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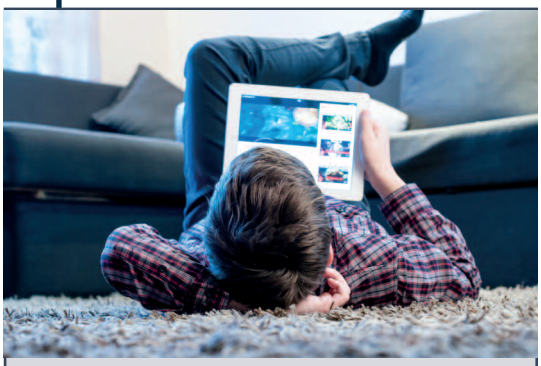

ON THE COVER

Jordan Hylden: "It is difficult to find mainline churches more concerned with knowing about the Bible, theology, and church history than with enshrining the shared experiences of their community" (see "Will Our Children Have Faith?," p. 20).

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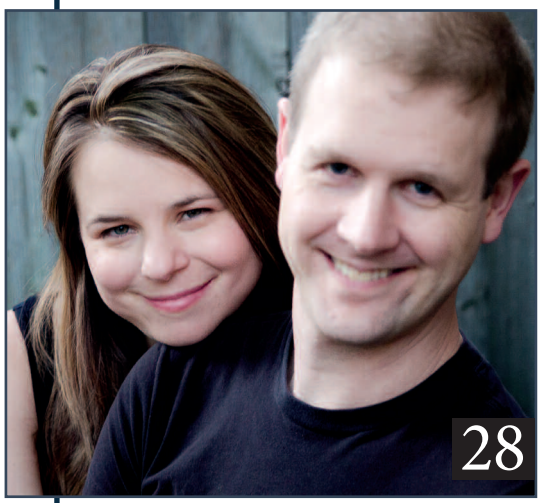

The Living Church

THIS ISSUE | April 23, 2017

Living Church Partners

We are grateful to St. Philip's Church, Tucson, and Mockingbird Ministries [p. 40], St. Timothy's Church, Raleigh [p. 41], and Saint James School, Hagerstown [p. 43], whose generous support helped make this issue possible.

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News Analysis

Second Battle for St. James

By Kirk Petersen

A public disciplinary hearing for Bishop J. Jon Bruno ended March 30 after the airing of a lot of dirty laundry, and with little clarity about what happens next, or when.

In more than 20 hours of testimony across three days in a Pasadena hotel conference room, a parade of witnesses wove a tale of high finance, shattered friendships, spiritual joy, and perceptions of pastoral betrayal.

Bruno, Bishop of Los Angeles, is accused of misrepresentation and of conduct unbecoming a member of the clergy, and he could be deposed if convicted. The allegations initially were made by a priest and parishioners in his diocese, but the case is being prosecuted by the Episcopal Church, as canons require for allegations against bishops.

At the end of the hearing, Bishop Herman Hollerith of the Diocese of Southern Virginia, who chairs the five-member disciplinary panel, said a ruling was unlikely before Easter.

Mary Frances Schjonberg/Episcopal News Service photo

Church Attorney Raymond Coughlan, left, shows Diocese of Los Angeles Bishop J. Jon Bruno documents during the bishop's testimony March 29.

The dispute began with Bruno's decision to sell a valuable piece of real estate in Newport Beach, the site of what originally was known as St. James Episcopal Church. From about 2004 to 2013, it was known as St. James Anglican Church — one of four churches in the Diocese of Los Angeles that voted to leave the diocese, partially in response to the consecration of an openly gay bishop.

The diocese secured the four properties in 2013 after nine years of litigation and a ruling by the California Supreme Court. The Rev. Canon Cindy Evans Voorhees was eager to launch a new Episcopal congregation in the Newport Beach facility. Bruno granted his permission, under the condition that she work on a non-stipendiary (unpaid) basis. The fledgling congregation was renamed St. James the Great.

By whatever name, the Newport Beach church is a huge and beautiful facility in a wealthy community. It was home to 1,500 parishioners before the disaffiliation, and the building totals about 40,000 square feet. The church sits on a prominent piece of land overlooking the bridge to Lido Island, which boasts a yacht club and multi-million-dollar homes.

Voorhees and a group of highly motivated lay leaders testified that in less than two years they had built a congregation of about 100 members. They collectively pledged to donate $254,000 for 2015, an amount that would be bolstered by rental income. It was not yet enough to fully fund the operation of a facility of that size, but many long-established congregations would be thrilled with that level of income.

The church now sits empty. The locks were changed in June 2015 after the eviction of Voorhees and her flock in preparation for the property's sale. A developer offered $15 million for the parcel — nearly twice its appraised value — on April 1, 2015, and Bruno signed an agreement to sell on April 10. Only after committing to the sale did he inform Voorhees. He also made the commitment without consulting the diocese's standing committee — a lapse that may or may not have been a violation of canons. That is one of the issues the disciplinary board will attempt to resolve.

The developer planned to bulldoze the building — which had been exten-

sively renovated in 2002 — and construct luxury condominiums. But the plan quickly fell through after Voorhees and the congregation launched legal and disciplinary efforts to block the sale.

Voorhees is now the spiritual leader of a flock organized under the name Save St. James the Great, a 501(c)(3) charitable corporation. About 100 worshipers gather each Sunday in the community room of Newport Beach City Hall. They have a sophisticated website and a strong social media presence, and a busload of members traveled 60 miles in each direction every day of the hearing in Pasadena. The organist purchased a portable pipe organ and lugs it to and from City Hall each week, where he leads a choir of a dozen singers.

Bruno, who at age 70 is less than two years from mandatory retirement, faces the possibility of being defrocked after 41 years of ordained ministry. He became bishop of the fourth-largest diocese in the church, but eventually was vilified by local politicians and estranged from many of the priests he leads. His successor, Bishop Coadjutor-Elect John Taylor, is due to be ordained and consecrated on July 8 of this year.

The Episcopal Church is in uncharted waters, incurring great expense because of a canonical obligation to fund both sides of the proceedings in a disciplinary action against its own bishop. Neva Rae Fox, the church's public affairs officer, was unable to provide any estimate of the hearing's expenses, but she confirmed that both the prosecution and the defense are funded by the national church.

The cost is clearly quite substantial. Start with a three-day rental of a large conference room in the Courtyard by Marriott Hotel in historic Old Pasadena, as well as a smaller conference room serving as an office for the panel. Add hotel rooms at nearly $300 per night for the five members of the panel, plus a dozen or more lawyers and support personnel for the prosecution, the defense, and Episcopal officials. Fly many of those people to and from the hearing from their far-flung homes (the five panel members include bishops from Virginia, Rhode Island, and North Dakota, plus a priest from Rhode Island and a laywoman from Ohio). All of this is before paying fees for the lawyers who generated more than 200 exhibits packed into sets of four-inch binders.

Testimony at the hearing revealed that the nine-year legal battle to secure ownership of the church properties cost more than $9 million, including about $5 million in legal fees and another $4 million in estimated staff expense and opportunity costs from foregone investment income.

The second battle for control of St. James, at two years and counting, presumably will cost less. The $15 million sale of St. James could probably have covered both conflicts, but the sale fell through, and it seems unlikely that the diocese will ever receive anywhere near that much for the property. The former mayor of Newport Beach, Diane Dixon, testified that the property would need to be rezoned to be used for purposes other than a church. She played a video from a City Council hearing in which one of her colleagues said Bruno's actions in the two fights for control of St. James had been "deplorable" and "despicable," and another council member vowed to scrutinize any rezoning proposal closely.

Collateral damage from the three-day hearing includes the Rt. Rev. Mary Glasspool, formerly one of two Bishops Suffragan of Los Angeles. On March 29, Voorhees testified that Glasspool and Bruno had a serious falling-out about selling St. James, and that Glasspool told her that Bruno "scared the [expletive] out of her, and she needed to get out of here."

The nature of the conflict became clearer on March 30 during the testimony of the Rev. Melissa McCarthy, who was president of the standing committee during the attempted sale of St. James the Great. McCarthy described a telephone call from Glasspool in which the bishop suffragan swore her to secrecy, then told her she had learned confidentially from Bruno that the church was being sold. Glasspool then said that as head of the standing

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St. James

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committee, McCarthy needed to "stop this sale."

McCarthy said that although Glasspool had asked her to hold the conversation in confidence, she realized after several hours of prayer that she needed to report it to Bruno. In a wavering voice, McCarthy said, "When I realized that the bishop suffragan had called the president of the standing committee and enlisted her support to undermine what the bishop diocesan was doing, and had broken his confidentiality, I thought he needed to know."

Under questioning by Richard Zevnik, who as chancellor of the diocese was representing Bruno, McCarthy said her trepidation over how to proceed was heightened by her five years of fraught history with Glasspool. "There were several different times where I had been reprimanded for doing something I did not know was wrong, and I'm not even sure was wrong now, and [I was] humiliated by her," McCarthy testified.

