Bishop Sauls Sues Scorsese's *Silence* N.T. Wright Reviews Richard Hays

February 26, 2017

The Living Church

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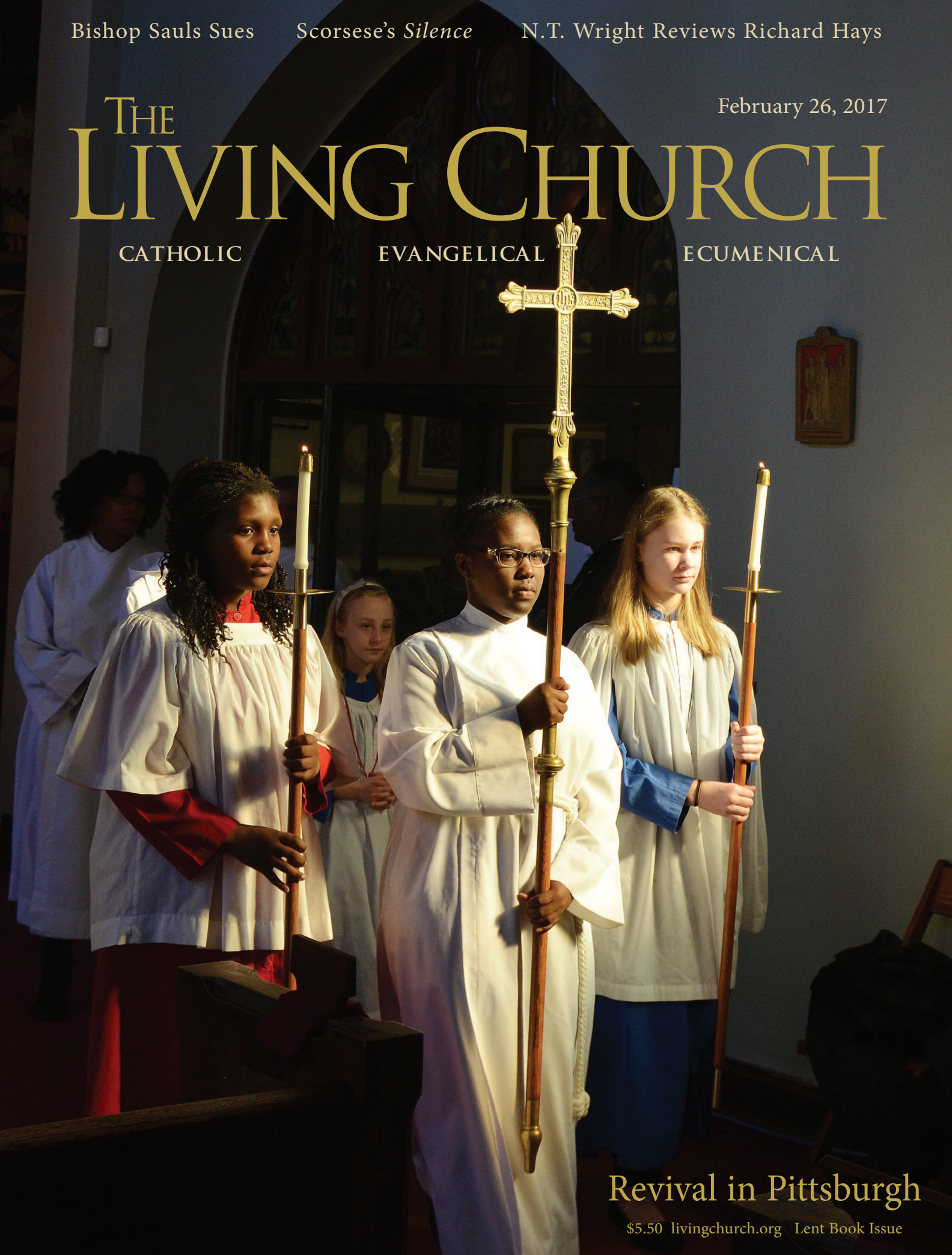

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ON THE COVER

Young acolytes at Church of the Holy Cross in Pittsburgh, Pennsylvania, lead the procession during the Diocese of Pittsburgh's revival on Feb. 5 (see "Revival that Spills Out into the World," p. 6).

Matthew Townsend photo

The Living Church

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Living Church Partners

We are grateful to Christ Church, Bradenton [p. 33], and St. Dunstan's Church, Houston [p. 35], whose generous support helped make this issue possible.

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

Lawsuit Alleges 'Wrongful Conspiracy'

The Rt. Rev. Stacy Sauls, the Episcopal Church's former chief operating officer who was placed on administrative leave in December 2015 and lost his job, has filed a lawsuit (bit.ly/2kquzhl) alleging a conspiracy by senior leadership of the Episcopal Church.

Sauls was COO beginning in 2011. Presiding Bishop Michael Curry, only weeks into his tenure, ordered an investigation into multiple complaints about the work environment at the church center.

Bishop Curry placed Sauls and his two chief assistants — Sam McDonald, deputy chief operating officer and director of mission, and Alex Baumgarten, director of public engagement and mission communications — on administrative leave.

When the investigation concluded, Bishop Curry dismissed Baumgarten and McDonald. He said the investigation found that Sauls "did not violate workplace policy, was unaware of the policy violations of the two staff members reporting to him, and operated within the scope of his office," but that Sauls would not return to his duties.

In a 25-page complaint filed in the circuit court of Mobile County, Alabama, Sauls's attorneys outline allegations that a "wrongful conspiracy via a calculated, determined, and prolonged series of attacks" against Sauls by people inside and outside of church employment resulted in his termination and has made it impossible for him to find work in the Episcopal Church. Specifically, the complaint asserts that:

• Starting in 2014, Sauls was the subject of repeated attempts to oust him from the role of chief operating officer through several investigations, all of which exonerated him.

• Sauls was accused by the Rev. Gay Clark Jennings, president of the House of Deputies, of dismissing a subordinate improperly and violating whistleblowing policy. He was exonerated through an independent investigation.

Sauls

• Jennings "and her allies soon launched another putative whistleblowing investigation" against Sauls regarding management of church funds in the Diocese of Haiti with the support of the Rev. Canon Michael Barlowe, "an ally of President Jennings." Barlowe is secretary of the House of Deputies and executive officer of General Convention. Investigations "found that there was no evidence whatsoever of any misconduct on the part of Bishop Sauls."

• In another investigation regarding funds in Haiti, the Rt. Rev. F. Clayton Matthews, bishop in the Office for Pastoral Development, found Sauls free of wrongdoing. The complaint says Matthews found "an egregious misapplication of the Church's Whistleblowing Policy to Bishop Sauls."

• Defendants conspired to elevate the role of the President of the House of Deputies "as co-equal with the office of Presiding Bishop," and Sauls was attacked by these conspirators.

• At the 78th General Convention, defendants attempted to use legislation to enable Executive Council to fire the chief operating officer, the chief financial officer, and chief legal officer by two-thirds vote. The measure failed to pass the House of Deputies.

• After the departure of Presiding Bishop Katharine Jefferts Schori, Jennings attacked Sauls's policy requiring church center staff to notify him of any communication with members of Executive Council or the President of the House of Deputies.

• On Dec. 9, 2015, Sauls was placed on leave with Baumgarten and McDonald pending an investigation of "grim and serious" charges including "racism, sexism, retaliation, sexual harassment, and creation of a hostile workplace." The complaint indicates that Sauls was never informed of the charges' details.

• Statements widely published about the leave and subsequent investigation were highly damaging to the bishop's reputation and his ability to find work, despite assurances from David Beers, chancellor to the presiding bishop, that the statements would be neutral and distributed to a limited group of people. The complaint claims damaging mismanagement of public announcements about the case.

• Despite being exonerated in this investigation, Sauls was dismissed by Presiding Bishop Michael Curry. The complaint says Curry told Sauls "things are too broken" and "there were people who wanted your head."

The complaint outlines several jobs that Sauls has been unable to secure since leaving the Church Center, ranging from rector of a prominent church to school chaplain to interim rector of a parish of 30.

Google searches of the bishop's name yield results about misconduct and have thus associated him with accusations, rumors, and innuendo, the

document says. It adds that an article by Episcopal News Service about a human resources audit by the independent firm Human Synergistics suggested that Sauls was fired because of his management practices and omitted reference to his being exonerated.

Ultimately, the complaint says, the handling of the investigation has left Sauls unemployable and slandered, causing him physical, emotional, and financial stress.

Defendants are not currently named, but certificates of service have been sent to the Episcopal Church at 815 Second Avenue, New York, and to the Diocese of the Central Gulf Coast.

The complaint, filed by Mississippi-based attorney T. Roe Frazer II of Frazer Law LLC, demands a trial by jury, damages, attorneys' fees, all expenses related to the 2015-16 investigation, back wages, and other relief deemed just by the court or jury.

Presiding Bishop Michael Curry and President Jennings disclosed the suit in a Feb. 8 letter to Episcopal Church Center staff. They informed members of Executive Council about the lawsuit and released their letter through the Office of Public Affairs.

Curry, "in consultation with legal counsel, tried his best to negotiate a severance with Bishop Sauls," the letter to staff members said. "We believe he made a good faith and compassionate offer, but that offer was not accepted."

The letter added: "As officers of the church, we are not going to comment directly on pending litigation that involves the church. We have complete confidence in one another and in the staff, officers, and leaders of the Episcopal Church. We are united in our desire to resolve this suit as quickly and compassionately as possible, and we are committed to working together to create a church culture that follows the loving, liberating, and life-giving way of Jesus."

Neva Rae Fox, the church's public affairs officer, declined to comment on pending litigation.

Matthew Townsend

Migration Ministries Seeks Executive Council's Help

President Donald Trump's executive order barring entry to the country for certain refugees and immigrants has thrown Episcopal Migration Ministries (EMM) into a period of uncertainty — and at least temporarily has stopped a small but steady flow of refugees from war-torn countries who seek a new life in America.

The Rev. Canon E. Mark Stevenson, director of EMM, told Executive Council Feb. 6 that EMM and its 31 affiliates in 23 states will need additional financial support from the church to sustain the complicated network that resettles more than 5,000 refugees each year.


Stevenson

The council and its committees also considered other topics at its quarterly, four-day meeting in Linthicum Heights, Maryland, including further movement toward full communion with United Methodists and new priorities for Episcopal Relief and Development in the next five years.

Refugee resettlement "is core gospel work; it is the Jesus Movement in action. Lives are saved every single day through this work," Stevenson said. "We're asking the Executive Council to help find a way to keep the network vital."

At press time, council was discussing the details of a potential support plan.

Public discussion of the executive order has been largely focused on the 90-day ban on entry from seven majority-Muslim countries, but EMM's focus is on another part of the order: the banning of new refugees from anywhere in the world for 120 days.

Stevenson said that while the ban is for four months, it will disrupt operations for half a year or more, continuing even after the ban is lifted. "It will not be a quick restart," he said, because personnel at some of the affiliates may be laid off or reassigned during the ban. "The process of resettlement begins overseas … and because there's no one coming through, those offices are shutting down."

He explained that EMM, its staff of about 30, and employees at its affiliates are highly dependent on payments made by the federal government for each resettled refugee. Those payments stop when the flow of refugees stops.

"It's important to note that the church budget does not cover the cost of any payroll at EMM, including mine," Stevenson said. The federal government, through the departments of State and Health and Human Services, provides slightly more than $20 million annually to EMM, which passes along roughly 90 percent of that to the 31 affiliates. Any money not spent on program returns to the federal government at the end of the year.

Since the Refugee Act of 1980, EMM has been one of nine resettlement agencies, six of them faith-based, that process all refugees entering the United States. Stevenson distinguished between refugees and the far larger flow of people who enter the U.S. as legal and illegal immigrants or on temporary school or work visas.

To be designated a refugee, individuals must demonstrate to the United Nations that they are fleeing their countries because of war or other conditions that threaten their lives. Once the U.N. verifies the refugee designation, the individuals will stay in "a country of first refuge" — most likely in a refugee camp — while they are vetted for resettlement in the United States or elsewhere, Stevenson said.

For U.S.-bound refugees, the vetting

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Presiding Bishop Michael Curry addresses the Executive Council at its meeting in Maryland.
Frank Logue/ENS photo

EMM

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process typically takes 18 to 24 months and is quite rigorous. "You might even say it's 'extreme,'" Stevenson said, alluding to a term used occasionally by President Trump.

EMM and its affiliates do more than find a place for refugees to live. For traumatized people who have landed in a new culture very different from what they know, the network provides language instruction, cultural orientation, and support in finding employment or schooling. "Otherwise we're just resettling them into poverty," Stevenson said.

The Episcopal Public Policy Network in Washington has supported refugees in several ways, including coordination with 23 other religious organizations on advocacy for refugees, said Rebecca Linder Blachly, director of government relations. "The most recent thing we've taken on is a campaign called 2 by 4" that urges Episcopalians to call members of Congress two times in the next four months in support of refugees.

"It's clear that God calls us to be in community," Stevenson said. "It's clear that God tells us to welcome the 'other.'" Throughout the Old and New Testaments, "the constant refrain from God is, *You always make space for the alien. You always treat the widows and the orphans and those who are the most vulnerable … with dignity, you always help them.*"

"The work of Episcopal Migration Ministries is God's work, and we show the face of God through the care and compassion in that work," Presiding Bishop Michael Curry said.

