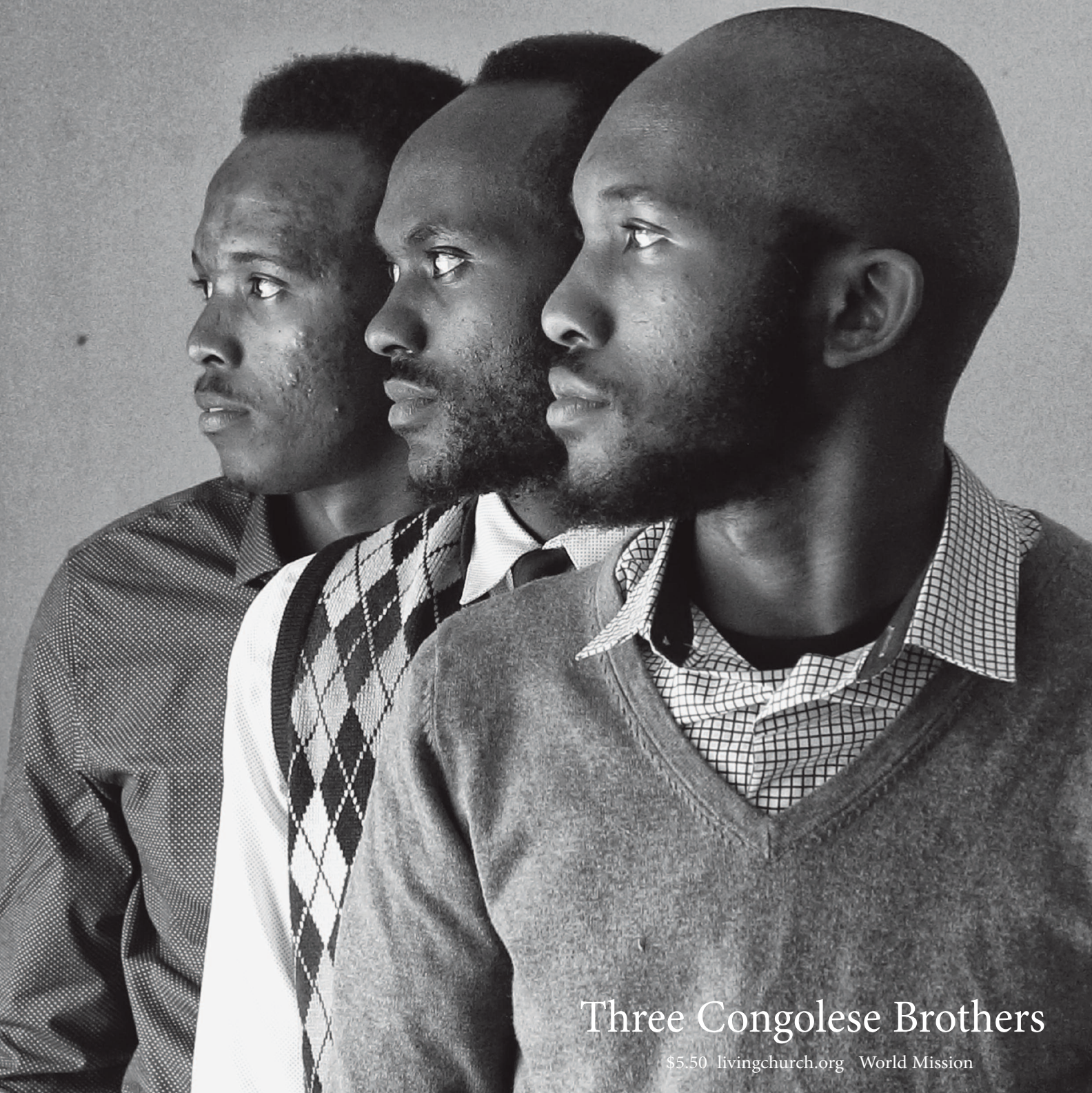
C of E Synod on Sexuality Millennials at Prayer Bishop Mark MacDonald

March 12, 2017

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL



Three Congolese Brothers

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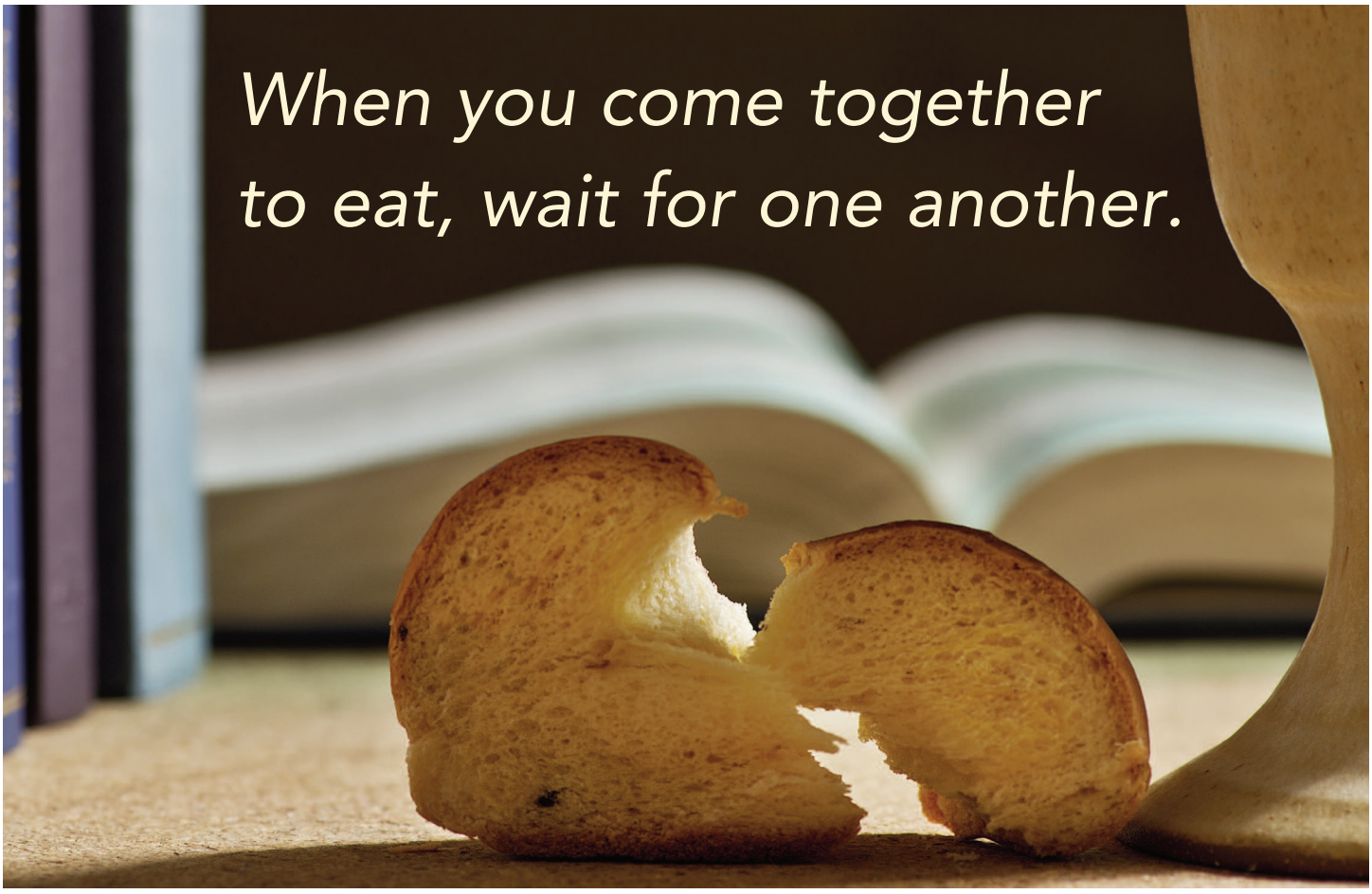

COVENANT

is the weblog of The Living Church Foundation, an independent, non-profit ministry seeking and serving the full visible unity of the one, holy, catholic, and apostolic Church. Our writers are lay and ordained leaders who serve in parishes and dioceses, in schools, and in para-church ministries across the Episcopal Church, the Anglican Communion, and the wider body of Christ.

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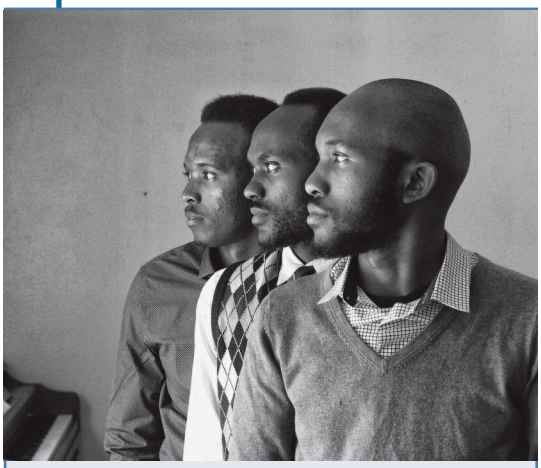

ON THE COVER

Brothers Goshen, Gedeon, and Urim fled with their sister from Goma, Congo, in 2006 (see "Three Congolese Brothers Find New Life," p. 21).

Asher Imtiaz photo

The Living Church

THIS ISSUE | March 12, 2017

NEWS

FEATURES

BOOKS

CATHOLIC VOICES

OTHER DEPARTMENTS

Living Church Partners

We are grateful to the dioceses of Fond du Lac and Mississippi [p. 35], and the dioceses of West Virginia and Upper South Carolina [p. 36], whose generous support helped make this issue possible. We also give thanks for, and commend to our readers, this issue's special insert produced by Saint Francis Community Services, a partner ministry.

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.

Not Duly Noted

The Church of England's General Synod narrowly turns back bishops' report on marriage and sexuality.

Zachary Guiliano photo

On Feb. 15, protesters campaigned for LGBTI awareness at the Church of England's General Synod.

The Church of England's General Synod concentrated its debates on marriage and sexuality Feb. 13 to 16. Synod declined to "take note" of a bishops' report on marriage. It also declined to drop the historic practice of announcing the banns of marriage. Both marriage motions were defeated by close margins, revealing significant divisions.

Still, substantial conversation on mission and striking measures passed by the synod — reducing redundant or anomalous canons, granting the synod more authority to make changes without multiple meetings, and changing rules about vesture — reveal a church in which consensus and trust on many matters coexist with growing conflict between opposing ideological corners.

The bishops' report met with significant opposition voiced before synod, leading to a tumultuous beginning and end to its consideration.

Jayne Ozanne, LGBTI activist and a lay member for the Diocese of Oxford, challenged the synod's scheduled discussions of marriage and sexuality and argued that planned "group work" was not fitting. It would have included no "formal reporting" or "record," and group participants might not "be safe." In contrast, open debate would ensure "a mechanism for people to know they've been heard," and there was less chance of the bishops ignoring it.

Four others spoke against the schedule or the bishops' report in the opening debate, or raised questions. The Archbishops of Canterbury and York intervened the next day to reshape the schedule and allow more time for discussion.

On Feb. 15, the day of the full debate, about three dozen protesters — bearing signs such as *Anglicans! Stop opposing marriage equality* and *Synod must listen to African LGBTIs* — greeted members of General Synod as they arrived at Church House.

Tracey Byrne, chief executive of the newly amalgamated group OneBody-OneFaith, organized the protest, deemed a vigil, with the support of the Peter Tatchell Foundation and Out and Proud African LGBTI. Byrne spoke to TLC about the purpose of the protest in relation to the bishops' report on marriage.

"We are sending a really clear sign that people are not okay with this," Byrne said. "And we need to see some change. It's okay talking about a change of tone, but what we need … are some concrete steps, and if the bishops are not in the position collectively to identify what those things are, then we are very happy to talk to them about what that needs to look like."

No Winners in Marriage Debate

Later that morning, the Bishop of Norwich, the Rt. Rev. Graham James, and the Bishop of Willesden, the Rt. Rev. Pete Broadbent, introduced the report on marriage and the process for the afternoon's "group work," which involved examining case studies related to pastoral practice.

Bishop James said the church had been discussing same-sex relationships "for almost the whole of the 41 years" of his ordained ministry.

"As a curate in the late 1970s, I recall leading a deanery synod discussion on the Gloucester Report on homosexual relationships," James said. "No one else was willing to do it. Little did I think that almost 40 years later I'd be standing before the General Synod presenting another report on the same subject. It is a very provisional report, as it says of itself. Like others which have gone before it, it has not received a rapturous reception in all quarters, and I regret any pain or anger it may have caused."

He reviewed the history of the Church of England's engagement with the topic, saying it has found itself on both sides of public opinion, being too liberal or too conservative. He noted developments in the Anglican Communion, especially the commitment of the Lambeth Conference in 1978 and 1988 to "deep and dispassionate study of the question of homosexuality which would take seriously both the teaching of scripture and the results of scientific and medical research."

At least 40 members of synod refused to take part in the private group work, and a staff member of the Archbishop of Canterbury confirmed that he met with these members privately to hear their reasons for staying away and their personal stories.

The synod began its "take note" debate in the late afternoon. Passion and diverse opinion were evident: 160 synod members had sought time to speak in the debate, but there was time for only a portion of them to do so, even with speeches limited to three minutes.

Many members welcomed the report, from its promise of a new teaching document to new guidelines on pastoral responses to same-sex couples. But many objected as well. On both sides, the most moving speeches came from LGBTI members of synod.

The Rev. Simon Butler, prolocutor of the Lower House of the Convocation of Canterbury, said that he would not take note, but that no matter the result, he would remain in the church, pressing for change. He said the story of Jacob wrestling with the Lord in Genesis 32 came to him during evening worship on Feb. 14: "I will not let you go until you bless me."