In November 2015, Glasspool was called as Assistant Bishop of New York. In announcing her departure from Los Angeles, Bruno wrote: "Please join me in congratulating Bishop Glasspool on this new chapter in her ministry, and in giving thanks for her remarkable ministry with us here in Southern California. We will have an opportunity at Diocesan Convention to express our thanks and best wishes to Bishop Glasspool as she returns to the region in which she was born and formed in the Episcopal Church."

Voorhees emerges from the hearing as a sympathetic figure, yet not entirely unscathed. Testimony by both Bruno and by Clare Zabala Bangao, the diocesan coordinator of mission congregations, indicated that Voorhees failed to provide the monthly financial reports required of all mission churches.

"I was told not to worry about them, because they knew I had no staff, and that we were in the formation process, getting people into positions where they could do that," Voorhees testified.

Mary Frances Schjonberg/Episcopal News Service photo

The Rev. Canon Cindy Evans Voorhees, vicar of St. James the Great Episcopal Church, testifies on March 28.

She also said she was keeping Bruno informed of the mission's progress in discussions before or after the monthly meetings of the Corporation of the Diocese, one of several governing bodies in an unusually complicated structure.

Bruno testified that he asked Bangao every month for the St. James financial reports, and Bangao said she frequently spoke with Voorhees about the need to file them. Apparently none of these requests were made in writing. The financial reporting is a critical part of the disciplinary case, because Bruno is accused of falsely representing that he agreed to sell St. James the Great in part because the congregation was financially unsustainable. He said he based his opinion on the financial data he had at hand for the young church, which was not much.

Testimony by Voorhees and her lay leaders made it clear that the congregation, although not fully self-sufficient, was making rapid strides in that direction. Evangeline Andersen, an accountant who headed the church's financial team, testified that at the time the church was closed, it had $100,000 in the bank and was current on all obligations. St. James the Great had hired two part-time office employees and was beginning to pay Voorhees a modest but growing salary, in amounts below the minimum diocesan guidelines for full-time clergy.

The canon's salary was another source of contention. Bruno is accused of falsely representing that Voorhees was not being paid. All parties agree that she was unpaid at the beginning. Bruno testified that he was unaware that the congregation had begun to pay her until the disciplinary proceedings began. "I should have been informed of that," he said.

It appears that the decision to change Voorhees's status from nonstipendiary to partly stipendiary was made unilaterally by Voorhees and her flock, beginning with a one-time payment of $25,000 approved by the church's finance committee in 2014.

While Bangao testified she was aware of a $48,000 annual salary for Voorhees starting in 2015, thousands of pages of exhibits and deposition transcripts provide no written record of anyone at the diocese agreeing to the change in the prior year. In her testimony, Voorhees contradicted Bruno's testimony that he did not know about the compensation until the disciplinary charges were filed. She said she had told him in person that the congregation had begun to pay her.

Voorhees also did not help herself in the days leading up to the final service in the church on June 28, 2015. Voorhees testified that she was under enormous pressure, overwhelmed by

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St. James

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the pastoral care needed by her congregants, who were bereft at the impending loss of the church after they had invested great effort and considerable expense. (For example, because the former members had taken the sound system with them, a member of St. James the Great bought a $15,000 sound system for the church just a few months before the unexpected decision to sell the property.)

Voorhees wrote a series of pastoral letters to her congregation, beginning when the planned sale was announced in May. On June 25, she distributed her fifth such letter, which posed two problems.

First, the letter sounded very much like a resignation. "It is with great sadness that I write this last pastoral letter," she wrote. "It is now time for us to scatter into the Holy Spirit's wind and plant our fertile seeds elsewhere. I have decided that I cannot lead you into a diaspora situation, not only for personal reasons but for professional reasons as well." Voorhees testified that the congregation responded by imploring her to stay, and she decided to do so.

The second problem was that she wrote, "We were apparently a pawn in the bishop's 'game of thrones' all along."

She did not send a copy of the letter to the bishop, but somebody did, and those statements prompted Bruno to tell Voorhees via email that he was accepting her resignation. She scrambled to respond that she had not, in fact, resigned, and in a formal sense that may be true. But the letter undercuts one of the specific allegations against Bruno: that he falsely represented that Voorhees had resigned.

Still, while Voorhees's letter may have been ill-advised, she is not on trial. Only Bruno is.

There are no winners in this story. The best outcome Bruno can hope for is that the church declines to discipline him at the end of his career. The members of Save St. James the Great have a more hopeful vision that the disciplinary panel will return their church building. But the chance of that is uncertain at best, because the panel may lack the authority to order it.

The Rev. Canon Mary Sulerud is the interim rector at a church in Baltimore and an expert in Title IV issues, the portion of church canons under which Bruno is charged. She monitored the entire hearing and was tasked with briefing the media as necessary about canon law.

At the end of the hearing, asked whether the panel might restore the building to the congregation, Sulerud said she "would believe they would be asking themselves what the scope of their ruling could be." She noted that Title IV deals with disciplinary issues, not with disposition of property.

There have been other disciplinary actions against bishops, but they are rare, and there is no precedent for a case of this complexity. Despite the courtroom trappings of the three-day hearing — cross-examination, redirect, objections sustained and overruled — this is not a legal matter. It is a church governance matter, and to some degree the panel is, necessarily, making up the rules as it goes along.

Before gaveling the proceedings to a close at the end of a third long day, Bishop Hollerith announced that both parties had agreed to submit their closing arguments in writing, rather than prolong the hearing any further. Attorneys on both sides agreed to submit their closing briefs simultaneously, within a week of receiving transcripts of the hearing.

It is likely to take the two court reporters at least a week to produce the voluminous transcripts, even if the church opts to pay for expedited service. Then the panel will have to deliberate and reach a decision on how to proceed.

After the closing prayer, Hollerith was asked whether the closing briefs would be made available to the media, since the hearing had been public. "That's a good question," he said. "I don't know."

Who makes that decision? "I don't know that either," he said with a laugh.

The morning after the hearing, Fox said the transcripts will be released to the media when they are available.

Church Challenges Venue

Filing a case in Alabama is forum-shopping, says a church motion to dismiss a suit by Bishop Stacy Sauls.

The Episcopal Church is fighting back against a bombshell lawsuit from its former chief operating officer, Bishop Stacy Sauls, who claims the church slandered him and ruined his future job prospects before firing him for no stated reason last year.

Attorneys for the church filed a 24-page motion March 29 to have the case thrown out of the Circuit Court of Mobile County, Alabama. A more appropriate venue would be New York, the motion says, home of the Episcopal Church Center.

"Plaintiff's choice of forum is an obvious act of forum shopping," the motion says. "Justice would therefore not be served by keeping this case when there is no connection with Alabama."

A hearing on the motion to dismiss is scheduled for June 1 in the circuit court. But even if the case is relocated, the church still stands a good chance of prevailing and averting a jury trial, legal experts told TLC.

In his 25-page complaint, Sauls alleges he was the target of a multi-year conspiracy to oust him. In December 2015, he was placed on administrative leave, along with two other senior administrators, in the wake of "charges of racism, sexism, retaliation, sexual harassment, and creation of a hostile workplace," according to the suit. Though he was ultimately exonerated, a public statement linking Sauls with the four-month misconduct investigation was damaging, the suit says.

"The Defendants inflicted significant public damage on Bishop Sauls in releasing a statement that was inherently misleading and intentionally designed to foment gossip and innuendo," the suit says.

Sauls has been unable to find work as a chaplain, rector, or institution president because of his damaged reputation, the suit says. Emotional distress and heart problems are among the tolls. He is suing for compensatory and punitive damages, as well as back wages, lost health benefits, and other compensation. If he were to win on all counts, his jury award could reach into the millions, experts say.

The suit names Mobile County as an appropriate venue because the church does business by agent(s) in the region and "a substantial part of the events and/or omissions giving rise to some or all of the claims herein occurred in Mobile County, Alabama."

The bishop's attorneys, who are based in Fairhope, Alabama, and Oxford, Mississippi, did not respond to requests for comment. The Episcopal Church switched attorneys March 30. The church is no longer using the Hand Arendall firm of Mobile and is now represented by FordHarrison, a Mobile-based firm that belongs to Ius Laboris, a global alliance of human-resources lawyers.

The choice of venue is perplexing in part because Alabama courts are known to be more sympathetic toward employers than employees, said Jamie Leonard, an Episcopal layman and professor of employment law at the University of Alabama School of Law. But other factors could also be at play.

"Sometimes Alabama juries go hog wild on damages," Leonard said. "So, if you have a good legal claim, a jury might be very generous. That may have something to do with it."

The case will likely be thrown out of the Alabama court, Leonard said.

In the suit, he said, "there are references to a lot of investigative work done in Alabama on the plaintiff's behalf; however, that won't do it," Leonard said. To keep the case in Mobile, the court would need to find either that the church is "at home" in Alabama (headquartered there) or that enough events occurred there to justify sending witnesses from New York to testify.