In other business, council committees heard reports that the decades-long movement toward full communion between the Episcopal Church and the United Methodist Church has reached another milestone, as a detailed proposal has been sent to both churches. The Rev. Margaret R. Rose, deputy for ecumenical and interfaith collaboration, said the proposal is likely to be considered for ratification by the United Methodists' General Conference in 2020 and by General Convention in 2021.

Episcopal Relief and Development is preparing to publish a new strategic plan that will focus the agency on three priorities for the next five years: early childhood development, combatting gender-based violence, and climate change adaptation.

"If you can ensure that a child's first 1,000 days … are healthy, the overall payoff of that investment is dramatic," said Robert Radtke, president. He said the strategic plan will be released in the spring.

The council also was scheduled to consider a resolution supporting the people protesting and trying to block the completion of the Dakota Access Pipeline in North Dakota. During a committee meeting, a council member interrupted to announce that the Army Corps of Engineers had just approved the project. The approval followed a letter from President Trump calling on the Corps to expedite the review.

Kirk Petersen

Revival that 'Spills Out into the World'

The first of six planned Episcopal Revivals opened in Pittsburgh on Feb. 3, not with ecstatic crowds in sold-out stadiums, but with Christians on their knees.

More than 200 Christians, led by the heads of 12 churches ranging from Roman Catholic, Greek Orthodox, African Methodist Episcopal, and several stripes of Baptist, joined in praying these opening sentences in the chapel at Pittsburgh Theological Seminary on the first night of the revival: "We know that God will not heal a divided world though a divided Church, and so we seek, tonight, a new beginning in God's forgiveness and healing for our brokenness and partisan spirit."

Bishop Jim Hobby of the Pittsburgh diocese of the Anglican Church in North America was also in attendance.

This confession, and the following days' events, reinforced Presiding Bishop Michael Curry's message that evangelism and reconciliation are inextricably tied.

"I am moved by the litany of confession not to want to shout, but to say, *Lord have mercy on me*," Curry preached. "But indictment leads to repentance, and repentance leads to new life. And that turning — not a groveling in our sin — might be the right calling in this time, this moment, this culture. We may be called to a deeper repentance, a more radical reconciliation: God's, not ours."

Worshipers left the chapel singing Hezekiah Walker's gospel anthem "I Need You to Survive" ("I need you, you need me, we're all a part of God's body").

The call to repentance and reconciliation flowed through the weekend's events like Pittsburgh's three rivers. Saturday morning found Bishop Curry leading the pilgrimage to the Church

Matt Townsend photo

The Feb. 3 program in Pittsburgh included a lengthy period for silence and small group prayer.

of the Holy Cross in the struggling neighborhood of Homewood South, down the hill and across the tracks from the trendy up-and-coming locales around the seminary.

Just blocks from the church, Vada Dobbins, chef and owner at Soul Food on Hamilton, spent the morning cooking Southern specialties like shrimp with grits and chicken over waffles. Mimi — his wife, co-owner, and waitress — had not heard that a revival was meeting in honor of Absalom Jones, the first African American ordained in the Episcopal Church.

She lamented that her diner had been forced to discontinue its late-night hours due to increased gun violence outside the dance club across the street. The struggle in Holy Cross's neighborhood was visible, too, in boarded-up row houses, overgrown lots, and decaying homes.

In the incense-filled sanctuary presided over by a mural of a black Jesus surrounded by a cloud of African American witnesses, the Rt. Rev. Dorsey McConnell, Bishop of Pittsburgh, welcomed Curry to a pulpit he said "has been waiting for you for 300 years."

The presiding bishop spilled over the edge of the pulpit as he recounted the witness of Jones to a diverse gathering of Episcopalians from across the diocese: "Oh, we need a revival, like we have seen in Jesus, a revival that doesn't just stay in the church but spills out into the world, so that justice flows like a mighty stream."

Melinda Perkins and Carol Wilds had come with their children to the service at Holy Cross. Both had worshiped at the church since they were children. Although much of the revival emphasized renewing lay leadership in the church, they said they hoped the event at Holy Cross would help show McConnell that the parish is still growing and thriving as it seeks a new priest.

Perkins said Holy Cross has previously hosted many community-based activities and was a hub for the community, "where people can be blessed and show them what Christianity and the right walk should be."

Church leaders chose Pittsburgh, Homewood South, and the next day's venue, the hard-luck Mo River Valley town of McKeesport, as the pilot and laboratory for revival in the Episcopal Church.

"One question we're asking each group that's hosting a revival is, *What does good news look like here?*" said the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism and reconciliation. "In Pittsburgh they were immediately like, *What sounds like good news is racial reconciliation. It's connecting people across the lines, inviting people to cross boundaries to follow this revival pilgrimage.*"

The Rev. Eric McIntosh of St. James Church in Penn Hills affirmed this direction. "The city is still very divided in terms of communities" the priest said, "and unless folks start getting some more blending on Sunday morning, become intentional about leaving those churches to actually affirm the realities of African Americans around them, it's going to be tough."

In addition to bitter racial and political divides, many in the Diocese of Pittsburgh still feel the trauma of separation from a decade ago, when large portions of congregations and whole parishes left the Episcopal Church to join the Anglican Church in North America.

"We lost something like two-thirds of our congregation," said Jason Togyer, vestry member at St. Stephen's in McKeesport, which hosted Sunday's final commissioning service. "One Sunday we went from 100 something to 30. It was devastating, and there are still people and families who are not speaking to each other." Togyer said some parishioners who changed their affiliation to ACNA continue to worship at St. Stephen's, as there is no ACNA church nearby.

Like Homewood South, McKeesport has struggled with violence and the painful decline of its once thriving downtown. "If you were to build this church today, you wouldn't put it on this corner," Togyer said. "There's this perception that we have to fight in our congregation, that people won't travel here, that it's somehow dangerous … but we just keep trying to throw the doors open. We have to get more engaged in our local community. We're the only mainline church, one of the last of any churches left."

Togyer hoped that Curry's visit would be a catalyst for those who left the diocese to come back into the

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Revival

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building and hear his persistent message that God is love. Redefining people's perception of Christianity was a theme of the weekend.

Regarding the word *revival*, Spellers said, "We've been catching some folks saying, *We need a different word for that*, but actually, we want to do the deeper work of redeeming it, taking evangelism back, taking revival back. So yes, it could be manipulative, all mountaintop and no follow-up … or it could be catalytic, and about a whole community, and it could be as much about our own conversion as about converting our neighbors."

Future revivals will focus on dioceses committed to the hard work of repentance and renewal. "Notice we didn't schedule any in New England or New York," Spellers said. "Part of it was, *let's get out from even the center of where we think the Episcopal Church is*, and *let's go to Georgia, and to Atlanta and outside Savannah and see what God's doing there*.

"And I think, frankly, if you look at the list of dioceses, it's a lot of dioceses that are continuing, that have hung in there through the divisions throughout the church. And I think we wanted to send a signal: we're with you, and God is with you, in Pittsburgh, in San Joaquin. These are resurrection dioceses, and the fact that they are here, that folks have stuck it out, have had to hold on to their identity and hope in faith, we wanted to say, *thank you, thank you, and God bless you for that*."

As 320 participants were commissioned at St. Stephen's with the gift of red cross-marked scallop shells, the ancient symbol of pilgrimage, hopes remained high that this revival would catalyze a more united church for the hard work ahead.

"I'm hoping that the laity feel empowered," said Kimberly Karashin, canon for mission in the Diocese of Pittsburgh. "That when they see something that they can do in the community, when there's a need, that they can look at it spiritually and say, *Let's address this, we can do this, we don't have to wait to do this,* and then just crossing the street and starting to work."

Togyer expressed similar hopes. "Forget for a moment that this used to be a 600-person church," he said. "If you went to the bishop today and said, *We have 25 Episcopalians who want to be church in this place*, you'd be thrilled. And there's a muscle memory of when this was a much bigger town. Partly what people are looking for is leadership. God is not attached to this church building. God is in the people, and it's about finding out how to connect with them."

While the work of revival in greater Pittsburgh remains, the presiding bishop's visit seemed to leave behind a less divided, more hopeful church. As McIntosh said, "Revival's got to be within, and we have got to put down our American Dream stuff, 'cause if we're the church, what about God's dream, the kingdom of God dream stuff?"

"Imagine City Hall or your next parish meeting, our school systems, our educational systems, our healthcare, what we would say to the immigrant and refugee, what America would say to the rest of the world, what the rest of the world would say to us, if that way of love became our way," Curry preached. "Don't be afraid to be a people of love. Don't be afraid of being a people of Jesus. Don't you be ashamed to claim this faith, and don't you be afraid to call yourself Episcopalian. Don't be afraid!"

Matthew Nickoloff

'We Welcome Refugees'

About 300 people took to the streets of Louisville, Kentucky, on Jan. 28 to express their support for refugees — and to respond to President Donald Trump's executive order (halted by litigation as of publication) to limit travel from countries described as sources of terrorism.

The gathering — which the Diocese of Kentucky called a "witness" rather than a rally or protest — was spurred by the diocese's active ministry to refugees.

The Rev. Canon Amy Real Coultas, canon to the ordinary, told TLC by email that the diocese has two congregations with significant numbers of refugees from countries like South Sudan and Myanmar (formerly Burma). Working with Episcopal Migration Ministries through Kentucky Refugee Ministries (KRM), congregations in the Diocese of Kentucky have directly sponsored about 30 families.

Coultas said the executive order had an immediate effect on people connected to the diocese, and in resettlement work in which the diocese is actively engaged. One Congolese family sponsored by a congregation thought it would miss the cutoff date for travel but was able to arrive on Feb. 2.

Three Burmese refugees await travel:

the wife and young children of a parishioner. Seven family members await their arrival. "We are working with Kentucky Refugee Ministries and the ACLU to try to have the travel reinstated," Coultas said.

"We also know the executive order touches on other forms of immigration, and as a diocese, we have clergy, diocesan staff, and members of our congregations who hold various forms of legal status in the U.S. One priest's widow shared with us her gratitude for the witness since she has lived most of her life in the U.S. as a Green Card holder," she said.

Coultas said the event started with a call to Louisville-area clergy to gather and pray. Clergy invited members of their congregations and the word spread through social media. Participants gathered at Church of the Advent, a block away from Kentucky Refugee Ministries.

Coultas and the Rt. Rev. Terry White, Bishop of Kentucky, welcomed the group. The Rev. Daniel Kuol, a deacon from Sudan, read a portion of Matthew 25 in Dinka. The mayor's office also participated, and the event incorporated statements from Presiding Bishop Michael Curry and the Rev. Canon E. Mark Stevenson, director of Episcopal Migration Ministries.

The group then walked to KRM's building, chanting "We are one together," heard stories of people affected by the order, and prayed.

Coultas said organizers hoped to show solidarity with refugees who are members of the diocese and the larger community.

"We wanted to show support and gratitude for the work of Kentucky Refugee Ministries," she said. "We wanted to publicly express that the Episcopal Church in Kentucky believes that welcoming the refugee is work Christians are called to do, and work that expresses essential American values to provide refuge for the persecuted and oppressed and to protect the free exercise of religion."

In a divided county, a divided state, and a divided nation, the Diocese of Kentucky sought to "gather as a body of Christians, as Episcopalians," Coultas said. "We wanted to affirm that Christians have an obligation to the refugee among us. We wanted to pray — for the care and protection of the refugees among us, for strength and safety of those being persecuted and forced from their homes around the world, to pray for our own resolve to stand in witness to their oppression, and to be moved to act on our compassion for those who have no home. We wanted to draw attention to those who directly serve refugees coming to our country.

"We wanted our community to know that, as followers of Christ, we welcome refugees and will stand in solidarity with them and advocate for them."

Matthew Townsend

Network Launches Refugee Drive

The Episcopal Public Policy Network has announced a national advocacy campaign in support of refugees.

"Over the next two months, we're challenging Episcopalians to call their national, state, and local elected officials at least four times," the network said in a press release. "Now, more than ever, people of faith must make their voices heard. We have created a 2×4 Fight for Refugees Campaign page with numbers to dial and a sample script on our website."

The Episcopal Church, through Episcopal Migration Ministries, is one of the nine refugee resettlement agencies in the United States. Episcopalians around the country engage in the work of welcome every day.

Episcopal News Service

Missioner Hired for Indigenous Ministries

The Rev. Bradley S. Hauff will be the Episcopal Church's Missioner for Indigenous Ministries beginning Feb. 21.

Hauff will be responsible for enabling and empowering Indigenous peoples and their respective communities within the Episcopal Church. His primary focus will be leadership devel-

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Indigenous Minister

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opment, education, and ministry development opportunities by and for Indigenous peoples.

As a member of the Episcopal Church Ethnic Ministries Office, Hauff will be based in Minneapolis.

Hauff has been rector of All Saints' Torresdale, Philadelphia, since 2012. He previously served in congregations in Florida, Minnesota, South Dakota, and Texas. Hauff is enrolled with the Oglala Sioux Tribe, based in Pine Ridge, South Dakota. He is a speaker and author on Native American topics and issues.

He has served on the Task Force for Reimagining the Episcopal Church, the Board of Examining Chaplains in the Dioceses of Florida and Pennsylvania, and on the Board of Trustees and as an adjunct faculty member at Seabury-Western Theological Seminary in Evanston, Illinois.