The Rev. Andrew Foreshew Cain (London) described LGBTI Christians as "beggars" and "your family in Christ,"

adding: "I am not a case study. We are flesh and blood."

Alternatively, the Rev. Sam Alberry (Oxford) told the synod: "I am same-sex attracted and have been for my entire life. … I choose to describe myself this way because sexuality is not an identity for me."

Alberry highlighted Jesus' celibacy and his status as the exemplar of a "fully human" and "fulfilled" life. He was concerned that the church might abandon its marriage doctrine because of unclear episcopal leadership. He asked the bishops, "Do you really believe in it? Is it good news for the world?"

In final remarks before the vote, the Archbishop of Canterbury stressed that "no one is a problem" to be solved. "We will as the bishops think again and go on thinking," both about tone and a resolution amid serious disagreement, no matter the result.

In the end, General Synod did not "take note" of the House of Bishops' report on marriage. Confusion reigned immediately beforehand, as Prudence Dailey (Oxford) made a point of order, hoping to ensure the synod did not vote separately by houses. If she had succeeded, the result might have been quite different.

But another point of order took precedence. The synod voted by houses, resulting in a legislative defeat of the motion, causing further embarrassment to the church's bishops. The key division was in the House of Clergy, which rejected the motion by a margin of only seven votes.

What was the significance of the result? LGBTI campaigners and their supporters naturally claimed victory. Throughout the synod, OneBodyOneFaith had tweeted frequently under the hashtag #NotTakingNote, as had some LGBTI members of synod. Afterward, OneBodyOneFaith tweeted thanks to its "members and allies" and said it looked forward to "a new chapter."

But votes not to "take note" did not simply come from LGBTI-affirming groups. Susannah Leafe (Truro), director of the conservative evangelical group Reform, confirmed after the vote that she and some other conservatives had decided not to take note, citing a lack of clarity from the bishops on what the report signified, and she spoke against the report during the debate.

This result might seem to leave the synod in an unclear place, but the bishops had stressed during the debate that they would proceed with their plans, no matter the result. The Archbishops of Canterbury and York confirmed this point by releasing a letter shortly after synod. Its outlined next steps cohere with the prior bishops' report, albeit with a different tone. Steps include:

- A new pastoral oversight group led by the Bishop of Newcastle, "with the task of supporting and advising dioceses on pastoral actions with regard to our current pastoral approach to human sexuality. The group will be inclusive, and will seek to discern the development of pastoral practices, within current arrangements."
- New proposals from the House of Bishops for a new teaching document on marriage.
- Further debates by synod on marriage and human sexuality.

No Ban on Banns

General Synod undertook another debate on marriage — related to the reading of banns in parish churches, part of the required announcements of an impending marriage, alongside other administrative duties.

Parish priests have fulfilled some of these requirements since they were first mandated at the Second Lateran Council in 1215, both to ensure the observation of the church's canon law on marriage impediments and to prevent clandestine marriages. Further legislation on banns emerged in the Roman Catholic Church at the Council of Trent, and in the Church of England after the 1753 Hardwick Act.

On Feb. 14, the Rev. Stephen Trott (Peterborough) introduced a motion inviting the "Archbishops' Council to bring forward draft legislation to replace ecclesiastical preliminaries to marriage by universal civil preliminaries." Trott argued banns are not appropriate to the demands of 2017, especially since other sorts of legal requirements have been added to them, not least checking the passports of couples. The reading of banns "no longer does what it says on the tin. It is not an effective means of enquiry."

The discussion was complicated by a pre-synod intervention. William Nye, secretary general of the synod, had weighed in with a document arguing the C of E had much to lose by changing marriage preliminaries, including contact with numerous couples and an annual source of revenue at about £2 million in fees.

The debate that followed was wide-

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Synod

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ranging, with members of synod bringing up points of legislative history from the Middle Ages to the modern period, raising the question of the relation of church and state, and asking questions about missional effectiveness.

Mike Todd (Truro) argued that church and state have "very different interests" in marriage, with the state's focus being on property and other similar matters, while the church is concerned with enacting "God's grace." Disentangling the church from the state's requirements would allow members of the C of E to "define for ourselves the boundaries of marriage," he said, "loosed from being the agent of the state."

In contrast, Prudence Dailey said: "If we believe in Establishment, which I think most of us do, and the Church of England certainly does, let's not forever be trying to unpick the ties between church and state." The reading of banns has "symbolic value" beyond the "immediate trappings of administration." If the C of E remains "the church for the nation," banns should not be undone.

Members of synod disagreed sharply on whether banns and marriage administration were a missional opportunity or a burden preventing clergy from more significant work.

The Rev. Kate Stacey (Oxford) said current processes put priests in contact with "500,000 people" they might not otherwise see, highlighting the evangelistic role of "occasional offices," which have been the subject of numerous church efforts in recent years.

The Ven. Cherry Vann (Manchester), prolocutor of the Lower House of the Convocation of York, noted that the processes put clergy directly in touch with a great number of 18- to 45-year-olds, "the very group" absent from many churches.

Others told stories about how marriage preparation or banns drew in key members of their congregations. The Rev. Sally Lodge (Chelmsford) introduced synod members to a woman she called Paula. After telling her story, she declared: The burden of marriage administration is "worth bearing for the Paulas of this world."

On the other hand, speakers like the Rev. Tiffer Robinson (Edmundsbury and Ipswich) said that people found the process "bizarre" and off-putting.

For these reasons, among others, the Rev. Neil Patterson (Hereford) moved an amendment that he thought "would greatly [simplify] the current system."

Some clergy who in favor the current system suffer, he said, from a certain sort of romanticism. "Afficionados" of ecclesiastical law enjoy the thought that the Archbishop of Canterbury, in special cases, exercises powers formerly enjoyed by papal legatines — that, in the most colorful phrase of the morning, the swollen body "of Cardinal [Thomas] Wolsey" lurks "under the trim figure" of Justin Welby.

More seriously, he said, the current process "perpetuates the illusion we have about ourselves: that we own marriage, that we control marriage, that we permit marriage to those we consider worthy." This illusion adds to the pain of other debates about marriage and sexuality.

As the vote on the amendment was taken, it turned out to be too close to call. The chair called members to resort to "their gadgets" for voting. After a pause, an electronic vote took place and, to considerable gasps, the amendment was narrowly defeated.

As the final vote on the unamended motion came up, the synod decided to vote by Houses, since the matter touched on "the rights and duties of the clergy." The motion was, in the end, defeated narrowly in all three houses.

Closing on Mission

The morning of Feb. 16 marked a decisive turn to mission and ministry. Two major items were an address by Archbishop Josiah Idowu-Fearon, secretary general of the Anglican Communion, and the debate and passing of a motion related to "Setting God's People Free," a report on lay ministry by the Archbishops' Council.

The session opened with a farewell to the Rt. Rev. Richard Chartres, retiring Bishop of London, delivered by the Archbishop of Canterbury. Immediately afterward, Archbishop Idowu-Fearon gave his first formal address to synod since taking up his office in November 2015. He drew the synod's attention to the Church of England's unique history and role within the Anglican Communion.

Throughout his talk, Idowu-Fearon emphasized the "vigorous and robust" character of the Anglican Communion." Again and again, he referenced "missionary calling," the "sacrificial offering" of generations of English Anglicans zealous for global mission, and the C of E's contributions to the Anglican Communion.

The secretary general did not shy away from noting the difficulties Anglican provinces face, but lifted up the 1920 Lambeth Conference as a potential

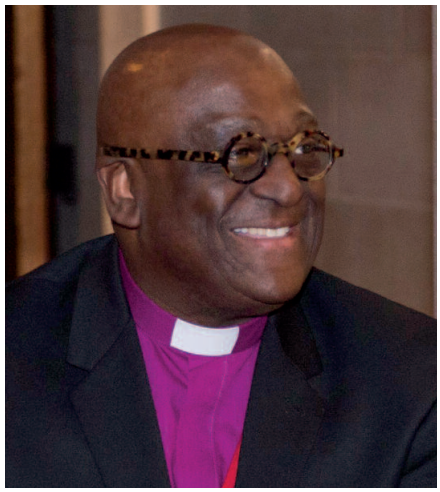
(Continued on page 31)

Carl Wright Consecrated Federal Bishop

The Rt. Rev. Carl Wright was consecrated as bishop suffragan for the armed forces and federal ministries Feb. 11 at Washington National Cathedral.

Wright was rector of St. Andrew's Church in Pasadena, Maryland, in the Diocese of Maryland, when the House of Bishops elected him on Sept. 20. In his military career, he has served as deputy command chaplain for the Air Force Global Strike Command at Barksdale Air Force Base in Louisiana. Commissioned an Air Force chaplain in August 1993, he is an associate member of the Anglican Order of the Holy Cross.

The bishop suffragan oversees Episcopal chaplains in the federal departments of Defense and Veterans Affairs, and the federal Bureau of Prisons. The bishop, who reports to the presiding bishop, gives the federally required endorsement of people to be military chaplains.



Donovan Marks/Washington National Cathedral photo

Wright's consecration followed a peace vigil at Washington National Cathedral.

Wright's ordination and consecration came a day after he and others joined Presiding Bishop Michael Curry to begin a 24-hour peace vigil held at the cathedral and elsewhere.

The Eucharist in the Great Choir that began the vigil was a gathering to pray "for the peace of the world, for peace among nations and peoples," Curry said in his sermon.

Curry also gave thanks for Episcopal Peace Fellowship and for "its long-standing witness and prophetic advocacy for the breaking forth of the peace of God in the midst of the conflicts of humanity."

Mary Frances Schjonberg
Episcopal News Service

Bishop Mathes Returning to VTS

The Rt. Rev. James R. Mathes, Bishop of San Diego and a 1991 graduate of Virginia Theological Seminary, will become the seminary's new associate dean of students. He will be responsible for community formation and admissions, and will serve as the chief chaplain to students. The seminary's trustees approved his appointment at their Feb. 8 meeting.

Before coming to VTS as a student,

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Bishop Mathes

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Mathes worked in educational development, raising money for his alma mater, the Webb School, and directing a campaign for St. Andrew's-Sewanee.

He was ordained to the priesthood at All Saints' Church in Belmont, Massachusetts, in 1992.

His passion for education and personal growth transferred to a passion for parish life when he became rector of the Church of St. James the Less in Northfield, Illinois.

In 2001, Mathes was named canon to the ordinary for the Diocese of Chicago. He directed the Department of Deployment and Congregational Development and secured a grant from the Lilly Endowment to establish a clergy mentoring program. He also helped guide 130 congregations through strategic planning.

Mathes was elected in November 2004 to serve as the fourth Bishop of San Diego and was consecrated in March 2005.

Fires Sweep New South Wales

If the four horsemen of the apocalypse were Aussies, one of them would represent a bushfire.

Wildfires are a perennial of summer in Australia; indeed, the indigenous inhabitants used fire to shape the landscape. But summer infernos can cause massive devastation, and the weekend of Feb. 11-12 was one of catastrophic conditions — "like sitting in a fan-forced oven," as one witness described the heat and wind.

The little settlement of Uarbry was at the center of a fire that burned 55,028 hectares (136,000 acres). There were only half a dozen houses and two other buildings in the village. One was the Anglican Church of St. John the Evangelist.

The Rev. Robert Bowman, rector of St. John's, said the building had been a 1920s church that seated 50 people at most. "All that is left now is the concrete steps at the back," he said.

The local hall was just a tin shed, "but the people looked after it; it was where the community met."

When TLC spoke with the rector and his wife, the Rev. Beth Bowman, associate priest of St. John's, they had not been free to walk near the ruins. Electric wires had not been cleared and it was unsafe.

The miracle was, as he said, that no lives were lost in the blaze.

"I am so grateful, I am still saying thanks," he said.

But as the far-flung community takes stock, the church that is at the heart of the ruins is also at the heart of recovery.

Fr. Bowman had been fielding calls for days from parishioners and supporters. Many have lost houses and farms. For the first few days, farmers have been in the fields finding stock, shooting those that were too badly injured to survive, and calling on vets to treat others.

A volunteer firefighter himself, Bowman was out battling the fire that destroyed his home.

People keen to donate have been directed to a central appeal, and offers of prayer are acknowledged.

Bowman's parish of Coolah-Dunedoo is huge. He said it takes him more than an hour to drive across, and as far north to south. The Bowmans serve in six centers.

At Uarbry, services met monthly, with perhaps half a dozen regulars.

It used to have a couple of families, "but people retire, move on, die," he said, sadly.

It's simply too soon to tell whether the church will be rebuilt. The Rt. Rev. Ian Palmer, Bishop of Bathurst, said there is no decision yet on how many people from the community will return, let alone whether they will need to rebuild their church.

Bishop Palmer said this week that two people were working flat out as the disaster response team and the Anglicare welfare organization was providing practical help.

Four days after the worst of the fires, the temperature had soared back over 100 degrees (38° Celsius) and Bishop Palmer said people were still feeling anxiety about what might happen next — or whether, indeed, the fires would flare up again.

Bowman is simply waiting on his community for the present, and being a constant support "when all the helping agencies have moved on."

"At this stage we are still picking up the pieces and trying to work out what to do," he said.

"My job is 'being there,' being continual pastoral support when the physical supports start to leave, providing emotional and spiritual support," he said. "Grief's not over in a month — it goes on for years."

He was serving elsewhere in the diocese years ago when his parish was ravaged by floods, and has seen how disaster affects people.

Beyond the physical changes, he said people feel a sense of loss that their community has changed. The large town of Coolah escaped harm, but people could see the flames as they approached.