Relocating the case, however, might not do much to improve the bishop's chances. That's because experts see him as a prime candidate for the "ministerial exception," which became precedent in the U.S. Supreme Court case of *Hosanna-Tabor Evangelical Lutheran Church and School v. EEOC* (2012). This evolving legal principle says courts cannot resolve employment cases of clerics or lay ministers who carry out religious missions in their work.

"Clergy effectively lack employment rights that other persons have," Leonard said. And if anyone qualifies for the ministerial exception, it's apt to be a bishop who oversaw operations of the Episcopal Church.

"Except for the fact that it involves ecclesiastical parties, it looks like a fairly typical employment suit filed by a disgruntled worker who's been dismissed," Leonard said. "But the presence of ecclesiastical figures here makes it very interesting."

At stake is the doctrine of church-state separation. Because courts can-

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Sauls

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not adjudicate theological issues, they have taken a hands-off approach to a broad swath of employment cases on the grounds that a minister's employment is inherently a matter of theological authority, and therefore beyond a court's jurisdiction.

"The reasons for the bishop's dismissal here are employment-related, and it does have a theological component to it, and the courts won't touch that," said Myron Steeves, director of the Church Law Center of California and an attorney with a focus on nonprofit agencies.

Between the Alabama venue and the ministerial exception, the Episcopal Church has two strong arguments that could potentially derail the Sauls suit even before the discovery stage begins. That comes as welcome relief for a litigation-heavy church. After a decade of drawn-out property-related cases and eight-figure legal bills, the church now seems to have a case in which it can afford to play hardball and not settle — at least not yet.

"My suspicion is that the church is not going to be thinking seriously about settlement until they resolve the *Hosanna-Tabor* matter," Steeves said. "And that can be done before any discovery is done."

Before Sauls filed his suit, church representatives engaged him in "lengthy conversations and negotiations" that were unsuccessful in reaching a severance deal, said Neva Rae Fox, the church's public affairs officer, via email. She declined to comment on whether the church has tried to settle the suit.

Though the church has solid arguments, experts say, the case is no slam dunk. The limits of the ministerial exception are still being explored in jurisprudence, which leaves room for surprises that could potentially work in the bishop's favor, Leonard said.

What's more, a court might not deem the case to be entirely about employment, Steeves said. In one scenario, a court could let the slander and libel charges proceed as separate non-employment claims, even if the ministerial exception is invoked to scuttle specifically employment-related claims.

At that point, discovery could begin, which would increase pressure on the church to settle. A trial would likely bring into the limelight many of the specific misconduct allegations that the church worked to keep secret last year.

If the case proceeds to trial, "they're going to have to put on a defense," Leonard said. "The question is: if there is a lot of dirty laundry here, do they feel obliged to bring it to defend the claim? Or do they suddenly try to settle up because, whatever it is, it would be either embarrassing or contrary to the mission of the church to bring it out?"

G. Jeffrey MacDonald

Rethinking Mission

USPG gathered speakers with backgrounds in Barbados, India, Pakistan, and South Africa for a one-day conference March 18 under the theme "Global Perspectives on Contextual Mission."

"Rethinking mission is not a call to come up with something new," but to "rediscover what has already been there," said the Rev. John Rogers.

Rogers, rector of St. George's Parish Church and rural dean of St. John in Barbados, was one of four speakers at the conference. The other speakers were:

- The Rev. Evelyn Bhajan, one of the Church of Pakistan's few women deacons, now studying for a PhD at the Queen's Foundation in Birmingham, England
- The Rev. Vicentia Kgabe, rector of the College of the Transfiguration in Grahamstown, South Africa
- The Ven. John Perumbalath, Archdeacon of Barking, formerly a theological educator and parish priest in Calcutta

The conference, which met at Southwark Cathedral, aimed at informing contemporary discussions of mission with more robust theological reflection.

Janette O'Neill, USPG's chief executive, asked participants to "listen to what you hear" and "challenge yourself as to what it might mean in your context."

She suggested three questions: What is God's mission? What is my role in God's mission? and What can we do as USPG?

The speakers mentioned diverse aspects of Christian mission, such as proclamation and personal evangelism, practical service, and fellowship, and highlighted unique aspects of, or challenges to, mission in their respective locales.

Bhajan's presentation focused on challenges in the Church of Pakistan, some brought on by the significant marginalization of the Christian community, due to the nation's history and the growing presence of radical Islamists.

Kgabe's talk ranged widely, reviewing South Africa mission history and drawing most explicitly on missiological reflection by John Stott, Michael Doe, Karl Barth, and Emil Brunner, among others. More than once she returned to Brunner's remark that the Church "exists by mission, as a fire by burning."

Perumbalath described three shifts in missional thinking: from the universal to the contextual, from the imperial to the postcolonial, and from modernism to postmodernism. He urged participants to move from multiculturalism to being "intercultural — one body, interdependent, and blurring the boundaries" between divided communities by focusing on unity in Jesus.

Rogers stressed the need for the Church to serve as a "voice in the wilderness," identifying injustice, even in areas involving its past complicity. (He addressed the legacy of plantations owned by missionary societies at a past USPG conference.)

The Caribbean retains "dark memories" of slavery and imperialism, and continuing challenges related to postwar American influence — consumerism, prosperity teachers, and now a creeping nationalism that is "seeping into other places."

"True Christian mission is predicated on justice," he said. "If justice is absent, you may have mission, but it certainly is not Christian mission."

The day also marked the relaunch

of USPG's theological journal, *Rethinking Mission*, now wholly online. Its first issue includes contributions from Carlton Turner, Petra Kuivala, Stephen Skuce, Bishop Michael Doe, and Bishop Graham Kings.

The journal's online presence is meant to be a fertile site of "new thinking about the theology of mission, enlightened by perspectives of Christians from around the world." Along with new submissions, the site offers an archive of past issues and theological forums. Full texts of the conference presentations will be available in the next edition, and the editors welcome new submissions.

Zachary Guiliano

Makgoba Decries Firings

A late-night cabinet reshuffle by South Africa's President Jacob Zuma is an assault on the poor, says Archbishop Thabo Makgoba. Five senior ministers, including key figures in the finance team, lost their jobs in what opponents dismiss as a bid to shore up a corrupt and incompetent leader.

"Who stands to lose when we can't raise foreign investment to finance growth in our country? The poor," the archbishop said March 31. "Who stands to lose when interest rates on the money we already owe gobbles up our nation's resources? The poor. Who stands to gain when corrupt elites enrich themselves on the side while doing deals worth billions of rands with state-owned enterprises? The people of suburbs like Saxonwold.

"Ignorance can be educated, but there is no cure for recklessness. The president's decisions are a frightening example of a leader who has continually showed his profound indifference to the economic health of South Africa. It is telling that he failed to secure agreement to this reckless move even from within his own party and the ruling alliance."

Sacked leaders sacked include Finance Minister Pravin Gordhan and his deputy Mcebisi Jonas. The treasury team is now in the hands of Zuma loyalists. Gordhan, a highly competent economist, has been highly critical of Zuma. Three members of the energy team were dismissed, all of them opposed to Zuma's hopes to implement a nuclear energy program.

"I hope the ruling party will reflect on how they are betraying the hopes of our people and take appropriate action," Makgoba said. "Civil society too will have to consider for how long we stand by helplessly and watch the gains of our democracy destroyed."

South Africans have been encouraged to wear black armbands to show their disapproval of the firings.

John Martin

'Great Concern Amongst Many'

An independent reviewer will evaluate concerns about the scuttled nomination of Bishop Philip North as Bishop of Sheffield.

The Archbishops of Canterbury and

(Continued on next page)

Sheffield

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York wrote that some church members asked what North's nomination and withdrawal say about the Declaration on the Ministry of Bishops and Priests (2014), which enabled women to join the episcopate and expressed the church's commitment to traditionalist clergy.

"The recent events surrounding the nomination of Bishop Philip North as Bishop of Sheffield, including his withdrawal from the process, have understandably raised great concern amongst many in the Church of England," the archbishops said in a joint statement. "The status of the House of Bishops Declaration of June 2014 has been questioned by some and its meaning has also been challenged.

"We have therefore written to Sir Philip Mawer, the Independent Reviewer under the Declaration on the Ministry of Bishops and Priests (Resolution of Disputes Procedure Regulations) 2014, to address the concerns that have arisen in the church following these recent events."

Primate Calls Water 'Primal Element of Life'

Potable water is necessary for life, and the Trinity Institute's "Water Justice: A Global Theological Conference" explored disturbing statistics about limited access to it. The conference met March 22-24 at Trinity Wall Street.

"Nearly one billion people, one person out of nine on the planet, do not have access to clean water," said the Rev. David Toomey, a priest and economist who leads value-for-money assessments of water and sanitation programs in 12 African and Asian countries. "Twenty-two hundred children under five die every day because of polluted water that is their only source."

"Unsafe drinking water, together with a lack of basic sanitation, causes 81 percent of all sickness and disease in the world," said the Most Rev. Thabo Makgoba, Archbishop of Cape Town, speaking live via Skype from St. George's Cathedral, which hosted a similar conference.