In Minneapolis, he was the director of the adolescent program for the Domestic Abuse Project.

Office of Public Affairs

Canon Woodcock Returns to 815

The Rev. Canon Bruce W. Woodcock has been named the Episcopal Church's partnership officer for Asia and the Pacific, a member of Presiding Bishop Michael Curry's staff.

Woodcock will be responsible for nurturing the church's relationships with Anglican Communion partners in the region and working with its office for Ecumenical and Interreligious Relations. He will serve as a resource for parishes, dioceses, and institutions, and as a bridge in nurturing and promoting relationships with the region.

He is interim pastor of St. Mary's-in-Tuxedo in Tuxedo Park, New York, and has served congregations in the Diocese of Newark.

He was named a canon of Trinity Cathedral, Monrovia, Liberia, in 2008.

He worked previously at the Episcopal Church Center as deputy to the senior executive for mission operations, deputy director of the world mission overseas development office, and assistant secretary for legislation for General Convention.

Woodcock will be based in Nyack, New York, and will begin his new work March 1.

Office of Public Affairs

Deans for Albany, Springfield

New deans have been called to cathedrals in Albany, New York, and Springfield, Massachusetts.

The Cathedral of All Saints in Albany has called the Ven. Leander S. Harding as its 21st dean, beginning on Palm Sunday.

Before his call to St. Luke's, Catskill, Archdeacon Harding was the Dean of Church Relations and Seminary Advancement and Associate Professor of Pastoral Theology at the Trinity School for Ministry in Ambridge, Pennsylvania.

In Springfield, the Rev. Tom Adams Callard has been called to serve as the 8th dean of Christ Church Cathedral. He began work on Feb. 2.

Rochester Sells Diocesan House

The Diocese of Rochester has sold its former office building at 935 East Avenue, Rochester, for almost $1.2 million to East 935, LLC. The sale closed on Jan. 31.

The 12,000 square-foot property, built in 1913 for Elizabeth Sibley Stebbins, had been used as the office of the Episcopal Diocese and its bishop since 1954. The Tudor property is within the East Avenue Historic District.

The developers intend to market the space to a legal, nonprofit, or financial tenant in order to maintain the integrity of the building.

The diocese decided to sell the building as an act of stewardship and to scale its offices appropriately.

The diocese has now relocated its offices to a rented space in St. Peter's Church, 3825 East Henrietta Road, Henrietta, nine miles southwest of the East Avenue property.

Diocese of Rochester

Master's Degree Accredited at GTS

The General Theological Seminary has received accreditation from the Association of Theological Schools (ATS) for the seminary's new Master of Arts in Ministry. The degree offers a tailored approach to theological education and formation. It is the first newly accredited degree program to be implemented

at General in more than 20 years.

At a meeting on February 2, General's Board of Trustees reaffirmed its support for the new degree program, which was formally approved last year.

Diaconal Studies in Chicago

Bexley Seabury has announced a Diaconal Enrichment Program designed to supplement and build upon diocesan training programs. The program is for persons preparing for ordination to the permanent diaconate and for currently ordained deacons seeking to enrich their ministries.

The program offers a low-residency, graduate-level, five-course curriculum that focuses on developing theological understanding and ministry skills most essential to deacons serving in the Episcopal Church.

Fundamental to the program is the course "Baptismal Ecclesiology," which is devoted to the deacon's unique place in the ministry of all the baptized. Additional courses help participants refine their skills in pastoral care, cultural competency, community organizing, and preaching. All the courses are offered in one of two formats, intensive week-long or hybrid weekend, that include both face-to-face and online learning.

In the Anglican Communion

Beatings Report Shakes Church

The Archbishop of Canterbury, Justin Welby, has said the church "failed terribly" in dealing with the case of John Smyth, QC, who is accused of beating boys.

Smyth is a former chairman of trustees for Iwerne Trust, a nondenominational charity that runs camping programs for boys from elite schools in the United Kingdom.

The archbishop's apology follows a six-month investigation by Channel 4, which contacted Smyth's accusers. Iwerne Trust was informed of the abuse but failed to inform the police, the investigative report said. Smyth was advised by a board member to leave the country.

The Rt. Rev. Andrew Watson, Bishop of Guildford, is among the men who say they were beaten by Smyth during their boyhood.

"We recognize that many institutions fail catastrophically, but the Church is meant to hold itself to a far, far higher standard and we have failed terribly," said a statement issued by Lambeth Palace. "For that the archbishop apologizes unequivocally and unreservedly to all survivors."

As a teenager Welby was a dormitory officer at a camp where Smyth was one of the main leaders in the late 1970s.

In the late 1970s and early 1980s, Smyth established ties with students from Winchester College. In Chanel 4's report, they likened Smyth to a cult leader who developed a form of psychological control. The men, now in their 50s, say Smyth would recite passages of the Bible to them before beating them with a cane.

Winchester College said it did not conceal what happened.

"Housemasters were informed, and many parents consulted. The then-headmaster met John Smyth and required him to undertake never again to enter the college or contact its pupils," the college said in a statement. "No report was made to the police at the time, not least because, understandably, parents of the victims felt that their sons should be spared further trauma, and these wishes were respected."

The Rev. Eric J.H. Nash (1898-1982) formed Iwerne Trust under the umbrella of the Scripture Union movement. It later became part of Titus Trust.

The list of Bash Campers, the nickname given to men who attended Iwerne camps, reads like a who's who of British evangelicalism, including Bishops Timothy Dudley-Smith, David Sheppard, and Maurice Wood, as well as priests Michael Green, Nicky Gumbel, Dick Lucas, Hugh Palmer, Paul Perkin, John Stott, and William Taylor.

Bishop Watson warned against blaming any theology for the abuse.

"Abusers espouse all theologies and none; and absolutely nothing that hap-

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Beatings

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pened in the Smyth shed was the natural fruit of any Christian theology that I've come across before or since," the bishop said. "It was abuse perpetrated by a misguided, manipulative, and dangerous man, tragically playing on the longing of his young victims to live godly lives."

John Martin

Lambeth Calling

The Archbishop of Canterbury Justin Welby has written to every primate in the Anglican Communion to set out his hopes for the next meeting of Anglican Primates in Canterbury beginning Oct. 2.

He also offered details of last week's report by the Church of England's House of Bishops on human sexuality.

Archbishop Welby described the meeting in Canterbury as an opportunity for relaxed fellowship and mutual consultation. He invited the primates to submit items for the agenda and said he is aware of the pressures under which many of them live.

"I certainly feel the need to be with you, to share our experience and in prayer and fellowship, to support one another and seek how best we can serve the call to preach the gospel, serve the poor, and proclaim the Kingdom of God," he wrote.

He described as a "key outcome" the report's recommendation that the Church of England's teaching on marriage should remain unchanged, meaning there can be no same-sex weddings in the church. But he added that the current advice on pastoral provision for same-sex couples needs clarification and noted the bishops' belief that the church needs to repent of hostility toward those couples.

ACNS

Bishop North Called to Sheffield

The Rt. Rev. Philip North, who does not believe women should be ordained as priests, will become the ninth Bishop of Sheffield in June.

Such an appointment is not unusual in the Church of England. The Rt. Rev. Richard Chartres, who retires this month as Bishop of London, entrusted all priestly ordinations to his suffragan bishops.

North, 50, has served as Suffragan Bishop in Burnley, within the Diocese of Blackburn, since 2015.

He studied history at the University of York, graduating with a bachelor's degree in 1988 when he started to explore a vocation to priestly ministry. He spent a year working as a pastoral assistant in Redhouse, Sunderland, before preparing for ordination at St. Stephen's House, Oxford.

He graduated from the University of Oxford with a bachelor's degree in 1991 and was ordained as a priest in 1993.

The Bishop of Sheffield leads the Church of England in Sheffield, Rotherham, Doncaster, and Goole.

The Diocese of Sheffield was formed in 1914 and is in the Northern Province of York. It has a population of approximately 1.2 million people, 140 stipendiary clergy, 174 parishes, and 213 churches.

Chartres Has Led London Well

POSTCARD FROM LONDON

On Feb. 2, the Diocese of London said farewell to the Rt. Rev. and Rt. Hon. Richard Chartres, its bishop since 1995. St Paul's Cathedral hosted the event. Chartres officially retires on Shrove Tuesday, February 28.

Upon taking office he found a diocese in a downward spiral and almost paralyzed by cumbersome procedures. The bishop leaves it, 21 years on, in a much more confident frame of mind. London is looking to grow rather than retrench. It is one of the few English dioceses experiencing numerical growth.

Chartres tells a story of how early in his tenure he and his wife, Caroline, took a drive around the diocese. He noted with dismay that many congregations in strategic locations had been sold or closed. There seemed to be a view among diocesan leaders, one often expressed in the media, that the church should be relegated to the leisure sector, on the periphery of society.

He had to fight for a more equitable share of national funding in the face of a system that failed to question whether the ministry it supported was effective. Perhaps his most important contribution was helping the diocese to become, in his words, "vision-led, not problem-led."

Chartres is an imposing figure — well over six feet tall, thickset, with a beard and deep voice — that would look the part for an Eastern Orthodox patriarch. He is proud of his French Huguenot ancestry. He was destined for leadership in the Church of England once he became chaplain to Robert Runcie as Bishop of St. Albans.

When Runcie became Archbishop of Canterbury, Chartres was among the staff that moved to Lambeth Palace in 1980. The historic visit by Pope John Paul II and publication of *The Church and the Bomb*, both in 1982, were among the notable achievements of Team Runcie. There followed a parish post in London-Westminster and then consecration as Bishop of Stepney to the east of the capital.

Translation to London required a huge step up. It is the third most senior diocese. The short incumbency of Bishop David Hope did a lot to strengthen parishes in a diocese exhausted by the long battle about ordaining women to the priesthood. Chartres had a strategy to stay above controversy. Almost immediately he announced he would only ordain deacons, and the London Area Bishops would ordain priests. It meant that no part of the diocese was a no-go area for him.

Relationships with two parishes, both dedicated to the Holy Trinity, are snapshots of the Chartres effect.

Holy Trinity Sloane Square is in Upper Chelsea, a colorful precinct rich in retail stores, boutiques, and galleries. Very early on, papers arrived on the bishop's desk with the recommendation that he authorize the parish's closure. The building is an architectural gem of the Arts and Crafts school. The parish had fallen on hard times and closure was the prevailing consensus among diocesan administrators. Chartres would have none of it. He faced down opponents and sent in Bishop Michael Marshall, under whose leadership the parish took on a new lease of life that continues today.

Holy Trinity Brompton (HTB), located near Harrods, was a thriving parish but very unfashionable in the eyes of many diocesan leaders. "We had a toxic reputation," Mark Elsdon Dew, the parish's director of communications, once confided to me. Chartres recognized potential in HTB that could be harnessed for the wider church.

HTB had energy and big plans. It incubated the Alpha Course and rolled it out nationally and internationally. It was ahead of its time in planting churches. It developed a strategy in which people who had drifted into HTB were channeled back into worship communities close to their homes.

HTB held annual church-planting conferences well before the idea caught on elsewhere, and London revived the See of Islington.

For years HTB nursed an ambition, which Chartres encouraged, to launch a theological college. St. Mellitus College is a joint venture with the diocese that has the largest enrolment of any Church of England college.

Chartres will be a hard act to follow. The Crown Nominations Commission is scheduled to discuss the vacancy in September and again in November. February is the likely time date when his successor will be announced.

John Martin

Bishops Build Bonds

Nearly 30 new Anglican Bishops from around the world spent Feb. 2 in London, visiting Lambeth Palace and the Anglican Communion Office, as part of a bishops' course at Canterbury Cathedral.

It's an annual event centered on talks and presentations, as well as a chance to build networks across cultural and geographical divides. The members of this year's group are from Australia, Canada, Congo, Gambia, Guyana, India, Japan, Kenya, Mozambique, South Africa, South Sudan, Solomon Islands, Tanzania, and the United States.

"It's been really good to meet bishops from around the Communion," said the Rt. Rev. Mary Irwin-Gibson, Bishop of Montreal. "It's allowing me to stand back and look at things in more depth. What I'm hearing is that our Communion must grow and we need to find a way to belong together. We don't have to agree on everything apart from the principles of our faith in Jesus Christ. I do feel more part of the Communion after having been to bishops' school."

The Rev. Canon John Kafwanka, di-

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Bonds

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rector for mission, said it was important that the bishops consider the Anglican Communion Office "their space in London." The visitors were introduced to the various fields of work at St. Andrew's House.

"Most of the time we pray for other parts of the Communion, but this is allowing us a personal encounter," said the Rt. Rev. Leonard Dawea, Bishop of Temou, Solomon Islands. "My diocese is made up of islands, and climate change is a real challenge. I come from a small island, one end of which is under water. There is even a burial ground that has completely gone. I travel constantly by boat in rough seas, so I have to pray hard before I go out on missions."

The Rt. Rev. Ellison Quity, Bishop of Ysabel in the Solomon Islands, has just been consecrated. "Now I understand my role," he said.

The Rt. Rev. Julius Wanyoike, Bishop of Thika, Kenya, was consecrated four years ago but said he too found the course helpful: "It's about networking and interaction and listening to what other bishops are doing in the context of mission."

The Rev. Canon Christopher Irvine, director of education at Canterbury Cathedral, is a coordinator of the course.

