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April 9, 2017

The Living Church

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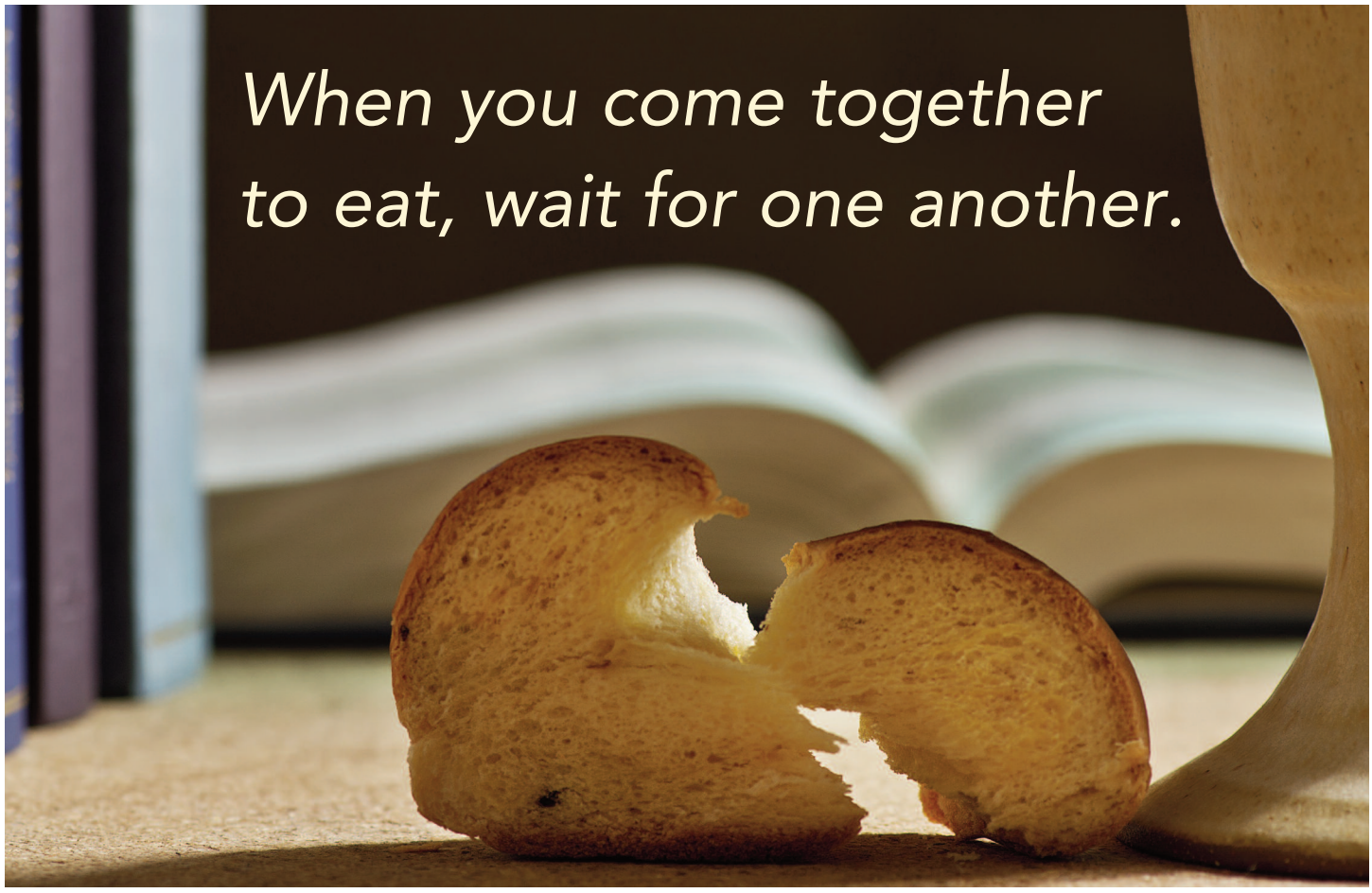
— from the Collect for Monday in Holy Week



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.

The Living Church

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The Living Church Foundation seeks to extend its unique ministry of journalism, publishing, organizing, and leadership development for the life and vitality of the Church.

ON THE COVER

The Chapel of St. Mary the Virgin has stood on the grounds of Nashotah House Theological Seminary since 1860.

Asher Imtiaz photo

The Living Church

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Living Church Partners

We are grateful to St. Francis Church, Potomac, and St. John's Church, Troy [p. 24], St. Peter's Church, St. Louis, and St. Stephen's Church, Durham [p. 25], and Christ Church, San Antonio [p. 27], whose generous support helped make this issue possible.

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‘The Snake Bites the Barefoot’

Anglicans in El Salvador work for reconciliation amid widespread violence.

Diego Brito/Flickr photo

By Matthew Townsend

More than 6,600 murders in 2016. Thirty people killed in a 24-hour period in March, including public gunfire exchanges between gangs and police. Women shot on the street. A hippopotamus savagely beaten to death in the national zoo in February.

The headlines about life in El Salvador are grim, with publications like the *Washington Post* and *Los Angeles Times* providing frequent coverage of the country’s escalating violence. Last year, El Salvador’s murder rate was the highest in the Western Hemisphere, prompting concern that the Central American country of 6 million was returning to the kind of violence seen in its civil war period.

During the bloody era between 1980 to 1992, 75,000 El Salvadorians lost their lives — including Oscar Romero, the assassinated Roman Catholic archbishop whose efforts to halt the violence are acknowledged through a feast day and a statue at Westminster Abbey.

As in 1980, churches in today’s El Salvador are trying to offer an alternative to violence and vengeance in a country with surging gang membership and a massive outflow of professionals trying to seek safety in other countries.

According to the Rt. Rev. David Alvarado, this work begins with the Anglican Church of El Salvador’s mission to carry the good news of God’s salvation in Christ to all people regardless of class, focusing on evangelism, education, and justice. On the ground, this mission translates into a great deal of work that is often uneasy or unsafe.

“The specific or parochial plan that each priest prepares every year includes activities, objectives, methods, and results,” he told TLC in Spanish. “But beyond those plans of our human preparing is God’s plan, in which he sends us as his instruments to work with people who are the most suffering, most dispossessed, and most vulnerable — even in risky conditions for the people and for ourselves.”

Alvarado

Much of this work involves collaborating with institutions inside and outside of El Salvador. Alvarado said churches in his diocese, which is part of the Anglican Church in Central America, serve on a Citizen Security Council with state institutions and civic organizations. “The Citizen Security Council is a space where discussion is had around plans, measures, and direct actions that prevent and diminish the violence that’s plaguing our country,” he said.

One example of these measures is the Episcopal Dignity and Justice Program, an effort in partnership with St. Francis Community Services of Kansas. Alvarado said the program works with communities to encourage a “culture of peace” and harmonious coexistence, while also fortifying values of child and family welfare. “With this work we contribute, along with the state, to the process of building a healthier, more orderly, and more well-formed society.”

Last year, the diocese joined with Reformed, Baptist, and Lutheran leaders to pursue reconciliation through this program. An international conference met at the start of 2016, and the year ended with a visit from the Rev. Michael Lapsley, an Anglican priest from South Africa and founder of the Institute for Healing of Memories. Lapsley, who stood against Apartheid, developed that ministry of healing and reconciliation after he received a letter bomb that cost both of his hands and the sight in one eye.

Alvarado said Lapsley’s visit provided opportunities for public conversations, university conferences, and interviews in mass media. “The next step for this year is to introduce his model of Healing of Memories to a first group of leaders and begin training facilitators in the methods,with which we will kick off a process that will positively impact the population, starting in our own communities,” he said.

The Episcopal Dignity and Justice Program began in August 25. In addition to supporting efforts at reconciliation and healing, the program offers legal assistance to those being displaced by the violence, especially with the right of asylum. “It also helps fam-

ilies and individuals leave the country if necessary, in order to safeguard freedom and human life," he said.

The program is working directly with four communities comprising 160 families, addressing migration, human trafficking, childcare, peace, and the environment. It addresses the entrepreneurial needs of women and youth in El Salvador, where risk of violence is high. "We are aware of the need for opportunities and livelihoods for people," the bishop said.

Another far-reaching initiative with church involvement is the Program of Integral Health, which offers 28 communities about 3,000 medical and dental consultations each year. Programs focusing on food security and financial education work inside of 18 communities, offering microfinance and business education "in order to lessen extreme poverty and achieve a dignified life." That program serves about 6,000 people each year.

The church is very busy, but it is also working with a limited number of priests — about a dozen for 20 parishes — and, in some cases, shrinking congregations. Alvarado mentioned the case of Holy Trinity in San Martin, San Salvador, which has lost about 50 percent of its congregation to emigration.

These conditions make collaboration with churches and entities outside of El Salvador essential, though frightening headlines make that task even harder. The bishop said news of violence should not keep American Christians from helping. "To our brothers in the United States and other countries: we ask you to accompany us, to support us in the search for light and hope for a people that suffer the torments of poverty, of physical and structural violence," he said.

Alvarado explained that this accompaniment requires not only setting aside fears but also understanding who, exactly, is at risk.

"We are a people of faith; in consequence, we have to put our fears into the hands of God, who is our principal protector," he said. "I believe that the news inside and outside of El Salvador sows or inculcates not only fear, but also terror that for many people in the U.S. this country is a place that they shouldn't visit because of the risk it represents.

"Concretely, I must say that while the El Salvadorian state is experiencing great violence, it's worth clarifying that that violence is especially affecting people who live in places of poverty and extreme poverty. That is, those on the margins.

"And paraphrasing the words of Blessed Monsignor Oscar Arnulfo Romero, the snake always bites the barefoot."

Archbishop Ntahoturi Called to Rome

The Most Rev. Bernard Ntahoturi, former Archbishop of the Anglican Church of Burundi, will be the representative of the Archbishop of Canterbury to the Holy See and director of the Anglican Centre in Rome.

In September he will succeed Archbishop David Moxon, who will retire in June.