Trinity Wall Street/Facebook photo

Melanie DeMore sings as the conference concludes: "We got to put one foot in front of the other and lead with love."

Several speakers cast the issue in spiritual terms. "We have forgotten the sacredness of water. Water is mentioned 722 times in the Bible. Water literally frames the biblical story. Before Creation even took place, the waters were there. Water is a primal element of life," Makgoba said.

"Change your lifestyle," he told participants. "End indifference to the importance of water."

Makgoba said Christians must not be silent about water pollution, whether through urban sprawl or acid-mine drainage. It is poor people who suffer most in time of drought and water scarcity, he said.

He urged Christians to oppose agricultural, industrial, and weapon-making processes that contaminate water supplies. He urged them to identify a stretch of beach and make a regular commitment to keeping it clean and removing rubbish.

He added a personal note. The people who lived in Magoebaskloof, Limpopo, where he was born and lived before his family were forcibly removed during the apartheid era, still struggle to obtain adequate water. He said the apartheid government discontinued regular water supplies to Magoebaskloof after people were forcibly moved to Hammanskraal, north of Pretoria.

Makgoba is chairman of the design group for the 2020 Lambeth Conference, which could signal one topic

likely to be discussed.

A recurring theme of the conference, telegraphed by the word *justice* in its title, is that water-related problems disproportionately affect the poorest and most vulnerable people. When the only water is miles away, women and girls trudge those miles every day with water jugs on their heads.

"This daily march exposes women to danger, takes them away from homes, from caring for children, from earning a living. It takes them away from life maintenance itself," Toomey said. "The lack of acceptable clean water creates a cycle of under-education" for girls.

There was a particular emphasis on the city hosting the conference. Kim Stanley Robinson, author of more than 20 science-fiction novels, talked about his forthcoming *New York 2140*, which imagines the destruction and chaos that would ensue if climate change leads to significantly higher seas.

In a panel discussion, Robert Freudenberg of the Regional Plan Association cited maps showing what portion of the island would be consumed by 1-foot, 3-foot, or 6-foot rises in sea level.

Climate change is accelerating the loss of habitat from storms and rising seas, said William Golden of the New York/New Jersey Storm Surge Working Group. "Nine of the 10 costliest storms in the history of the country have occurred since 2004."

Climate scientist Katharine Hayhoe said that while teaching at Texas Tech University, she discovered a high concentration of both climate-change skeptics and climate change-effects. "I ended up, accidentally or serendipitously, in the state that is most vulnerable to a changing climate … in a state where people don't even think it's real."

She offered a primer on how to talk about climate change by focusing on problems that matter to the listener. "That is the key to talking about this issue across the political, ideological, theological, and even racial divides that exist today," she said.

She described speaking at a meeting of water managers that included two state officials who dispute climate change.

"I talked about long-term trends, I talked about droughts and floods, I talked about future projections," Hayhoe said. "I talked about resilience and adaptation, I talked about how things are changing. I never said climate, I never said change, but I talked all about it."

Hayhoe quoted a woman as telling her, "That was a great presentation, I agree with everything you said, it just makes sense. … You know, these people go around talking about global warming. I don't agree with that stuff at all, but this — this makes sense."

In addition to Archbishop Makgoba, Anglicans who addressed the group included the Rt. Rev. James Jones, retired Bishop of Liverpool, speaking live from St. Paul's Cathedral in London; the Archbishop of Polynesia; the Bishop of Cuba; and Anglicans from

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Water Justice

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Australia, India, Kenya, Pakistan, and cities in the United States.

The conference reflected the resources and global reach of Trinity Church Wall Street, an institution often noted for its wealth — a sizable endowment that traces back to a land grant by Queen Anne in 1705 of 215 acres of Lower Manhattan, much of which is now Wall Street and the Financial District.

Robert Owens Scott, director of the church's Trinity Institute, described the institutions Trinity has worked with around the world. "Our goal is to take the resources that we're blessed with — of place, of finance, of history, and technology — and help them to do more than maybe they could on their own, and more than we could on our own."

Kirk Petersen and John Martin

John Barnett/iStock photo

Church of the Holy Sepulchre, Jerusalem

Holy Sepulchre Reopens

Crowds of Christian pilgrims flocked to the Church of the Holy Sepulchre in mid-March to celebrate renovation of what is widely believed to be the temporal tomb of Jesus. The tomb, or edicule, is the central attraction of the church, which attracts visitors from across the world. A few yards away is what pilgrims consider the site of the crucifixion.

The renovation project was carried out by a team of about 50 researchers and restorers from the University of Athens. It took 12 months, with most of the work done at night to ensure no

disruption of worship. The work involved removing marble left in place since the 1500s. It also meant removing layers of grime and dust and installing steel rods to strengthen the structure.

Six Christian churches share control of this ancient church. Visitors will often witness noisy disagreements between their resident clergy. Each has a dedicated prayer area. All six agreed to the $3.3 million renovation.

The Greek Orthodox patriarchate, with its headquarters there, has the largest space in the church. There are other locations controlled by the Roman Catholic Church, the Armenian Orthodox Church, and the Egyptian Coptic, Syriac, and Ethiopian churches. Pilgrims enter the church to complete the traditional Stations of the Cross through the streets of Jerusalem. The final three stations are found in the church.

Eusebius, the first major Christian historian, claims that the Roman Emperor Hadrian in the second century built a temple to the goddess Aphrodite on the site to bury the cave where it was thought Jesus had been buried. St. Helena, mother of Constantine the first Christian emperor, rediscovered the tomb and reclaimed the site for Christianity. At her orders a church was built in 324-25.

The church forms part of the UNESCO World Heritage Site of the Old City of Jerusalem.

Plugged-in Theology

The Anglican Communion's Mission Theology Project convened a three-day conference of theologians via the web. The conference, which met March 27-30 through St. George's College in Jerusalem, was led by the Rt. Rev. Graham Kings, mission theologian in the Anglican Communion, and Muthuraj Swamy, associate professor in theology and religion in Pune, India.

The webinar included theologians from Brazil, Egypt, Japan, the Middle East, Nigeria, Myanmar, and South Sudan. They prepared papers on reconciliation and mission that will appear in a book on that theme before the Lambeth Conference of 2020.

(Continued on next page)

Mission Theology

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The Rt. Rev. Samuel Enosa Peni Tari, Bishop of Nzara in South Sudan, traveled to Uganda for a reliable connection.

"I was impressed with the vitality of the webinar," Bishop Kings said. "The format worked very well indeed. We had a lot of fun and fellowship, as well as banter, combined with serious discussion."

The theologians circulated nine papers for advance reading, so the webinar was a chance to discuss the contents. Each presenter had 10 minutes to talk about a paper, followed by a 35-minute discussion.

Professor Swamy said the webinar was extremely effective. "I wasn't sure what to expect, but it felt like it was the Anglican Communion connected on one screen," he said. "The discussions were very good and there were lots of constructive suggestions."

Diocese of Sheffield photo

Wilcox

Speedy Appointment in Sheffield

With uncharacteristic speed the Church of England has named the next Bishop of Sheffield after the Rt. Rev. Philip North withdrew acceptance of the role. The Prime Minister's office announced April 7 that the dean of Liverpool, the Very Rev. Pete Wilcox, is to fill the post.

North, who withdrew following concerted protests over his stance on women's ordination, is an Anglo-Catholic. Wilcox, 55, is an evangelical who in 2012 succeeded Justin Welby — who was translated first to be Bishop of Durham and later Archbishop of Canterbury. Wilcox was likely the second choice of the Crown Appointments Committee, for whom North was the preferred choice.

"Although the journey has been unconventional, to say the least, I feel called by God to this role, and am therefore thrilled to be coming to the Diocese of Sheffield," Wilcox said in a statement, adding that the appointment was not "a second choice for me." When Church of England electoral panels select new bishops, they put forward two names, one of which goes to the Prime Minister and finally the Queen for rubber stamping. While rumours may abound about the identity of the second 'name,' this does not become public knowledge.

The new bishop-designate faces the mammoth task to heal wounds created by the North affair. It has gradually emerged that a substantial number of Sheffield clergy were unhappy about North's appointment.

Wilcox said, "There will be much for me to learn, but I am excited about the work which is already under way to share the good news about Jesus, and to work for the justice and peace which the kingdom of God will bring."

The new bishop is a former residentiary canon at Lichfield Cathedral, having served his title in Preston-on-Tees (Diocese of Durham). He studied for the priesthood at Ridley Hall, Cambridge, and gained master's and doctoral qualifications at Oxford. He is married to novelist Catherine Fox, and the couple has two sons.

North issued a statement expressing his admiration for Wilcox. "I pray that clergy and laypeople of all traditions will be able to unite around his leadership and so together continue to bring renewal to the parishes of the diocese to the glory of God," North said.

John Martin

Bishop Marble Dies

The Rt. Rev. Alfred "Chip" Marble, Jr., eighth Bishop of Mississippi and former Assisting Bishop of North Carolina, died March 30. He was 80.