"We want them to have a sense that Canterbury Cathedral is their space," he said. "We want to help foster a sense of community, and we do this by our daily rhythm of prayer and shared meals, during which many conversations can take place. When they leave, they will have made friends with bishops from around the world."

Report Defies Hype

Leaked versions of the much-anticipated House of Bishops report to General Synod fanned expectations of a shift in the Church of England's policy on sexuality. Multiple articles gave an impression that the church was about to adopt a laissez-faire approach.

Not so. The 16-page report makes it clear that the bishops have no plans to redefine marriage or officially to bless gay unions. The bishops did concede, however, that the system in which prospective clergy are quizzed about their attitudes to sexuality was not working. While calling for a "fresh tone and culture of welcome and support" for lesbian and gay people, the report put forward no plans for radical change.

The Bishop of Norwich, who chaired the drafting committee and presented the report to the media, said the church should not "adapt its doctrine to the fashions of any particular time." He said the report sought to give gay and lesbian people "maximum freedom" without changing the church's doctrine of marriage.

He promised that the bishops would produce a fresh report on sexuality and marriage because existing provisions, based on the 1991 document *Issues in Human Sexuality*, no longer worked.

Gay campaigners within the church denounced the report as "cruel" and an "utter failure." Some warned that clergy would disregard church rules about sexuality.

Conservative voices welcomed the report, although several said it did not go far enough. GAFCON welcomed the decision not to recommend a change to church teaching on marriage. It said the report had "taken seriously the views of the global Anglican Communion." GAFCON nevertheless doubted if the document would "guarantee the maintenance of orthodoxy."

Bishops have met four times since mid-2016 after two years of shared conversations on sexuality. The report will be discussed at next month's synod under a "take note" motion, which signals there will be no full-scale debate or vote on its substance until later.

Archbishop Morgan Completes Tenure

The Archbishop of Wales, the Most Rev. Barry Morgan, retired in early February after nearly 14 years at the helm of the Church in Wales and 24 years as a bishop.

Morgan, who is the longest serving

archbishop in the Anglican Communion and one of the longest serving bishops, will retire on his 70th birthday on Jan. 31. He will also retire as Bishop of Llandaff after more than 17 years, having previously been Bishop of Bangor for nearly seven years.

During his tenure as Archbishop, Morgan has championed many changes in the Church in Wales, including a change in its law to enable women to be ordained as bishops and the implementation of a radical strategy, 2020 Vision, to help the church grow and prosper in the approach to its centenary year. He has also played a prominent role in public life, campaigning most notably for a fair devolution settlement for the Welsh Government and speaking out on matters of moral concern.

Liverpool Reshapes Curate Training

The Diocese of Liverpool has announced plans for a radical change in the way curates are deployed and trained. Normally a curate serves with a single vicar (rector) for as many as four years.

The change envisions shorter curacies that blend wider experience and training in core aspects of mission and ministry. Curates would probably work alongside different priestly trainers.

The scheme is being piloted in Wigan, a town made famous by George Orwell's book, *The Road to Wigan Pier*, which highlighted the poor working and living conditions of its residents in the 1930s.

Bishops Concerned for Holy Land

The Rt. Rev. Christopher Chessum, Bishop of Southwark, has made an ecumenical visit to the Holy Land with several Roman Catholic bishops.

"Sadly, this visit has brought home the stark reality that 50 years on from the 1967 war, the prospects for a negotiated settlement look as distant as ever, while the costs of maintaining the status-quo look alarmingly prohibitive to both sides," the bishops said in a communiqué.

"Now is the time, before the creation of new facts on the ground finally close the window of opportunity on a two-state solution, for both Palestinians and Israelis to recommit to working towards a negotiated political settlement that provides security for Israelis, justice for Palestinians, and peace for all."

Christians, the bishops said, "continue to be a moderating force for reconciliation and, through the large number of Christian institutions, offer vital services to the wider community."

Persecution Grows across the World

Open Doors, the human rights campaigning charity founded by the Dutch Bible smuggler Brother Andrew, says global persecution of Christians has climbed for the fourth consecutive year.

A new report from Open Doors, which has monitored persecution for more than 60 years, says India has risen to 15 on the list of countries in which practicing Christians are most likely to be persecuted.

North Korea is the worst. The report claims, on average, more than 15 Christians were physically attacked every week in India in 2016, with a sharp increase in violence against Christians after accession to power of the Hindu nationalist Bharatiya Janata Party in 2014.

"The suffering of Christians simply because of their faith is taking place on a staggering scale," the report said. "But it is not only Christians who suffer. Muslims, Hindus, Buddhists, atheists, and many others suffer persecution too."

It notes Article 18 of the United Nations Declaration of Human Rights affirmed the rights of people from every faith and none to practice their beliefs.

India's Muslim neighbor, Pakistan, rose to fourth place on the list, even more than northern Nigeria. In Somalia, second on the list, at least a dozen Christians were killed this year by al-Shabab militants.

Freedom of religion or belief "cannot remain the Cinderella of human rights," the report said.

The Rev. David Peters competes in a 100-mile run in Arkansas. Sheldon Smith photo

Neither Terrifying Nor Messianic

Suffering in Christian Life

By G. Jeffrey MacDonald

The Iraq War left Marine Reserves Chaplain David W. Peters reeling from post-traumatic stress and a broken marriage, but he is not done with voluntary suffering. Not by a long shot.

Peters opts for trials that exceed what most human beings could endure. He trains for 100-mile ultra-marathons by taking demanding runs, such as the 41-miler he bit off last year to mark his 41st birthday. He says he felt ashamed for running only 52 miles when a hamstring pull ended his last quest for 100.

Peters is quick to make clear that he is no masochist. Nor does he subscribe to any sort of theology that might regard bodily punishment as appeasement of an angry God. Rather, he ranks among faith leaders who find value in the long Christian tradition of willful suffering. He and others want to see it reclaimed in a healthy, theologically sound way.

"The more I train and cause my body to suffer, the less I suffer existentially," said Peters, now associate rector at St. Mark's Church in Austin and author of *Post-Traumatic God: How the Church Cares for People Who Have Been to Hell and Back*. "There's that relationship between mind and body. ... When we pamper the body and do nothing, I think that increases our suffering."

He sees the struggle in the eyes of veterans. They're beset with anxiety in the absence of the

physically demanding group regimens they used to do daily during deployments. In their nostalgia for the armed services, they yearn for order and shared sacrifice.

Peters finds Christians crave something similar, especially now as Lent looms and new spiritual challenges beckon. They want something like the peace he found in boot camp.

"My time in Marine Corp boot camp was the greatest three months of my life," he said. "I had no doubt. I had no anxiety. Everything was scripted and physically difficult. And that kind of physical stuff and fatigue really displaced all my other issues about meaning in life and what matters and was I having a full experience of life."

Choosing a path of suffering to follow a crucified Savior has been a solid theme in Christian spirituality through the ages. The Apostle Paul exhorts believers in Romans 12:1 to "make your bodies a living sacrifice." Early generations revered the desert fathers, who withdrew from worldly comforts and deprived themselves of food and sleep. Wearing hair shirts and sleeping on wooden pillows were signs of exemplary piety in the Middle Ages. For post-Enlightenment missionaries, suffering could mean accepting poverty to plant churches abroad or to establish historically black colleges in the American South after the Civil War.

But recent decades have caused many to rethink whether choosing to suffer is necessary or wise for spiritual growth. The Rev. Jared Cramer, rector of St. John's Church in Grand Haven, Michigan, notes how Episcopalians are often encouraged to give up nothing for Lent, but rather to take something on. For Roman Catholics, prescribed Lenten disciplines require none of the austerity that marked pre-Vatican II piety. As long as Catholics avoid meat on Fridays during Lent and keep to one small meal on Ash Wednesday and Good Friday, there's no need for further fasting, according to revised Roman Catholic guidelines.

"There's this idea in the church that we've moved beyond self-denial," Cramer said. "That may be a popular conception, but it's very foreign from the way our prayer book invites us to practice the Christian life."

Cramer notes how the Book of Common Prayer prescribes special acts of self-denial for Fridays throughout the year, except in Christmastide and Eastertide. He encourages parishioners in Lent to follow some form of the season's classic disciplines of fasting, prayer, self-denial, and daily Scripture reading. If possible, he says, do them with goals in mind, perhaps to pursue clarity of calling or purge some bad habits. If no goals seem pressing, then just do them and be open to what might happen.

St. John's Church photo

The Rev. Jared Cramer encourages parishioners to follow classic disciplines during Lent.

Cramer ranks among Episcopal thinkers who believe voluntary suffering does not have to be antiquated, unhealthy, or dangerous. When managed well and pursued for the right reasons, it can open doors to spiritual growth. By studying the Atonement and the reasons for willful suffering, they carve out space where modern people can in good conscience choose sacrifice. Lent can be a time to begin.

First, stumbling blocks need to be removed. Peters observes that Episcopalians, like other mainline Protestants, have increasingly questioned the implications of traditional Atonement theories. What does it mean for Christian practice if the Son of God died on the Cross in obedience to God the Father?

In the austere spirituality of Puritan preacher and theologian Jonathan Edwards, he barely ate or slept on grounds of ascetic discipline. He expected rigor from his flock as well.

"There's a real fear of that Puritan model in Episcopal circles," Peters said. "You can't go rooting out the tares in the wheat field. That's why [intentional suffering] has got to be voluntary. It's got to be presented as one of the many facets on the path to God."

What's needed is not a jettisoning of sacrifice from Christian piety, said Cynthia Crysdale, a the-

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Suffering in Christian Life

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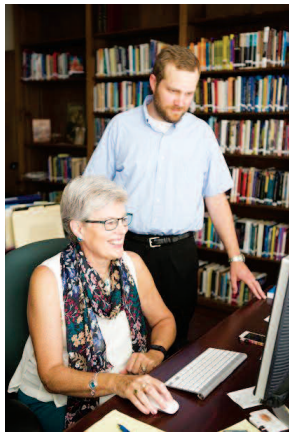
ologian at the University of the South. Voluntary suffering still has a place, she said, as long as Christians understand their calling is not to suffer per se but to respond to God's love, which can lead down paths of hardship.

"This false sense that harming oneself is getting one closer to God; people are trying to cleanse that out," said Crysdale, author of *Transformed Lives: Making Sense of Atonement Today*. "They do sometimes throw the baby out with the bathwater, as if it's all wonderful progress and we're just going to be happy and loving ourselves. There's no death and resurrection involved. But there's no two ways about it: death and resurrection is there, and you've got to die to yourself."



University of the South photo

Cynthia Crysdale, with Nicholas Combs, a student

It is crucial to know that personal suffering is not what saves, Crysdale said, in part because it mitigates the tendency toward savior complexes. Christians who wrongly believe that suffering is what God still requires can fall prey to the idea that they are saviors.

Then it can seem, wrongly, as if every painful episode in their lives were a deposit to earn God's forgiveness. They do better to trust that God's love is already assured, the Atonement is done (through the Cross), and responding to this love can mean willfully traveling a hard path. That could mean something as simple yet demanding as caring for a disabled loved one.

For Cramer, following Christ means following the One who chose suffering. Christians need not fear that this implies a life without pleasure or a dour spirituality. On the contrary, he sees willful suffering as a path to heightened awareness and deeper connections with God and neighbor.

The benefits to willful suffering aren't as rare as some might think. To go without food by choice, for instance, forges understanding and compassion for those who have no choice but to go hungry. To leave habitual pleasures behind for a time can allow for clear assessments: could I change how I use my time or income? Such questions are more answerable after a time of doing without.

In Peters's view, the crucial factor is that suffering be a truly willful choice. Where purposeful suffering runs amok, he says, is when someone insists that someone else needs to suffer. Such dynamics can be unproductive and unhealthy.

Yet the Church offers a blessing when it pastorally guides those who know deep down that a real connection with God won't come easily.

"We have to offer the narrow way that Jesus talked about or the path of the monastics," Peters said. "It's deep inside Christians already. It's in their hearts. There's something about Christianity that recognizes that there is some value in birth pangs and pain. And when we tell people there is no value in that, I think we're really out of touch with how the laity think of the spiritual life."

As a priest, Peters keeps alert for those who crave to experience a certain kind of beneficial hardship. He compares Lenten worship to funeral preaching: both are times when everyone is listening closely and open to a new, profound message. He offers the Sacrament of Reconciliation (Confession) spontaneously, asking, "Would you like to do it right now?" in situations when he senses someone needs unburdening. He knows from running that inhibitions come down in the crucible of physically demanding activities. He sees Lent as a fertile time because Christians are being shaped as they enter once again the narrow way.

For Cramer, the litmus test for voluntary suffering is whether it leads to greater love of God and neighbor. If it leads instead to vanity or feelings of estrangement, then the practice is misguided and it's time to reconsider.

Crysdale says discernment is crucial. It involves asking: *what is really drawing me to God?* To get at the answer, she cites Ignatius of Loyola on "hard consolation" versus "easy desolation." Hard consolation draws a person to God through hard tasks or even grief, whereas easy desolation involves a comfortable life that lets a person drift away from God.

Discerning a call in a group, rather than alone, can help a person be sure that a path of voluntary suffering is genuinely responsive to God and not self-serving. She observes how some in our day still hear a call to dramatic Christian sacrifice, including devout nurses and doctors who risk their lives to care for Ebola patients in African hospitals. Others embrace what are their own, less visible crosses to bear.

