against sin, the flesh, and the devil. Jesus reaches to every disease, sickness, infirmity, disability, and bodily weakness, and brings the power of healing, restoration, and resurrection. Christ's teaching, preaching, and healing are precisely the works that make a "fisher of people." Just as evil is an "infectious sweetness" that leads people to "their own punishment (Augustine, *Confessions* I, chs. iv, viii; X, VIII), so the grace of Christ brings about a new humanity. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22, KJV). Those who are new in Christ become teacher, preacher, and healer, each in their own order, according to their circumstance, the context of their commitments, and the reach of their influence.

Following Christ brings illumination and strength, a home to abide in, beauty to behold, and questions to contemplate (Ps. 27:4), all in the protection of a shelter and covering amid joy and melody (Ps. 27:5-6). To those who are being saved, Christ, and the cross of Christ, is the power of God (1 Cor. 1:18). Being saved does not remove the many small crosses and agonizing deaths that suggest that God has forsaken his children. So, we pray: "Do not hide your face, cast me off, or forsake me" (Ps. 27:9), to which Christ assuringly replies: "O God of my salvation!"

### Look It Up

Read Matt. 4:19.

### Think About It

Christ is in and above sacramental ministry and eloquent preaching.



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## Blameless

A local Marian shrine, home to a community of Carmelite Monks, sits along the Scenic Ice Age Trail in Wisconsin, perched on the highest Moulin Kame in the region. The Moulin Kame is a canonical-shaped hill resulting from water and debris falling into a vertical melt hole in a glacial sheet covering the area 10,000 years ago. The shrine is called Holy Hill, which invites the Psalmist's question, "Who may dwell on your holy hill?" (Ps. 15:1) The answer is, at first, obvious: the Carmelites and any pilgrim who cares to visit. Yet this sacred site is but one geological example of the mountain of God, a place set up high and close to the heavens. In a sense, the *holy hill of God* is wherever *God is*.

Who may dwell there? "Those who walk blamelessly, and do what is right, and speak the truth from the heart; who do not slander with their tongue, and do no evil to their friends, nor take up a reproach against their enemies" (Ps. 15:2-3). This short list of virtues, summarized in the word *blameless*, poses a troubling predicament. The holiness of God requires a perfection of which we sinners are demonstrably incapable. "There is none righteous [blameless], no, not one" (Rom. 3:10, KJV). "[A]ll have sinned and fall short of the glory of God" (Rom. 3:23). "Indeed, I was born guilty, a sinner when my mother conceived me" (Ps. 51:5). "Man is very far gone from original righteousness, and is of his own nature inclined to evil" (Article IX).

These few references do not deny, and should not deny, the beauty and goodness of creation and the wonder of the human creature set in the garden of God. There is so much to celebrate among the sons and daughters of God, creatures blessed with memory, reason, and skill, summoned to love and responsible dominion. "God saw everything that he had made, and indeed, it was very good" (Gen. 1:31). God is love and has created out of infinite love, prodigal in pouring forth good-

ness, truth, and beauty.

Still, no serious reading of the times can deny the "infectious sweetness" (Augustine) of evil that inclines people to their own destruction. With deep psychological insight, St. Augustine begins his life story with these words: "A human being, some part of your creation, wants to praise you; and yet the human person carries about his own mortality, and the testimony of his sin and the testimony that you resist the proud" (*Et laudare te vult homo, aliqua portio creaturae tuae, et homo circumferens mortalitatem suam, circumferens testimonium peccati sui et testimonium, quia superbis resistis; Confessions*, I). We should ask, "Who then can be saved?" (Luke 18:26), and feel the depth of the question.

To a similar question, "Who will deliver me from this body of death?" St. Paul offers a confessional exclamation: "Thanks be to God through our Lord Jesus Christ" (Rom. 7:25). God has come to be among us in the birth and descent of his Son. "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor. 5:21). The words *in him* suggest that the favor and grace present in Christ are imputed to and shared with those who are united to Christ. To reach us so that we might be in him, Christ travels downward to the foolish, the weak, the lowly and despised, things that are not (1 Cor. 1:27-28). He was born, lived, suffered, and was crucified in abject lowliness and abandonment. He became poor in spirit, mournful, meek, hungry and thirsty, persecuted, and reviled (Matt. 5:3-11), all to reach the ones he loves and to make them, in union with him, *blameless*.

### Look It Up

Read Micah 6:4. Election and grace.

### Think About It

Christ's lowliness is the highest good.

## Good Works

“You are the salt of the earth; ... You are the light of the world” (Matt. 5:13-14). The addressed subject is not only the disciples in the narrative, but the reader, the liturgical hearer. This is a statement about vocation that spans the breadth of time. In every age, a disciple is one who, like salt, is “pure and holy” (Ex. 30:35; Lev. 2:13); a disciple is one whose light breaks forth like the dawn (Isa. 58:8). As salt and light in the world, disciples do good works, seasoning and illuminating their environment, drawing attention not to the works but to their source. Thus, observers “give glory to your Father in heaven” (Matt. 5:16).

This vocation may be compromised, even lost. Salt may lose its flavor; a lamp may be hidden. A disciple, therefore, hears the declarative sentence as a command and warning, an invitation to accept one’s call and act upon it: You are the salt, you are the light. The great challenge is discerning and enacting “a righteousness that exceeds that of the scribes and the Pharisees,” a righteousness that fulfills and reinterprets Scripture under the authority of Jesus. Indeed, as the New Moses, Jesus says again and again: “You have heard it said to those of ancient times, ... but I say to you” (Matt. 5:21-22).