"People lose safety and lose their sense of security," Bowman said. "It can be worse than the physical loss."

He said the community has been buoyed by the support from far and wide. "We need all the prayer we can

get," he said. "It's great to know that people are thinking of us."

Robyn Douglass

Staff Attorney Sought

The Episcopal Church is accepting applications for the position of chief legal officer, a member of Presiding Bishop Michael Curry's staff.

Chief legal officer is a new full-time position and will be based at the Episcopal Church Center. The officer will be responsible for assuring the reliable and timely provision of high-quality legal advice and services to the presiding bishop, the president of the House of Deputies, the Executive Office of the General Convention, the Domestic and Foreign Missionary Society, and Executive Council.

Materials will be reviewed by a nominating advisory committee composed of chancellors and Episcopal lawyers.

Office of Public Affairs

Sudan's Archbishop to Retire

The Most Rev. Daniel Deng Bul Yak, Archbishop of the Episcopal Church of Sudan and South Sudan, said he will step down from his position in November this year.

Daniel Deng is the fourth Archbishop and Primate of the Episcopal Church of Sudan and South Sudan.

"I became an archbishop in 2008, and it's time for me to retire and leave the site for a new young archbishop and primate for the Anglican Church," he said.

Radio Tamazuj

Scotland's Primus to Retire

The Most Rev. David Chillingworth, Primus of the Scottish Episcopal Church, will retire at the end of July. Bishop Chillingworth was consecrated as Bishop of St. Andrews, Dunkeld, and Dunblane in 2005 and was elected primus four years later.

Chillingworth has focused on mission in the Scottish church. He encouraged establishing a "Whole Church Mission and Ministry Policy," which for the past six years has challenged the church to reshape its life for mission and growth.

Bishop Chillingworth has served as a member of the standing committee of the Anglican Consultative Council. He has helped lead Continuing Indaba and serves as Anglican co-chairman of international dialogue between the Anglican Communion and the World Communion of Reformed Churches.

Charm City in 2021

The 80th General Convention of the Episcopal Church will meet at Baltimore Convention Center in July 2021.

The Rev. Canon Michael Barlowe, executive officer of General Convention and chairman of the Joint Standing Committee on Planning and Arrangements, announced the decision as Executive Council met at the Maritime Institute near Baltimore.

"There were three outstanding finalist cities, each with compelling histories of mission, work toward racial reconciliation, and a strong desire to welcome the General Convention. It was a most difficult decision," Barlowe said.

"An important factor in the decision was that the city of Baltimore's incentives for our 2021 gathering offered the church the most economical plan. The Baltimore Convention Center offers superb facilities and services, is located on the Inner Harbor, and is well served by regular train and air connections."

Barlowe explained that the approval of Executive Council is among the steps of the process of approval for the location of meetings of the General Convention.

Church canon requires that the proposal win the majority of presidents and vice presidents of the House of Bishops and House of Deputies, presidents of the church's provinces, and the Executive Council. Barlowe told Executive Council that the required consents have been received.

The 79th General Convention will meet July 5-13, 2018, in Austin.

Office of Public Affairs

Atlanta Plans New Campus Chaplaincy

The Diocese of Atlanta wants to replace its existing University of Georgia campus ministry, housed in a small chapel in Athens, with a multi-story mixed-use residential, retail, and institutional structure on the same 1.13-acre tract.

Jim Warnes, an attorney working with church officials to get the needed rezoning for the project, said the project is designed to provide a gathering space for all students. Some years ago, the Episcopal tract included living space, in a house that has since been demolished.

Episcopal House's residential space will be a private dormitory, unaffiliated with UGA, whose property virtually surrounds the Episcopal property. The diocese is not looking at the project as a money-making proposition, but as an extension of its ministry, according to Warnes.

"It's a break-even enterprise for them," Warnes said. The proposed development, an L-shaped structure, would include a chapel, according to

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Atlanta

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plans reviewed Thursday by the Athens-Clarke County Planning Commission.

The four-floor residential component of the proposed Episcopal House would comprise 104 bedrooms, arranged in 30 two-, three- or four-bedroom "pods" around common living spaces. Other features of the residential space would include study spaces, lounge areas, and a fitness center.

Jim Thompson, Online Athens

Vatican Welcomes Evensong

Anglican Choral Evensong will be celebrated at the altar of the Chair of St. Peter in St. Peter's Basilica next month. The music will be sung by the Choir of Merton College, Oxford.

Permission for the first-time service was granted by Cardinal Angelo Comastri, Archpriest of St. Peter's Basilica, during a recent meeting with Archbishop David Moxon, director of the Anglican Centre in Rome and the Archbishop of Canterbury's representative to the Holy See.

"The gesture reflects the deepening bonds of affection and trust between the Anglican Communion and the Roman Catholic Church," the Anglican Centre said in a statement.

Five months ago, Pope Francis and Archbishop Justin Welby celebrated Vespers together at the Basilica of San Gregorio al Celio in Rome.

March 13 has been chosen as the nearest available day to the feast of St. Gregory the Great, an unofficial patron of relations between the two churches. Pope St. Gregory sent St. Augustine to England in 595 to evangelize the Anglo-Saxons. Augustine became the first Archbishop of Canterbury.

The invitation to celebrate Evensong at St. Peter's reciprocates the liturgical hospitality of the Archbishop of Canterbury and Dean Robert Willis in welcoming Cardinal George Pell to celebrate Solemn Mass at the High Altar of Canterbury Cathedral in 2015.

Merton College Choir will follow in the footsteps of Westminster Abbey Choir, which has sung previously in Rome with the choir of the Sistine Chapel. That collaboration has grown out of closer ties between the two traditions, in particular since Pope Benedict XVI's visit to London in September 2010.

ACNS

The Hazards of Bell-ringing

Church bell-ringing comes with risks, even for people fully trained in the art. The lesson struck home when Ian Bowman, 51, was hoisted 80 feet into the air after catching his foot in a rope in the bell tower of Worcester Cathedral.

He was one of 20 campanologists from Devon visiting Worcester Cathedral as guest ringers. The Worcester Fire Service freed him and the accident left him with a broken bone in his back.

"We were raising the tenor bell, which takes two people, and the rope caught my heel," he told reporters. "It pulled me up in the air and I came crashing down on the floor with a big bang."

Worcester Cathedral has a peel of 16 bells, together weighing 16 tons.

John Martin

U.N. Spurns Freedom Watchdog

A religious freedom and advocacy charity based in the United Kingdom has expressed anger about a United Nations committee vote to deny its application for observer status with the body giving voice to Non-Governmental Organizations.

The application by Christian Solidarity Worldwide (CSW), which has been continually deferred since 2009, was finally rejected on February 3. CSW said it will not be deterred in its work despite the setback and will continue to lobby for U.N. accreditation.

Britain's deputy ambassador to the United Nations, Peter Wilson, said he was "deeply disappointed" by the decision.

CSW "does important work in protecting freedom of religion or belief," he said. "The NGO committee should work to enhance, not restrict, the space for civil society participation in the U.N."

For Mervyn Thomas, CEO of the charity, the decision was "highly questionable." He added: "We believe that this decision is effectively an attempt to silence CSW and undermine the promotion of freedom of religion or belief within the U.N. system."

Member nations voting against CSW's accreditation included China, India, and Sudan, all of which have histories of persecuting Christians.

Correction

The Rev. David Peters was honorably discharged from the U.S. Marines in 2000 and became an active duty U.S. Army chaplain in 2004 ("Neither Terrifying Nor Messianic: Suffering in Christian Life," Feb. 26).

Big Dreams, Microfinance

By Elizabeth Hamilton

Scovia Mansuk at a fundraiser for Seed Effect

Anna Care Photography

In May 2010, Scovia Mansuk had a dream. In it, a pink telephone rang, and when she looked at the caller ID, she read the word *ministry*.

When Mansuk answered the phone, her spiritual mentor, David Kaya, was on the other end. He told her to go to Grand Imperial Hotel in Kampala, Uganda, pick up a group of people awaiting her, and drive them over the border to the dirt-road town of Kajo Keji, South Sudan.

At the time of the dream, Mansuk was a 25-year-old South Sudanese refugee without a full-time job, who ministered on the side for a church in Kampala. She fasted and prayed frequently, and occasionally received what appeared to be revelatory dreams. But she did not place any overt meaning on this dream until two days later, when Kaya really asked her to help some American missionaries who were staying at Grand Imperial Hotel transport their luggage to Kajo Keji.

Believing this to be a direct task from God, Mansuk agreed.

The missionaries included a man named Mike Congrove, who only a year earlier had assisted a young American couple, Missy and David Williams, with founding Seed Effect, a Christian microfinance nonprofit agency in South Sudan. When Congrove introduced the couple to Mansuk, they were immediately taken with her talents as a leader and her faith in God. By the end of 2010, Mansuk would work full-time for Seed Effect, sharing the gospel and providing small loans to others in South Sudan.

Now 32, Mansuk runs on-the-ground operations for Seed Effect. Her leadership, rare in this male-dominated society, is bringing financial empowerment and hope to one of the least-reached countries in the world. She uses her experience of terrible suffering and her strong faith to encourage South Sudanese who have lost their homes, their loved ones, and their livelihoods to civil war.

"I see it not as a job but as a calling," Mansuk told TLC.

At the time of her dream, however, Mansuk had no intention of ever living in South Sudan again. Her childhood in what was then Sudan (before the southern region seceded from the north in 2011) was fraught with the horrors of civil war and left her heart broken, she said.

"I wanted to stay away from South Sudan," Mansuk said. "I didn't want to go back home."

Mansuk was barely more than a toddler when the war ravaging Sudan in the 1980s reached her family's village.

She was playing in the market with her older sister when a neighbor heard that rebel soldiers were searching for their father. The neighbor hid the girls beneath some leaves in a ditch, and Mansuk listened as the rebels ransacked her home.

"Thank God they were not able to realize we were there," Mansuk said. "We saw them and we were quiet, quiet until they passed."

But a few minutes later, Mansuk and her sister, still trembling in the ditch, heard gunshots along the road. Later, she would learn that several men were shot.

Realizing it was no longer safe to stay in South Sudan, Mansuk's father moved the family to a refugee camp in Uganda. While Mansuk attended a school funded by the United Nations, life in the camp was hard.

They were given only a small plot of land and scant supplies to build a shelter. Mansuk's mother refused to live in the camp with them. Several of her siblings died. And when Mansuk was barely a teenager, a boy trapped her in a mud hut and raped her. She became pregnant, and had to drop out of school.

"I grew up with this emptiness," she said, wishing to find another country and leave the refugee camp.

But instead of letting the pain break her, Mansuk has used it to empathize with Seed Effect's clients, who have undergone similar trauma.

"I started meeting these clients that were so much broken," she said. "They have gone through a lot. Others lost their sons, their husbands, during the war. Others lost everybody."

Until recently, when the Seed Effect model changed because of the war, Mansuk provided these South Sudanese entrepreneurs with small loans to invest in their businesses, which typically involve selling fruits or vegetables on plastic tarps in local markets. She also hosts Bible studies and prays for clients when they are sick or discouraged.

"Whatever I went through was for the purpose of encouraging those in the community that are passing through difficulties," Mansuk said.

And Missy Williams is certain that is exactly what Mansuk does. "A lot of it has to do with how surrendered she is to the

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Lord," Williams told TLC, "how much time she spends seeking him, seeking his will."

The road before Mansuk is a rocky one.

Since its inception in 2009, Seed Effect has made 2,371 low-interest loans of around $150 each. So far, Seed Effect has been sustainable, maintaining a 99 percent repayment rate on all loans. That's an incredible feat, Congrove said, adding that sustainability is nearly impossible in South Sudan.

But serious challenges remain.

In 2013, fighting between two tribes in South Sudan's oil-rich north resumed. That fighting spread south to Kajo Keji and has caused the displacement of around three million South Sudanese overall, Williams said.

Because of the war, Seed Effect must constantly adapt. It recently closed several branches in South Sudan and began serving South Sudanese refugees in Uganda through a new microfinance tool in which clients pool their savings and lend to each other. This combats hyperinflation and allows Seed Effect to serve both business owners and others, she said.

Mansuk working with clients Andrew Slaton photo

Despite these challenges, Mansuk remains faithful to her mission.

"I know God as a living God who is always there and who is able to do anything," she said.

Mansuk recalls another dream she had while living in Kampala. In it, she saw different kinds of beans and seeds.

"The seeds I was seeing was this name, Seed Effect," she said.

For Mansuk, this was another sign of God's presence in her work.

"I see the heart of God," she said. "God wants to reach the broken hearts, for them to see that he is there and he can heal those wounds. … I want God to use me to do that."

Elizabeth Hamilton is a writer in Dallas.

Towers of St. George's College, Jerusalem Garland Pollard/Diocese of Southwest Florida photos

St. George's College

A Place for Holy Transformation

By Graham M. Smith

The land of the Bible has been called the Fifth Gospel. Seeing the land helps a Christian appreciate not only where biblical events took place but how geography and topography influenced those events. Each year, 400 students enroll in more than 20 courses at St. George's College in Jerusalem.

In my five years as dean of the college (2011-15), I was privileged to watch deeply committed Christians gain new understanding of the events in Jesus' life. Many clergy who have preached the gospel for years would say how humbling it was to see Jerusalem from the Mount of Olives for the first time or to look with fresh eyes at Capernaum on the Sea of Galilee, where Jesus made his home base for his three-year Galilean ministry.

A former dean and mentor of mine told the story of how he was flying over a diocese as the bishop pointed out small Christian communities in rural towns. "You have the greatest parish in the world," the bishop said to my friend. "In just one of your courses you can bring more transformation to a person's faith than years in a parish."