Either way, voluntary suffering is still part of Christian tradition. It's just being discerned with fresh nuance and intentionality.

"There are wonderful heroes and martyrs today," Crysdale said. "The question is: what am I called to do?" ❑

Hand to the Plow of Theology

By Richard J. Mammana

The Rev. Robert MacSwain is a leading interpreter of 20th-century and contemporary Anglican theology. His writing to date has focused primarily on the philosopher and biblical scholar Austin Farrer (1904-68); David Brown (born 1948), whose work explores intersections of philosophy, aesthetics and theology; and C.S. Lewis (1898-1963), known for his apologetics, fiction, and literary criticism.

A doctoral fellow of the Episcopal Church Foundation, he serves as associate professor of theology at the University of the South's School of Theology, and is a visiting scholar for 2016-17 at Harvard Divinity School.

What drives your interest in Austin Farrer, who was well known to 20th-century Anglican readers, but is probably not read as widely today? What does he say to Anglicans — or even specifically to Episcopalians — today?

I first encountered Farrer in the early 1990s in a course on him taught by Diogenes Allen [1932-2013] at Princeton Seminary. I was fascinated by the way Far-

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rer sought to fuse Scripture, metaphysics, and poetry in the matrix of Anglo-Catholic doctrine and devotion. Being at Princeton, I was in a strongly Reformed setting, which continued to be the case at Edinburgh and St. Andrews. Barth in particular was a major figure, and I realized that many people — including some influential Anglicans — were convinced that he represented the most viable way forward for Christian theology post-1918. With all due to respect to Barth, I was less convinced that you could really be a Barthian Anglican — Anglicans are, for example, traditionally in favor of natural theology — but my main question was: "Is there *any* 20th-century Anglican theologian worth writing a doctoral dissertation on?; and if not, what does that say about the future of Anglican theology?"

Rowan Williams had been quoted several times as saying that Farrer was perhaps the greatest Anglican mind of the 20th century, so I thought that if a dissertation on Farrer was not worth writing then that would be a huge indictment of our tradition. I certainly don't think that Farrer is the *only* 20th-century Anglican theologian worth reading or writing on today — far from it — but to express his value for a contemporary audience let me quote the Episcopal priest, theologian, and Barth scholar Hans Frei [1922-88], who commended a view of theology as "first of all the contemplative and devotional habit of the mindform of the knowledge and love of God, and second, the use of the trained intellect in penetrating that abiding mystery"; and then added parenthetically: "Austin Farrer's Bampton Lectures, *The Glass of Vision*, come to mind." That sounds pretty good to me.

In the last chapter of my dissertation, I briefly explored Farrer's suggestive claim that, if we are looking for evidence for God, the best such evidence may be found in "saints," by which Farrer means not just the canonized saints, but people whom we have actually met who somehow make belief in God possible for us.

What are you doing at Harvard this year?

I'm a visiting scholar at Harvard Divinity School and a resident at the Center for the Study of World Religions. I'm working on a sabbatical research project, funded by Sewanee and the Appalachian College Association, that emerged from the conclusion of my Farrer dissertation, published as *Solved by Sacrifice: Austin Farrer, Fideism, and the Evidence of Faith*. In the last chapter I briefly explored Farrer's suggestive claim that, if we are looking for evidence for God, the best such evidence may be found in "saints," by which Farrer means not just the canonized saints, but people whom we have actually met who somehow make belief in God possible for us. The more I pondered this claim, the more interesting and yet also puzzling and problematic it seemed. I also discovered that other people have said similar things, formulated somewhat differently, but the idea had not yet been properly

identified and studied. So I decided to call it the "hagiological argument" — the argument from holiness — and during my year at Harvard I hope to complete the initial research for a book investigating its nature and validity. Right now I think it has three distinct versions — the propositional, the perceptual, and the performative — but it's really too soon for me to say anything else at this point.

You have had a remarkably varied academic and pastoral career on both sides of the Atlantic. Who have been your academic and clerical mentors? What differences of culture or emphasis do you enjoy between, say, Scotland and Virginia, or Tennessee and Massachusetts?

My primary academic mentors have been ordained philosophers of various communions teaching in a theological context: Diogenes Allen at Princeton Seminary (Presbyterian, although he became an Episcopalian near the end of his career), Fergus Kerr, OP, at Edinburgh (Roman Catholic), and David Brown at Durham and St. Andrews (Anglican). I also learned a great deal from Timothy Sedgwick during my Anglican studies year at VTS, from Ann Loades at Durham, and Stanley Hauerwas at Duke has been a great friend and mentor for many years. What I appreciate in all of them is a deep rootedness in a particular tradition combined with a fearless appropriation of truth wherever they find it.

I've likewise had a number of gifted clerical mentors, but would have to single out Victor Preller [1931-2001], a professor of religion at Princeton University and a priest of the Oratory of the Good Shepherd, and Tom Midyette, my sponsoring rector in the Diocese of East Carolina. They represent for me two different but essential aspects of priestly ministry: Preller being the profound spiritual director and confessor, and Midyette being the wise pastor and preacher.

I'm not sure I have much to say about the wonderfully rich cultural differences in all the places I have lived and worked, other than that the best barbeque is the vinegar-based eastern North Carolina style!

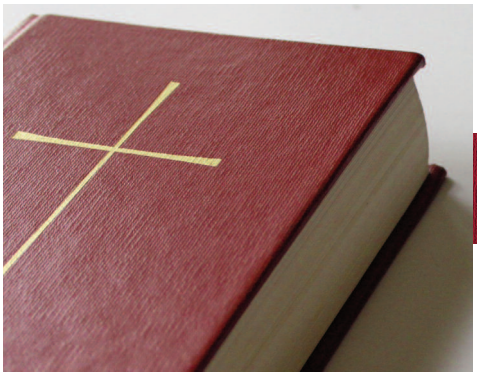
Outside of your academic work, you've been involved in the Anglican Communion's Bible in the Life of the Church project. What you have most enjoyed about it?

This project began as a development of the Windsor Process in 2009 but then took on a life of its own. Communion-wide discussions around biblical interpretation and authority generated an interest in the question *Is there a distinctively Anglican way of reading and responding to Scripture?* The Bible in the Life of the Church project was thus sponsored by the Anglican Communion Office to seek to answer that question *descriptively*, not *prescriptively*. That is, rather than a bunch of scholars or bishops sitting around a table saying what we thought *should* be the case, we took an inductive approach by organizing a series of Communion-wide Bible studies, involving hundreds of participants in multiple regional areas, looking at specific texts guided by specific questions, organized around two of the Communion's Five Marks of Mission. We then examined the results of those studies to see what the conversations revealed about how Anglicans actually thought about, used, and related to Scripture in these various regions.

Sewanee was asked to be the base of the North American Region (i.e., the United States and Canada) and I became the coordinator of that regional group and a member of the project's international steering committee. Although Phase 1 of the project ended with our report, *Deep Engagement, Fresh Discovery*, presented to the Anglican Consultative Council in 2012, the project continues and you can read more about it on the Anglican Communion website. Another result of the project was the volume *The Bible in the Life of the Church*, edited by Clare Amos, published in 2013, which surveys the work of the project to that point. In my chapter, "'Scripture in the Toolshed': A Report from North America," I attempt to explain to the global Communion how North American Anglicans typically engage with Scripture, particularly in reaction to fundamentalism and in response to historical-critical method.

What I enjoyed most about the project was meeting the other members of the steering committee, including the other regional group coordinators from around the world, as well as the American and Canadian regional group facilitators that I recruited for North America. It's a cliché but still true that despite the vast cultural and theological differences that exist in the Anglican Communion, the ties that bind us together are at least potentially stronger than the forces that seek to pull us apart, and that's just as true within specific provinces as between them. What I hope for in both the Episcopal Church and the Anglican Communion is deeper understanding and mutual respect and forbearance. As John Bowlin of Princeton Seminary says, "Resentment is easy. Theology is hard."

Richard J. Mammana is the archivist of the Living Church Foundation and a member of the Connecticut Academy of Arts and Sciences.



Necessary or Expedient?

A teaching series on prayer book revision

A Concise Book of Common Prayer

By Nathan G. Jennings

Many wise voices today point out that we do not need to revise the 1979 prayer book, as we do not embody all of what it has made available to us. I agree. In my experience with seminary students, many of our younger generations do not want a new and improved, expanded prayer book. Rather, many want to be reconnected to a tradition from which they feel distanced. They want ancient, connected, continuous, simple, transformative liturgy. That is something we need to remember when we consider any revisions. When we decide that the time is right for prayer book revision, the real work will be to figure out ways to revise the 1979 book so that all of the liturgical gifts it already gives us can be more fully embodied in our churches.

There are two movements, two motions — pendulum swings — that characterize the history of liturgical revision throughout Church history and within the Anglican and Episcopal tradition. One movement pushes boundaries, expands, grows, and adds. As historian Robert Prichard has observed, the other movement looks to contract, to sort, or to shift in order to find lasting value. The 1979 prayer book is an example of pushing boundaries and expansion for the sake of comprehensiveness, experimentation, and even restoring more ancient practices. Due to our culture and the precedent set by the 1979 prayer book, our temptation now is to add, to compose, to proliferate. But the best move should be toward contraction: not for constriction's sake, but to progress by sorting and shifting so that we find a selection of liturgy of lasting value, a concise prayer book that contributes to truly common prayer.

An important consideration in future prayer book revision is what to do with the distinction between traditional language and contemporary language. For example, in the case of the Daily Office, there is absolutely no distinction in *rite* between Rite I and Rite II. The only dissimilarity is in language. So, I suggest first and foremost that we collapse the distinction between Rite I and Rite II and move to one shared rite — even for the Holy Eucharist, which would take a good bit of work.

A simple solution to this can be found in the way the Book of Common Prayer has been translated into other languages and authorized by General Convention. We could default to our traditional language as the inherited language of our liturgy and have a single, authorized traditional-language book. Then we would produce official translations, including one into the contemporary idiom, also approved by General Convention. In order to increase availability and distribution, the prayer book and its "translations" would be available through the web. They would be offered as print-on-demand titles for simple pew editions. The rite would be searchable and litur-

Many want to be reconnected to a tradition from which they feel distanced. They want ancient, connected, continuous, simple, transformative liturgy.

gical planners could copy and paste into bulletins or even create local worship booklets for the pew. (Church Publishing offers such features through its ritebrain liturgical library.) In this way congregations could easily maintain both traditional and contemporary services. Church Publishing would also publish personal and gift editions.

Using this principle of contraction for sifting and focus, we gain some clarity with room for guided expansion in supplementary material like the Book of Occasional Services, Lesser Feasts and Fasts, and other well-intentioned and well-sorted supplementary material. So, for example, any Rite III services should be moved to the Book of Occasional Services because those services are only for occasional use. Doing so aids us in making a necessary distinction between common prayer and occasional prayer. Rearranging infrequently used liturgy from our current prayer book into the Book of Occasional Services, and vice versa, then becomes a natural step of revision.

Such Rite III services are An Order for Celebrating the Holy Eucharist, An Order for Marriage, and An Order for Burial. I would include A Form of Commitment to Christian Service and the Blessing of a Civil Marriage. We could make things like the Penitential Order and the Order of Worship for the Evening alternative entrance rites to the Eucharist.

Services to move from the Book of Occasional Services into the Book of Common Prayer include the additional material many congregations already use for special liturgies for seasonal occasions, such as Ash Wednesday, Palm Sunday, Maundy Thursday, Good Friday, Holy Saturday, and the Great Vigil of Easter. My students are often surprised to find that the foot-washing on Maundy Thursday is in the prayer book but the stripping of the altar is in the Book of Occasional Services. Material such as this in the Book of Occasional Services could migrate to the prayer book because we use them regularly; they have become common prayer. There are rites we could move from Enriching Our Worship into the next prayer book, including the biblical canticles, the Nicene Creed, and material from the burial rites.

The loss of inherited language, especially for our rite of baptism, from previous prayer book tradition could be remedied through careful redaction while retaining the important gifts we have received in our renewed rites of initiation. That said, I would like to turn to one final point about the Prayers of the People.

Although a congregation may compose the Prayers of the People, many complain that this option has not been used sufficiently in the Episcopal Church. Unused resources toward this end continue to proliferate. But this lack of composing prayers is not a sign of laziness or lack of training; rather it is an example of the people telling the hierarchy and the scholars what they really want on a Sunday. This is the voice of a liturgical church — the Episcopal Church — telling leaders that it wants *liturgy*. That congregations in the main tend to use the forms given in the prayer book, and tend to use only one or two based on parish or congregational custom, shows that we are simply a liturgical church.

The solution is not to pressure people to compose their own prayers but to answer actual use by moving all of the options to write prayers into the Book of Occasional Services, with more and better explanation of how to do so. Couple this with a revision that allows more obvious insertion points for the needs of the local community into the Prayers of the People with sufficient explanation in the additional directions on how to make those insertion points in creative, meaningful, yet clearly liturgical ways.

The postmodern architect Christopher Alexander, who is famous for his pattern language, says that "all living systems tend toward simplicity." We need to shift toward fewer liturgical options, for the sake of greater continuity, greater commonality in prayer, and thereby greater unity, as well as greater opportunity for spiritual transformation.

The Rev. Nathan G. Jennings is the Milton Richardson Associate Professor of Liturgics and Anglican Studies at the Seminary of the Southwest.