Born in New York, Marble was a graduate of the University of Mississippi and the University of the South's School of Theology. He also attended the University of Edinburgh. He was ordained deacon in 1967 and priest in 1968.

Bishop Marble's time as Bishop Coadjutor of Mississippi (1991-93) and later as Bishop of Mississippi (1993-2003) was marked by a concern for justice and racial reconciliation. He engaged in the same work in North Carolina from 2005 until 2013.

Bishop Marble is survived by his wife, Diene, and their two sons.*ACNS*

Llandaff Rejects Challenges

The Church in Wales has dismissed three submissions claiming that statements against a cathedral dean led to his rejection as Bishop of Llandaff, in succession to the Most Rev. Barry Morgan, the now-retired Archbishop of Wales.

The proceedings of electoral colleges are supposed to be confidential. Media

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Retooling for Ministry

Changing to a part-time priest helps churches decide who should do what.

By G. Jeffrey MacDonald

With an aging congregation and facing costly building repairs, Holy Trinity Church in Southbridge, Massachusetts, tried twice in the past 15 years to reduce its clergy position from full time to part time. But only once did the effort lead to a renewed church.

The first attempt flopped because Holy Trinity did not think through what part-time ministry would involve, said former senior warden Tamsin Lucey. After nine months of searching in vain for a part-timer, parishioners ended up calling a full-timer. That decision would mean tapping endowment funds by $160,000 for the next eight years to cover the compensation package.

Holy Trinity learned from its experience. Before the Rev. Richard Signore came on board as part-time rector in 2014, he and the congregation adopted clear job descriptions detailing their respective responsibilities. Routine visitation would be the domain of the laity, as would Communion for the homebound. Because everyone knew what part-time ministry would mean, laypeople were confident to make the pastorate part-time and to lead new outreach at the same time.

"Sharing God's word and doing God's ministry looks different now," Lucey said. "If it was going to be viable and sustainable, then it had to be mutual."

Holy Trinity ranks among thousands of cash-strapped mainline congregations that have had to adjust in recent years to life after full-time clergy. In the Episcopal Church, 48 percent of congregations have no full-time paid clergy, up from 43 percent five years earlier. If trends continue, most of the Episcopal Church's 6,500 congregations will soon be led by priests who work in secular jobs, stay home with children, or have retired.

When congregations are not intentional about the transition to part-time ministry, they often fall into an insular chaplaincy model, say officials in several mainline denominations. Clergy become so busy with members' needs (mostly worship leadership and pastoral care) that they have no time for outreach, and decline continues.

"Suddenly it's not the priest that does all the pastoral care. It's the congregation," said the Rev. Canon Pamela Mott, canon to the ordinary in the Diocese of Western Massachusetts. "But if they've all got less time these days, and the congregation isn't organized in a way that you can find your place in doing that, then that is a recipe for decline in a parish."

As more churches choose part-time ministers, diocesan leaders are beginning to see how some find vitality in the model. Much depends on having a vision and realigning assets to see it through.

"The mental shift is crucial," said the Rt. Rev. Dorsey McConnell, Bishop of Pittsburgh, where 76 percent of congregations have no full-time clergy. The shift involves "a reorientation away from the sanctuary being the main thing to mission in the world being the main thing."

Vital congregations with part-time clergy tell a common story. They take stock of what they have, strategically reallocate assets to pursue a clear mission, and trust God to deliver the growth.

Consider the example of Tuttle Road United Methodist Church in Cumberland, Maine. In 1995, the congregation expanded its facility and renovated its worship space, but average Sunday attendance (ASA) declined over time and Tuttle Road struggled to pay its building costs. By 2013, ASA had dwindled to 30, and the church knew it could no longer afford a full-time pastor.

In deciding to call a part-time pastor, Tuttle Road reconsidered everything from the structure of the pastorate to the congregation's responsibilities. A scattered array of mission projects, accumulated across 20 years, landed on the chopping block.

"We decided to give them up so that we could take a fresh look at what are the passions of the congregation that's there now," said the Rev. Linda Brewster, who works as a full-time nurse practitioner. "There was a little bit of [backlash] from a few of the older folks in the congregation, saying, *We have a responsibility to these ministries and we shouldn't be giving them up.* But the reality was that they weren't participating in those ministries."

Photo courtesy of Tuttle Road United Methodist Church

Gardening is one of the ways Tuttle Road Church brings in young, unchurched families.

To avoid the chaplaincy trap, Tuttle Road took steps to give more time and resources for new forms of outreach and evangelism. The congregation stopped expecting its pastor to attend committee meetings and to preach every Sunday. Once a month, a layperson plans and leads worship, including preaching.

Such adjustments give Pastor Brewster time to pilot various community initiatives, see what works, and discontinue those that lose steam. She has pioneered a mother's group for the region, a pub theology discussion group, and a recruitment drive that invites

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Join the Tradition

The Living Church

is pleased to announce the eighth annual

Student Essays in Christian Wisdom Competition

Any Anglican student enrolled in a master's degree program (MDiv, MA, or equivalent diploma; *not* ThM or other secondary degrees) in any seminary or theological college of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words. Any essay under 1,500 words or over 2,000 words will be disqualified.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

1st place: $500 ♦ 2nd place: $250 ♦ 3rd place: $175

Students may send essays (in Word or RTF) to **essaycontest@livingchurch.org** no later than **June 15, 2017**.

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

Retooling for Ministry

(Continued from page 17)

neighbors to join medical mission trips she leads to Guatemala.

Success stories from Tuttle Road include Messy Grace, which brings in young unchurched families. They come on Saturdays for 10-minute worship, music, dinner, and environmental lessons in such areas as gardening and composting. When Messy Grace families started requesting baptisms, Brewster knew the revamped approach to ministry was bearing fruit.

By redeploying assets, especially staff and volunteer time, Tuttle Road has rediscovered vitality. ASA has surged 100 percent in three years, from 30 to 60. Members are engaged in worship, administration, and outreach on a level unseen in the recent past. Paving the way was the comprehensive vision that shed non-essentials and stressed evangelistic outreach.

"We initially fought going part time because we thought that would be the kiss of death," said Tom Hall, a member of Tuttle Road and occasional lay preacher. "But I would claim that we are a more spiritual body now than we were under the full-time pastor. … It's like building a new church. We're not at all what we were before."

Taking stock and reallocating assets has reconnected members with their roots. For Episcopal congregations, it harkens back to colonial and antebellum eras, when priests were in such short supply that most congregations had to share one, said E. Brooks Holifield, professor emeritus of American church history at Emory University and author of *God's Ambassadors: A History of the Christian Clergy in America*.

He notes that in medieval times, clergy were not full-time professionals but worked instead as civil servants, lawyers, administrators, and monks. Not until the proliferation of wealth in the late 19th century did having a full-time cleric become a common expectation of a local flock.

As in most of Christian history, today's congregations often cannot afford a full-time priest, but how they take stock and retool varies from one setting to the next. At St. John's Church in Gloucester, Massachusetts, evangelism is seen as a necessity just as it is at Tuttle Road, but here the Rev. Bret Hayes is not the chief evangelist.

Instead, the rector has led a multi-week workshop on lay evangelism so that laypeople can do more of the speaking and inviting. In this shift, among others, the church is leveraging the pastorate anew to make it less about doing tasks for the congregation and more about training the rank-and-file to act in the world as capable, confident ministers.

> Vital congregations take stock of what they have, strategically reallocate assets to pursue a clear mission, and trust God to deliver the growth.

Rethinking expectations of pastor and congregation is essential for success, observers say, and the process benefits from explicit intentionality. But revising expectations takes time and is not easy.

When Signore was a full-time priest in other congregations, he used to bring altar flowers and Communion to the homebound. People assumed a pastoral visit meant a visit from the priest. He also scheduled ushers, kept church schedules, and maintained records. But at Holy Trinity in Southbridge, members carry out all those duties, which are detailed in their job description.

Still, embracing a new division of labor or a new understanding of roles in a church can be challenging. Signore says members sometimes feel a lay visit does not count as much as a visit from a priest.

"Some of our good old shut-ins [say], *Let me know when the priest is available*," Signore said, chuckling. "But the preparation work is extensive, and sometimes it's the pastoral side of things where I wish I had more time."

But congregations are discovering how much can be done when they refocus on mission and align assets to advance the cause. At Holy Trinity, the shift to a part-time priest prompted members to ask, *Why are we here anyway*? Parishioners affirmed their sense of call to serve the surrounding neighborhood, where poverty and drugs are common.

Once on a solid financial footing with a leaner staff structure, the congregation felt emboldened to take some risks for mission. Parishioners began offering free soup on a weekday in the winter. In warmer months, they canvassed the neighborhood with a Spanish-language translator, who helped explain how to become involved in community gardening. When children and their families gathered for First Communion last December, more than 100 people filled the pews, including several families from the immediate neighborhood.

"Where [part-time] ministry works the best, the leader has the ability to discern what are the strengths in the parish," said Robin Szoke, dean of the Diocese of Central Pennsylvania's Stevenson School for Ministry. "If you have strengths in administration, you turn it over and let the laity go with it. [Clergy] have oversight, but they do it. … You're allowing the gifts of the people to emerge and let the Spirit pass the baton."