In my time at the college, we focused on five goals:

• We offered a basic course, "The Palestine of Jesus," to clergy and laity from the English-speaking world. We visited Ein Kerem, where the Virgin Mary visited Elizabeth. We crossed the wall to Bethlehem, the Church of the Nativity, and the shepherds' field. We saw Jericho, Jesus' baptismal site in the Jordan River, and the Qumran community near the Dead Sea. We would take a unique day in Samaria visiting with a Samaritan priest on Mt. Gerizim before journeying to the actual well where Jesus encountered the Samaritan woman. We spent three nights in Galilee on the shore of Lake Tiberias and visited the places of the multiplication of the loaves and fish, the Sermon on the Mount, and the site

of Peter's reconciliation with Jesus after his denial. My favorite place off the beaten track was Kursi on the eastern side of the lake where Jesus met and healed the Gerasene demoniac. We ventured north to Banias, where Jesus confronted Peter with the same question he asks of us all: "Who do you say that I am?"

Then we returned to Jerusalem to visit the holy sites of the three Abrahamic faiths: the Temple Mount, the Western Wall of the Temple, and the Holy Sepulcher. The course would end with our praying at the places of Holy Week while walking the Way of the Cross. Each day would begin with a lecture from our course director, and frequently local scholars would address us on Judaism, Islam, and the current political situation.

Other courses offered at the college include "Children of Abraham and Women of the Bible," "Ways in the Wilderness," and "The Journeys of St. Paul."

• We welcomed seminarians as part of their preparation for ordination. Each January we hosted a large number of students from Virginia Theological Seminary. Another course in the summer welcomed seminarians from the United Kingdom and elsewhere.

• We sponsored an interfaith course for Muslims and Christians, primarily from the United Kingdom, called "Sharing Perspectives."

• We welcomed scholarship students from poorer parts of the Anglican Communion, including India, Nepal, Thailand, and Zimbabwe.

• We maintained a close relationship with the Diocese of Jerusalem and the Middle East, hosting a clergy retreat each winter. We also began an outreach to the parishes in Israel and the West Bank.

Pilgrim or Tourist?

There is a big difference between a pilgrim and a tourist. A tourist visits the land. On pilgrimage, the land goes through the pilgrim. The tourist goes on vacation to step away from life's issues. A pilgrim goes on a pilgrimage to face life's issues. A pilgrim goes on pilgrimage to nurture faith. It is a privilege to hear pilgrims reflect on their insights. Many will ponder the next chapter of their lives and where God is calling them.

If you go to the House of Caiaphas, you can walk down the steps to the pit where Jesus was imprisoned and read Psalm 88.

A pilgrimage is basic to both Judaism and Islam. Jews from across the world come to Mount Zion. Muslims are required to make a pilgrimage to Mecca at least once in their life. For Christians, holy space has a different emphasis. The Holy Spirit makes Christ available everywhere, so the Christian faith has tended to place less emphasis on visiting the sites of Jesus' life. Still, a pilgrimage for the Christian is transformational.

If you go to the House of Caiaphas, where Jesus was put on trial and Peter denied his master, you can walk down the steps to the pit where Jesus was imprisoned and read Psalm 88. Your knees may ache and your heart will break, but you will never forget that place of pilgrimage.

Sometimes a holy site brings its own surprise. On one course, we were visiting the Church of the Annunciation in Nazareth, which contains many artistic renderings of the Annunciation. A Polish rendering depicts Mary as the "Protector of Children" and evokes the Nazi and Soviet occupations of Poland during and after World War II. Thousands of Polish children were orphaned during those years while being taken in by parents from neighboring countries.

One of our pilgrims looked at the memorial and began to weep. She knew the story intimately, because both of her parents were among those orphaned. Years later, they met, married, and had her as their daughter. You do not forget such surprises and transformations!

Contemporary Tension

The political tension in the country is obvious. The Israeli Defense Force is everywhere, and we would pass through several checkpoints during our pilgrimage. It is hard to watch Palestinians, especially the ones who work for the college, pass through these checkpoints. It is also difficult to observe the declining Christian presence when there are so few economic opportunities for young people to find work for the long term. Our staff was all Palestinian. We offered them excellent compensation for their dedicated, caring work, but such jobs are hard to find.

Stained-glass windows inside the college

Everyone asks whether visiting St. George's is safe. The country is very safe for visitors, and they monitor the political situation each day. If there is any chance of trouble, they visit a different site. The college is safely within a wall and overseen by security personnel.

The staff of St. George's College is deeply committed to serving its pilgrims. The food is prepared by a gourmet chef, the housekeeping staff can take care of any request, and the gardens are spectacular. Every room has recently been remodeled.

I encourage every Anglican to make this pilgrimage at least once. It will transform your life and the life of your parish.

The Very Rev. Graham M. Smith is dean emeritus of St. George's College.

Kim Wyatt teaches an ESL class to Afghan women through Cooperative Baptist Fellowship. Photo courtesy of Cooperative Baptist Fellowship

Rethinking Resettlement

Agencies struggle to stay solvent as refugee numbers drop dramatically.

By G. Jeffrey MacDonald

Faith-based organizations are scrambling to save America's capacity to resettle refugees as infrastructure begins to buckle under a new Trump administration policy to slash the country's refugee intake by 55 percent this year.

The Trump administration has said America will accept only 50,000 refugees in the current fiscal year, down from the 110,000 previously approved by the Obama administration. That shift has the nation's nine resettlement agencies and their local partners bracing for a proportional reduction in the federal funding and related income that make resettlement work possible.

Meanwhile, churches are mobilizing on every level to fill anticipated gaps with a combination of donations, volunteering, and advocacy.

The fallout is already visible. On Feb. 15, World Relief announced it will close five of its 25 offices this year and lay off more than 140 staff members in response to the lower threshold for refugee admissions.

"We can't cut staff now because we're continuing to receive people, but all of a sudden we're going to hit this cliff where we have no one arriving for months," said Matthew Soerens, U.S. director of church mobilization for World Relief, a humanitarian arm of the National Association of Evangelicals.

"The infrastructure that's been built over decades for settling refugees won't be there a year from now," Soerens said. "It will be a shell of what it has been. And you can't just restart it on a dime."

Layoffs and closures could also become necessary at another agency, the U.S. Committee for Refugees and Immigrants, said Lee Williams, its vice president and chief financial officer. For now, no specific decisions have been made, he said.

"We're all going to adjust to a lower number, so we're going to have to make adjustments in terms of capacity," Williams said.

For the world's 65 million refugees, who are by definition fleeing a dangerous or life-threatening situation, diminished infrastructure means fewer resources to help them land on their feet in a new country. Agencies and partners help refugees find temporary and permanent housing, obtain essential supplies, seek jobs, learn English,

and enroll their children in schools.

Once infrastructure is cut back, Soerens said, restoring it in the future will be a formidable challenge for every agency, he said. One reason: skilled employees who speak uncommon foreign languages are hard to find in the labor market.

Local agencies are concerned, too. They warn that if resettlement capacity falls too low, refugees will suffer when first adjusting to a new, expensive, fast-paced society.

"There's a limit that maybe people don't think about too much," said Greg Hope, director of the Diocese of Olympia's Office of Refugee Resettlement, which works with Episcopal Migration Ministries to resettle 190 refugees yearly in the Seattle area.

"When the housing is $1,300 or $1,400 for a two-bedroom — and when people first get here their public assistance is $400 or $500 — it's amazing that there hasn't just been complete disaster with people becoming immediately homeless," he said. "We've managed it so far, but where's the tipping point?"

Several factors compound the specter of lean times ahead for resettlement operations. Refugees arrived at a faster-than-usual pace last fall, when agencies were scaling up to meet demand. That brisk rate now means the new quota of 50,000 is already more than half filled. After the quota is met, as soon as this spring, agencies with no new funds arriving from the Department of State will be hard-pressed to retain staff. The new fiscal year and funding stream do not begin until Oct. 1.

What's more, the Trump administration is seeking court approval to halt all refugee admissions for 120 days while vetting procedures are reviewed to ensure that no terrorists infiltrate refugee ranks. If such a pause occurs, Catholic Charities of America runs the risk of laying off 300 of its 900 employees who help resettle refugees at 80 offices nationwide, said Patricia Cole, vice president of national communications and marketing.

To avert such a massive layoff, Catholic Charities launched an $8 million fundraising campaign in February. The goal: keep paying staff salaries even if federal funding and other funding streams that depend on new refugee arrivals dry up temporarily.

The Episcopal Church has already moved to ensure stable staffing continues at its resettlement agency, Episcopal Migration Ministries (EMM), which resettled 5,700 refugees from 35 countries last year in 30 U.S. communities. At its February meeting, Executive Council approved an unbudgeted grant for as much as $500,000 to sustain EMM's ministry for one year. Funds will help retain staff even as refugee numbers fall.

"We are also thankful to the hundreds of Episcopalians across the world who have donated to help support our work," said the Rev. Canon E. Mark Stevenson, director of EMM, via email. "These are days that require honest and sacrificial stewardship to answer God's call to welcome the stranger and to love our neighbor as ourselves."

As refugee numbers fall, so also does a separate revenue stream worth upward of $5 million a year to the nine resettlement agencies. All are authorized to collect, on behalf of the federal government, refugees' repayments of loans they received for transportation to the United States. As commission, agencies keep 25 percent of all they collect from refugees.

EMM's collections from indebted refugees account for 1.7 percent of the Episcopal Church's $125 million budget.

"Some people say, *Oh, you're in the collections business*," church treasurer Kurt Barnes said in a fall 2015 presentation to Executive Council. "Yes, but we also prefer to say that we are in the business of providing credit history for new citizens or future citizens."

Because the church budget assumes stable refugee numbers from year to year, unpredicted changes can send shock waves through accounts. Upward fluctuations can deliver a welcome boon. When refugee arrivals exceeded projections for 2013 through 2015, the Episcopal Church enjoyed a $400,000 windfall from refugee travel loan collections, which contributed to a $3 million surplus for the triennium.

But now an unforeseen drop in refugee arrivals is poised to sink church revenues by $418,000 in the next two years. Commissions on refugee loan repayments will be that much lower than projected in 2015 when the three-year budget was adopted.

Church-based advocacy has intensified in the wake of Trump's executive order on refugees. Presiding Bishop Michael Curry, House of Deputies President Gay Clark Jennings, and at

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Resettlement

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least 30 bishops around the country have all denounced the administration's new steps to curb the flow of refugees into the United States.

The Office of Government Relations is urging Episcopalians to tell their members of Congress they want no pause in refugee resettlement and no ban on refugees from seven Muslim-majority nations. Trump's executive order, if approved in court, would block refugees from Syria, Yemen, Sudan, Libya, Iran, Iraq, and Somalia. A February webinar on EMM's action steps drew more than 500 participants, said Lacy Broemel, immigration and refugee policy analyst.

Legal action could escalate in coming weeks. Executive Council urged Curry in February to explore litigation options "to defend the refugee resettlement ministry of EMM." The Diocese of Olympia and the American Civil Liberties Union have together filed a federal lawsuit. Their case challenges Trump's executive order on grounds that it would impose an unconstitutional religious test on refugee screening procedures.

Work with refugees continues in field offices, but with some new twists in response to headwinds. The Refugee Resettlement Office of the Diocese of Olympia is down to 12 employees; three left after Trump's election signaled a hostile climate ahead for refugee resettlement, Hope said. Though staff levels are stable for the moment, layoffs could be necessary if refugee arrivals drop significantly in coming months, he said.

Photos courtesy of World Relief © Sean Sheridan

World Relief volunteers in Georgia accompany a recently arrived refugee family from Syria to the grocery store, helping them shop in American settings.

Meanwhile, volunteers are filling gaps. What is normally a crew of eight to 10 volunteers has swelled to 30, Hope said, as people from around the diocese rally to help the refugee cause. Volunteers now do what staff once did, such as tutor refugees in English as a Second Language and coach them in how to find a job.

Signs of a restricted refugee flow are already evident at Welcome House in Raleigh, North Carolina, where the Committee for Refugees and Immigrants and Cooperative Baptist Fellowship work to provide transitional housing in a three-bedroom apartment for new arrivals. Since October 2015, the space has been a short-term home for 146 refugees, each of whom stayed less than six weeks before moving into permanent housing. Just a few months ago, plans were in the works to open a second Welcome House to meet the brisk need.

But in mid-February, Welcome House was vacant and no one was in line to use it. That part of America's resettlement infrastructure is now at risk to disappear, too.

"It's $850 a month plus utilities to rent it, so they can't let that sit empty too long," said Marc Wyatt, who oversees Welcome House as a field office worker for the Cooperative Baptist Fellowship. "The Welcome House will end for a while," he said, and might reopen someday if refugee arrivals return to prior levels.

Volunteers from Raleigh area churches remain eager to help, Wyatt said. But they are finding new work to do among already-settled refugees, who can still use support in areas such as tutoring for children and adult English as Second Language students.

"We're moving people from doing activity — actions like setting up apartments, cleaning bathrooms and making beds — toward being with people, helping people and having a relationship with them," Wyatt said. "We're just going deeper." ❑

Deep Faith

By Joey Royal

This interview took place in a coffee shop in Iqaluit, Nunavut, last October. The Rt. Rev. Mark MacDonald, the National Indigenous Anglican Bishop in the Anglican Church of Canada, was in Iqaluit for a pastoral visit. He led lively services every night at St. Jude's Cathedral, visited elders in the community, and spent two days teaching theological students at Arthur Turner Training School.