While insisting that one’s inner intention is the place where sin is born, Jesus still cares deeply about what his disciples do and refrain from doing. Again, he summons the disciples to good works that season and illumine the present moment and give glory to God.

Using the prophet Isaiah, we may list but not exhaust the good deeds of a good life lived under the rule of God: loose the bonds of injustice, undo the thongs of the yoke, let the oppressed go free and break every yoke, share your bread with the hungry, bring the homeless poor into your house, and cover the naked (Isa. 58:6-7). In one of the most memorable passages in Matthew’s Gospel, the great judgment

at the end of time is directly related to “good works” that have been done or left undone. “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was in prison and you visited me” (Matt. 25:35-36).

Works matter. They are the direct and natural expression of one’s vocation as salt and light to the world. Again, a disciple is called to “incarnate” the presence of Christ in flesh, action, and the whole sphere of one’s influence. This is not, however, an impetuous call simply to do something, anything; a charge toward others with good intentions and presumed good works that may have little or no correlation to the situation and what is required. In other words, a disciple should bear fruit that “fits” repentance, is suited to new life in Christ. To do this, a disciple must learn through the Spirit the very depths of God and take on the mind of Christ (1 Cor. 2:10, 16). Furthermore, good works will show the power of God, a power that surpasses all understanding, “What no eye has seen, nor ear heard, nor the human heart conceived” (1 Cor. 2:9).

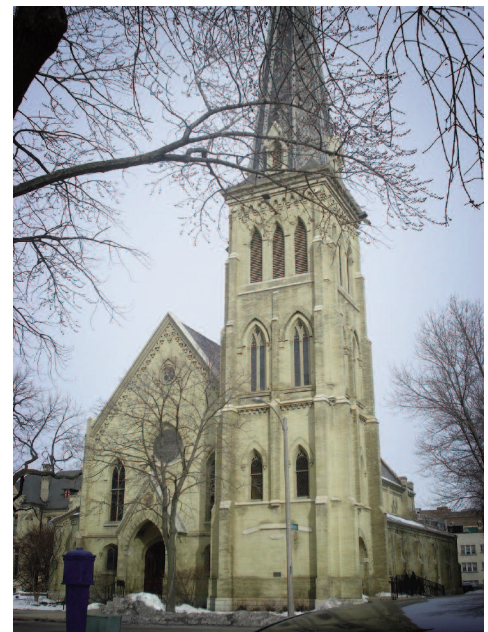
While works are the instrument of our salvation, they are not its first cause. Christ is the ground of every good deed, the source and power of God. Test every work by its source and recall that some, unfit works *should* be left undone.

### Look It Up

Read 1 Corinthians 2:4. Demonstration.

### Think About It

Call, vocation, discernment, action.



## Worship and Service

The Cathedral Church of All Saints has served as a center for mission, formation, and worship in the Diocese of Milwaukee since 1873. More than 100 saints depicted in the windows and statuary keep vigil over a sacred space that is steeped in prayer and incense.

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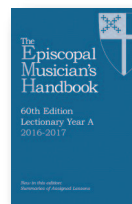
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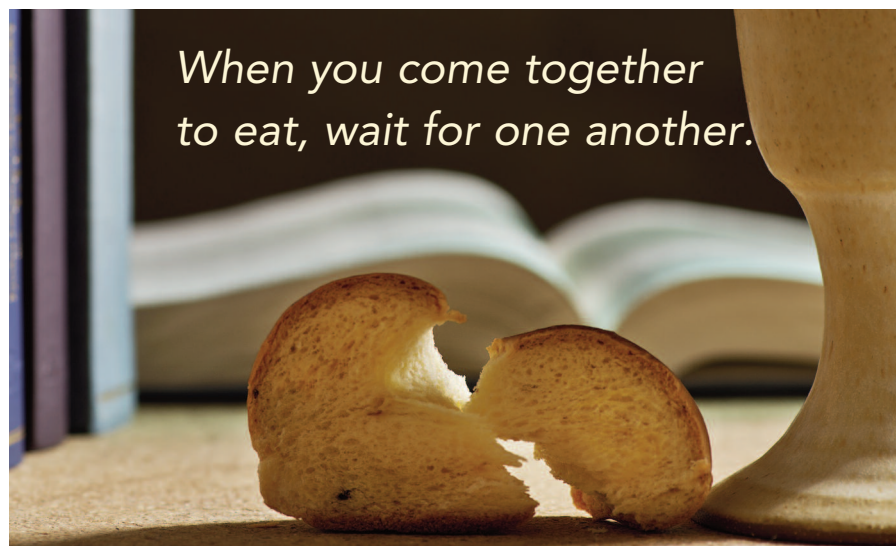
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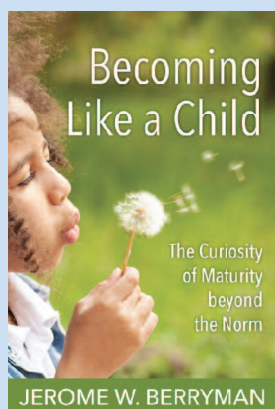
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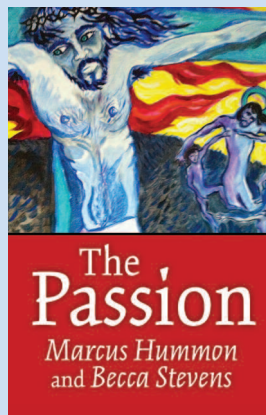
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