This report is the second of three made possible in part by funding from the BTS Center, mission successor to Bangor Theological Seminary. Based in Maine, BTS (thebtscenter.org) focuses on 21st-century communities of faith and practice. The conclusions reported here are those of the reporter and the people he interviewed.

TLC's weblog, Covenant*, is a frequent incubator of essays and series. The three pieces that follow are among the best we have recently published on education.*

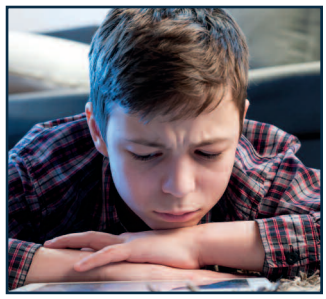
Founded in 2007 as a community of catholic and evangelical Christians, Covenant *became a TLC publication in 2009 and has seen rapid growth in readership and influence since its 2014 relaunch. Read our daily offerings at covenant.livingchurch.org, subscribe to the RSS feed, or follow posts on Facebook and Twitter.*

Will Our Children Have Faith?

By Jordan Hylden

In any list of the most influential contemporary texts in Christian formation, John H. Westerhoff III's *Will Our Children Have Faith?* (Seabury, 1976) must have a prominent place. Since its publication 40 years ago, Westerhoff's book has been translated into six languages. Thousands of seminarians have read it, and it has guided countless parishes and denominational offices in their Christian education programs.

Westerhoff became an Episcopal priest in midlife, and was deeply involved in churchwide educational work, serving as the primary drafter for *Called to Teach and Learn: A Catechetical Vision and Guide for the Episcopal Church* (1994).



CEFutcher/iStock photo

The third edition of Westerhoff's seminal book, which came out in 2012, includes a study guide by Sharon Ely Pearson, the Christian formation editor for Church Publishing, saluting Westerhoff's book as a "prophetic voice and call to the Christian community to take back religious education" from its relegation to "Sunday morning classes."

"Westerhoff," she writes, "called the church to move beyond teaching children the facts about religion, to learning and experiencing what it means to be a faithful Christian."

Pearson's study guide also highlights some difficult shifts in the religious landscape that have taken place since 1976. Church attendance has declined dramatically, and "regular" attendance now means only once a month. Many congregations report a "steep drop in financial health, continuing high levels of conflict, and aging memberships."

Many *Covenant* readers probably know the discouraging statistics, or have lived through them. Parishes today often wonder what to do with their vast educational wings from the heyday of the 1950s, with far too few children to fill them and a dearth of trained teachers to staff them. It is enough, as Pearson writes, for the church historian Diana Butler Bass to describe the modern Western world as "a post-Christian society," in which "many adults no longer speak a Christian language or engage in faith practices that shape their personal or family life."

Pearson does not suggest any connection between the decline of the last 40 years and the educational program of Westerhoff's book, and surely it would not be fair to Westerhoff to pin the vast upheavals of the 1960s and '70s on him. Nevertheless, I believe connections may be made, insofar as Westerhoff was caught up in a passion for "radical" change that, in its fervor, at times took the communal task of passing along the wisdom of the past for granted.

Charles Foster, in his important book *From Generation to Generation* (Wipf and Stock, 2012), diagnoses our current state of decline: in large part it relates to the dismantling of the vast "church school" denominational apparatus of the early to middle 20th century, along with a loss of common theological con-

victions, which made it difficult for denominations and parishes to agree on what they were supposed to pass along to their children.

Westerhoff was not solely responsible for those trends, but he played an outsized role in encouraging them. Like Foster, Westerhoff spent his early years in ordained ministry building up the church school programs that once filled the Christian education wings we no longer know what to do with, first at the parish and then at the denominational level. As he tells it, he initially came to an engaged faith in the Dutch Reformed Church, an "evangelical, intellectual tradition" he encountered as a teenager in the person of his church's pastor, a learned man with a doctorate in Calvinist theology.

His first parish after seminary was a traditional Congregationalist church in Maine, where "no one ever called me, even for a death, before noon because they believed I should be studying." Yet by 1976, Westerhoff had become convinced that it was time for a "revolution" in Christian education, one in which the long-dominant "schooling-instructional paradigm" would be thrown overboard for what he called a "faith-enculturation paradigm."

What did this mean, and why was Westerhoff convinced that the time had come for a radical, paradigm-shifting revolution? He recognized, quite reasonably, that American churchgoers of his time put far too much faith in the ability of school-based instruction to do what a much wider formational ecology had done previously.

Small communities peopled by intact families, public schools with a heavily Protestant moral and religious ethos, churches that served as active community centers, and a media and entertainment culture that was still largely tethered to church, family, and community (rather than saturated by corporate mass media) ensured that what was called "Sunday school" was only one among many educational institutions. For a host of reasons, much of that ecology had by 1976 disappeared. Simply doubling down on school instruction without attending to the decayed communal aspects of education was doomed to failure.

Since American churches could not go back to the Mayberry of their past, they would have to think creatively about replacing what was lost in a new form.

Westerhoff also recognized the importance of what he called the "hidden curriculum" in education. For example, no matter what a school teaches about the status of women, if nearly all the teachers in the school are women and the administrators are all men, it communicates something more powerful than instruction alone.

So too, Westerhoff saw that education is not simply a cognitive affair, but should as Pearson said be conceived of "holistically" by attending to the intuitive and emotional aspects of learning. For Westerhoff, art, music, and narrative storytelling were not simply an optional dessert course to be had after the meat and potatoes of cognitive, rational instruction, but in fact were essential aspects of the educational enterprise. Beyond simply teaching biblical and doctrinal content, the Church must also attend to the development of biblical and Christian imagination.

Westerhoff: opposing paradigms winterfest.org

In articulating these points, Westerhoff was prescient and wise. In his 20 years of teaching at Duke, he collaborated with Stanley Hauerwas and Will Willimon on books that sought to reweave the frayed threads that once tied together Christian schooling and the worshiping practices of the Church. Yet in 1976 (and indeed almost 40 years later in his 2012 revised edition), Westerhoff too often lapsed into portraying his "school-instructional" and "faith-enculturation" paradigms as opposites, in which the former was to be dismantled along with the dead hand of dogma and merely "propositional" faith, while the latter would be grounded in the precognitive, intuitive experience of the Christian community.

"The old Sunday school," Westerhoff wrote in 1976, was guilty of being "more concerned with the goals of knowing about the Bible, theology, and church history than with communities sharing, experiencing, and acting together in faith." That is:

> Verbal language, both spoken and written, has dominated Christian education for too long. Perhaps as far as Christian faith is concerned, we have attached too literal an interpretation to the primacy of the word. By sanctifying the oral and verbal traditions, we have lost something of the richness of the early church where the great truths of the community were enshrined in shared experience.

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Will Our Children Have Faith?

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It is difficult, 40 years on, to find very many mainline Protestant churches more concerned with knowing about the Bible, theology, and church history than with enshrining the shared experiences of their community. Westerhoff admits candidly that he has always been "more interested in hermeneutics, the interpretations of Scripture, than the content of the Scriptures." The important thing, he asserts, is that

> storytelling needs to become a natural and central part of church life, and we must learn to tell God's story as *our* story. No longer can we explain how some Israelites were once in bondage in Egypt and how God saved them. (Who cares?) Instead we need to explain how *we* were once oppressed in Egypt and how God liberated *us*.

I cannot help but wonder: What role did these ideas have in bringing about a "post-Christian society" in which "many adults no longer speak a Christian language"? For if it is not the content of the "faith once delivered" (Jude 1:3) that matters most but our interpretative experience of it, then why go to the trouble of passing the content along? And if the intuitive experience of the community is what matters most, why spend much time on imparting a rational understanding of the triune God and what has been done for us and for our salvation in Jesus Christ? Mere doctrinal, intellectual "symbols" must be a poor substitute for the intuitive experience of the Transcendent One in the community.

Clearly, there are problems here. In his 2012 revised edition, Westerhoff admitted that

> in affirming the intuitive way of thinking and knowing, the pre-rational, I neglected the importance of the intellectual way of thinking and knowing. Christians do need to know the content of Scripture and how to interpret it; … they need to know historic Christian doctrine and how to think theologically.

I can only agree. But I wonder how much damage was done between 1976 and today, while we have been forgetting our memory verses. The old church school education wings of the 1950s may not hold all of the answers for us today, but neither does discarding them for something entirely different. Arguably, there are practices we may draw from the catechesis of the Early Church that are in fact more "holistic" than the "radical" paradigm shifts of the 1970s in Christian education. St. Augustine knew that we need not choose between teaching the mind and forming the heart, but that good Christian formation done well does both. If all we need is liturgy experienced in community, then the Episcopal Church would have few problems with Christian formation. Fr. Westerhoff learned something from the intellective Dutch Reformed pastor of his youth and the studious Congregational church of his early ministry. We can too.