Michael Hudson/General Synod Communications photo

Tell me about some of the people who have had the greatest influence on your spiritual and intellectual development.

Well, there are various ways in which people impact you. Personally, I can think of a number of clergy. Right off the top of my head I think of George Smith, who was an Ojibwe priest. He was a holy, dedicated, and sacred person. When I think about what I want to be as a priest, I think of him a lot. Intellectually, I have been very much influenced by Oliver O'Donovan and by a writer named William Stringfellow.

They take Scripture so seriously, and they both made Scripture come alive and be something that is real and living. I began to see the truth of Hebrews 4:12: that the Word of God is living and real and a force, not just in our individual lives, but a force in history, and a force in creation.

In your role as National Indigenous Anglican Bishop you spend most of your time traveling around Canada meeting with Indigenous people — Inuit, First Nations, and Métis. What have you seen or heard in your travels that fills you with hope?

My travels fill me with hope because I see a depth of faith, and a reality to faith, that is hard to see outside of Indigenous communities. It's not that it doesn't exist outside of Indigenous communities, but it's especially concentrated there. In those communities there are huge problems and huge difficulties, but in the midst of that darkness there shines such a great light. I'm always filled with hope when I spend time with Indigenous Christians in Indigenous communities because in the midst of horrific realities another reality is being born.

What is particular to Indigenous people in their approach to Scripture and to faith?

Anyone who spends any time with Indigenous people will see that the unseen world is a very real aspect of life in Indigenous Christian faith. Someone who has been strongly influenced by the modern world will find themselves surprised at how much the modern viewpoint has influenced the way modern people look at Scripture. By contrast, when you spend some time with Indigenous people, specifically Indigenous elders, the Scripture begins to make sense in a way that it never has before. I find it helpful to ask myself: How would an elder

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look at this passage? How would they understand it? In what way would it impact them? How would they read it?

What is the role of elders in Indigenous communities?

Part of it has to do with circumstances of survival. Survival was a big issue, and when you survive for a long time you obviously were doing something right. You had insights into how things worked that are really important. The elders are critical to the identity of the whole community. Now Indigenous culture and identity are trying to go through a renaissance — a kind of recovery and restoration — and the elders are the key to that because they're the ones who have the wisdom and the values and the perspective. So I see elders as really critical.

What is the place of stories among Indigenous peoples?

We could say that stories make us. I heard an elder once say that all the wisdom that you know comes to you in the stories they tell you when you're a child. *Story* provides an approach to truth that is more biblical and more Christian, but different from an academic treatment of doctrine. Stories allow for depths of understanding and layers of meaning. A story might make sense to you and mean a lot to you at one level, only to reveal something deeper later on — an a-ha moment, if you will. Stories function in a similar way to poetry and art. They communicate at a whole bunch of different levels.

You have been quite critical of the "Doctrine of Discovery."

Yes, for many people the Doctrine of Discovery is understood to mean that we want people to be politically correct and say that Christopher Columbus did not discover North America. That isn't what it's about at all.

The Doctrine of Discovery is a cultural, legal, and political idea that affects us at many levels. The basic assumption behind it is that a whole group of people is so primitive that they can be discovered. This approach assumes that if you discover something then you have the right to rule it and the right to exploit it. If you're the one who discovers it then you have the "right of discovery."

When you apply this to areas where other human beings lived then it's obviously problematic. You then have to say that these human beings are so primitive that they're not unlike animals. And this is what the Doctrine of Discovery does, and it's had a much larger impact on the way people think than we perhaps realize.

In education, for instance, it's been assumed that Western education is the best way, and that the best thing that you can do is educate Indigenous people in a Western way. Whereas now we're beginning to understand how radically wrong that is, and how that demonstrably has not worked for hundreds of years. It is not necessarily a matter of what kind of education is better, but rather what kind of education is most culturally appropriate.

You can see harmful attitudes in the way the government interacts with Indigenous communities, often doing so with the assumption that the government knows best — that it has the wisdom and knowledge to organize Indigenous people and to govern their lives. This is clearly not true, and I think most people would have a problem with being managed in this way. This is a particular problem for Indigenous people.

What is the importance of land for Indigenous people?

In the Indigenous context, land is understood more in the sense of an ecosphere. The focus here is on the way life in a particular area is created by God, and how all of that works together to produce and sustain life. Land is a sacred thing, and is something that should be respected. It is even something that on some levels should be feared, because if you start messing around with it you can create problems that you aren't going to be able to deal with.

I would say that the story of climate change is probably going to be seen as one of those stories. It is driven by people who believe a distorted and deformed view of land, influenced too much by money and by the idea of owning land in order to exploit it, and some people even believe they have a duty to do exactly that. I think that's going to ultimately be seen as a violation of something that is integral to the way life survives, because land has to do with the way that life survives.

That seems very close to the biblical vision of land as a gift of the Creator and human beings called to be stewards of that gift.

Absolutely, absolutely.

After General Synod's contentious vote on revising Canon XXI to permit same-sex marriage, you and two other Indigenous bishops (Lydia Mamakwa and Adam Halkett) released a letter articulating an Indigenous response. Your words were quite strong: "We will proceed toward self-determination with urgency."

I think of self-determination as simply becoming what God intended for us to be, becoming what God meant for us to be. God has a plan for every people, every culture, every language, and every nation. It is a plan that leads to God, and results in people giving glory to God. So like every other people group or nation, Indigenous peoples have a unique role to play in God's plan. Self-determination has to do with following God's plan in a way that is right and specific and unique to Indigenous people. We can see how God has worked among other peoples and nations, and in other times and places, and now we're looking to see the ways God is working among Indigenous peoples. The seeds of God's Word were planted into Indigenous cultures at their very beginning, and we're looking to see how those seeds are now growing and blossoming within the various Indigenous communities.

What will self-determination look like, and what is its end point?

The end point is almost impossible to identify, in part because self-determination means nothing if it doesn't mean "from the bottom up." It does no good for one group of people to plan what self-determination is going to look like. Instead we have small groupings and individual congregations working together, and through these local conversations we are beginning to see the shape of an Indigenous style of gathering, an Indigenous way of caring for one another, of providing pastoral care, and so on. This is really what self-determination is about, and we will try to provide a national and regional capacity to allow that to flourish on the local level.

That's the way it happened in [the Indigenous Spiritual Ministry of] Mishamikoweesh. Local people began to say "this is where we want to go." They began to speak to their neighbors, and to local congregations, and then people got together in a general assembly and decided, "Yeah, this is where we want to go. This is how we want to do things." Then they elected a working group that went around and listened to people in the different communities about their interests and hopes. Then on that basis they began to draw plans, but always checking back with the local communities and saying, "Okay, do we hear you right?"

So that's how we imagine self-determination. That's why we have used the word *confederacy* to talk about it, because we want local communities to maintain their own integrity and personality and their own way of doing things. You could say it's freedom within a larger container of support and friendship and fellowship and discipleship.

Michael Hudson/ General Synod Communications photo

What we're finding is that even though there are great differences between the various Indigenous communities — west and east, north and south — nevertheless there are family resemblances among Indigenous peoples living on Turtle Island (North America). So we can support and help one another, and our experiences can be instructive to one another. When we get together to talk about our experiences and to share worship, we can often relate to the experiences of others. This helps us feel less alone and isolated.

The Anglican church very often operates according to a legislative, top-down, bureaucratic model. What you're describing seems to be a more relational, more grassroots, process.

Yes, exactly, exactly.

Many people who attended the last General Synod described the experience as difficult and painful.

Well, I think that the politics of it was difficult. It's not that Indigenous people aren't political, but it's a different kind of politics. Our gatherings tend to be on the basis of consensus, and the idea that you could on the basis of a vote or two votes make a major change in something you're doing just doesn't make a whole lot of sense. The frantic way in which the votes were counted, and recorded, and responded to — this was a difficult thing. We're used to honoring elders and listening to them carefully. This operated with a different set of priorities.

The letter that you and Lydia and Adam wrote

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affirmed quite clearly that the majority of Indigenous Anglicans in Canada wished to preserve the understanding of marriage as one man and one woman.
Right.

I have heard some people counter what you've written by pointing to an acceptance of sexual diversity within Indigenous communities. I have heard people refer to the idea that some people are "two spirited," and others have suggested that some Indigenous communities have historically honored and welcomed same-sex attracted people.
I think it seems clear that Indigenous communities — not all of them, but many of them — had a way of recognizing human sexuality in general, and sexual minorities in a different kind of way. In terms of homosexuality, there was in many communities no sense of negatively separating people from the rest of the community. Despite some instances where that isn't true — there are some places where I believe homosexual persons have been persecuted in Indigenous communities — by and large you will find that in many communities the presence of homosexual people is accepted and part of the way things are done.

The big difference, of course, has to do with marriage. There is very little evidence — at least I have not seen any — that these ways of recognizing homosexuality were seen as somehow parallel to marriage, or as providing a lifestyle similar to marriage. This is the basis upon which we are proceeding. Marriage is a huge issue. The male and female that is spoken of in marriage is not just about a ceremony or a particular way of life. It's a larger issue in terms of the community, and has to do with a worldview in which creation itself is viewed as male and female. This view doesn't necessarily lead to persecution or demonization of sexual minorities or homosexuals.

This view of marriage is quite different from the view that marriage is gender-free or gender-neutral. Most of our communities, particularly reserves, look at marriage in this traditional way. Of course, there are people in urban areas that look at it differently. However, I wouldn't say that everyone in the urban community is in favor of same-sex marriage, and I wouldn't say that everyone in reserve communities is against it. We're speaking in generalities.

I think the way the three of you put it in your letter is that you're not speaking for Indigenous people in general, and yet you have consulted broadly across the communities and are bringing their wishes forward.
Yes, that's absolutely true.

People are becoming increasingly interested in Indigenous issues in Canada. What books or resources can help people think through some of these issues and engage them?
I would have to say at the outset that there aren't a whole lot around that are really good for the purposes that you describe. There's one book that I found very, very good as an introduction to the whole field of Indigenous spirituality in the Americas: *The Sacred* by Anna Lee Walters. It's out of print, but every once in a while you see it on Amazon. There's a book that has recently come out called *Coming Full Circle: Constructing Native Christian Theology*. It's edited by Steven Charleston, with a lot of different writers. I think that it's an excellent introduction to mainstream Indigenous theology.

There's also Richard Twiss's book *Rescuing Jesus from the Cowboys*, which is an excellent introduction to these issues from a more evangelical perspective. There are also some collections of writing by a man named James Treat. His stuff is very, very good. I recommend it highly.

One book that I think is very helpful, although people might not think so at first glance, is *The Heavens Are Changing* by Susan Neylan. In that book she talks about how catechists were the space in which West Coast Indigenous groups were able to rethink their ways of thinking and living in light of the Christian faith. What's really good about this — and it comes highly recommended by Martin Brokenleg — is that it shows Indigenous people as agents of their lives and not the helpless, hapless victims of other people's plans and designs.

Another book that I think is really good, which also at first glance may not look like it, is *Ojibwe Singers* by Michael McNally. It's a really good book and quite startling in that it talks about how hymn-singing was used by the Ojibwe people as a way to resist colonization and to think through how to live in this new world that is unfolding before us.

The Rev. Joey Royal is director of the Arthur Turner Training School in Iqaluit, Nunavut, in the Canadian Arctic.

The brothers reunited with their mother and other family members in Denver.

Three Congolese Brothers Find New Life

Photographs and text by Asher Imtiaz

Brothers Goshen, Gedeon, and Urim fled with their sister from Goma, Congo, in 2006. They crossed Rwanda, Uganda, and Kenya, and ended up in Ethiopia, where they lived in a refugee camp for four years. They were separated from their mother and four siblings who were not home when they fled.

They continued to search for their mother while in Ethiopia, but to no avail. They came to the United States in 2010 and since then they have lived in Aurora, Colorado. With the help of the Red Cross, they heard in 2011 that their mother and other siblings were living in Ethiopia. The first letter they received from their mother in years encouraged them to have hope.

The brothers started paperwork for their mother and siblings to be admitted to the United States. After five years, they received confirmation that all of them were coming to Denver. They were reunited and spent Christmas together for the first time in 10 years.

For the last six years in Denver, they worked to learn English, pay bills, grow in Christian faith, and pursue their dreams.

Goshen is a photographer and hopes to work as a full-time filmmaker someday. Most evenings he drives for Uber and during the day he works on stories about refugees in the Denver area.

In September, Goshen was honored to visit the White House, where he was one of nine refugees invited by President Barack Obama to attend the Leaders' Summit on the

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Goshen spends his time taking pictures when he is not driving for Uber. Here he photographs a refugee from Bhutan.

(Continued from previous page)

Global Refugee Crisis.

He recently worked on his second documentary, a story about a Nepali rapper, poet, and refugee. He made it for Street Fraternity (streetfraternity.org), a place of brotherhood and personal growth for urban young men, where many refugees from African countries gather for food, fellowship, and games.

Gedeon is a gospel singer and songwriter. His favorite composition is in Swahili. It's about not fearing for tomorrow because God controls tomorrow, and refers to St. Paul's teaching that nothing can separate us from the love of God.

While living in Ethiopia he enjoyed hip-hop and considered American rappers his role models. Since arriving in the United States, he decided he should not follow or change himself. He wants to remember where he came from.

He also decided to commit himself to God. He attends a church in Denver and leads its worship music.

He wants his family back in Congo and Ethiopia to be proud of him when they hear his songs' rhythms, which represent the old

Gedeon, a gospel singer and songwriter, teaches his sister to play the piano.

way of his homeland. He wants to keep African music in his songs but also wants to perform in English so he can reach an audience here.