Paramount photo

Apostasy Bores

Silence

Directed by Martin Scorsese
Paramount

Review by Andrew Petiprin

Martin Scorsese's *Silence* is the long-awaited adaptation of Shusaku Endō's 1966 novel, which takes us to a village of secret Catholics. The people are bereft of the sacraments but have managed to preserve a rudimentary version of Christianity for decades.

We arrive with two adventurous Jesuits: Sebastian Rodrigues (played by a miscast Andrew Garfield) and Francisco Garupe (played by the excellent Adam Driver). Their self-appointed mission is to find their mentor, Fr. Ferreira (Liam Neeson), who is rumored to have betrayed Christ and gone native. The land is Japan, and the year is 1643, the smoldering end of a blazing Christian century.

Silence is a tale of pathos. Fr. Sebastian struggles throughout the film with the fate of the fledgling Japanese Christians, whom shogunate warriors torture in order to break the spirit of their foreign leaders. The yoke of the Good Shepherd sits uneasily on Fr. Sebastian's shoulders. He is zealous, but is routinely shown to be poorer at prayer than his people are.

At one point in Endō's book he says with enthusiasm, "Never have I felt so deeply how meaningful is the life of a priest." At another time he despairs, "There is no one more wretchedly alone than the priest who does not measure up to his task." As a priest, I strongly sympathize with both feelings. Likewise, priest and layman alike may find themselves wishing for an audible voice of the Lord in the midst of difficulty, as Fr. Sebastian often does.

But Garfield's portrayal of Sebastian is not of a naturally inadequate man of prayer in anguish *with* the Lord for the sake of the suffering and lost. We see instead an anxious young man of adventure who cannot outtheologize his much wiser Japanese interrogators, played by Issei Ogata and Tadanobu Asano, who give the

best performances of the film by far. Fr. Sebastian eventually learns that Fr. Ferreira has indeed abandoned the Church and is now married with children, living as a celebrity interfaith philosopher.

Unusually for Scorsese, *Silence* is visually unremarkable. We remember too that there is a good reason the story of apostasy is told less frequently than that of martyrdom: It is boring. Scorsese follows Endō's unusual narrative combination to tell a tale that neither inspires nor convicts nor — with a few exceptions — really moves one much at all.

The exceptions are found in the faithfulness of a few of the Japanese Christians, who suffer in place of the priests. Their deaths make for gripping cinema. In one scene, villagers near Nagasaki are crucified in the sea, pounded and finally drowned by the strong waves after several days. They refuse to place a disrespectful foot on the image of Jesus, even though their priest, Fr. Sebastian, tells them it is all right to do so.

We are told later by the apostate Ferreira that these simple Christians say "sun of God" instead of "son of God." Yet, despite their basic misunderstanding of the gospel, they die like their deity rather than betray him. For just a few moments of screen time, God was glorified and I was captivated.

We are repeatedly told throughout the film that Japan is a swamp where the roots of a Europeanized Middle Eastern religion cannot take root in the culture. Fr. Sebastian finally encounters his lost mentor and gives up. He may always be a Christian in his heart, but there is no chance of building a Christian society. If stepping on an image of Jesus will save lives, then one must do it. In fact, when Fr. Sebastian finally hears the longed-for voice of his Lord, it is a command to apostatize. And why not? He comes to see that the real Jesus is inside him, not beneath his foot.

In this way, we are forced to reckon with an anachronistic caricature

eerily reminiscent of Scorsese's earlier cinematic failure, *The Last Temptation of Christ*. What a departure from the gritty sacramental universe of *Mean Streets* or *Gangs of New York*. The final scene of *Silence* is unadulterated postmodernism: A Christian soul unfettered by priests, texts, sacred images, liturgy, and most of all cultural influence. Christ is detached from religion.

The alternative is represented throughout the film by the absurd character Mokichi, the priests' Gollum-like guide. At first he denies that he is a Christian, and then he admits that he once was one. He betrays his co-religionists over and over again, and always comes crawling back for a grace injection in the form of confession, which Fr. Sebastian hears with increasing reluctance. Mokichi arrives begging for reconciliation a final time, but is welcomed instead into an embrace and mutual prayer experience by the now ex-priest, Sebastian. The swampy, non-Christian soil in which Mokichi was raised will no longer have to support a sacramental structure it cannot bear.

Japanese-American artist and author Makoto Fujimura, who advised Scorsese on the film, senses a Christ-haunted Japan that is the legacy of the successes and failures of the great Jesuit missionary endeavors. To Fujimura, this is the world, rather than one of Nietzsche's dead God and custom replacement gods, in which the book and film are set. But if this is so, Scorsese does not prepare us for it. Does the hidden crucifix in the hand of a man cremated in a Buddhist burial ceremony in the late 1600s speak Truth to a 21st-century Church still commanded to make disciples of all nations?

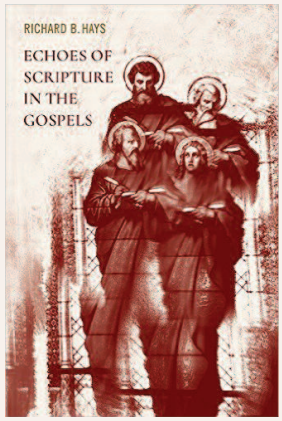
Silence ought instead to have been a better executed story of defeat, like the latest, superb installment of *Star Wars* mythology, *Rogue One*. Had Scorsese (or Endō) shown us more martyrdom, we would have been able to imagine the Resurrection in that faithful 1 percent of the Japanese population that professes the Christian faith today. They are the face of Fujimura's Christ-haunted Japan, where silence is transformed through common prayer from the anguish of abandonment to the peace that passes all understanding. Instead, Scorsese leaves us with the elusiveness of Truth hanging over our hearts as heavily as the fog that covers the film's landscape. My voice of God speaks to me, and yours speaks to you.

This is a film about weak men and their small God. As the credits rolled, paying brief tribute to the Japanese Christians and their priests, my prayer was for the triumph of the Church in the future, and for those who suffer today for a holy end that is too lofty for this film to capture. I prayed that despite God's silence, he would show us again how mighty he is to save; and no obstacles put up by any inquisitor (or filmmaker, for that matter) can thwart his will that all would come to call upon the name of the Lord. But I look forward to revisiting this film after I have failed many more times at ministry and at life. Time will tell.

The Rev. Andrew Petiprin is rector of St. Mary of the Angels Church in Orlando, Florida.

Truly a Miracle

Facing a threat from cancer, Richard B. Hays has delivered a masterpiece.



Echoes of Scripture in the Gospels
By **Richard B. Hays**
Baylor. Pp. xix + 504. $49.95

Review by N.T. Wright

In these days of overblown rhetoric, one might be forgiven for a cynical smile at any claim that a particular book is a "miracle." But *Echoes of Scripture in the Gospels* has earned that label twice over. Richard B. Hays (until recently dean of Duke Divinity School and one of the world's best known New Testament scholars) explains in the preface that when he was suddenly diagnosed with pancreatic cancer in July 2015, the book was still languishing in a file cabinet. Faced with, at best, a complex and uncertain course of treatment or, at worst, a short life expectancy, Hays and his wife took the advice of Carey Newman, director of Baylor University Press: Richard would finish the main text, four scholarly friends would help with the footnotes, and the Press would strain every nerve to do everything else (bibliography, indices, proofreading, and so forth) in record time. Producing a 500-page book in a matter of months was one miracle: the book reads extremely well, with no sign of haste. The other miracle is that, as we now know, the treatment was successful (very rare for this type of cancer), and one year later there is no remaining sign of the disease.

This is the book for which Hays's fans have been waiting a long time. It does for the four canonical gospels what *Echoes of Scripture in the Letters of Paul* (Yale, 1989) did for the Apostle, only more so. Following a much shorter essay, *Reading Backwards* (Baylor, 2014), Hays has now spread out in full the argument that the four evangelists use Israel's Scriptures in remarkably different yet remarkably convergent ways. The book follows a simple plan: an introduction and a conclusion (which, read together, would give the hasty browser a good sense of the whole) and, in between, four long chapters, working from Mark to Matthew to Luke and finally John. This seems to echo Hays's belief about the probable order of composition, though this book has little to say about traditional "introductory" matters (when, where, or even who). It is essentially a literary study, following the line familiar both from Hays's earlier works and from a generation of imitators: an echo of Scripture in a New Testament passage invites us to explore the wider original context. Hays does not here rehearse the arguments for "metalepsis" (the figure of speech through which a word or phrase, set in a new context, brings elements of meaning from earlier contexts). Nor does he engage with the critiques and proposed modifications of his earlier proposals. He goes more or less straight for the text. The many rich examples he offers provide a better argument for the method than any level of theoretical reasoning.

The heart of the book is thus a creative, fresh, and vivid reading of each of the gospels, drawing out multiple and in many cases previously unimagined resonances from Scripture and showing how each evangelist deploys these for particular purposes. These include, not least, forming the identity and shaping the mission of the Church: if the evangelists are doing that, so is Hays in this book.

As in the title of the earlier, shorter work, this is "reading backwards." Hays does not suppose that Israel's Scriptures were straightforward "predictions" of events concerning Jesus, but he argues that the early Christians, faced with Jesus and his death and resurrection, searched the Scriptures in fresh ways and were overwhelmed with two things in particular. First, all kinds of "figural" interpretations suggested themselves, from Moses' bronze serpent to Isaiah's suffering servant: a pattern of correspondence emerged between ancient texts and recent events, with semantic force flowing in both directions. Second, the evangelists insisted in their different ways that the events concerning Jesus were the climax of Israel's story, revealing shockingly but convincingly what that story had been about all along. The evangelists, Hays insists, were assuming ideal readers/hearers who, whether by earlier training or through the teaching given to recent converts, would be competent to catch at least some of these echoes, since they lived within an "encyclopedia of reception" in which verbal hints opaque to most moderns would trigger whole sequences of thought and theologically freighted earlier narratives.

> Generations have been taught the dramatically mistaken view that, while John has a "high" Christology, the others, especially Luke, have a "low" view of "Jesus the man."

When read in this way, the four

gospels reveal on page after page something that 200 years of critical scholarship had managed not to notice: that Jesus of Nazareth is portrayed as the God of Israel, come back at last to "visit and redeem" his people. Generations have been taught that, while John has a "high" Christology, the others, especially Luke, have a "low" view of "Jesus the man." The major achievement of Hays's book is to have demonstrated — the word is not too strong — that this widespread reading is dramatically mistaken. Three pages from the end Hays prints this summary in italics: "The more deeply we probe the Jewish and Old Testament roots of the Gospel narratives, the more clearly we see that each of the four Evangelists, in their diverse portrayals, identifies Jesus as the embodiment of the God of Israel." This argument is rooted in detailed, painstaking exegesis of passage after passage. Any objections will have to match Hays's exegetical sophistication.

The consequences are far-reaching, and it is no criticism of the book (especially granted its extraordinary genesis) to say that these areas were out of reach. If the three synoptic gospels have as high a Christology as John (though articulated in their own ways), why should we automatically date John late, as Hays does, since that view was the result of a now discredited hypothesis of theological development? And is it really the case that the New Testament was only hinting at doctrines that the Church then clarified in the following five centuries? Might it not be better to say that the New Testament said what had to be said very clearly and that five centuries of philosophical reflection gave hostages to fortune?

In addition, there is a tension — a creative one, I think, but a tension nonetheless — between the strictly "figural" reading, in which a character, an object, or an incident "prefigures" something in the story of Jesus, and the "eschatological" reading in which the single story of Israel progresses to its shocking climax (only seen as such in retrospect). Hays affirms both, but he never explains how they relate to one another. In part this may be because there was little space in this book to explore the subculture of the second-temple Jewish world in which other movements and thinkers also exploited Israel's Scriptures, telling and retelling the story of Israel in successive attempts to explain where that story was going. Hays offers instead a "canonical" reading, both in the sense that he treats Israel's Scriptures (rather than, say, Qumran or the Pseudepigrapha, though ben Sirach has a significant walk-on part) as the natural "echo chamber" for the gospels, and in the sense that he argues for a complex theological harmony, under the surface differences, between the four evangelists.

The book does what it does brilliantly, and pastors, preachers, teachers, and interested laity will thoroughly enjoy its refreshing new vision.

If the second-temple material could help integrate "figural" and "eschatological" readings, it might help with another outstanding question. Hays has focused brilliantly on the incarnational Christology in all four gospels. But he seems to me to tiptoe around the question that all four gospels likewise raise, and that they address not least through scriptural echo and allusion: granted that Jesus' death was in some sense "according to the scriptures," what might one mean by saying, as the earliest Christians did, that it was "for our sins"? Here Hays seems to me over-cautious. Luke, he says, does not explain why the cross was part of God's plan (p. 278); Matthew gives "surprisingly little attention to formulating a scriptural apologetic for the crucifixion of Jesus" (p. 159); even the famous Mark 10:45 ("the Son of Man came … to give his life a ransom for many") is not, after all, an evocation of Isaiah 53:10-12. John uses Scripture to depict Jesus' crucifixion as "simultaneously a humiliating abasement and a triumph over the world" (p. 335), but Hays does not tell us how or why John justifies that picture.