The Rev. Canon Jordan Hylden is an associate editor of TLC and canon theologian in the Diocese of Dallas. This article appeared on Covenant *on Sept. 20, 2016. Read his follow-up article at bit.ly/2ohXCIZ.*

Sunday school at St. John's Episcopal Church in Saginaw, Michigan

Photo courtesy of St. John's Church

Fragmented Formation: Training Clergy

By Mark Clavier

In recent years, I spent a great deal of time considering the word *formation*. This is not a subject for contemplation that I chose — I much prefer to ponder my next walk in the mountains — but was due to my participation in the Church in Wales's redevelopment of its program for ministry training. You will not be surprised to learn that in those discussions words like *training* and *formation* recur frequently. The word *education* rarely does so.

By and large, we who are in the business of preparing people for the ministry think of our work in terms of forming — rather than training or educating — men and women for the ministry. I have used the word often myself; indeed, I wrote a theological piece on formation for the Church in Wales and was rather pleased with the result. But, after countless hours of conversation and anxious sweat about ministerial formation in theological college, I have reached the conclusion that the idea of "ministerial formation" is mostly a crock.

Freer Law/iStock photo

Here's why. When most people in the Church say *formation*, they use it as shorthand to describe a process whereby people are prepared theologically, psychologically, and pastorally to fulfil their vocation within the Church: ordinarily, the priesthood. Thus, seminaries or theological colleges spend two or three years forming otherwise "unformed" men and women into budding clergy and lay ministers. And to achieve this, they are given remarkable latitude, not only to teach ordinands but also to attempt to shape their character. Here in the United Kingdom, all theological colleges and dioceses have been working towards the *Hind Learning Outcomes* (bit.ly/2nrnBdx), which provide a checklist of knowledge, faith, skills, spirituality, faith, and character traits that should be fostered in ordinands. It is not uncommon for new ordinands to be subjected to dire predictions that run along the lines of *They will break you down and then build you back up as a priest*.

Now, on one level, I have few problems with this. Especially in a post-Christian culture, many of the men and women who begin theological training have very few deep roots within the community of the Church or the normative narrative of Scripture. Equally, many of them have quite strong beliefs that have largely been shaped by forces outside of the Church that need to be challenged. And even their identity within the Church is often based on aesthetic taste rather than theological conviction, whether they are an evangelical who prefers contemporary music and non-liturgical worship or an Anglo-Catholic who adores Solemn High Mass and reams of lace.

I grasp all that, and in my former role as a dean of residential training and in my current role as a college's vice principal I have spent a great deal of time attempting to achieve a miraculous transformation of my ordinands, whether they like it or not. Why then my doubts?

On the one hand, if formation is as necessary and holistic as it is often billed to be, can it really be achieved in the two to three years of ministerial training? More to the point, given the pressures on the Church today, can it really be achieved through non-residential training, which generally leaves ordinands in the midst of their old lives, trying to squeeze studies into their limited leisure time?

If formation is as serious as we say it is then it must be immersive, of the highest quality, and of sufficient duration to embed the vision, character, prayer life, practices, and routines deemed essential for the conduct of the ministry. This, it seems to me, leaves us

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Fragmented Formation: Training Clergy

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in an intolerable predicament: either the process of formation is really as profound as we claim, but we think it easily and swiftly achievable, or it is just another example of church spin, sounding all the right notes but not meaningfully directing policies. Either way, when we promote the formative experience of ministerial training, I suspect we engage in a little false advertising along the lines of *Be transformed in three easy steps or your money back*.

And that brings me to my second doubt: do we actually see that transformation occur? Do clerics actually demonstrate any greater depth of character and moral fiber than the laity? I see little evidence for that claim. Clerics are as likely to post strident political messages on Facebook, tear into those who disagree with them, engage in unseemly politics, take criticism with immature sensitivity, chase after the latest smoothly marketed initiative, and neglect their prayers as anybody else. All of this suggests to me that formation, at least as it is normally portrayed, is largely a myth. If theological colleges are supposedly focusing on character development, then all indications are they are failing miserably.

The unspoken implication of formation is that those who experience it are somehow morally or spiritually superior to those who have not. If formation is as important as we claim, then why are we not doing more to offer something like it to *all baptized men and women*? Because we do not, we end up with some clergy who ooze pious superiority. Fortunately, those people are few and far between (not least because of the essential vocation of the laity to knock clergy down a peg or two), but I think the idea of relative spiritual maturity underpins quite a number of relationships and power dynamics in the Church: everything from the often-difficult relationship between stipendiary and non-stipendiary clergy to the way some ministry officers and senior clerics meddle in the private lives of their charges.

What then am I contending? Do away with theological colleges and perhaps lay hands suddenly on all sorts of people? While that might solve the problem of clergy shortage, it would not produce the kind of clergy and engaged laity that the Church desperately needs. For my part, I think I would begin by rehabilitating the word *education* and resituating the word *formation*. I'll explain what I mean in reverse order.

In spite of my general tone, I believe deeply in formation. The Cistercian idea of the *schola charitatis*, in which men and women are formed deeply by love, through love, and into love, is one that resonates powerfully with my Augustinian heart. But this formation is not the result of educational policies, well-managed theological colleges, or psychologically adept clerics and tutors. It's due entirely to the graceful experience of God's love through a ministry of Word and Sacrament, as well as service

> Either formation is really as profound as we claim, but we think it easily and swiftly achievable, or it is just another example of church spin.

and fellowship within the body of Christ. Formation, be it of ordinands, clergy, or laity, happens within the Church and amid her members. It begins at baptism and ends somewhere on the other side of the grave (though even there, in the words of the prayer book, we'll go "from strength to strength in the life of perfect service"). Moreover, this formation is first and foremost about the Church being conformed to the mysterious image of Christ and only secondarily about individuals developing particular virtuous character traits; formation is not a fancy word for personal development. This formation is due entirely to the grace of God. To speak of the formation of clergy as somehow separate and different from the formation of the Church and of its members is, therefore, misguided and not a little pompous. Really, formal preparation for the ministry is but a brief episode in a lifelong formation into divine love within a Church constantly struggling to grow into and manifest that divine love in a fallen world.

It is within the context of corporate and lifelong formation inside the Church that the *education* of people into their ministry occurs. Without losing sight of all the essential elements of formation, this frees theological colleges from having to perform miracles: i.e., achieving priestly formation of men and women within a very brief span of time. They can get on with the important business of introduc-

ing students to the theological ideas and scriptural understanding that will deepen their reflections, engage their imaginations, and equip them for their vital role within the Church as sacramental mediators of corporate formation (what has traditionally been called sanctification). It will be through their conduct of worship, their administration of the sacraments, their teaching through sermons and classes, and their pastoral care that God will shape his community into his love; that is also where clergy experience their richest formation.

But for that education to be effective, it must be situated within and permeated by God's formation of his Church. This means that churches need to be much more intentional about how they form their people so that, among other things, those selected for the ministry are already in the midst of their formation before they ever step foot in a theological college. It also means that their corporate life within theological college should be formative; it is by living, praying, studying, dining, playing, and struggling together that formation continues within the context of their ministerial education. In other words, ministerial education flows from earlier formation and will, upon graduation, give way to lifelong priestly formation through service to Christ's body. At the same time, part of faculty members' formation is their daily struggle not only to teach well but also to allow God through their supervision to form the college community into his love.

Formation, then, is properly the business of the Church, and ministerial education is the business of seminaries and theological colleges. Unless we get both right, no level of new ministry training schemes or leadership models will make a blind bit of difference.

But, you will say, that is hopelessly idealistic. The Church generally does a terrible job at forming men and women into mature members of Christ's body. And with Sunday schools collapsing, confirmation classes becoming rare, and few alternative avenues for teaching the faith being explored, there is little prospect for this getting any better. How then can theological colleges hope to produce the kind of clergy that the Church needs?

The Rev. Mark Clavier is vice principal of St. Stephen's House, Oxford. This article appeared online on Jan. 14, 2015. For the answer to the concluding question, see his second post at bit.ly/2oi9zP5.

Clergy Should Keep Learning

By John Mason Lock

It has now been nine years since I graduated from seminary. Sufficient time, I think, has passed for me to evaluate that experience and its role in my formation for priesthood and ministry. There are the usual clichés that could be made about the divorce between theory and practice: systematic theology does not prepare one to lead a vestry meeting. This point lacks depth, however. Obviously there is a need for on-the-job training, and since I served as a curate for five years, this is a truth I will readily admit and even promote.

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On the other hand, I agree with Thomas Aquinas: the practical comes from the theoretical. A pastor poorly trained in systematics or dogmatics is likely to make all kinds of practical decisions that will be pastorally cruel, in the way that FitzSimons Allison points out in his book *The Cruelty of Heresy* (1994): the ancient heresies often have their modern-day exponents, whose influence on Christ's flock is far from benign.

One of the things that has become increasingly clear is that my training in seminary gave me the tools to continue my education beyond seminary. I've always been fond (perhaps a little too fond) of Mark Twain's aphorism, "Don't let your formal education get in the way of your real education." It has always been the case for me that some of the most important reading I have done was in the books that were not on the required reading list of my classes. Nevertheless, there are tools gained in seminary education that I now understand to be necessary for the continuing education of a priest.