Gedeon's goal is to serve God. He wants to have his own label and studio so that he can record at any time and produce music for others.

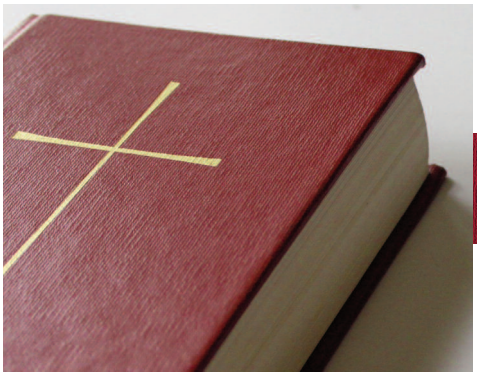
Urim is an artist and paints large-scale murals for schools and offices. He won awards for his drawings when he was at school. His artworks have been posted in the Denver Art Museum, in local galleries, and in art shows. He is involved in the local church, and on Sundays he volunteers to record sermons and help with other media.

• • •

According to a study by Pew Research Center, the United States admitted 399,677 Christian refugees and 279,339 Muslim refugees from 2002 to 2016.

Of the 84,995 refugees admitted to the United States in fiscal year 2016, the largest numbers were from the Democratic Republic of Congo.

Urim, an award-winning visual artist, visits with members of the congregation outside the family's church, Spoken Word Christian Ministries.



Necessary or Expedient?

A teaching series on prayer book revision

Crowdsourcing Millennial Episcopalians

By Jordan Trumble

On many Sunday nights in my mid-20s, I stood outside of Christ Church, New Haven, in a cassock and greeted scores of people flocking to our weekly Compline service. As the church bells tolled, cars filled the parking spaces that line the surrounding streets, young adults chained bicycles to any available post or parking meter, and crowds seemed to emerge from the shadows of night. They came to sit and pray in the stillness of candlelight and incense as a choir chanted the ancient liturgy from a high, hidden loft. As the final notes of the prayers hung in the air, some people would linger to pray and light candles, others would walk across the close and sip cider or lemonade in the parish house, and others would simply walk back out to the street and disappear as quickly as they first appeared.

On any given Sunday night, the congregation included anywhere from 50 to 100 college and graduate students. They were mostly millennials who welcomed the opportunity to step away from their normal busyness to pray in a peaceful space that seemed practically countercultural amid the pressures and demands of their everyday lives.

The millennial generation, loosely categorized as those born between the early 1980s and mid-1990s, seems to be constantly under scrutiny. According to everything from consumer studies to vapid pseudo-think pieces on the web, the millennial generation is ruining our culture and economy, from the golf industry to the bar-soap industry and everything in between. If you've read any religion statistics in the past few years, you will know that when it comes to Christianity, millennials seem to be ruining it, too.

A 2015 Pew Research report (pewrsr.ch/2k3eBxL) showed millennials are less likely to identify as Christian than previous generations and are increasingly likely to identity as religiously unaffiliated "Nones." The same research tells us that, at least from the perspective of millennials, not all Christianity is created equal: while mainline and historically black Protestantism as well as Roman Catholicism are on the decline among millennials, evangelical Protestantism is holding steady.

For as much research as there is telling us that not very many millennials attend church, there is startlingly little research about the opinions and ideas of those of us who do go to church, likely because we do not all agree.

For many, the research about the staying power of evangelical Christianity has led to a notion that, in order to gain millennials' interest, we must make church hip and relevant. This plan usually involves a rock band, young clergy in skinny jeans, a coffee bar at the back of the church, and making worship indistinguishable from every other moment of our lives, instead of making the other moments of our lives indistinguishable from worship.

Anytime I hear someone tell me that Hip Christianity is the secret to the Church's success, I respond by telling a story about Compline. I end up telling those stories a lot.

I cannot claim that all millennial Episcopalians would rather listen to 16th- and 17th-century sacred music any more than I can claim that all of us want rock bands in church. The reality is that, like those of any generation or demographic, millennials represent a diversity of opinions and beliefs. We enjoy a variety of worship styles both individually and collectively. And we take our faith seriously.

When asked to appraise millennial perspectives on prayer book revision, then, I did what any social media-conscious millennial would do: I crowdsourced the question on Facebook.

Within a few hours, I received dozens of comments, messages, emails, and even phone calls from folks who wanted to share their opinions. Although I cannot claim that my methodology yielded the perfect sample, it included more than 40 millennials representing a variety of races, ethnicities, sexual orientations, and gender identities. It included clergy and lay people, cradle Episcopalians and recent converts.

The comments were deeply thoughtful and reflective; unsurprisingly, the comments were also inconclusive. While some advocated revising the prayer book, others vehemently opposed the notion. One friend wrote that we should keep everything the same but get rid of Eucharistic Prayer C. The very next comment was from a friend who

said she cares only that Eucharistic Prayer C should remain intact.

As I began to sift through the feedback, I began to notice that, although nearly everyone had suggestions for improvement, very few people were in favor of a full revision. The ideas for improvement were also varied. In many ways, the comments echoed Fr. Scott Gunn's suggestions ("A Good Map for the Journey," Jan. 22).

The predominant concern raised in these conversations was that the language of the prayer book, though beautiful, is inadequate for expressing all that has been revealed to us about the triune God. For some, the need to update the language of the prayer book is grounded in a concern about using male pronouns for God and a hope for gender-neutral language or even the incorporation of more feminine language in future liturgical revisions. For others, the desire for revision is based on a belief that we have not adequately explored the depths of Scripture to help broaden the language we use to talk about God, gendered pronouns aside.

Yet all of the comments on language seemed to point back to the same question: do the words we are using to talk about God adequately express what we mean and what we know? Calls for expansive language were not based on a desire to have our liturgy reflect us but were grounded in a concern that the 1979 prayer book fails to guide us toward the deepest possible encounter with Christ in our worship together.

The secondary concern that emerged in these conversations was about the content of the prayer book. Many people advocated updating our marriage rites to more fully reflect the current practices and teachings of the Episcopal Church. Others favored the addition of new rites that reflect the changing cultural landscape and increasing diversity of the Episcopal Church, rites that might include Quinceañera Masses and other culturally specific liturgies. Although proposed changes to the *Book of Occasional Services* include some of these updates, I found my peers asking a question similar to the one about the language of our liturgy: does the prayer book, as it stands, adequately reflect the way we believe we are called together in worship of our Lord and Savior Jesus Christ and, if not, how can it be adapted?

At the core of the comments and critiques raised by my millennial peers were a clear conviction that the Book of Common Prayer should lead people to encounter Christ in prayer and worship and a deep concern that its limitations can be a stumbling block.

Although my peers seem to have concerns about our liturgy, there was also a general reticence to advocate for a full revision of the prayer book. This generation has come of age hearing horror stories about prayer book revision in the 1970s, grown up in the aftermath of gay and lesbian bishops' election and consecration, and witnessed rocky relationships within the Anglican Communion, not to mention the discord in our communities and nation. There is an understandably strong hesitation by many millennials to engage in prayer book revision and a clear concern that, if we undertake it now, we will be too caught up in the divisions that already ensnare us.

Several of my peers commented that it seems much more pressing that we simply focus on living by the gospel and work on revising the prayer book down the road. But I also worry that focusing on just living by the gospel without an intentional approach to thinking about and studying prayer book revision means that we will always be where we are now: at a place where prayer book revision is acknowledged as a need but not pursued because it is a long, difficult, and likely contentious process.

Furthermore, although I was generally impressed by the thoughtful ways my peers reflected on the possibility of prayer book revision, it also became abundantly clear to me that there are people who have been in the Episcopal Church their entire lives who have practically no understanding of Episcopal worship or of the value and centrality of common prayer to our tradition.

I am convinced we need a catechetical revival that engages people on all levels of the Episcopal Church, inviting them into an intentional time of prayerful study and conversation about our life of common prayer and worship.

If we wish to renew our focus on simply living by the gospel and if we take seriously the idea that the way we pray shapes the way we believe, we must also recommit to understanding our faith more deeply, which Episcopalians cannot do without a careful look at the prayer book.

It seems imperative, then, that if we are truly entertaining any notion of revising our prayer book, whether that is in one year, four years, or longer into the future, then we must first engage in the work of studying and teaching the prayer book we already have. This is not for the sole purpose of prayer book revision, and this is not just a matter of having every church try a new eucharistic prayer.

Rather, I am convinced we need a catechetical revival that engages people on all levels of the Episcopal Church, inviting them into an intentional time of prayerful study and conversation about our life of common prayer and worship.

Perhaps this will lead us to conclude a new prayer book is necessary. Perhaps it will lead us to the conclusion that we are fine just the way we are. But if we are truly serious about our prayer shaping our belief, we must first do the work of prayer.

Jordan Trumble is the program director at Peterkin Camp and Conference Center and a candidate for Holy Orders in the Diocese of West Virginia.

The Politics of Virtue
Post-Liberalism and the Human Future
By **John Milbank** and **Adrian Pabst**
Rowman & Littlefield
Pp. 418. $39.95

'Metacrisis' of Liberalism

Review by Charles Pinches

For 20 years, John Milbank's voice has sounded powerfully in academic theology. His radical orthodoxy has reoriented theological discussion, partly because his learning spans so many disciplines that he is able to venture and defend comprehensive, theologically informed claims about our postmodern condition. This book, written with Adrian Pabst, further expands the scope of these claims.

Milbank and Pabst argue that liberalism — which is, in effect, the dominant modern anthropology that defines human nature as "fundamentally individual existence abstracted from social embeddedness" — has in all its spheres led, in Thomas Hobbes's phrase, to a "war of all against all." The recent rise of radical Islam and the financial breakdown of 2008 help bring a "metacrisis" of liberalism into view. The book names four faces of the metacrisis: capitalism, democracy, culture, and the nations. It moves successively through a description of each crisis in one chapter to a post-liberal alternative in the next.

For Milbank and Pabst, liberalism's fundamental atomism entails that individuals "freely" make their own morality rather than being formed in one, from which it follows that there is no real moral training in liberalism; and so it requires a strong nation-state to protect freedom and resist anarchy. The space between individual and state, lacking in genuine sociality and community, is the playground of capitalism. Yet — and here is the crisis — as liberalism proclaims that we are nothing more than self-interested individuals, it loses any possibility of instruction from nature and culture about how to live. It follows a secular logic that commodifies as it desacralizes nature and life. "The destination of production is always consumption, which means a final destruction" (p. 97). For the authors, the alternative resides in receiving life as gift, which is also to acknowledge meaning in nature, from which we can learn. "Gift" thinking is stubbornly theological, and for Christians it is eucharistic: daily we receive the gifts of God for the people of God.

It follows that the crisis of liberalism resides in its implied secularism, its willful ignorance of the transcendent. Famously summed up by Dostoevsky, "without God everything is permitted." Yet this simple diagnosis does not belie the complex way in which liberal, secular thinking has woven its way through modern life. This is the great contribution of *The Politics of Virtue*: its point-by-point analysis of how liberal thinking, with its secular and capitalist logic, has led to crises in civic, cultural, and national life.

A key theme in this detailed analysis is how education has lost its soul. The

book's title is a reminder of the classical assumption that politics is for formation in virtue. The formation we experience in liberal regimes, however, "dehumanizes" since it imagines the "spiritual" to be a merely private matter, and reduces the bodily to mere wanting and acquiring and controlling (p. 283). Education helps us get what we want, which also serves the state since it needs "educated" workers to sustain its economic life and its place among the nations.

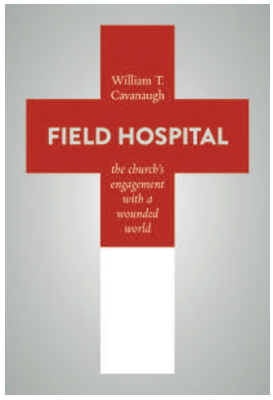
The heart of the authors' discussion of education comes in "Culture as Formation," their eighth chapter, which responds to liberalism's cultural metacrisis. It is among their best; not only is its critique of current educational practices stingingly accurate but its suggestions for reform are interesting and concrete. For instance, they suggest coupling distinguished universities with regional technical colleges, encouraging the extension of the guilds in the latter, and the common commitment of both kinds of institutions to character formation.

The heart of the authors' discussion of education comes in "Culture as Formation," which responds to liberalism's cultural metacrisis. Not only is its critique of current educational practices stingingly accurate but its suggestions for reform are interesting and concrete.

The book is weakest in its final section, in which it explores the metacrisis of the nations. Here difficulties emerge. Their earlier well-defended disdain for capitalism is extended in this section by the assertion that "the worst of the West," namely, capitalism, which is spreading worldwide, should be counteracted by "the best of the West," which is for the authors the traditions bequeathed from Rome and Christendom on how to run an empire, with "good order" and "mixed government" (i.e., in which governance is spread among smaller formative communities such as family and guild). Indeed, for them the British Empire was perhaps the best modern exemplar of these traditions. The authors go so far as to favor a kind of European empire, with Britain and perhaps Germany in the lead (here Brexit is a complication, which the authors flag but cannot discuss at length).

With talk of empire the authors intend to suggest an alternative to the sovereign nation-state that liberalism has so accented, and clearly in our time nationalism threatens. Yet the history is too palpable. How might Africans, for instance, take to calls for a revival of European imperialism? But more importantly, it is difficult to reconcile praise for Roman imperialism with a theology that genuinely emerges in the community that worships Jesus Christ, crucified under Pontius Pilate. Indeed, while Milbank and Pabst occasionally extol the Church as a potential leader in cultural education, their book is principally interested in a new (post-liberal) world order, which might incorporate certain "Christian ideas" but is not, and cannot be, the Church. Unless chastened by an ecclesiology that remembers Jesus' teaching to his disciples about a world that will hate as it hated him, or even by an Augustinian suspicion of an earthly peace that can be used by Christians but never fully embraced, Milbank and Pabst risk squandering their many blazing insights about the modern liberal predicament on a parallel post-liberal program to run the world.