Hays's methods, however, could be used to point to much stronger conclusions. Luke 22:37 has Jesus cite Isaiah 53:12 ("numbered with the transgressors"); Mark 10:45 echoes "give … life" from Isaiah 53:10; Matthew's depiction of the Temple incident (obviously central in the buildup to the cross) has Jesus quote Psalm 8 ("out of the mouths of babes"), which goes on to speak of "the Son of Man" being given supreme authority over all creatures (Matt. 21:16; see 28:18); and John 12:20-43 has Jesus speak of his forthcoming death as a victory over "the ruler of the world," interpreting this with the help of Isaiah 53. These and many other hints incline me to suggest that the eschatological Israel narrative that Hays recognises in other contexts should be allowed to frame this question, too. That is, the idea of a "new Exodus," so prominent in all four gospels, provides a matrix within which the smaller hints make sense and together contribute to a rich interpretation of Jesus' death that, like the incarnational theology Hays has brought to light, has long remained opaque to modern readers.

These questions are not meant as criticism. The book does what it does brilliantly, and pastors, preachers, teachers, and interested laity (in addition, obviously, to academic colleagues) will thoroughly enjoy its refreshing new vision. Hays stresses that the four gospels are written not least to teach followers of Jesus how to read Israel's Scriptures and, through this practice, to be formed in wise discipleship, able to face the sneers and threats of a hostile world. This aim seems just as important in our day as it was in the first century.

The Rt. Rev. N.T. Wright is professor of New Testament and early Christianity at the University of St. Andrews in Scotland.

A Tapas Feast of Theology

Review by Matthew Burdette

Robert W. Jenson's newest book makes the work of theology seem easy. But for any reader who is paying attention, this sense of ease is short-lived. Like the craft of a master chef, after even a few bites of the meal Jenson has prepared one realizes that, though the food seems light, it is filling, and that while its presentation is simple, its many flavors are subtle and delicious. The individual chapters of *A Theology in Outline* are like a series of tapas plates. They work as a meal unto themselves, but are intended to entice the reader into trying something more substantive.

The book draws from lectures Jenson delivered to undergraduate students at Princeton University, which Adam Eitel then transcribed and edited. As anyone familiar with Jenson's theology knows, Eitel's task was not a simple one, and his care in transforming these lectures into a book is truly praiseworthy.

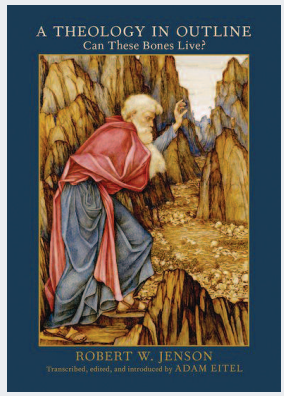
Because the chapters of *A Theology in Outline* were such lectures, we have a unique sense of the book's intended audience. The book is written for thinking people who may be unfamiliar with the most basic tenets of Christian faith or unaccustomed to thinking about those beliefs. The book simultaneously introduces Christian faith and the discipline of thinking about that faith, theology.

That *A Theology in Outline* is intended as an introduction does not mean the book has value only for the uninitiated. As Eitel notes in an introduction, while more than 50 students registered for Jenson's course, "the room was often filled to capacity" with "seminarians, professors, visiting scholars, and local clergy" (p. 2). The reasons for such wide appeal, despite the apparent simplicity of the subject matter, become readily apparent from the first pages of the book.

As is the case with all of Jenson's works, the simplicity of presentation is somewhat deceptive; Jenson has a way of inviting novices and experts alike into thinking or indeed rethinking complex issues. For example, at one point Jenson says that "to be made in the image of God is to have a role, and that role is to be in a relationship and a discourse with God and to occupy a place in the story that God has and lives with his people" (p. 70). The sentence is easy enough to understand, but it does not take long to realize that with a sentence like this Jenson invites the reader into a dialogue about a deeper truth. An engaged reader might blurt out, "Hold on, Jens. Does this mean that every person has a role in the story? What about people who haven't heard of it?" Of course, Jenson addresses this question. One could go on.

A Theology in Outline is therefore not only an excellent introduction to Christian faith and theology for beginners — friends curious about Christianity, catechumens and confirmands, first-year seminarians or undergraduate students — but is instructive for those whose work is to teach Christian faith or theology. The order of topical presentation is somewhat standard, but, as one can expect from Jenson, the various questions of Christian theology, including what it is and what one may hope for it, are framed within the particular drama of Scripture and its particular God.

In Jenson's theology, creaturely life is bracketed within the triune interplay of the one divine life; the drama of cre-



A Theology in Outline
Can These Bones Live?
By **Robert W. Jenson**. Edited by **Adam Eitel**.
Oxford University Press. Pp. 152. $27.95

ated history is the dramatic exchange of Father, Son, and Spirit, most specifically in the death and resurrection of Jesus. God's history with creatures therefore takes the form of crisis and resolution. In the face of death, God poses to the prophet Ezekiel a question: "Son of man, can these bones live?" and answers the question by Jesus' resurrection and the promise of all creation being gathered to Jesus in his resurrection. That is, for Jenson created history is the story of God posing to creatures a question and dramatically answering his own question. Thus, Jenson's outline of Christian theology and its questions, from what theology is to what the Church is to whether Christian theology has any merit at all, is ever an expression of the talkative, triune, sacramentally available God of Scripture. That Jenson captures all this in 152 pages, and that these pages are accessible to novices and stimulating to experienced readers, is the great achievement of *A Theology in Outline*.

The book is not a simplified version of Jenson's *Systematic Theology*. Just as the book would serve well for catechumens and confirmands, it would work well as a text for an introductory theology course. Moreover, for those interested specifically in Jenson's theology, *A Theology in Outline* is an excellent introduction: it presents the contours of Jenson's thinking on a variety of determinative theological questions, and captures the habit of his thinking, from the way he reads Scripture to his dry sense of humor. *A Theology in Outline* is an achievement, both as an introductory theological text and as an addition to Jenson's extensive corpus. The book will surely come to be considered a classic, and both Church and academy will no doubt express their thanks to Jenson for this gift.

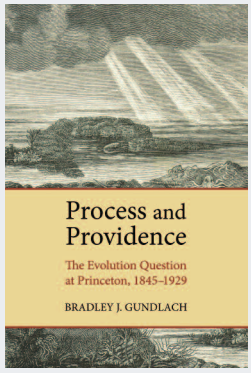
Matthew Burdette earned a doctorate at the University of Aberdeen and is a postulant for holy orders in the Diocese of New Jersey, studying at General Theological Seminary.

Evolving Narrative

Review by Michael Lee

On the modern religious landscape in the United States, Protestants tend to be divided into two categories: evangelicals and liberals. Historically, one of the fault lines separating the two groups is the relationship between biblical hermeneutics and natural science. In particular, they are at odds about evolution. Many conservative evangelicals (though certainly not all) believe Darwinian evolution is incompatible with a literal interpretation of the creation narrative in Genesis. On the other hand, liberal Protestants, as the heirs of higher criticism, are at ease with the transmutation of species. We tend to reflexively impose upon the past the categories that we take for granted in the present. We thus risk distorting the past and missing important nuances. Good historians correct these errors by examining the past on its own terms.

Bradley Gundlach is clearly a good historian. In *Process and Providence*, he examines how the community of Christian scholars at Princeton University and her sister institution, Princeton Theological Seminary, thoughtfully and carefully grappled with the question of evolution from 1845 to 1929. In doing so, Gundlach demonstrates that the modern divisions do not apply to the Princeton community. The scholars at Princeton, both the college and the seminary, were intensely intellectual and devoted Christians. They were opposed to liberal theology, however many of the Princeton scholars acknowledged the validity of evolution. They took seriously the discoveries of modern science as well as fidelity to the Bible and tradition.



Process and Providence
The Evolution Question at Princeton, 1845-1929
By **Bradley J. Gundlach**
Eerdmans. Pp. 408. $39

The Princeton scholars acknowledged that modern science, and evolution in particular, posed a challenge to Christianity. The Princeton strategy was to adopt a "Battle Plan." They sought to unmask the real enemy, not necessarily evolution itself but the infidel philosophy that some forms of evolution implied; affirm supernatural religion and reject naturalism and positivism; and use science to defend the faith.

James McCosh and Charles Hodge demonstrate the range of positions regarding evolution at Princeton. McCosh, president of the college, was one of the earliest and most prominent

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Christian defenders of evolution in the mid-19th century, but he believed evolution needed to be "properly limited and explained." McCosh accepted natural selection but held that it was a secondary cause carrying out the will of God. If that was the case, than Darwin was no more a threat to Christian faith than Newton.

Hodge, McCosh's peer and professor at the seminary, has been commonly portrayed as the stodgy defender of traditional religion and staunch opponent of evolution. He could tolerate evolution, however, if it meant that God guided the process toward a *telos* utilizing divinely ordained secondary causes. If, on the other hand, natural selection was no more than blind chance, God was rendered unnecessary.

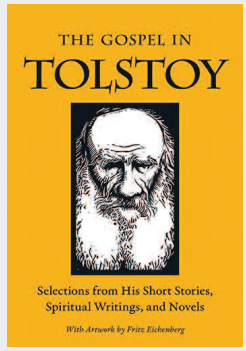
McCosh and Hodge took different positions on evolution but both agreed that the transmutation of species was not in itself incompatible with Christian belief; the real enemy was positivism, materialism, and metaphysical naturalism. In the following decades, Princeton scholars in varying ways argued that the transmutation of species was compatible with Christian faith provided that God was guiding the process, supernaturally intervening, and directing the changes toward an end. If evolution was the work of God, than the world could not be the result of random material forces.

Princeton scholars attempted to walk a fine line. They strove to be responsible students of science and faithful defenders of Christianity. The faith they defended was not static. They acknowledged that doctrine evolved; they were open to incorporating evolution. This careful synthesis would eventually crumble with the onset of the fundamentalist-modernist controversy. The thoughtful position of Princeton was forgotten in battles. Gundlach sheds light on this story.

Michael Lee is an associate professor of history at Eastern University in St. Davids, Pennsylvania.

According to Tolstoy

Review by Audra Yoder



The Gospel in Tolstoy
Selections from His Short Stories, Spiritual Writings, and Novels
Edited by **Miriam LeBlanc**
Plough Publishing. Pp. xvi + 327. $18

The Gospel in Tolstoy is a compilation of Tolstoy's writings on religious themes, consisting of 11 complete stories, eight selections from longer fictional works, and fragments of three essays. The editor hopes that readers who do not have time to tackle Tolstoy's longer novels might use this collection as a "tasting menu."

In a note to the reader, the editor raises the question of whether such a title is defensible, given that Tolstoy "spent much of his career attacking the Russian church," from which he was excommunicated in 1901, and expressing views that "fell well outside the usual norms of Christian orthodoxy." She bases her justification for the project on Tolstoy's pacifism, his rejection of worldly wealth, and his preoccupation with the moral teaching of Jesus.

But is this the gospel? If we understand the gospel to be centered on the person and work of Jesus Christ, then the answer must be no. When Tolstoy compiled the four gospel accounts into one abridged narrative, which was banned in Russia and published posthumously in Switzerland, he pointedly left out all the miracles, Jesus' claims to divinity, and the resurrection. While the editor does admit that Tolstoy's writings cannot be considered orthodox (whether with a large or a small "O"), I fear that this book's title and implicit messages will mislead some readers, either about Tolstoy, or about Christianity, or both. Tolstoy admired Jesus for his ethics, his humility, and his submission to an unjust death, but he did not revere him as his Lord.

The book neither resolves nor satisfactorily accounts for the discrepancy between its title and its contents. The first selection, a charming tale called "The Three Hermits," carries a message not about Christian spirituality but about the blindness and presumption of the institutional Church and its representatives. Further fictional pieces feature characters whose epiphanies lead them to a generic God. The afterword, an excerpt from a 1922 lecture by Eberhard Arnold (founder of the Bruderhof Communities, the body behind Plough Publishing), has here been titled "Finding the Gospel in Tolstoy," but argues that Tolstoy, rather than coming to know Jesus, never progressed beyond legalistic adherence to certain of his maxims.

The volume has other shortcomings. With one exception, the translations all come from the public domain, and are often of poor quality, sometimes even to the point of being semantically confusing. Passages from *War and Peace* and *Anna Karenina* are woefully short and inadequately introduced, which strips them utterly of the power they would otherwise have were the reader able to appreciate the vast narrative scope and brilliant characterization of these classics. The excerpt from the great novella "The Death of Ivan Ilyich" is more extensive than many of those from the longer novels, leaving the question of why the decision was not made simply to include the entire work.

Worse, the selections are emphatically not, as the editor asserts, "widely regarded as Tolstoy's best work." Al-

most any literary critic, Russian or Western, will agree that, with some notable exceptions, Tolstoy's fiction declined after the 1880s. In many of the stories presented here, the characters are flat, the plots predictable, and the tone didactic. One of the longer novel excerpts is from *Resurrection* (1899), the fattest, preachiest, and most ob-

Let us not confuse the gospel with Tolstoy's quintessentially modern search for spiritual truth outside the confines of the Church.

scure Tolstoy tome you've never heard of. Conspicuously missing, by contrast, are the short masterpieces "The Devil" (1889) and "Alyosha the Pot" (1905), which present a clearer picture of the reality of evil and Christlike sacrifice than anything found in this book. Their absence is most likely explained by the fact that English translations of these pieces are not in the public domain in the United States. As another reviewer has noted, unfortunately the compilers seem to have taken the path of least resistance when putting together this volume.