Archbishop Ntahoturi, who led the Burundian church from 2005 until 2016, has been active in seeking peace in war-torn Burundi and the great Lakes region of Africa. He has represented Protestant churches of Burundi during negotiations that helped bring peace to Burundi. He also has extensive ecumenical experience and is chairman of the Inter-Anglican Standing Committee on Unity, Faith, and Order.

He serves on the Living Church Foundation, publisher of TLC.

"I am looking forward to continuing the work of the dedicated men who have held this post before me," Archbishop Ntahoturi said. "I would like to strengthen those areas, especially in peace-building, where the Anglican Church and the Roman Catholic Church can work together for a common witness."

Born in 1948, Ntahoturi grew up in a small village in southern Burundi, the son of a poor farming family. After training at Bishop Tucker Theological College in Mukono, Uganda, he was ordained in 1973. He came to England to further his theological training at Ridley Hall and St. John's in Cambridge, where he is now an honorary fellow, and then at Lincoln College, Oxford.

After his studies, he returned to Burundi and joined the civil service, becoming chief of staff to President Jean-Baptiste Bagaza. After a military coup deposed President Bagaza, Ntahoturi was jailed from 1987 to 1990. In the 1990s he became provincial secretary of the Anglican Church of Burundi and was consecrated in 1997.

Archbishop Ntahoturi speaks English, French, Kirundi, and Swahili, and plans to learn Italian.

"I am personally delighted that Archbishop Bernard Ntahoturi has agreed to take up the joint post of Archbishop's Representative to the Holy See and director of the Anglican Centre in Rome," said Archbishop Justin Welby. "The appointment of a former primate to this post for the second time running demonstrates the importance I attach to developing the increasingly close relationship between the Anglican Communion and the Roman Catholic Church."

ACNS

Sudan's New Province

With the partition of Sudan in 2011 following almost 50 years of continuous civil war between the mainly Muslim north and mainly Christian south, the Anglican church in Sudan will on July 30 become a province of the Anglican Communion in its own right. Sudan has been an internal province of the Anglican Church of South Sudan and Sudan.

The Archbishop of Canterbury will travel to Sudan for the inauguration on July 30.

The new province must cope with living under a regime that makes life very difficult for religious minorities. This is how the human rights watchdog Open Doors describes it: "Under the authoritarian rule of [Omar] al-Bashir and his party, there is no true rule of law in Sudan; freedom of expression has been almost entirely curtailed."

The Sudanese church's application

(Continued on next page)

Sudan

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to become an autonomous province was approved following a fact-finding trip led by Archbishop Josiah Idowu-Fearon, secretary general of the Anglican Communion.

"It's a welcome development that we now have another Anglican province in a predominantly Muslim country," Idowu-Fearon said. "We hope the province will stand and proclaim Christ in a way that will be meaningful in that context."

Meanwhile, three years of faction-driven fighting in South Sudan is creating what the relief agency Oxfam calls a manmade tragedy. It reports that the conflict has forced 3 million people to flee their homes and that 7.5 million are likely to suffer famine.

John Martin

'Among the Most Vulnerable'

The Rev. Canon E. Mark Stevenson, director of Episcopal Migration Ministries, has responded to rulings of U.S. District Judge Theodore Chuang of Maryland and U.S. District Judge Derrick K. Watson of Hawaii that freeze President Trump's second executive order regarding immigration.

"On behalf of Episcopal Migration Ministries, I give thanks that the courts have once again acted in defense of refugees and immigrants by restraining the implementation of the recent executive order to ban certain nationalities, cultures, and religions from entering this country," he said.

"Refugees in particular are among the most vulnerable children, women, and men in the world, and the actions sought against them would have been yet more persecution in their already violence-ridden lives. We recognize that the struggle to walk the moral path is far from over, but for today we rejoice that America will continue to welcome those in great need to a place of safety and opportunity."

Arab Bishop Consecrated

Archbishop Mouneer Hanna Anis consecrated the Rev. Samy Fawzy Shehata as the first Arab area bishop for North Africa on Feb. 27, calling him his dear brother.

Bishop Shehata succeeds the Rt. Rev. Bill Musk, who presided over the diocese encompassing Algeria, Tunisia, and Libya since 2008. Bishop Musk participated in the consecration, and the archbishop thanked him for his service.

The Rt. Rev. Grant LeMarquand of the Horn of Africa and the Rt. Rev. Michael Lewis of Cyprus and the Gulf joined the archbishop as co-consecrators.

Archbishop Foley Beach of the Anglican Church in North America, Archbishop Rennis Ponniah of Singapore, and other Anglican representatives from across the world also attended the service.

Bishop Lewis conveyed the congratulations of Archbishop Justin Welby of Canterbury, welcoming Bishop Shehata into the fellowship of Anglican servant leadership.

Archbishop Welby also praised the Diocese of Egypt for its role as a bridge between Muslims and Christians as well as among the various Christian denominations.

He issued a firm plea to the government of Egypt to continue recognizing the Anglican Church as an independent denomination, in light of legal disputes that jeopardize this status.

Bishop Shehata graduated from Cairo University in 1985 with a degree in engineering, but set aside his career to pursue Christian ministry. Later he obtained a doctorate in theology from Birmingham University, and upon returning to Egypt was ordained to serve the church in Alexandria, where he was appointed dean in 2013.

Archbishop Anis said Bishop Shehata distinguished himself in pastoral care, especially "among the wounded, oppressed, and marginalized."

"Truly the church needs trustworthy shepherds who love the Lord with all their hearts, and who will exert every effort to guide the people of God to live out the message of Christ, the message of love," Archbishop Anis said. "I have seen this in Dean Samy."

Diocese of Egypt

Famine Looms in Malawi

Malawi faces a widespread famine affecting 40 percent of its population, warns Anglican mission agency USPG.

According to George Willow, a senior staffer from the Anglican Council of Malawi, hunger is becoming increasingly acute in what is already a lean season.

Residents of rural areas are affected most deeply, despite efforts by the national government to alleviate the situation.

"The rains have started well in some areas, but in other areas there is too much or too little," Willow said. "The government is importing maize from neighboring countries, which is being stored throughout Malawi, but a problem is that the price of the staple food has doubled, meaning many households are unable to afford maize to feed themselves."

He added: "International organizations are trying their best to distribute food to vulnerable families, but the task is too large."

USPG says famine is also affecting neighboring Zimbabwe and the island nation of Madagascar, where the three Anglican dioceses are active in drought relief.

Aussie Bishop Resigns to Restore His Health

An Australian bishop has resigned after joining a harrowing three-year investigation into sexual abuse and cover-ups by clergy. The Rt. Rev. Greg Thompson, Bishop of Newcastle, said in August 2014 that as a child he was abused by Bishop Ian Shevill, now deceased.

Bishop Thompson said he was stepping down to put his personal health and family first. Earlier he told the Royal Commission into Institutional Responses to Child Sexual Abuse that his endeavors to deal with the toxic situation in the Diocese of Newcastle triggered hostility and pressure to eject him.

"The impact of leading the diocese at various levels and addressing that culture has had a personal impact on my health, and I think has been something that got me thinking about how long I could have done it for," Thompson said.

He said he had worked hard to end a culture of not listening. "I think the serious matters of the past, the crimes against children, the culture of not wanting to know, and the culture of covering up are being addressed."

The search for his successor begins in May and the royal commission's work will continue. More than 1,100 complaints of child sexual abuse have been made against the Anglican Church of Australia.

Church Publishing's New Leader

Dazzo

Mark Dazzo succeeded Davis Perkins as senior vice president and publisher of Church Publishing Inc. on April 1.

Perkins, who retired on March 31, has guided CPI through numerous organizational transitions in the past 10 years. CPI serves as the publisher of official worship materials, books, music, and digital ministry for the Episcopal Church.

Dazzo will report to Daniel Kasle, chief financial officer and treasurer of Church Pension Group.

In his previous role as vice president of global marketing and sales, Dazzo oversaw advertising, promotion, sales, and global distribution.

Church Pension Group

New Westcott House VP

Westcott House, Cambridge, has appointed the Rev. Matt Bullimore as vice principal. He succeeds the Rev. Will Lamb, who will become vicar of the University Church of St. Mary the Vir-

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Westcott House

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gin, Oxford, in May.

Bullimore is vicar of the parishes of St. John the Baptist, Royston, and St. Peter, Felkirk, in the Diocese of Leeds.

Bullimore studied theology at the University of Cambridge before receiving a scholarship from Emmanuel College to spend a year at Harvard University, working mainly in the Divinity School. He subsequently did his MPhil at the University of Manchester before preparing for ordination at Westcott House. While there he completed his doctoral studies with the supervision of Professor Catherine Pickstock.

He is the assistant editor for *Crucible: The Journal of Christian Social Ethics*. He is a member of the Littlemore Group and has a chapter in the recent collection *For God's Sake: Re-Imagining Priesthood and Prayer in a Changing Church*.

Fr. Bullimore is married to Clare, a pianist, and they have three young children and a Springer Spaniel.

Westcott House

Rise in Glory: Melinda Whalon

Melinda Whalon, wife of the Rt. Rev. Pierre Whalon, Suffragan Bishop of the Convocation of Churches in Europe, died on Feb. 26 after a decades-long battle with cancer.

"It did not conquer her in the end; it was an infection that she could no longer fight off," Whalon wrote on his Facebook page.

She was buried March 11 in the colonial churchyard of St. George's, Indian River Hundred, Harbeson, Delaware. The Whalons have visited Delaware each summer since 1991.

Ash Wednesday Disputes

The BBC has been accused of being dismissive of Christianity after questioning whether a Parliament member should have attended a government meeting with an Ash Wednesday cross on her forehead.

BBC Politics' Facebook site asked, "Was it appropriate for this MP to go to work with a cross on her head?" A photo showed Glasgow MP Carol Monaghan with an ash cross still visible while she answered questions during a Parliamentary Committee session, and a remark by Monaghan that she was not ashamed to appear with the cross.

Ann Widdecombe, a former member of Parliament and a convert to Roman Catholicism, said she thought the question reflected a dismissive attitude and said it showed the BBC's "complete ignorance" on matters of faith.