Charles Pinches is professor of theology and religious studies at the University of Scranton.



Field Hospital
The Church's Engagement with a Wounded World
By **William T. Cavanaugh**
Eerdmans. Pp. 276. $24

Spaces of Solidarity

Review by Mac Stewart

Pope Francis's image of the Church as a field hospital provides the connecting thread for this series of essays by William T. Cavanaugh. Echoing a famous interview with Francis in the first few months of his pontificate, Cavanaugh says in the introduction to these essays: "The kind of church I dream of goes out into the world and helps to bind wounds by taking on the suffering of others into the suffering body of Christ" (p. 5).

Cavanaugh sees field-hospital ecclesiology as a way of confounding "one of the standard dualities used to discuss the church's social engagement: the church either engages with 'culture' and 'the world,' or withdraws from them" (p. 4). The burden of this book is to show that compromise, on the one

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Spaces of Solidarity

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hand, and sectarianism, on the other, are not the only options. Rather, the Church can be a makeshift space on the field of battle, not for launching an attack or taking control of the action, but for binding up wounds.

Cavanaugh deals with three kinds of wounds that the Church will encounter: "economic wounds, political wounds, and the wounds of violence" (p. 6). By economic wounds, he means not merely a lack of money or access to financial stability, but more fundamentally the way in which the free-market economy inherently undermines practices and social arrangements that foster Christian solidarity. By political wounds, he means that politics in America has been reduced to mud-slinging campaigns, and that political involvement for most people amounts to ticking a box on a ballot every four years and paying one's taxes.

In the background at key points of Cavanaugh's analysis is Pope Benedict XVI's *Caritas in Veritate*, which emphasizes that when the market and the state work in tandem, each exercising a monopoly over its respective area of influence, solidarity between citizens is lost. Such solidarity stands in essential contrast to the logic of exchange (giving in order to acquire) and the logic of public obligation (giving in dutiful obedience to state law). Following Benedict, Cavanaugh advocates a "dispersed political authority," that is, the cultivation and encouragement of other political entities between the individual and the state, as a means of "civilizing" commercial behavior. The Church is to be just this sort of intermediate political entity characterized by solidarity, actions of graciousness, and face-to-face participation in the common good.

The call in the first two sections for an economics of solidarity and a politics of subsidiarity puts some flesh on the Hauerwasian Catholic sensibilities Cavanaugh is known for, and although it is sometimes a bit of a stretch to see how the field hospital thread weaves through these wide-ranging chapters, they nevertheless offer both a compelling vision and some concrete examples for how the Church can be something other than either a withdrawn sect or a compromised chaplaincy.

On the wounds of violence, Cavanaugh is clearly on the defensive. He uses this final section both to reiterate and to respond to various critiques of his argument in *The Myth of Religious Violence*, which is, briefly, that people kill just as readily for politics, economics, and the nation-state as they do for something called "religion." Cavanaugh's argument here is important, insofar as it complicates the simplistic picture of the secular nation-state as the bearer of peace at the dawn of the modern era to a Europe nearly burned to ashes by the fires of religious intolerance. And his genealogy of the concept of "religion" as something wholly distinct from the "secular" only in the modern era is useful for demonstrating how even purportedly secular people can be quite religious when it comes to things like political parties and shopping malls. But Cavanaugh clearly has some work to do to persuade his critics (Ephraim Radner among them) that religious and secular violence are not of fundamentally different orders.

If you are unfamiliar with Cavanaugh's work, this book is not a bad place to start. Although the collected essays format results in some tedious repetition, the book provides a helpful summary of some of the author's key arguments elsewhere, along with a generally balanced scheme for thinking through the Church's engagement with the world.

The Rev. Mac Stewart is curate at All Souls' Church in Oklahoma City.

Mission Keeps the Church Focused

By Josiah Idowu-Fearon

The Church of England can never be just one of the 38 provincial churches of the Anglican Communion. As the very word *anglicana* implies, there is a living tradition of faith in the gospel as this church has received it, from the missionary work of St. Augustine of Canterbury 1,420 years ago, to the particular experience of renewal in the English Reformation and beyond. There are still many Anglicans around the world who look to you as the 'Mother Church' — and they do this without sarcasm, cynicism, or misplaced anachronism.

Within the Anglican Communion the gospel is being proclaimed by church after church, in nation after nation. The body of Christ is growing, if not everywhere, at least widely. There is much effective evangelism, mission, and discipleship. The Scriptures are being translated and read. Schools are being built and children taught to find a path to a steadier life in this topsy-turvy system of not-very-benign economics and politics.

In many places communities are being strengthened in common purpose and action by Christian leaders. Churches in many divided and conflicted regions are proving to be sources of reconciliation — sometimes the only ones.

Many of the seeds of missionary vigor were first planted by the Church of England over the past 300 years. I think of the English missionaries and mission societies, the laity, priests, and bishops who worked for the building up of Anglican churches around the world. Their prayers, their formation, and their sacrificial offering of material resources were vital. This is a wonderful, if complex, story that I hope will never be forgotten. But it is also a story that continues within new contours today.

I said that the Anglican Communion is vigorous; but it also faces challenges. Some are faced by all churches: economic displacement and political uncertainty; family dissolution; refugees and migration; grinding poverty; persecution. Political turmoil and interfaith tension are growing problems. Some places are acutely unstable, and in too many places terrible violence is at work.

And let me say this: there is also the dispiriting and destructive dynamic of Anglican conflict over human sexuality that is so divisive between the provinces of the Anglican Communion, as well as within them.

In the midst of our internal differences and disagreements on the question, let me tell you one thing I think is true about the Church in general: our internal life as the body of Christ continues to be animated by the Spirit of God, as we expend ourselves outward on behalf of the lives of others. This fertile energy of outward mission kept the Church of England focused on the power of Christ's call and equipping for some years to come. Has this now faded? I cannot help but thinking that the route to the Church of England's internal health is, as with any church, through her self-expenditure for the sake of the world.

The 1920 Lambeth Conference met with the horrors of the First World War still fresh in the collective memory. The bishops at the conference, however, were called to a new hope — sober, realistic, but also vital. In their conference's Encyclical Letter, the bishops offered a vision of our mission, which is still true today, a vision that derives from God's own life and purpose:

> The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without destroying, the wills of [people]. And so he has called into being a fellowship of men [and women], his Church, and sent his Holy Spirit to abide therein, that … the one God and Father of all may win over the whole human family to that fellowship in himself, by which alone it can attain to the fullness of life. This then is the object of the Church.

What you do matters; what you do in this session of General Synod matters, not just in England, but around the Anglican Communion; not just for the Anglican Communion, but for the whole ecumenical family, our sisters and brothers in Christ, wherever and whoever they may be, and for the mission of God in the world.

The Most Rev. Josiah Idowu-Fearon is the Anglican Communion's secretary general. This reflection is adapted from his remarks to the Church of England's General Synod on Feb. 16 (bit.ly/2m4wzgs).

Accents on the '*Anglicana* Voice'

As an American in England, I find myself reflecting regularly on the hard and soft edges of national character — customs, sentiments, quirks, senses of humor. Or is it humour? We are "two peoples divided by a common language," as the Irish playwright George Bernard Shaw is often credited with saying, and differences in spelling or accent are among the more superficial features of our cultural-linguistic divide.

Christ's body, the Church, is inescapably enmeshed in the vagaries and blessings granted by the diversity of languages, peoples, and nations. And perhaps in Anglicanism this is especially true: at its best and worst moments, with varying degrees of sophistication, the churches of the Communion have sought or suffered diverse national expressions of the Catholic and evangelical faith. We have put new accents on what Archbishop Josiah Idowu-Fearon called the "*anglicana* voice" of the Communion — Anglicanism's distinct liturgical, spiritual, and pastoral patrimony, its shared history of mission, its ecumenical vocation, not to mention its indignities and embarrassments. And those accents have proved remarkably durable and portable: there is an "everywhere to everywhere" exchange, both of national gifts and curses.

"For better and for worse," American Episcopalians (and members of ACNA) cannot escape the legacy of the Church of England, nor can members of any other Anglican church. But the same is true in reverse: the C of E is not immutable, but has been changed by her parenthood.

Without denying our common past, present, and (God willing) future, without denying the mutual enrichment we have enjoyed with — and deprivation we have inflicted on — each other, certain differences remain, especially between Anglicans in America and England. These dissimilarities, moreover, could continue to shape the Communion in coming years, sometimes as the result of deliberate choice, as provinces choose to speak their Anglicanism in a more or less American or English accent, sometimes as a matter of sheer forbearance, as our Anglican brethren walk together patiently with us, despite our many wanderings.

A key difference: It's hard not to see the arrival of two different "settlements" across the Atlantic, despite some instability in each church. After same-sex marriage became part of federal law, the 2015 General Convention voted to change the Episcopal Church's marriage canon to allow same-sex marriages, yet allowed protections for traditionalists. The Communion Partners were an articulate yet small minority within the House of Bishops; traditionalist deputies were not hard to find, but they certainly were not in control of their house.

Meanwhile, in the Church of England, despite same-sex marriage being the law of the land since 2014, the question seems to be what to do with a vocal progressive minority. That group may have friends in high places (universities, cathedrals, Parliament); it may be increasingly willing to engage in relatively extreme tactics to sway opinion or wear down the opposition: "outing" clergy and bishops to the national papers or in the tea room at synod, unending letter and Twitter campaigns, visually effective protests before the media, manipulation of synodical processes, claiming "victory" over ambiguous results. But at the recent synod, the most progressive speakers and organizations stressed they sought no change in marriage doctrine. And, even after General Synod narrowly refused to "take note" of its provisional marriage report, the House of Bishops, despite a certain change of tone, continues down the path it marked for itself before the synod. I cannot imagine drastic changes in either church soon, despite internal conflicts.

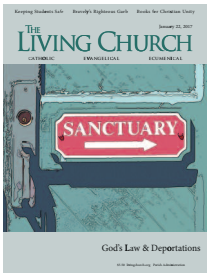
But are there commonalities as well? One at least seems particularly prominent: a newly energized focus on evangelical mission. General Convention approved significant funds for evangelism; the current presiding bishop seems "an Episcopal Billy Sunday," as my colleague Jordan Hylden put it nearly two years ago on *Covenant*; and Episcopal revivals are apparently now a thing. The same was true at General Synod: fundamental mission was the *lingua franca*, even among members otherwise at odds with each other. Central funds continue to be released for new mission efforts; a major new effort in enabling lay mission was a primary concern, presented by the director of Church Army, no less; and, as both the Archbishop of York and the redoubtable Elizabeth Paver put it, "the name of Jesus" needs to be a part of every conversation, if the church is serious about converting England — which it seems to be.

No doubt the situation is more complicated than this presentation. But whether we speak of American or English accents on the "*anglicana* voice," outward-moving mission now seems to be the common stress in both. It may prove a surprising source of unity. But the differences cannot be more striking. God only knows where they could lead the Communion.

Or, perhaps, the contribution of other provinces may prove the true surprise.

Zachary Guiliano

Understand *Community*



In "Plan for Compassion" [Jan. 22], G. Jeffrey MacDonald never establishes which aspects of U.S. immigration law are contrary to God's law; he takes it as a given that he and like-minded people have an ability to intuit such things.

Nor does he address the devastation, documented by Harvard economist George J. Borjas, that uncontrolled immigration causes for those on the lower rungs of the social ladder.

For the word *community* to have any meaning beyond just a bunch of people who happen to be in close proximity, the community members must share much more than the enforced use of a common currency. For this reason, I do not see denying other community members the right to have some control over a community's boundaries as a virtue. I see it as a manifestation of the breakdown of any meaningful sense of community.

Dr. Gwendolyn Sheldon
Toronto

Teach Biblical Literacy

I was surprised at how little attention was given to the Bible during the Evangelism Matters conference as it was reported in TLC [Dec. 11]. In the churches I have served, the members had only a Sunday school knowledge of the Bible and, when asked to turn to the Book of Genesis, started to look in the back of the book. The only Bibles available were dusty KJV editions.

We have a biblically illiterate church that accepts all Bible stories as historical. As we put our nativity figures on the front lawn, the public perceives us as the people who believe that three men followed a moving star.

I encourage the clergy to teach the Bible as we learned in seminary, from oral tradition to scrolls that were copied by hand, from the myth of the Garden of Eden to the visions of John's Revelations, from the beauty of the Psalms to the bold presentation of our faith by St. Paul. This would give us an intellectually honest basis as we present our faith to a modern audience.

The Rev. John F. Stanton
Miami Lakes, Florida

Synod

(Continued from page 6)

model for how to respond to these challenges.

Current "disagreements and struggles … are not easily resolved in some institutional or structural fashion," he added. "That doesn't mean the issues are not important; it means we are not up to the task of resolving them faithfully right now. So what do we do? … [G]ive ourselves to our brothers and sisters in the Communion and beyond, in the name of Jesus Christ."

Immediately after Idowu-Fearon's address, the synod considered "Setting God's People Free."

Canon Mark Russell (Sheffield), director of the Church Army, introduced the report with typical enthusiasm. He noted that it "calls for two shifts in culture and practice": first, forming and equipping "lay people to follow Jesus confidently in every sphere of life" in order to "evangelize the nation"; second, ensuring that laity and clergy recognize "they are equal in worth and status, complementary in gifting and vocation, mutually accountable in discipleship, and equal partners in mission."