Nevertheless, seeking out the many spiritual insights in Tolstoy's oeuvre is certainly a commendable project. If *The Gospel in Tolstoy* prompts some readers to pick up Tolstoy for the first time, I will certainly not stand in its way. Only let us not confuse the gospel with Tolstoy's quintessentially modern search for spiritual truth outside the confines of the Church. Nor should the works in this anthology, rich though many of them are, be taken as representative of Tolstoy's literary prowess and spiritual wisdom. Readers looking for a Tolstoy "tasting menu" would be much better served by *Great Short Works of Leo Tolstoy* (Harper & Row, 1967). Those seeking a firmer grasp of Tolstoy's spiritual thought should pick up *A Confession and Other Religious Writings* (Viking Penguin, 1987).

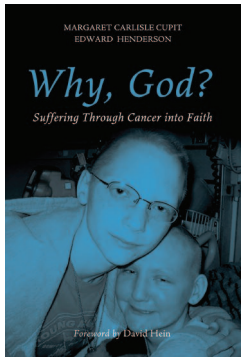
Audra Yoder holds a PhD in Russian history from the University of North Carolina at Chapel Hill. She lives in Dallas.

Why, God?

Suffering Through Cancer into Faith

By **Margaret Carlisle Cupit** and **Edward Henderson.** Resource Publications. Pp. xxvi + 146. $22

Margaret Cupit was a brainy 19-year-old college student at a prestigious liberal arts college, powering her way through her freshman year when she began to experience pain in her knee that made her weep and robbed her of sleep. She pushed on with her demanding routine until the pain was so bad that she had to consult a doctor. Initially it was thought that she had a bad sports injury, but further tests returned a diagnosis of life-threatening cancer.



At the time her cancer was diagnosed she had accepted a summer internship at the renowned St. Jude's Children's Research Hospital. Instead of attending St. Jude's as a summer fellow, she was admitted as a patient and began an 18-month fight for her life. Her struggle with cancer provoked a struggle with the big questions of life, including the possibility of believing in a loving God despite the suffering in the world and her experience of the death of some of the children who were her fellow patients.

Margaret Cupit decided that it would be as senseless to rule out belief in God without a serious examination as it would to believe without a serious engagement with the obstacles to faith. She was helped in her reflections by a local Episcopal priest, by one of the hospital chaplains, and especially by her grandfather, Edward Henderson, who is a professor of the philosophy of religion and theology. Granddaughter and grandfather engage in an email correspondence that is based on the daily journal that Cupit keeps as a patient.

Various pat answers to the problem of suffering are explored and put to one side. Henderson helps his granddaughter get past the idea (proposed to her by well-meaning friends) of God "the great engineer" who is dispensing suffering for some mysterious peda-

(Continued on next page)

(Continued from previous page)

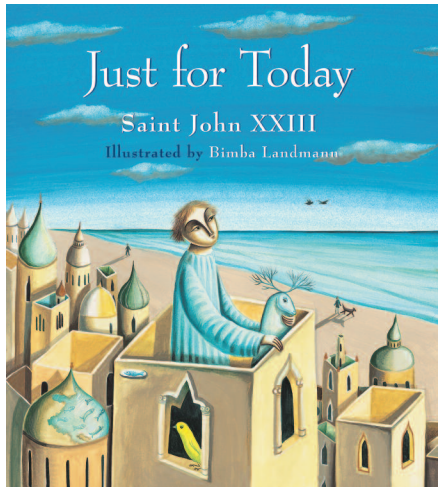
gogic purpose and introduces his granddaughter to authors like Austin Farrer, Diogenes Allen, C.S. Lewis, and Richard Rohr. He also helps her make an important distinction between faith as belief and faith as trust. He helps her see that even when she has great intellectual puzzles and doubts about the nature of God and suffering, she is exhibiting evidence of a life of faith in her growing ability to trust her doctors, caregivers, and other patients and to receive and return love to them. Henderson's constant message to his granddaughter is that she is made for the love of God and to share his love with others, and that suffering cannot destroy that growth in the "invisible kingdom."

This is a powerful book. Cupit's description of chemotherapy and the other treatments she endures make it extremely valuable for pastors and other caregivers. Her honest description of awakening to a more robust Christian faith is affecting and gives insight into the faith development of other young adults. The book is a report of a conversation and not a systematic treatment of the topic of theodicy. The authors identify their book as a "practical theology of suffering." It is a book that will inform and inspire seminarians and pastors and the friends and relatives of those suffering life-threatening illness.

The Ven. Leander Harding
Catskill, New York

Just for Today

By **St. John XXIII**. Illustrated by **Bimba Landmann**. Pp. 34. $16



Just for Today is Pope St. John's "decalogue for daily living," a series of simple resolutions for a day's conduct and activity. The text is well-suited for a children's book. The resolutions are direct, uncomplicated, and easy to understand. From page to page, stylized illustrations by Bimba Landmann elaborate a rich and consistent iconography, depicting a child engaged in different activities and chores in a number of places. Though the text reads well as a children's book, Pope St. John did not write his decalogue primarily for children, but rather for all ages.

"Don't worry," says our Lord, and Pope St. John urges us to live "just for today": "Just for today, I will try to live for this day alone, without wishing to solve my life's problems at all once." This title does not, however, suggest a reductive here-and-now only, but sets up a daily approach to a whole life. "Just for today" turns out to be for every day, one day at a time: "I can easily do, for twelve hours, what I would find discouraging if I thought I had to do for a lifetime." This sweet little book lightens the yoke.

Within its pages, there are many resolutions that offer consolation and encouragement: "Just for today, I will have no fears. In particular, I will not be afraid to enjoy what is beautiful and to believe in love." But *Just for Today* does not simply offer a therapy of affirmation but rather one of challenge and training.

Just for Today commends an *ascesis*: "I will not criticize anyone; I will not look to improve or discipline anyone other than myself." This book is about disciplined living: "Just for today, I will do at least one thing I do not enjoy, and if my feelings are hurt, I will make sure no one notices."

Just for Today is not thick with Christian particularity. It insists on listening for God and trusting in his love, but it never mentions the name of Jesus. For some readers who are accustomed to seeing our daily Christian living as discipleship, or following after Jesus, this omission will seem a little diluted or even suspect. But I think this little decalogue will be no less useful for those committed to an explicitly Christocentric pattern of living. If this book described my day-to-day living, I would be better than I am, and my life more conformed to my Lord.

Caleb Congrove
Cambridge, Ohio

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SUNDAY'S READINGS | Last Epiphany, February 26

Ex. 24:12-18 • Ps. 2 or 99 • 2 Pet. 1:16-21 • Matt. 17:1-9

A Witness to Love

Going up on a high mountain with Peter, James, and John, Jesus reenacts the ascent of Moses, responding to the ancient call, "Come up to me" (Ex. 24:12). He is transfigured before them; his garments gleam with light; his face shines like the sun. The disciples hear a heavenly voice and fall prostrate. Brilliant clouds crack with glory and fire. Let the peoples tremble. The Son of the Father is the sun of righteousness, transcendent radiance, a power in but not of this world. And yet Jesus says, "Get up and do not be afraid" (Matt. 17:7).

When on the mountain, and amid the cloud, and standing with Moses and Elijah, Jesus is placed at the center of every divine act on behalf of God's people. And because divine action exceeds all we can ask or imagine, it prompts fear and reverence, awe and wonder. Fear may also paralyze. So, reaching out with his sacred and venerable hands, Jesus touches the disciples, ordaining them for a risen life of fearlessness. And yet he points to a more frightful wonder. "Tell no one about the vision until after the Son of Man has been raised from the dead" (Matt. 17:9). They will tremble again, and again Jesus will say, "Fear not." Holy fear and fearlessness have kissed each other a thousand times, one hundred times, another thousand times, as many as the grains of Libyan sands, as many as the stars of heaven. Fear! And fear not! And love evermore!

From the cloud a voice says, "This is my Son, the Beloved; with him I am well pleased; listen to him!" (Matt. 17:5). "And when they looked up, they saw no one except Jesus himself alone" (Matt. 15:8). Seeing Jesus, they see the summation of the law and the prophets, they see an image of the Father, and they behold one conceived by the Spirit and unbegotten. They stand close to the being of God and the whole economy of salvation. Jesus alone! He is the exegesis of the Father (John 1:18), the inexhaustible pouring out of God creating, sustaining, and restoring all things. He is the icon whose perspective draws the eye to the heights of heaven, to the mud and water of earth, to human goodness and human evil, to death and hell. Wherever the eye looks, he is there, lifting hell to earth and earth to heaven.

Jesus says to the disciples, "Tell no one about the vision" (Matt. 17:9). They wait "until the Son of Man has been raised from the dead." Knowing as we do that he has been raised, the prohibition is lifted. Baptized into the faith, fed with sacred body and holy blood, reading daily from truth beyond cleverly devised myths, we become "eyewitnesses of his majesty" (2 Pet. 1:16). "We ourselves heard this voice come from heaven, while we were with him on the holy mountain. So we have the prophetic message more fully confirmed" (2 Pet. 1:18-19). *Fear* and *fear not* the depth of love.

A line from a Latin hymn to the mother of Jesus says this: "O Mary, full of grace, you alone, with a pure breast, nursed him with milk, giving kisses." Let us live and let us love. And let the wise be confounded by the Word who became flesh and dwelt among us, full of grace and truth. Faith is not merely a better story, a code of convictions; it is the kiss of the mouth (Song of Songs). It is a perennial question: "Peter, do you love me?"

Look It Up

Read Ps. 2:3-4. He has cast down the mighty from their thrones.

Think About It

Real Presence means really present, what God gives and faith knows.

SUNDAY'S READINGS | 1 Lent, March 5

Gen. 2:15-17; 3:1-7 • Ps. 32 • Rom. 5:12-19 • Matt. 4:1:1-11

The First and Second Adam

Holy work and a generous food supply are the condition of an imagined human living and moving and breathing in the grace of a good providence. "God saw everything that he had made, and indeed, it was very good" (Gen. 1:31). The trees were pleasant, rivers rich, and the land filled with precious stones. Animals were brought to the human creature to be named; thus dominion was exercised intelligently and according to the divine purpose.

Yet things and creatures could not satisfy the human. Another "Thou" was needed, another self "fit" for communion, common work, and shared love. Putting the human to sleep, excising a rib, closing the wound, God worked a new creation and awakened the human to a human helper. "This at last is bone of my bones and flesh of my flesh" (Gen. 2:23).

In the middle of the story, a serpent speaks, inserting a question about providential goodness, insinuating that God has held back some blessing from the human creatures. There is, the serpent suggests, a good that God could give, but will not. The forbidden tree in the midst of the garden seems to hold a key to enlightenment and moral sophistication: "your eyes will be opened, and you will be like God, knowing good and evil" (Gen. 3:5). The doubt awakens the senses to something other than God. Sin is at hand, at the door, seeping in even before action. "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband, who was with her, and he ate" (Gen. 3:6). They see and touch and taste the allure of sin and the attraction of death. Their Independence Day is a Day of Judgment.

Shame entered the world. "They knew they were naked; and they sewed fig leaves together and made loincloths for themselves" (Gen. 3:7). And with shame, suffering followed, "my body wasted away through my groaning all day long" (Ps. 32:3). The woman suffered in childbirth, the man toiled in pain. The world fell. Still, a Father of mercy was at work. "And the Lord God made garments of skins for the man and his wife and clothed them" (Gen. 3:21). "Happy are those whose transgression is forgiven, whose sin is covered" (Ps. 32:1). Love pursued the lost with skins, instruction, and a way to persist (Gen. 3:20).

Sin marched onward, as the question against God, the doubt and alternative. Apart from God, however, there is only emptiness and death. In a sense this defect passes as if by contagion from one generation to the next, and yet each person feels the pull of sin as a personal assault and responsibility, "so death spread to all because all have sinned" (Rom. 5:12). So the Fall is a kind of spiral downward, every generation feeling an aching loss of original innocence and yet choosing that loss again. One false start in choosing something other than God is the root of sin and death and shame. Mercy will help and instruction will guide, but the human is weighted by this burden, a crushing yoke that law intensifies.

The second Adam is Christ our Lord. The righteousness of this one man unleashes a grace that abounds to many. It is more than the restoration of a prior innocence. Rather, bearing the cost of sin, Christ gives new and eternal life to sinners, to those who are dead in trespasses, to those who are not, and raises them to become shining sons and daughter of God, living members of his own body.

Look It Up

Read Ps. 32:3-4.

Think About It

Abounding.

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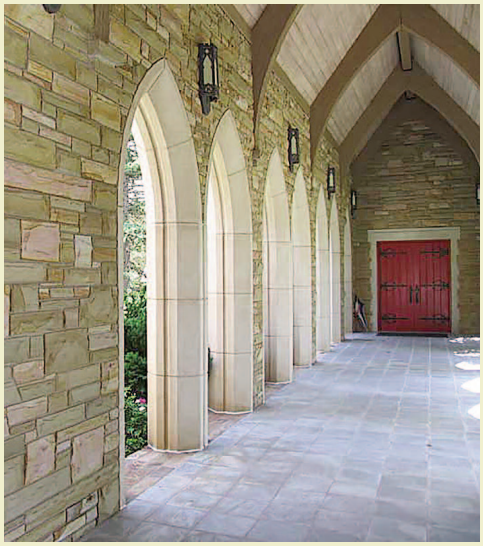

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