The Rt. Rev. Pete Broadbent, acting bishop of London, tweeted: "Is it appropriate for people working for @bbcpolitics to be so ignorant about the Christian faith that has shaped this country?"

On another Ash Wednesday front, a keen debate centered on whether it was right to mix glitter with the burned remains of last year's palm crosses.

The Rev. Sally Hitchiner, a university chaplain and founder of Diverse Church, tweeted, "I don't care how supportive you are of LGBT people, glitter in the ash on Ash Wednesday is just wrong!"

BBC Loses Production Rights to *Songs of Praise*

Critics have claimed for some time that religion on the BBC is being systematically marginalized. BBC Studios has now lost the production rights to *Songs of Praise*, which has appeared on BBC One on early Sunday evenings since 1961.

The Rt. Rev. Graham James, Bishop of Norwich, has warned this could be "another nail in the coffin of the religious literacy of the nation." The BBC lost out under a new competitive process required by the government.

Nine Lives and Avanti Media will produce *Songs of Praise* for the next three years. Their pitch is said to offer better value for money and better programming ideas. Current hosts will

need to apply with the new production company if they wish to continue.

For now there seem to be no plans to move *Songs of Praise* from its prime Sunday slot. But there are worries that religion will shrink even further on the BBC agenda. The corporation already had decided not to appoint a head of religion when Aaqil Ahmed announced his departure in November. Religion was absorbed under the portfolio of James Purnell, head of radio and education.

"I do fear that there will be a loss in the BBC of specialist expertise in broadcast worship, which has been a core element of its public service remit," said Bishop James.

Some church leaders were untroubled by the change.

"An independent company may well bring a fresh approach to *Songs of Praise*, but the BBC should also continue to bolster its religious output," said the Rt. Rev. Nick Baines, Bishop of Leeds. "At a time when the need for religious literacy and understanding is more acute than ever, the expertise of the BBC's religious department is an asset that needs protecting."

Fatima Salaria, the BBC's commissioning editor of religion and ethics, said: "*Songs of Praise* remains our flagship religious program right at the heart of our religion offer. This decision secures its future for the next three years and reflects both a commitment to the ongoing success of this much-loved series and to religious coverage more broadly."

"We are disappointed with the outcome," said Mark Linsey, director of BBC Studios. "We take great pride in how we've nurtured and developed the series over many years, which continues to delight audiences."

Bexley Seabury's Gift

As part of the recent consolidation of Bexley Seabury in Chicago, the seminary has donated the Bexley Hall Rare Book Collection to the Newberry Library.

"As one of Chicago's richest centers for scholarship and culture, the Newberry is the ideal home for the Bexley Hall Collection," said the Rev. Roger

Bexley Seabury photo

Newberry Vice President for Collections and Library Services Alice Schreyer and Bexley Seabury President Roger Ferlo view a collection of 19th-century pamphlets containing sermons by Charles Pettit McIlvaine.

A. Ferlo, president of Bexley Seabury. "We are delighted to enhance the already impressive archive on the history of religions at the Newberry Library, and share our resources with the community."

The Bexley Hall Collection consists of more than 325 titles and 120 bound volumes containing approximately 1,200 19th-century pamphlets.

"Bexley Seabury has stewarded this remarkable rare-book collection with great care and expertise," said David Spadafora, president of the Newberry Library. "We look forward to building on their excellent work and welcoming the collection's current users into our community of learning and scholarship."

Among the books in the Bexley Hall Collection are early Bibles and Books of Common Prayer; early printings of works by Erasmus; and works of theology, philosophy, and travel. The collection includes more than two dozen 16th-century imprints and books from such presses as Elzevir, Froben, and Plantin. Titles in the Bexley Hall Collection will be available as they are cataloged by the Newberry's staff.

The history of religions has long been a strength of the Newberry. Rare early Bibles and illuminated Books of Hours were among the works acquired with the Henry Probasco Collection in 1889, and the John M. Wing Foundation on the History of Printing includes many theological titles.

In the last decades, a number of institutions have transferred their libraries to the Newberry, including Catholic Theological Union, Concordia University Chicago, Dominican Friars of the Province of Saint Albert the Great, McCormick Theological Seminary, and Mundelein College.

The gift of the Bexley Hall Collection coincides with "Religious Change, 1450-1700," a major Newberry project. With funding from the Andrew W. Mellon Foundation, the Newberry is modeling an institutionally integrative approach to produce an exhibition and accompanying digital resources and programming for the fall of 2017.

Staff from across the institution, and external scholar-advisers, have drawn on materials from all parts of the collection to tell the story of how new religious ideas, disseminated through print, challenged traditional authorities and thrust the medieval world into the modern age.

The Bexley Hall Collection will contribute important works to the study of this topic, as well as deepen the Newberry collection of early 19th-century American imprints from small towns where presses were often set up to print sermons and religious tracts.

Liberated by God's Grace

Anglicans and Lutherans from across the world have prepared 42 biblical reflections that mark the 500th anniversary of the Reformation. The authors represent a balance of global Anglicanism and global Lutheranism, and include both ordained and lay people, women and men.

Although suitable for a Lenten study program, the reflections can be used at any other time of the year. They are being posted day by day throughout Lent on the websites of both the Lutheran World Federation and the Anglican Communion.

The reflections are guided by the fed-

(Continued on next page)

Biblical Reflections

(Continued from previous page)

eration's overarching theme for the 2017 commemoration ("Liberated by God's Grace") and subthemes of "Salvation—Not for Sale," "Human Beings—Not for Sale," "Creation—Not for Sale," and "Freed to Serve—Diakonia."

Bishop Curry Speaks on Transgender Case

Presiding Bishop Michael Curry recently offered background on his decision to file an amicus brief in *Gloucester County School Board v. G.G.*, a case involving Gavin Grimm. Grimm seeks equal access, based on gender identity, to bathroom facilities in a public school.

"The Episcopal Church welcomes all persons: young and old, liberal and conservative, high-church and low-church, cisgender and transgender children of God," Bishop Curry wrote.

"A pivotal point in the ongoing struggle for the civil rights of all God's children will culminate this spring, when the Supreme Court of the United States determines whether to uphold the right of transgender persons to use the bathroom corresponding to their gender identity. The Episcopal Church has spoken clearly on this issue through our 76th General Convention, supporting the enactment of laws at the local, state, and federal levels that prohibit discrimination based on gender identity."

Curry signed the amicus brief along with the Rev. Gay Jennings, president of the House of Deputies.

Jesus' Childhood Home?

Could ancient remains of a courtyard-style house in Nazareth be where Jesus grew up? There is "no good reason" to doubt it, says archaeologist Ken Dark of the University of Reading. "At the very least, it is a hugely important historical finding from the imperial Roman era," he says.

When Dark and his all-British team began explorations around Nazareth in 2005, the goal was to learn more about how Nazareth developed and how it was affected by Christian pilgrimages. Scholars have long believed that the Sisters of Nazareth convent sits above the remains of a church dating from the Byzantine era in the 4th and 5th centuries.

A fragment written by a seventh-century monk set Dark and his team on the trail. Entering the cellar of the convent, Dark and his team found a church and two tombs matching a description in a text dating from A.D. 670 by a monk named Adomnán. The monk mentioned a church standing "where once there was the house in which the Lord was nourished in his infancy."

The house was carved out of a hillside. After studying soil layers, the team concluded that the house was several centuries older than the Byzantine church. Dark believes this suggests a first-century structure.

There are few archaeological remains of first-century Nazareth. Dark believes the site is of great significance because an early Christian house was built over the original house, followed by another during the Crusades, and then the convent. It certainly makes a strong case for protection.

"Both the tombs and the house were decorated with mosaics in the Byzantine period, suggesting they were of special importance and possibly venerated," Dark wrote in *Biblical Archaeology Review*.

The house carved out of the limestone is fairly typical of a first-century artisan's home. "These were the typical homes of everyday people," Dark said. He believes "the simplest reason for believing it is the home of Jesus is that the Byzantines believed it and they were a lot closer to the early Christian period than we are."

John Martin

Spiritual Health

The United Kingdom's National Institute for Health and Care Excellence (NICE) is urging health and care workers to consider cultural, religious, or social preferences of patients in their final days.

Of the half-million deaths each year in England, three-quarters were anticipated by medical staff. A new quality standard from the health watchdog sets out care standards for patients age 18 or older in their last two to three days of life. It sets out a series of measures that should help those in their final days. People would receive an individual care plan and opportunities to discuss the care they want to receive.

The Easter Vigil

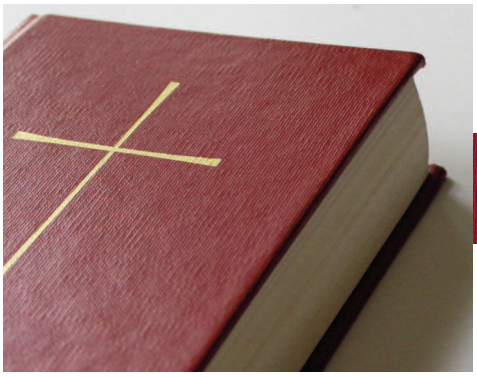
at Nashotah House Theological Seminary

Asher Imtiaz photos

(Continued on next page)

The Great Vigil of Easter
Nashotah House Theological Seminary
March 26, 2016

"Through this liturgy, the BCP recovers an ancient practice of keeping the Easter feast" wrote Don S. Armentrout and the Rev. Robert Boak Slocum in *An Episcopal Dictionary of the Church* (Church Publishing, 1999). "Believers would gather in the hours of darkness ending at dawn on Easter to hear scripture and offer prayer. This night-long service of prayerful watching anticipated the baptisms that would come at first light and the Easter Eucharist. Easter was the primary baptismal occasion for the early church to the practical exclusion of all others. This practice linked the meanings of Christ's dying and rising to the understanding of baptism."



Necessary or Expedient?