The report argues that wholesale "culture change" is necessary to accomplish these goals, and its implementation plan outlines a series of goals to achieve in the coming years.

Nearly all synod members who took part in the debate spoke enthusiastically about the report's general thrust, even if they were occasionally critical of particular language or emphases within it.

Alison Coulter (Winchester), a member of the lay leadership task group on the Archbishops' Council, spoke of how reflections leading up to the report had transformed her understanding of the church's work. She described with approval the report's harmony with the call given earlier by Archbishop Idowu-Fearon; both focused on "moving outwards in the name of Jesus." She also described how she believes the Church of England needs to expand its use of the language of vocation: "I am called. We are all called. Some of you are called to be ordained priests. … I am called to work in business."

Nick Land (York), a practicing medical doctor, spoke of a need to develop the theology of *work*. He emphasized that human beings are created in the image of "a working God" as he cited the words of Jesus in John 5:17.

Several speakers, especially from the northern dioceses, mentioned the need for English Anglicans to speak more regularly and comfortably about faith, especially about Jesus. "Wouldn't it be wonderful if in every conversation we had, we spoke the name of Jesus?" said Elizabeth Paver (Sheffield), vice chair of synod's House of Laity and former vice chair of the Anglican Consultative Council. She encouraged members of synod to remember how some of their Anglican brethren face "persecution, death, destruction of their churches" and yet they "speak the name of Jesus."

The Archbishop of York made a similar point. "We have a lot of rain in Yorkshire," and people talk constantly about weather.

"If only they talked about Jesus the way they talk about weather. Yorkshire might be converted!"

Zachary Guiliano

Agony in the Garden, Scourging at the Pillar

The great gift and power of the rosary is its laser focus on the "mysteries" — the sacraments — of our faith (see Eph. 5:32), which God would break open before and in us. He seeks to show himself to us entirely, and in so doing to place us in the flesh of his Son. Every feeling, hope, dream, and fear; every love, joy, sacrifice, and sadness: *all* that we think, do, and say should become God-shaped and -fashioned. The rosary is one devotional aid in the holy work of keeping company with our Lord, that we may become more surely his.

Of course, with or without our consent, God shapes all that he has made according to his purpose in Christ simply as a feature of creation; but he also ties this work to the salvific economy of Christ's Church, through which "the wisdom of God in its rich variety might now be made known to the rulers and authorities" (Eph. 3:10; cf. 3:9 and 11). This amazing unity of all things in God, from the beginning to the end, is perhaps best described in the introduction to the Letter to the Hebrews, which complements the prologue of John's gospel: "Long ago God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word" (Heb. 1:1-3). God's Word, incarnated and written, uses things and signs to re-make us in his truth. In this way, sacraments and Scriptures lead us, both didactically and dramatically, into the transformation of our minds and bodies, so that we may discern and fulfill the will of God (see Rom. 12:1-2).

The first-person plural bespeaks our belonging to the Lord as his members, disciples, and friends, from which grows the society of the Church as a communion across space and time, beginning with historical figures who also serve as types for the faithful. All are called to imitate and venerate the Blessed Virgin Mary, Joseph, Elizabeth, Zechariah, John, and countless companions who live with our Lord in the fellowship of the saints. With them, we may address the holy, mighty, immortal Son of the living God, seek his counsel, and ask him to refashion us according to his image. With them, we may witness our Lord's agony in the garden on the night of his betrayal and his cruel scourging at the pillar the following day, knowing these to be goads that by God's grace serve as sure and certain, outward and visible, signs for our sanctification.

To keep vigil with our Lord in Gethsemane is to take a step toward overcoming our propensity to slothfulness and self-absorption, so that we may turn and be healed. Conversion ought to be an at least daily discipline, and like all exercise gets easier with practice, as good habits are formed. In a classic Pauline exhortation: "Let us not fall asleep as others do, but let us keep awake and be sober. … Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit" (1 Thess. 5:6, 16-19).

Lent is a school in repentance, and before we charge off to good works it is meet and right to turn — continually — to God in sorrow for our failings, knowing that we cannot save ourselves. This is always and everywhere true, even for saints. We never pass the class of confession in this life, since we will not graduate from sin. But by small steps our Lord leads us to degrees of holiness, which *is* his doing, "and it is marvelous in our eyes" (Ps. 118:23). Why else would he take us to the garden, charge

us to sit, speak frankly of his despair ("I am deeply grieved, even to death": Matt. 26:38), and command us repeatedly to stay awake? He saves as he hopes, and redeems as he creates, hating nothing he has made and forgiving the sins of all who are penitent (see Collect for Ash Wednesday, 1979 BCP, p. 217). Moreover, we are teachable, being made as rational creatures. Our Lord fittingly prays, therefore, in the garden as elsewhere (see John 11:42), for our instruction, "to show himself a suppliant of the Father." That is, "the master of obedience persuades us to the precepts of virtue by his example" (Aquinas, *ST* III 21, 1 ad 1, quoting Augustine and Ambrose).

God mysteriously uses Christian suffering to render plausible and persuasive the message of salvation.

For this same reason, our Lord commands us to leave the garden with him ("Get up, let us be going": Matt. 26:46), so that we may continually perpetuate our memory of that his precious death and sacrifice, until his coming again. He invites us on the way of his passion, even as he knows we will flee for fear or deny him at the first opportunity. He hopes that we will return, and finally be found standing at the foot of his cross, at the empty tomb, or "as far as Bethany," looking up into heaven (Luke 24:50). If and as we do — as, that is, we leave everything to follow him — we paradoxically, perhaps, return to the scene of the crime. Taking up our cross as he commands, we embark on our own Via Dolorosa that takes effective shape by his singular sacrifice. We stand in *retrospect* at the pillar of his torture where he was "wounded for our transgressions" (Isa. 53:5), and we stand in *prospect* since he is continually crushed for our iniquities in the persons of his members.

This is a deep truth about the identity of the body of Christ. Our Lord's having been flogged, mocked, and beaten (Matt. 27:26; Luke 22:63) before he was handed over to be crucified prefigures the persecuted Church, made gloriously white with the harvest by her martyrs who, since Stephen, seed evangelization. This also "is God's doing," St. Paul explains: "For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well" (Phil. 1:28-29; cf. 1 Pet. 2:21). God mysteriously uses Christian suffering to render plausible and persuasive the message of salvation, "the word about the cross … to us who are being saved" (1 Cor. 1:18). *We* see in Jesus the power and wisdom of God made visible by death. Awoken by grace, we learn to cry *Abba! Father!* by the "very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with him so that we may also be glorified with him" (Rom. 8:16-17). The form of the gospel, therefore, borne visibly by the Church, *always* entails "carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies." That is, putting a fine point on it, "while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh" (2 Cor. 4:10-11).

Let this be our prayer for a holy Lent, because it is our call: to rejoice in our sufferings, and so complete in our flesh the afflictions of Christ "for the sake of his body, that is, the Church" (Col. 1:24; cf. 2 Tim. 2:10).

Lord Jesus, teach me to know and to follow you, to fear you and to love you, and cleanse me from all unrighteousness. Help me to pray unceasingly, and to suffer without fear the cruelties of the wicked. Enlighten my mind, subdue my will, and purify my heart, that I may go forth animated with earnest zeal for your glory. And may your ever-living Word so dwell within my heart, that I may speak with that resistless energy of love that will melt the hearts of sinners to the love of you. Amen.

Christopher Wells

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SUNDAY'S READINGS | 2 Lent, March 12

Gen. 12:1-4a • Ps. 121 • Rom. 4:1-5, 13-17 • John 3:1-17

Election, Love, and Wrath

Abram is the old man of God, called away from his country, kindred, and father's house to a distant land of divine promise. "Go from your country," God says (Gen. 12:1). Walking along the Sea of Galilee, Jesus sees Simon and Andrew, and he calls out to them, "Follow me and I will make you fish for people" (Mark 1:17). Saul of Tarsus is breathing threats and murder against the Church. Suddenly, a light from heaven and a voice stop him, hurl him to the ground, blind him, and promise a future work. Among those called by God, "There is none righteous, not even one" (Rom. 3:10). Abram is not justified by works, nor are the fishermen, nor is Saul.

Election is a black and beautiful mystery. It is both a gift and the capacity to receive the gift. God calls out to the ungodly, gives life to the dead, and calls into existence the things that do not exist (Rom. 4:5,17). To be sure, the elect of God had a form of life and a measure of dignity prior to the divine summons. They had a country and a home and friends and work and a reputation. But in comparison to the call of God, the past is something from which to press on toward an upward call. "I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord" (Phil. 3:8).

There is a fundamental distinction between every "relative good" and "the surpassing value of knowing Christ Jesus my Lord." Indeed, knowing Christ is the lens through which the world opens to the mystery of its divine origin; the world becomes a world "so loved" (John 3:16). Election shows the world held in being by the One who creates and sustains and calls and suffers in the heart of history. God is love, and God has loved all being into existence.

Yet all over the pages of the Old and New Testaments there is another word, heard less often today in the more ancient churches, though often tossed about elsewhere for cheap political gain. The word is *wrath*. Even when not used directly, it casts a wide shadow over so much Scripture. In a sense, election is deliverance from wrath. "For God so loved the world that he gave his only Son, so that everyone who believes in him *may not perish* but *may have eternal life*. Indeed, God did not send the Son into the world *to condemn the world*, but in order that *the world might be saved through him*" (John 3:16-17). "And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil" (John 3:19). "Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but *must endure God's wrath*" (John 3:36).

Although human metaphors are used profusely, divine wrath is not human anger amplified. Consider the following definition: "Normally… the OT traces provocation of God's wrath to deliberate human attempts to thwart his will and purpose for [human] salvation" (*The Interpreter's Dictionary of the Bible*). God wants to save, but apart from God there is nothing. Passively, wrath is the nothingness and emptiness of life cut off from its source. Actively, wrath is God's opposition to any attempt to thwart his will for the salvation of the world.

So, God elects with a fierce love. God calls out to a world already in rebellion, a world gripped by the dominion of death. God "gives life to the dead and calls into existence the things that do not exist" (Rom. 4:17). God pulls a people from the abyss up into life evermore.

Look It Up

Read Ps. 121:1 and John 3:14.

Think About It

Love is the Truth.

Ex. 17:1-7 • Psalm 95 • Rom. 5:1-11 • John 4:5-42

Living Water

An interpretation, however hallowed, and even if embedded in the story, should not substitute for a careful and slow reading. "The Israelites quarreled and tested the Lord"; "your ancestors tested me, and put me to the proof" (Ex. 17:7; Ps. 95:9). The interpretation is a teaching moment: "Do not harden your hearts, as at Meribah, as on the day of Massah in the wilderness" (Ps. 95:8). Indeed, the quarreling, testing, and hardening of heart brought a severe judgment: "They shall not enter my rest" (Ps. 95:11). Is there another way to hear the story?

"From the wilderness of sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was *no water for the people to drink*" (Ex. 17:1). They complained, "Why did you bring us out of Egypt, *to kill us and our children and livestock with thirst*?" (Ex. 17:3; emphases mine). In a desert climate, thirst is a dreaded threat and a cruel killer. These few well-known lines help fill out the story: "My mouth is dried out like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death" (Ps. 22:15). The people have every reason to wonder and fear: "Can these bones live? (Ezek. 37:3). This is a story about God and his people and desperate human need.

He who is in the bosom of the Father becomes the flesh and blood of humanity. "Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'" (John 4:6-7). They meet in mutual need that serves, in part, to overcome ethnic, religious, gender, and ceremonial proscriptions. Although "Jews do not share things in common with Samaritans," Jesus boldly breaks down this dividing wall and asks for aid from an alien woman. Samaritans, it must be remembered, practiced a religion especially repugnant to Jews because it was in many ways similar to their own. Samaritans, so the Jews thought, practiced a defective Judaism mixed with heathen elements. Indeed, Jesus reminds the woman that "salvation is from the Jews" (John 4:22). Still, Jesus speaks with her, and seeks her help. He meets her as a fellow sufferer.

Turning his attention to the woman's need, Jesus says, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water" (John 4:10). He explains, "The water that I will give will become in them a spring of water gushing up to eternal life" (John 4:14). Her tongue, dried like a potsherd, will taste in the revelation and inflowing spirit of Jesus a pure water of satisfaction. Indeed, the font of this water will be in her and will overflow. She will be where Jesus is, and drink the cup he gives. She will have access to this grace exactly where she stands (Rom. 5:2).

Jesus is in need, too. He thirsts. His body craves and his heart aches for satisfaction. Deep down, he thirsts for the faith of this woman (St. Augustine, *Commentary on St. John*, Tract 15). After Jesus drew her out and awakened her faith, "many Samaritans from that city believed in him because of the woman's testimony" (John 4:39). One by one, the font of faith erupted: "We have heard for ourselves, and we know this is truly the Savior of the world" (John 4:42).

The Church continues to put a cup of water in immigrant hands, and to give the drink of new life.

Look It Up

Read Romans 5:5. Sip this.

Think About It

Boast of your need.

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At the 190th annual council, the Rev. Canon David Johnson retired after almost 16 years as canon to the ordinary, under three bishops. The theme of the council was *Being One Church: Inviting*. Bishop Brian Seague asked that Episcopalians not be shy about employing new technologies within social media to invite people to explore what the Episcopal Church offers. The bishop emphasized the good work of the diocese's outreach programs: The Episcopal Recovery Network, and missions to Uganda, Honduras, and Haiti (led by Mediator Church in Meridian, MS) were highlighted.

Mississippi seeks to maintain theological diversity while upholding a theme of *Being One Church*.

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(Continued on next page)

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