A teaching series on prayer book revision

Rediscover the Gospel

By Gavin Dunbar

What is Anglican Christianity? It is an ever-changing thing, no doubt, but if it does nothing but change, then it *is* nothing, nothing but an endless series of unrelated events and atomized experiences. There must also be continuity, which in the self is memory, and in the community is tradition. Without continuity, both the self and the community fall into debilitating and ultimately destructive amnesia, lacking any grounds for discernment in the present or expectation of the future. The stability of the prayer book tradition, its slowness to change (the conservatism that some criticize as archaic and petrified) made it the primary locus for Anglicans of the church's memory, its self-understanding and identity.

Of course, liturgies must change. We now pray for those who travel by air as well as land and water. We will soon have to pray for civil rulers who are not Christians. But if a liturgy changes too rapidly, if it conforms too closely to the way we think now, then it makes us prisoners of the latest fad and fashion, and it gives us no perspective on ourselves. Liturgy serves not just to reinforce our self-understanding as Episcopalians or Anglicans — which, let us not forget, is the self-understanding of a tiny, self-selected denomination within the North American church — but to set it in a much larger context, a much larger historical community. It is there to root us in the common Christian heritage of Scripture, creeds, ministry, and sacraments, as these have been received in the Anglican tradition of doctrine and worship. The very features of this tradition of worship that may seem alien, irrelevant, perplexing, or even jarring are evidence that it is not just a mirror of our preoccupations, but a window into a larger world than the one we have defined for ourselves.

Cranmer changed the liturgy, a good bit. Though he did not scrap the ancient liturgical tradition of Latin Christianity, he brought it out of the semi-Pelagianism of the late Middle Ages and into the anti-Pelagian reformation of an English-speaking church. The wrenching character of that transformation has been noted by many, not least because we have lived through wrenching liturgical changes ourselves. Given the reformers' zeal to scrape away all that obscured the gospel, however, we may now appreciate just how successful he was in preserving the substance of the ancient liturgical tradition within the worship of a reformed church. We may also thank the providence that put a stop to further liturgical revision by the early death of Edward VI, and the long reign of Elizabeth, who was so obdurately set against any further reformation.

Cranmer's liturgy, nudged in a slightly more conservative direction under Elizabeth and her Stuart successors, came to be cherished in popular memory, and acquired the mellow patina of venerable age and dignity. Abolished and revived more than once, conservatively revised from time to time, conservatively adapted to the new national churches of the Anglican Communion, it provided Anglicanism with anchors not only in the tradition of Protestant orthodoxy, but also, along with it, in the tradition of Catholic antiquity and in the witness of Scripture.

Precisely by their success, Cranmer's wide-ranging revisions set a dangerous precedent for the liturgical revisers of the late 20th and early 21st century in North American Anglicanism. He made the high-wire work of liturgical modernization look easy! In some respects, they sought to replicate Cranmer's work in order to undo it. They sought to detach the Anglican tradition of worship from its 16th-century theological roots and bring it into accord with ideas of a liberal Protestant denomination with a liberal Catholic aesthetic in the late 20th and early 21st centuries. As a result, one can see the influence of the Liturgy of Hippolytus or the Liturgy of St. Basil. But outside Rite One there are only faint shadows and fragments of the Anglican — that is to say, in large part, the

Cranmer's wide-ranging revisions set a dangerous precedent for the liturgical revisers of the late 20th and early 21st century in North American Anglicanism. In some respects, they sought to replicate Cranmer's work in order to undo it.

Cranmerian — tradition of worship.

This change first affects the Nicene faith of Catholic antiquity, retained by the reformers. Barely hinted at in the 1979 prayer book but openly embraced as the governing principle of the supplementary texts in *Enriching Our Worship*, the insistence on inclusive language for God and mankind (e.g., "It is right to give him thanks and praise" becomes "It is right to give our thanks and praise") makes us strangers to the language of Scripture and the creeds, which by contemporary standards is not inclusive.

The erasure of the Anglican tradition is most obvious in those matters closer to the core doctrinal issues of the Reformation. In the 1979 prayer book there are confessions of sin, though they may be omitted "on occasion," and very often are. The language does not hint at the gravity of sin ("there is no health in us" did not make the cut even in Rite I). In accord with the protests of liberal theologians, the language of propitiation has disappeared, even from Rite I. Ideas of sin and grace, atonement and reconciliation, are present in the liturgy, though vaguely and timidly expressed: but when an echo of the Cranmerian liturgy on these matters might be expected, it is conspicuous by its absence. For example, Eucharistic Prayer A, based on Hippolytus, allows that Christ was sent "to live and die as one of us, to reconcile us to you, the God and Father of all"; and on the cross he "offered himself ... a perfect sacrifice for the whole world" — but not, it seems, as Anglican ears and memories would expect, "*for the sins* of the whole world" (after "perfect sacrifice"). The liturgists may argue that this omission is designed to expand Cranmer's narrow focus on atonement for sin — but the effect is one of dilution rather than enrichment, vagueness rather than clarity, and the deliberate elimination of historic memory. By comparison, consider the eucharistic rites of the English Book of Common Worship, in which the Cranmerian texts and themes are freely but more respectfully appropriated; for example, Prayer B: "And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption."

The loss of liturgical memory and tradition brings with it a kind of spiritual amnesia, with consequences for the Church's unity and mission.

Liturgy and Unity

One could hardly ask for a better short description of Anglican self-understanding than that provided in the preamble of the Constitution of the Episcopal Church:

> The Protestant Episcopal Church in the United States of America … is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer.

Here is Anglican polity as we once knew it: self-governing national churches in a genuine global fellowship of national churches, in communion with the See of Canterbury, united not by governmental structures, or even "bonds of affection," but a sacramental communion with the See of Canterbury, grounded in a common commitment to "the historic Faith and Order as set forth in the Book of Common Prayer."

A common liturgy performs for Anglicans something of what the creeds do for Christians in general: it provides them a concrete point of mutual recognition as belonging to the same community of faith, and it assures them of a certain shared perspective on what this faith is and how it is practiced. Within that common liturgy, there is space indeed for considerable diversity — yet the common liturgy sets boundaries that allow the diversity to be non-destructive. And because, in virtue of our origins in the 16th century Reformation, we already have a common liturgical heritage in the English prayer books of 1549 through 1662 and their local adaptations, we have not only a community in space but also a community in time.

It was consequential when the American church applied the familiar title of the Book of Common Prayer to a liturgy that was deliberately distanced from the commonly recognized and objective substance of the Anglican liturgical tradition. Constitutionally it was a bit of legislative legerdemain, allowing the American church to alter the substance of its doctrine and worship while maintaining formal continuity. But precisely as such, by its erasure of the common heritage of prayer, the 1979 Book of Common Prayer is fundamentally flawed as an instrument of Anglican unity. It has contributed to the fragmentation of the

(Continued on page 24)

Max McLean on C.S. Lewis: "His conversion is a roadmap for people who have given up." Jeremy Daniel photos

Becoming Lewis

Max McLean turns from adapting C.S. Lewis's imaginative works to depicting the author's journey to God.

By Retta Blaney

A woman in her early 20s came up to Max McLean after a performance of his latest one-man play, *C.S. Lewis Onstage: The Most Reluctant Convert*, and said she could not possibly be a Christian.

Sensing her anxiety, McLean told her, "God has you in his net and he's not going to let you go." Her response surprised him: "What should I do?" He recommended that she read the Gospel of John, and he gave her his card and they arranged a time to talk further.

Such is the intensity of the story McLean has written and is portraying at Off-Broadway's Acorn Theatre through April 2. "People have associations that get in the way and they can't get past them. Theatre and art have a way of breaking through stigmas," he said, quoting Lewis's notion of "stealing past the watchful dragons."

"His conversion is a roadmap for people who have given up."

Lewis has been important to McLean's life since he too was in his early 20s. He grew up Roman Catholic in a military family. First Communion and confirmation were meaningful to him, but as a teenager he stopped attending church and "fell into atheism, more by anger than anything else."

He experimented with Eastern religions in college, in keeping with the trend of the 1970s. Then he met the

woman who would become his wife. A Christian, she took him to church and introduced him to other Christians, one of whom described Jesus as having been a historical person just like George Washington. This triggered in McLean a sense that Jesus was something more than the "fairy-tale character" he had grown up imagining.

The first thing he did was read the Gospel of John. His second choice for Christian reading was *Surprised by Joy*, which he described as "over my head," followed by *The Screwtape Letters*, which he "got immediately."

McLean continues to respect the way Lewis opens his readers to the supernatural world, something he thinks the modern church, in its desire to simplify and demystify, misses.

"Lewis is my spiritual guide," McLean said during a telephone interview in late February. "He helps me understand reality in a way I wouldn't see or understand. He believed so strongly in how the supernatural world interacts with ours. He triggers my imagination in a way almost no other writer does."

Deciding to portray that spiritual guide onstage was a natural progression for the actor and playwright. He had previously adapted and performed *The Screwtape Letters* and *The Great Divorce* for the stage. In doing so, he read extensively among works by and about Lewis.

"In 2011 the idea came to me to attempt to tell his own story," McLean said. He spent two or thee months working on a first draft, then put it away until 18 months ago, when he began working on it through "a hefty development process" that included labs and workshops before the show premiered in Washington, D.C., last April. It then played Chicago and had a brief Midwestern tour before the New York show. About 90 percent of the 80-minute script consists of Lewis's words.

"I'm not as smart as he was," McLean says. "My confidence comes from knowing what an extraordinary writer he was."

The play, which is performed without an intermission, is set in Lewis's study at Magdalen College, Oxford, in 1950 and tells the story of his life, from the time of his mother's death from cancer when he was 10, through his estranged relationship with his father, his fighting in World War I, his avowed atheism, and his conversion.

"Conversion stories are inherently dramatic," McLean says. "It's something you fight against. The tension is almost like an invasion. In Christian language, we're all rebels. The Incarnation is a kind of invasion, taking back enemy territory."

He said the play's title helps attract more than just Lewis fans because it is intriguing. "*Convert* means to change and *reluctant* means to avoid. That was the guiding principle to the piece." He said he needed to set up why Lewis was an atheist: his mother's death, his relationship with his father, and being wounded in the war.

"That gave him an extremely pessimistic view of reality. To turn from that was very challenging." McLean identified the fulcrum of the play as the tension between atheism and theism. "Once I knew how I wanted to go, I knew what to take out and what to put in."

With the help of a three-piece suit, pipe, and a wig of thinning, combed-back hair, McLean transforms into Lewis and tells his story to the audience. In preparation for the "forest of words to navigate," he listened to three audio clips he found online. In one, Lewis sounds "almost Alfred Hitchcockish." In the others he is more relaxed. "He was Irish but he took on an Oxford don pronunciation that was very erudite and educated."

In preparing for and portraying Lewis, McLean says the "Number One thing" he has learned was about the author's "generosity of spirit."

"He believed so strongly in how the supernatural world interacts with ours. He triggers my imagination in a way almost no other writer does."

"He was a strange mixture of being incredibly self-reflective and not taking himself too seriously. He had self-deprecating humor. His basic nature was to be very proud and arrogant, and he buried that.

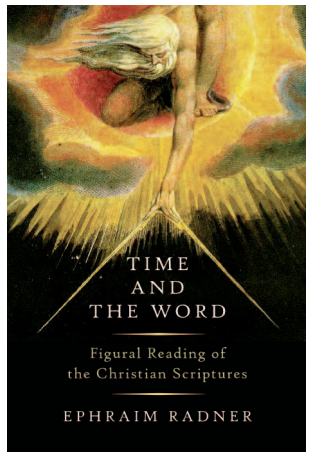
"I feel like I know him. I feel like he's my buddy. With so many writers you get to the bottom of them quickly. You don't get to the bottom of Lewis."

McLean attributes this to deep insight.

"He read everything from the Greeks to the moderns, and he could remember everything. He was a chronicler of literature who was able to see how the Christian view of the world best absorbed all the worldviews he read."

Retta Blaney is an award-winning journalist and author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.

Radner: Figuring Out Time



Time and the Word
Figural Reading
of Christian Scriptures
By **Ephraim Radner**
Eerdmans, 2016. Pp. 334. $50

Review by Michael Cover

In *Time and the Word*, Ephraim Radner offers his long-expected theology of "figural reading." This book is a major moment for Anglican biblical theology, which can be seen as a sibling or more distant cousin of the Childsean, canonical vision of Christopher Seitz. Radner's earlier works (and personal spirituality, as he details in the autobiographical introduction to this volume) are permeated with scriptural reflection and presuppose such an account; but despite a small, insightful essay on Keble's Tract 89, Radner had not attempted to articulate his figuralist hermeneutics in a systematic manner. Some readers of *A Brutal Unity* (among whom I number myself) had in fact puzzled over the logic underlying the author's exegetical codices to each chapter in that volume, and in the introduction to *Time and the Word* Radner acknowledges that these had not been wholly successful on their own and needed to be substantiated by a fuller hermeneutical account. This book is, in part, his answer to those critics, and as such comprises a companion piece to his earlier ecclesiological studies. But it is also, in larger part, a lovingly pastoral sketch of the author's presumed hermeneutics, developed and practiced in many years of academic and pastoral ministry, and dedicated to his students at Wycliffe College in Toronto.

Although biblical scholars will be interested in Radner's appreciative-yet-critical reception of N.T. Wright's "ongoing exile" motif (as well as his critique of historical criticism) in the first chapter, and priests and pastors will find much of substance to the second part of the book ("Figuralism in Practice"), which includes a study of figures in the lectionary, called "juxtapositional reading," as well as four figural sermons from different periods in history, the core elements of Radner's proposal are laid out in chapters two and three of the first part. Radner offers, first, a history of figuralism (chapter two), from Origen to Henri De Lubac and Leonhard Goppelt. This history turns out to be a stunning defense of Origen, whom Radner construes in continuity with John Wycliffe's later Christian Platonism. The Reformation, for its part, fragments Christian figuralism into Roman Catholic traditionalism, on the one hand, and Protestant Hebraism and typologism on the other, which are only bridged by the "sectarian" excursions into more Catholic figuralism by Keble and Newman. Wycliffe and certain Jansenist figuralists emerge as the heroes of Radner's history.

From this *tour de force* survey, Radner transitions in chapter three into a systematic mode, and constructs a theological account of figuralism. The core of this chapter — and perhaps the entire book — is a "curiously bloodless" (p. 106) 12-page, 16-section outline aimed at helping the reader "imagine figural time." Leaving Origen and Wycliffe behind, Radner unveils (unapologetically) the Early Modern thought that funds his "common sense figuralism": the causality and skepticism of David Hume (p. 98), the occasionalism of Nicolas Malebranche and idealism of George Berkeley (p. 63), and ultimately the analogical program of Joseph Butler (p. 107). What the second chapter demonstrates historically, the third explores systematically: that Scripture, as *Verbum Domini*, cannot be construed purely as a human artifact existing in time (like any other book); nor can its internal referents point solely in a unilinear direction (as in certain variants of Protestant typology). Rather, as eternal Word of God, Scripture is a divine artifact used by God in creation and redemption, one that "straddles the threshold of God's asymmetrical time and creaturely time, and cannot be included within a simple historical frame" (p. 100). Radner's Scripture thus emerges as a kind of metaphysical actor and instrument, similar in a certain sense to the rabbinic pre-existent Torah (see *Genesis Rabbah*), which has a role in the creation of the world. Scripture as "word" is also related to the Second Person of the Trinity, who bears the same title, although the latter possesses it more properly. It is only with such a high (albeit underdetermined) metaphysics — anchored in creation out of nothing (*creatio ex nihilo*) as the unifying given (p. 113, n. 1) — that figural reading and Christian theology become possible.

The most important ramification of this move on Radner's part is that it

Radner's study can be seen as part of a larger program of reconciliation among the warring factions of the faithful seeking understanding in the common words of Scripture.

liberates the figures of Scripture from their time-bound letter and historical contexts to permeate the life of a Christian more liberally, imaginatively, and authoritatively. Exile is not only "then" — at the time of the Babylonian Captivity, or the Maccabean wars, or in first-century Judea — it is also "now," in the current struggles of the Episcopal Church, in the flight of Christians from Syria and Egypt, and so on. Conversely, the redemptive activity of the Word is not only "now," in a post-incarnational divine economy, it is also "then": in the burning bush, with Elijah on the mountain, in the belly of the whale. Redescribing Scripture thus helps one understand the economic interrelationship of all time rightly, and allows one to speak, with Basil of Caesarea, of "time as a school for holiness" (p. 48) and, with Radner (Augustine, Calvin, Jansen), of "history as the grace of God" (p. 110).

In painting the history of figuralism with a broad diachronic and interreligious brush, Radner has made a compelling case for the need for Christian theology to come to terms with premodern exegesis. Radner's attention to the convergence of Jewish and Christian figuralism (pp. 67-72) especially warrants attention. Given the importance of this recognition, one might have liked to see Radner also engage Philo of Alexandria, an A.D. first-century Greek Jewish exegete whose Logos (like Radner's Scripture) straddles the "borderland" of the created and uncreated, serves as God's instrument in creation, and was a critical influence on Origen's figuralism and Logos theology and the Platonist tradition influential on Augustine.

It is precisely the breadth of Radner's history of figuralism and the lumping together of Basil, Augustine, Origen, Amoraic midrashim, Wycliffe, and Calvin that gives it the feel of a kind of Grand Unifying Theory for biblicists, one that will certainly appeal to those tired of historical criticism, but that also seems almost too good to be true. Radner necessarily overlooks critical differences, for instance, between the Greek and Latin traditions (represented by Basil/Origen and Augustine). Even more perplexing for some will be the elision of patristic and medieval exegesis (chapter two), as well as the harmonization of Neoplatonic, Thomistic, Nominalist, and Early Modern theologians and philosophers into a single symphonic genealogy (chapters two through four) of common-sense figuralists.

An additional critique of Radner's "common sense" proposal will be the degree to which it fails to offer a criterion for adjudicating between various figuralist perceptions and their "eristological" consequences. Martin Luther's composition of *The Babylonian Captivity of the Christian Church* in 1520, for instance, involved an authentically figuralist reading in Radner's terms. But how "accurate" was his description vis-à-vis the figuralist readings of Counter-Reformation Catholics in the 17th century or a Jesuit like Hopkins who would in Newman's day refer to Luther, in no less apocalyptic and figural terms, as "the beast of the waste wood"? Given Radner's Wycliffite and Origenist history, one presumes that the economic instrument of Scripture is not meant merely to provide a language for the phenomenology of individual faith, but a collective rod of discipline for the entire Church, capable of transcending the misperceptions of individual consciences and grounded in the Word who is the Way, the Truth, and the Life. (Radner treats this important question in "Doctrine, Destiny, and the Figure of History" in Radner and George Sumner, *Reclaiming Faith: Essays on Orthodoxy in the Episcopal Church* [Eerdmans, 1993], pp. 65-79.)

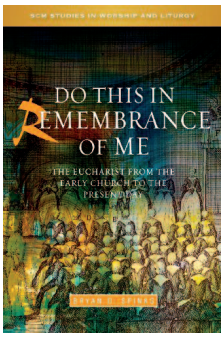
At the same time, Radner is committed to an ecumenical and indeed Jewish-Christian history of figuralism less concerned with winners and losers (and the tired struggles of Christian schism) or particular philosophical stances, and more concerned with reconciling our history of divisive figuralism through the recognition of a shared posture toward Scripture. Radner's performance of certain tensions throughout the study can thus be seen not only as an exercise in Christian skeptical occasionalism in the spirit of Butler, but also as part of a larger program of reconciliation among the warring factions of the faithful seeking understanding in the common words of Scripture, which takes up the mantle of George Lindbeck. This is not to say that Radner's theological and philosophical commitments are completely obscured in the work. He nonetheless adopts a posture of ecumenical openness and invites his readers to an armistice in a no-man's land between the historical reductionism of Scripture to a human artifact, on the one hand, and the antecedent interreligious and interdenominational warfare over appropriate figural readings of Scripture, on the other. The study reaffirms the author's place as one of Anglicanism's foremost theologians and ecumenists. This book is a gift to the Church, and warrants serious, sustained attention by pastors and scholars alike.

The Rev. Michael Cover is assistant professor of theology at Marquette University and a member of the Anglican-Roman Catholic Consultation in the U.S.

Building on Gregory Dix

Review by Mark Michael

When an author begins his history of the Eucharist with an extended passage from Gregory Dix, you know he's setting his sights pretty high. Bryan D. Spinks claims that *Do This in Remembrance of Me*, like all other works in English on the subject, is "totally overshadowed" by the dom's brilliant (if occasionally incorrect) ideas and majestic prose. But no one in recent memory has dared attempt anything similar to this Dix-like grand narrative of eucharistic liturgy and theology in 445 erudite pages.



Do This in Remembrance of Me

The Eucharist from the Early Church to the Present Day

By **Bryan D. Spinks**. SCM Press. Pp. 445. $90 (cloth), $75 (eBook)

It's difficult not to assess Spinks through *The Shape of the Liturgy*, which its publisher still touts as "the authoritative work on the subject." First, Spinks casts his net far wider than Dix did in surveying the ways that Christians have celebrated the Eucharist. Spinks delves deeply into the rites of Oriental Orthodox churches, parses the variety of West Syrian anaphoras (an area of special expertise for him), and presents one of the most thorough summaries in English of the Ethiopian rite.

He also unfolds Protestant eucharistic liturgy and theology in great detail. The texts and theological methods of the magisterial reformers are parsed with care, but Spinks also ventures onto the less-followed paths of Amish and Mormon eucharistic doctrine, and the surprising influence of the patristic-inspired liturgies of a small Victorian Protestant sect that called itself the Catholic Apostolic Church. And, of course, Dix could never have anticipated the delights of current Pentecostal eucharistic scholarship or the agonies of "virtual consecration" on a wireless network.

Nearly all of the mid-century certainties have been contested in the last several decades, especially in the field of early Christian liturgy. This makes liturgical history a much more complicated discipline, in which clear judgments prove elusive. Spinks deftly and judiciously summarizes the different sides of highly disputed subjects in contemporary liturgical scholarship, including the relationship between the Eucharist and various Jewish meal practices, the provenance of the famous anaphora of the "Apostolic Tradition," and the sources of the Roman canon.

He shows his skill for incisive summary in treating the tremendous number of liturgical texts written in the last half-century under the influence of the Liturgical Movement. While the Second Vatican Council's changes and ecumenical cooperation led to some notable convergence in liturgical practice, late 20th-century churches also wrote scores of eucharistic prayers, sometimes with contradictory emphases within different branches of the church. Spinks selects his examples carefully to identify common themes and notable divergences.

His treatment of the Anglican eucharistic tradition is wide-ranging and masterful, going far beyond the standard rehearsal of phrases added to and removed from the eucharistic prayer in the Book of Common Prayer. His clever summary of the field will surely end up somewhere in every future Anglican seminarian's class notes: "The history of Anglicanism until the last decades of the twentieth century is a history of extremely varied theologies of the Eucharist, all kept together and affirmed, or marginalized and ignored, or totally contradicted by a strange adherence to the Cranmerian text" (p. 345).

Spinks's remarkable command of these "extremely varied theologies" helps him to spot unexpected similarities, like the anticipation of Dix's fourfold shape of the Eucharist in the theology of the 17th-century Puritan William Perkins. He also relates, at length, the interesting tale of the varied fortunes of eucharistic sacrifice in evangelical Anglican theology. After prominent Puritan Richard Baxter retrieved a robust association of the oblation and pleading Christ's sacrifice from his reading of the Fathers, the theme became common in evangelical circles for several generations. After the Tractarians took it up following a similar return to classic sources in the 1830s, evangelicals rejected it wholesale in reaction, and used their influence to keep out as much sacrificial language as possible from revised liturgies in the next century.

A significant delimiting of the territory is necessary even in a work so encyclopedic, and Spinks alerts his readers at the outset that the themes of

Do This in Remembrance of Me is a great gift to all of us who "keep the feast" from a scholar whose love for the Church and its Lord is evident throughout.

sacrifice, presence, and eschatology would provide his prominent emphasis. These are well chosen, but the focus does lead to a limiting factor on the Eucharist as text (though Spinks has the good professor's eye for a lively ceremonial story that proves his point).

The material culture surrounding eucharistic celebration is almost completely ignored, as is its relation to art, architecture, and music. Those curious about vestments, incense, or vessels must search elsewhere. The omission is remedied somewhat by a pleasantly humble epilogue, in which the author ruminates on the natural and cultural associations of bread and wine. He tells us in passing that there was some precedent for the American Protestant use of grape juice in the soaked raisins that filled the chalices of the Orthodox Christians of Ethiopia and India after viticulture had completely died out — a quintessentially Spinksean tidbit.

Do This in Remembrance of Me is a great gift to all of us who "keep the feast" from a scholar whose love for the Church and its Lord is evident throughout. It will surely remain a point of academic reference for decades to come, and its spiritual warmth will draw many to find deeper nourishment in the true bread of heaven.

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

Thorns, Cross, Crucifixion

If the first two sorrowful mysteries — our Lord's agony in the garden and scourging at the pillar — directly confronted us with the Passion, dropping us in the deep end, the last three only repeat and intensify the regimen. Their sole purpose is to fix our attention on things as they are: the form of God's suffering love. To pray these mysteries — traditionally on Tuesdays and Fridays year round, and on Sundays of Lent — is to commit oneself to pressing in to the heart and soul of the Christian revelation, with confidence that "the upward call of God in Christ Jesus" (Phil. 3:14) must follow his ascetical path, not as some masochistic revelry but as a humble commitment to formation. These mysteries function much the same as the stations of the cross, with the added benefit that we may pray the rosary in every season — in the summertime, on vacation, on the road.

Set within the contemplative cadence of the Our Father and sets of Hail Marys, all the mysteries of the rosary inspire questions: *Presuming this is true, what would you have me do, Lord, this morning or this afternoon? What next right thought shall I think? What next right action shall I take? — something, perhaps, I had not imagined may be possible or appropriate.* Having wondered to the Father, we recognize the pattern of his response, *in persona Christi*: "Do this in remembrance of me." That is, *Be like me*, pointing — in the case of the mysteries at hand — to the forlorn figure of his Son.

Crowning with thorns. Having witnessed our Lord's terrible torture, his crowning with thorns marks a humiliation. The Savior of the world is left to the devices of debauched soldiers, who keep "coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face" (John 19:3). Pilate, in a criminal derogation of justice, betrays him to the mad crowds. "So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!'" (19:5).

Ecce homo, indeed, for here is the *God*-man. At once divine and human, our Lord amazingly appears as the companion of the abused, disrespected, and scorned, the mocked and the maltreated. Christ suffered, writes St. Thomas Aquinas,

> in his friends abandoning him; in his reputation, from the blasphemies hurled at him; in his honor and glory, from the mockeries and the insults heaped upon him; in things, for he was despoiled of his garments; in his soul, from sadness, weariness, and fear; in his body, from wounds and scourgings. (*Summa theologiae* III 46, 5 c)

He suffers as the Word made flesh, and so recasts human humiliation, making it peculiarly his own. He gives himself completely to God, not counting equality as something to be grasped (see Phil. 2:5-7). As man he renounces pride and all that would separate him from God or distort the divine image. His way of renunciation entails the cross (2:8), which seeds new life by death, the same death he previously commended by his own baptism and the institution of the Mass, wherein all may be sacrificed in him. Together, these offerings illuminate the way of humility, that is, the transforming of "the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself" (3:21).

Christian humility and associated humiliations *in Christ* are not optional extras for would-be heroes of the faith, nor regrettable extremities to which poor souls are sadly subjected. Crowning with thorns is the norm, as an entry or door to the place where faithless fears and self-absorption may properly be put to death. God would pour himself out surprisingly in the "springs of salvation" to be "known in all the world," in fulfillment of Isaiah's prophecy. He does this chiefly in the person of his Son, who calls all who suffer — all human beings — to walk with him in transforming compassion. To crown ourselves, and to be crowned, with thorns, in a bid of self-compassion and self-love, is to go down to the dust singing *Alleluia, alleluia, alleluia*, however prospectively (see Burial I, 1979 BCP, p. 483). These are the means by

which we behold God, which form the substance of our testimony precisely in trial. "Surely, it is God [*Ecce, Deus*!] who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior" (Canticle 9, the First Song of Isaiah).

Carrying the cross. Already at Mark 8, Jesus' message to his disciples and to the crowds is clear: "If any want to become my followers, let them deny themselves and take up their cross and follow me" (8:34). And then he demonstrates how it is done. What can we glean from the Gospels? Where the synoptic accounts have Simon of Cyrene carrying Jesus' cross (Mark 15:21, Matt. 27:32, Luke 23:26), St. John states explicitly that Jesus "carried the cross by himself" (19:17). Putting the two together, our Lord is urging us to share his communion of suffering — the bread of his flesh that he gives "for the life of the world" (John 6:51). We who meditate on this mystery must pray for the grace to be called upon like Simon to aid our Lord in love, as a small token of thanks to God who "proves his love for us in that while we still were sinners Christ died for us" (Rom. 5:8).

Likewise, we are the women of Jerusalem following behind. St. Luke presents Jesus' striking prophecy in an apocalyptic key: "Do not weep for me, but weep for yourselves and for your children" (Luke 23:28-29). In a world of feigned allegiances and half-hearted loyalties, cross-carrying begins with confrontation of our own duplicity, both as individuals and various collectives. Mature compassion grows not from a feeling of sorrow, still less from a projected regret for the more-severe shortcomings of others, but from the soil of repentance and confession. We may hear Jesus' word as merciful insofar as it effects our conversion and consequent amendment of life. "Lord, I believe; help thou mine unbelief" (Mark 9:24, KJV).

Crucifixion and death. All of which tends to an ineluctable end: "I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead" (Phil. 3:10-11). If there is a thesis concerning the exemplarity of Christ's sacrifice for all who would follow him, this is it.

Of course, the Passion of Christ is utterly unique and non-repeatable; only the Messiah can, by his death, effect our freedom from sin, from which follows delivery from the power of the devil, freedom from debt of punishment, reconciliation with God, and entry into heaven (*Summa* III 49). The peculiar fittingness of Christ's Passion, however, also calls forth our "obedience, humility, constancy, justice," and other virtues displayed by him that we need in order to be saved (ibid., 46, 3 c). Aquinas cites 1 Peter 2:21: "Christ also suffered for you, leaving you an example, so that you should follow in his steps," and 1 Corinthians 6:20: "You were bought with a price; therefore, glorify God in your body."

The whole history of Christianity and of the Church could, in a sense, be writ with special reference to this point as the center of the gospel: that God in Christ gives his elect supernatural faith, and by the Holy Spirit enables our obedience and perseverance. He does so in the form of a servant (Phil. 2:7), who becomes for us not only Savior and Lord but Teacher and Head. Dying, we become his members. Rising, we are called to new life in keeping with his law, which enjoins daily self-emptying (see 1 Cor. 15:31). Until our own end, Christ's Passion remains the singular source of salvation and holiness — in the sacraments, and in our love of him by acts of penance, reparation, and solidarity.

Until our own end, Christ's Passion remains the singular source of salvation and holiness.

"Let us also go, that we may die with him" (John 11:16).

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life: Grant us so to glory in the cross of Christ, that we may gladly suffer shame and loss for the sake of your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Christopher Wells

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At the heart of Potomac Village, St. Francis Church seeks to proclaim the Gospel with gratitude and confidence. Our common life is grounded in classical Anglican liturgy, supported by accomplished choristers, who are led by a talented musician and composer. We grow in our knowledge and love of God through learned, orthodox preaching and a robust program of Bible study for all ages. We gather youth from our wider community for weekly fellowship. We serve Christ in the poor through gifts to a wide network of community organizations and mission work in neighboring Washington, D.C., and around our nation.

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LETTERS

Lessons from the 1789 BCP

Thanks for your very helpful Necessary or Expedient? series. Recently at St. Mark's Episcopal Church, with the encouragement of our bishop, the Rt. Rev. Mike Klusmeyer, we celebrated a Eucharist using the liturgy found in the 1789 Book of Common Prayer. What struck us all was the tremendous weight given to preparing for Communion in those days. You can find some of that captured in the Exhortation (pp. 316-17 of the 1979 Prayer Book).

In that era, Communion was not celebrated weekly and was seen as an infrequent special celebration. Preparation, then, was seen as equally special. Along with preparation, there was even a warning of the danger of approaching the Lord's table unprepared.

The theological and spiritual value of the 1789 Eucharist made a deep impression, and spurred me to do some thinking about our preparation for Communion in the 21st century. The 1979 Exhortation is a general statement of preparation with a heavy dose of confession. Should preparation for Communion be equated with a general confession?

The Rev. Charles M. Pope
St. Albans, West Virginia

Necessary or Expedient?

(Continued from page 15)

Anglican community within the United States and in the world as a whole.

Liturgy and Mission

Like other churches of the old Protestant mainline, the Episcopal Church has endured decades of demographic decline, and the end is not in sight. Congregational growth and development is a priority, and much energy is being invested in the exploration of techniques, practices, and processes that might reverse the decline. Perhaps not coincidentally, leaders from the presiding bishop on down have been tapping into the language of the old prayer books. Words like *gospel*, *Jesus*, *grace*, and *sin* have enjoyed a return to favor, though it is not always clear what they mean. Will the use of evangelical language, Catholic aesthetics, and congregational building techniques be sufficient to reverse the decline of a liberal Protestant denomination? There are grounds for doubt.

The paradox of theological liberalism is that it is failing ecclesiastically even as it is triumphing culturally. Precisely as secular culture takes possession of its emphasis on the authority of human spiritual experience over that of divine revelation, there is no need for it to be expressed religiously and ecclesiastically. Accordingly, in the hour of their triumph, the churches of the old Protestant mainline are hollowing out. Theological liberalism does not look like the future of the Church.

The future may lie instead in the forgotten, neglected, and abandoned legacy of Reformed and Catholic doctrine embedded in the historic prayer books. In its clear teaching about guilt, grace, and gratitude, expressed in language of conviction, clarity, and weight, in forms that draw from Scripture and ancient tradition, this legacy supports a strong proclamation of the gospel. This legacy delivers the resources for the Church's mission, with power to motivate conversion and congregational adhesion. Of course, liturgy alone cannot bear the whole weight of mission. If that were so, then all old prayer book parishes would be bustling with evangelistic energy. If we are going to pray the gospel in the prayer book, we must also believe, understand, preach, teach, and practice the gospel. For the sake of the Church's mission, we need to rediscover the prayer book. Even more, we need to rediscover the gospel it empowers us to pray.

The Rev. Gavin Dunbar is the rector of St. John's Church, Savannah, and president of the Prayer Book Society, USA.

PEOPLE & PLACES

Appointments

The Rev. **Mark Anderson** is chaplain to retired clergy in the Diocese of Florida, 325 N. Market St., Jacksonville, FL 32202.

The Rev. **Arlette Benoit** is campus minister at Clark Atlanta University, Morehouse College, and Spelman College, based at Absalom Jones Episcopal Center and Chapel, 807 Fair St., S.W., Atlanta, GA 30314.

The Rev. **Justin Briggle** is curate at St. Mark's, 680 Calder Ave., Beaumont, TX 77701.

The Rev. **Ellen Clark-King** is executive pastor and canon for social justice at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

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The Rev. **Frances Cox** is vicar of St. Matthew's, 1110 Salisbury St., Kernersville, NC 27284.

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The Rev. **Kelly Demo** is an associate priest at St. Thomas, Overland Park, 12251 Antioch Rd., Overland Park, KS 66213.

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The Rev. Canon **H. Douglas Dupree** is canon theologian in the Diocese of Florida, 325 N. Market St., Jacksonville, FL 32202.

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Cheryl Fisher is chancellor of the Diocese of Western New York, 1064 Brighton Rd., Tonawanda, NY 141507.

The Rev. **Isaias Ginson** is a chaplain with Protestant Campus Ministry at Stony Brook University, Student Union Building, Ste. 275, Stony Brook, NY 11794.

The Rev. **Victoria R.T. Heard** is rector of Redeemer, 2700 Warren Cir., Irving, TX 75062.

The Rev. **Glenna Huber** is interim rector at St. Andrew's, 4512 College Ave., College Park, MD 20740.

The Rev. **Edwin D. Johnson** is priest-in-charge at St. Mary's, 14 Cushing Ave., Dorchester, MA 02125.

The Rev. **Steven King** is director of congregational life at Trinity Cathedral, 113 N. 18th St., Omaha, NE 68102.

The Rev. **Philip Kochenburger** is dean of spiritual life at Episcopal High School, 4650 Bissonnet St., Bellaire, TX 77401.

The Rev. **Kristin Krantz** is rector of St. James, 1307 N. Main St., Mount Airy MD 21771.

The Rev. **Andrew Kruger** is priest-in charge of Trinity, 119 Forest Ave., Cranford, NJ 07016.

The Rev. **Rob Leacock** is chaplain at Episcopal Collegiate School, 1701 Cantrell Rd., Little Rock, AR 72201.

The Rev. **Beth Magill** is associate missioner for congregational initiatives in the Diocese of Texas, 1225 Texas St., Houston, TX 77002.

The Rev. Canon **Nina Pickerrell** is deacon at Grace Cathedral, 1100 California St., San Francisco, CA 94108.

The Rev. **Shannon Preston** is priest for spiritual formation at Good Shepherd, 3201 Windsor Rd., Austin, TX 78703.

The Rev. **William Queen, Jr.**, is interim rector of Christ & Grace, 1545 S. Sycamore St., Petersburg, VA 23805.

The Rev. **David Radzik** is rector of St. Thomas, 50 E. Bagley Rd., Berea, OH 44017.

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The Rev. **Kristin Sullivan** is school chaplain and director of religious education at St. Mark's School, 3816 Bellaire Blvd., Houston, TX 77025.

The Rev. **Stacy Walker** is rector of St. Charles, 994 N. 5th Ave., St Charles, IL 60174.

The Rev. **Dan Wall** is vicar of Ascension, 183 Fork-Bixby Rd., Advance, NC 27006.

Ordinations

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Texas — **Jane Barker**, **Aston Brown**, **Nandra Perry**, and **Paul Skeith**

Priests

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Missouri — **Ian Lasch**
Texas — **Alan Bentrup**, **Mark Chambers**, and **Scott Painter**

Received

Connecticut — The Rev. **Charles Kamano**
Pittsburgh — The Rev. **Regis Smolko**

Retirements

The Rev. **Bill Cohee**, as a deacon of the Diocese of Arizona

The Rev. Canon **Jerre Feagin**, as bishop's assistant for congregational support in the Diocese of Western New York

The Rev. **Parker Jameson**, as associate rector of St. Luke's on the Lake, Austin, TX

The Very Rev. **Tracey Lind**, as dean of Trinity Cathedral, Cleveland

The Rev. **Michael Russell**, as associate rector at Good Shepherd, Austin, TX

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SUNDAY'S READINGS | Palm Sunday, April 9

Isa. 50:4-9a • Ps. 31:9-16 • Phil. 2:5-11 • Matt. 26:14-27:66 or 27:11-54

All Have Sinned

The hour is coming and now is when those who preach the gospel must state their case in the clearest possible terms, not only for the edification of Christ's body but in firm opposition to those, many of whom presume to speak in the name of the Church, who pervert the gospel and hijack its language, symbols, and history to advance a narrow vision of apocalypse and disaster. The central Christian claim is that Jesus Christ rose from the death and that his life, teaching, death, and resurrection are for the life of the world, the entire world. Jesus is the recapitulation of humanity in one divine person. If there is a part, even a speck of humanity, for which he did not come and give his life, then he is not the Savior of the World. Classically stated: "If he did not assume it, he did not save it" (Gregory of Nazianzus, Epistle 101).

But indeed, he assumed everything and everyone. "When I am lifted up on the cross, I will draw everything to myself" (John 12:32, my trans.). The neuter plural is well attested, and should not be rejected merely because it suggests a cosmic redemption, which is, after all, thoroughly consistent with the Christian message.

Today, we feel our hearts pound and our breath uneven at the reading of the Passion of Jesus. Some may even shed tears. These deep emotions may inspire our best thought and call us to rightly interpret this horrific scene at the center of the Christian story. You have heard about the intimate friends who turned against Jesus — Judas Iscariot who betrayed him, Peter who denied him, the disciples who fled in fear.

Too often, however, Christians have heard, or believed they have heard, a wholesale condemnation of Jewish people in a cluster of other names and groups: Caiaphas the high priest, the chief priests, the elders, the whole council, and the crowd yelling, "His blood be on us and on our children" (Matt. 27:25). Beware! Within living memory of the Holocaust, an anti-Semitic poison is leaching into the culture, and drawing again from Church sources. Let it not be so among you.

You have heard too about the Roman governor Pilate, and the governor's soldiers, agents of the so-called Pax Romana. The violence against Jesus is not the act of one person or group. Reading the story, hearing the story, feeling it in the fiber of one's being, it is impossible to miss that "all have sinned and fallen short of the glory of God" (Rom. 3:23). The guilt is universal, as is the forgiveness Jesus offers: "Father, forgive them for they know not what they are doing" (Luke 23:34). This is not a story against the Jews, or any other group. It is the story of love universally rejected. "There is no one who is righteous, not even one" (Rom. 3:10).

Think of yourself. Feel the truth about your life. Acknowledge your failure and cruelty, even if it arises only as prejudiced and hurtful thoughts. Yes, God loves you, but you are not perfect, not even close. The spiritual "Were You There when They Crucified My Lord?" carries a double meaning. We have sometimes suffered with him, and we have sometimes, and too often, inflicted suffering on him.

If the entire world turned against Jesus, then perhaps we may see hope for everyone, and especially for ourselves, in a few gestures of love and tenderness before the dawn of the resurrection. Like Joseph of Arimathea, take his body in your arms, wrap him, bury him, and roll a stone to the door of his grave. Do this for the one who is the Son of God and the Son of all humanity.

Look It Up

Read Isaiah 50:6-7.

Think About It

God's love surpasses the possible.

SUNDAY'S READINGS | Easter Day, April 16

Acts 10:34-43 or Jer. 31:1-6 • Ps. 118:1-2, 14-24
Col. 3:1-4 or Acts 10:34-43 • John 20:1-18 or Matt. 28:1-10

Today

This, the most joyful day of the Christian Year, the feast of the resurrection of Jesus Christ from the dead, is the very cause of the Church's being. Everything the Church has taught, confessed, and believed hinges upon this proclamation. Jesus Christ has been raised from the dead.

As if fearing even to question this central claim, St. Paul remarked: "If Christ has not been raised, then our proclamation has been in vain and your faith have been in vain" (1 Cor. 15:14). To this he added an immediate and strong affirmation: "But in fact Christ has been raised from the dead" (1 Cor. 15:20). The long season of Lent and the sorrows of Holy Week are taken up in the final victory of Christ over death.

That is the Easter claim. And yet whether that claim finds a home in our hearts is, to be sure, another matter.

The resurrection is a part, though the culminating part, of a wider and complex story and a cluster of symbols associated with the days preceding the first Easter. Friday past, called Good Friday, is the day of Christ's suffering and death, a moment of *goodness* difficult to grasp. Holy Saturday is the day of silence and solitude, the day when, hidden from view, Christ descended to the depths of death and hades. He suffered and died, and descended among the dead. Today, however, we say and proclaim and sing the resurrection of Christ. So it is, for instance, that a priest, in the final moments of a funeral liturgy, says with boldness and daring: "All we go down to the dust; yet even at the grave we make our song: Alleluia, alleluia, alleluia" (Burial, 1979 BCP, pp. 482-83).

The proclamation of the resurrection is made quite clearly in the face of death. But doesn't death mean the end? Isn't death closure? Isn't the body's end dissolution and nothingness?

The answer is a story. When, according to St. John's account, Mary Magdalene arrived at the tomb, it was early on the first day of the week, still dark. She was surprised to see the stone carried away — a verb to consider again in a few moments. She reports this to Peter and the Beloved Disciple. The Beloved Disciple, arriving first, looks into the tomb, and sees the linen wrappings void of a body. Then, entering the tomb, he sees a second time and believes, but what he believes is unclear.

St. John says, "for as yet they did not understand the scripture, that he must rise from the dead" (John. 20:9). Consider this supposition: That the Beloved Disciple believed Jesus was dead and his body was gone. The story picks up with Mary Magdalene, who sees two angels at the head and foot of where the body had been. Turning, she sees Jesus, but not recognizing him, and supposing him to be the gardener, she asks, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away" (John 20:15).

She wants to carry his body, just as Joseph of Arimathea had earlier carried his body. These are gestures of love and profound devotion. Love demands that we stay with the dying and keep company with the dead, and feel the weight of loss. But there is more, something wrapped in a mystery I cannot unravel. Jesus calls Mary by her name. Only then does she know, only then does she believe.

Names are powerful. Yours is the sound by which Christ reveals himself today, as he did to Mary so long ago. He can speak you into his resurrection. Listen.

Look It Up

Read Acts 10:39: witnesses.

Think About It

He is your life.

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POSITIONS OFFERED

FULL-TIME RECTOR: All Saints' Episcopal Church in Scotch Plains is looking to replace its retired rector. We are a warm, diverse, and active parish located in a pleasant suburban community near New York City. Our congregation ranges from young families to long-time elderly members. All are welcome. We are committed to supporting a variety of ministries within the parish and in the broader community. For more information about us, view our website and parish profile at www.allsaints-spnj.org. If you are interested in this position, please contact Canon Brian Jemmott at **609-394-5281 x21** or **bjemmott@dioceseofnj.org**

PROFESSOR OF PASTORAL THEOLORY AND DIRECTOR OF DMIN PROGRAM: Trinity School for Ministry (TSM), Ambridge PA, is seeking to hire a Professor of Pastoral Theology and DMin Oversight to provide exceptional leadership and training to TSM students. Duties include: oversee DMin program; teach DMin class and project preparation class; teach courses in Pastoral Theology; oversee and teach Field Education. Accountabilities include: teach residentially on the Ambridge campus and occasionally online or off-site; supervise Masters and Doctoral theses; preach and officiate (if ordained) regularly in TSM Chapel and other venues; spiritually mentor, nurture and advise students; pursue excellence in scholarship through research, writing, and speaking; maintain and cultivate collegial and professional relationships; demonstrate confidence in use of technology including media-enhanced, web-based and interactive instruction; respect the historical tradition of Evangelical Anglicanism; support the TSM mission in performing administrative and ministerial tasks; nurture strong and positive relationships with mentors and their congregations. Knowledge, skills and abilities include: knowledge of current leadership literature; effective communication and teaching skills; person of deep prayer; full ex animo subscription to TSM's statement of faith and covenant; full support of TSM's vision, purpose and values; team player. Education and Experience: DMin or PhD; Anglican ordination preferred; experience of congregational leadership and ministry; experience of entrepreneurial achievement; participation in academic societies. Qualified candidates are encouraged to apply by submitting a cover letter, CV, and list of references to **elucci@tsm.edu** by April 30, 2017.

POSITIONS OFFERED

FULL-TIME RECTOR: Christ Episcopal Church, Calvert County, Maryland, is an historically traditional, scripture-based parish rooted in the ancient Anglican tradition. We seek a rector who is committed to Jesus Christ as their Savior, is an effective preacher and teacher, and is able to deliver inspirational sermons. This multi-generational parish seeks a rector who is able to help build youth programs, and guide and lead all members into deepening their personal and spiritual relationship with God. Contact Rev. Cannon Wright, **swright@episcopalmaryland.org.**; **www.christchurchcalvert.org**

FULL-TIME RECTOR: Holy Trinity Parish, Gainesville, Florida, is a downtown urban parish in a dynamic university city seeking a Rector. Our ideal candidate should be an ordained Episcopal priest with an MDiv and at least seven years' progressively responsible experience as a rector or assistant rector of a similar-sized parish. Holy Trinity is a cardinal parish, and we are looking for a Rector with strong skills and experience in pastoral care, communication, preaching, church finances (including stewardship) and church building and property management. A more detailed job description, including compensation information is available by contacting our search committee chair Jim Salter at **jamess@salterlaw.net**.

PRO-CATHEDRAL DEAN: St. Mark's Pro-Cathedral is in Hastings, Nebraska, a vibrant college town known for its lively mix of arts, industry, agriculture and education. St. Mark's Pro-Cathedral is searching for a dean who can build on our existing lay-led outreach efforts, further empowering our church community to make a difference outside of our doors. We seek a dean who is a compassionate pastor, who welcomes everyone, and who will help us continue to grow in an ever-changing church landscape. Our strengths include a welcoming and diverse church community, a beautiful historic building, great programs for children and youth, and a dedicated core of leaders seeking to follow Jesus. In our next season of life and ministry, we hope to partner with a dean who will challenge us to even deeper discipleship and more radical hospitality. We would welcome applications from priests as diverse and gifted as our larger Episcopal Church. Interested applicants may contact Canon Liz Easton, who is accepting applications until May 1, 2017. **leaston@dioneb.org** or **402-341-5373**

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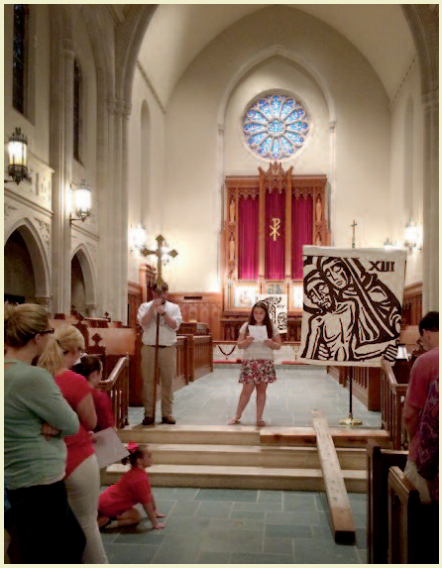

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