Seminary, for example, can give a basic competency in the original languages of the Scriptures. Even if one is not at ease using a Greek New Testament or Hebrew Bible, one at least has a facility for using the commentaries, word study books, and other resources that can aid the preacher in the perennial task and the pastor in theological reflection.

A seminary education can provide a fluency in the language of theology so that theological texts can be read critically and understood, whether it be the popular devotional works of one's day, a historic work of whatever kind, or the various texts that an institutional church like ours produces: resolutions, canons, communiqués, etc.

Finally and perhaps most importantly, a seminary education can inspire a sense of awe and wonder at the enormity of Christian learning through the centuries. Three years surely cannot suffice to learn patristics, exegesis, theology, liturgics, and history. Like a well-designed hors d'oeuvre, seminary education should increase the appetite for learning, not satiate it. This is not to say that every seminary student, however brilliant, is a candidate for a ThM or PhD. The well-read and thoughtful parson has a place, and the healthy desire for learning and study labors toward a hope envisioned in the *eschaton*: "then shall I know even as also I am known" (1 Cor. 13:12).

When I graduated from seminary, there was a long list of things I had not read but felt

Seminary education should increase the appetite for learning, not satiate it.

would be useful to the pastor and priest. Thankfully, that list has not grown any shorter, but in fact only longer as I have added new things. If you follow the lines of one constellation it leads to a whole new nexus of light and learning. In the beginning, I really struggled with some way to structure my learning and study, especially since most of it would by necessity be away from the artificial pressure of classrooms, professors, and papers. I also realized early on that mine needed to be a daily task. The wisdom of our Anglican heritage of common prayer tells us that our prayers need to be structured, and those who practice the Daily Office will affirm that the prayer of the heart can bud amid the rhythms of daily confession, intercession, and hearing God's Word in an ordered cycle.

Initially, I tried to structure my reading by waking up a little early each day. I had read somewhere that George Washington used to wake a few hours before dawn to read and study. Perhaps because of the hazards of modern lighting, which keep us up later, I found this method impossible: I was tired and wavering and, honestly, not retaining much of what I read. Then a parishioner gave me *The Bible in 90 Days*. This Bible originated from the rather simple idea to divide the Bible into small but manageable sequential chunks. I wondered if perhaps there would be some interest in the parish to read the Bible in this fashion, but I did not feel like I could ask parishioners to try something without first doing it myself. So I began reading the Bible from cover to cover in three months. I was pleasantly surprised to find that it only took me, an average-paced reader, about 45 minutes a day. It struck me that many could carve out 45 minutes in a day to do some serious reading, especially if one weighs that against the time we spend being entertained in front of screens. Further, it seemed to me that this was a manageable goal well beyond the short-term goal of reading the Bible from cover to cover.

I am happy to report that this has been, at least for me, a very successful approach to the need for continued study. In the year following my first reading of the Bible in 90 days, I was joined by about 50 parishioners in the same exercise, a clear witness of its possibility and utility. In the meantime I have been able to take that daily 45 minutes and apply it to other very useful ends: a progressive reading of parts of the Greek New Testament, digestion of commentaries on books in preparation for Bible studies, some classics of theology (Augustine's *City of God* and currently half of Thomas's *Summa theologiae*), and other books on everything from church history to pastoralia to liturgy. Though this daily reading pales in comparison to the volume a postgraduate might be reading, by taking the proverbial first step on a long journey and continuing to do so daily, one manages to get pretty far and certainly much farther than I initially imagined.

It would be all too easy to bewail the lack of learning in the clergy of our church — and I am willing to put myself under that particular judgment; but imagine the status of the clergy should we all commit to continue our studies using whatever structure worked. Then perhaps we might begin to take to heart Cranmer's exhortation in the Ordinal "to consider how studious ye ought to be in reading and learning the Scriptures" and "that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry."

The Rev. John Mason Lock is rector of Trinity Episcopal Church in Red Bank, New Jersey. This article appeared online on Feb. 18, 2016.

Warm Welcome in Newfoundland

Come from Away is far more than a musical 'about people making sandwiches.'

By Retta Blaney

Sankoff (left) and Hein tell a September 12 story. Polk & Co. photo

After the terrorist attacks on Sept. 11, 2001, nearly 7,000 strangers were sidetracked to a tiny town on the coast of Newfoundland, nearly doubling the population in a matter of hours. For the next five days, in an inspiring example of hospitality, the people of Gander fed, housed, and befriended these short-term refugees. Their stories are now being told in *Come from Away*, the new Broadway musical that has left audiences in tears and critics singing its praise.

"You couldn't make it up. No one would believe it," said Irene Sankoff who, with her husband, David Hein, wrote the music, lyrics, and book for the show, which takes its name from a Gander term for people who come from elsewhere.

It was a normal day in Gander, a former refueling stop for international flights before aviation improvements made these stops unnecessary. Soon after the devastation of the four hijacked jets was known, the Federal Aviation Administration suspended all air travel. Gander residents who were going about their morning routines learned that 38 planes bearing 6,579 frightened and angry passengers from around the world were coming to town. For how long, no one knew.

The couple emphasize this in not a Sept. 11 story. It's a Sept. 12 story, of passengers from a multitude of countries, cultures, religions, and languages who were welcomed by people living "on an island in between there and here." The music alludes to the attacks only by depicting the emergency flight diversions.

"It's not necessary to further traumatize anyone," Sankoff said, adding that even young people who were not born or conscious of the events in 2001 know what happened. "Everyone's seen the images. They don't need to see it. It's part of our history. It wouldn't have helped the storytelling."

The lesser-known stories are those of the townspeople who began anticipating every need. Pharmacies were ready to fill prescriptions, storeowners emptied their shelves to donate supplies, landlines were set up in that era before mass cell-phone usage, sidelined air traffic controllers made vats of chili, striking school-bus drivers transported passengers to schools, halls and shelters were being readied as quickly as possible. And the SPCA representative did not forget that animals were likely to be aboard some of the planes. She rescued and then cared for eight dogs, nine cats, and two rare Bonobo chimpanzees, one of them pregnant, while they were quarantined in an airport hangar.

"We've been working on it for nearly seven years and it's still amazing to me every day," Sankoff said.

Sankoff and Hein spoke about their journey to Broadway by phone from an apartment on Manhattan's Upper West Side, their temporary residence. Toronto is their home, although they have not seen a lot of it in recent years. Their involvement with the Gander experience began in 2011 when Canadian producer Michael Rubinoff invited them out for a drink to discuss making a musical about the events of a decade before. Rubinoff had seen the couple's only previous musical production, *My Mother's*

Lesbian Jewish Wiccan Wedding. He had pursued several more experienced songwriting teams and been turned down.

As Canadians, Sankoff and Hein "knew through osmosis" of the Gander story. They said yes to Rubinoff, began their research, and found that a 10th anniversary commemoration of the experience was planned for that September. With the help of a grant from the Canadian government, they spent a month in the town interviewing residents and the passengers who returned. They relied on Skype to reach others internationally.

The modest Gander folk thought this was all much ado about nothing. One said to the couple, "You're going to make a musical about people making sandwiches? Good luck with that."

But the residents had a different opinion in October, when the entire cast and crew of the Broadway-bound *Come from Away* flew into town to present two performances to raise money for local charities. The Gander hockey arena was transformed as many people experienced their first Broadway musical (one that happened to be about them).

"It was a life-changing experience for all of us," Hein said. "Almost all of Gander came to see the show. We watched 5,000 people's expressions as they watched themselves, feeling honored and celebrated. Ten minutes before the finale they all stood up and kept applauding through the last 10 minutes. We were all sobbing."

Sankoff and Hein were grateful for that stamp of approval. They had worked hard since their previous trip to Gander, when they had done "tons and tons and tons of interviews" and heard so many stories that their first draft of the show was five hours long. From that they edited and refined, ferreting out stories that worked all the way through, as well as unique ones, and making composites of characters. The show now runs about 100 minutes and features 12 actors playing multiple parts and singing more than a dozen original songs.

The musical captures the heroism of the townspeople and the fear and anxiety of the "plane people," who hadn't heard about the terrorist attacks and had no idea why they were grounded to such a remote place. Some had been onboard for 28 hours. Because of concerns about bombs, authorities would not allow the passengers to claim their luggage. All they could take were their carry-ons. In a short time, they had all become refugees.

> "No one leaves. It's the worst exit music ever."

Because these people were so traumatized, the library stayed open, offering a quiet place for people of all faiths to pray.

In one particularly moving scene, a bus filled with Africans pulls up to a Salvation Army camp. Seeing the people in uniforms, the passengers are filled with fear of soldiers and militia and, unable to understand English, they refuse to get off the bus. Then the driver, spotting a Bible in a woman's hand, imagines a key to connect. He finds Philippians 4:6 and points to the words he cannot read: "Be anxious for nothing. Be anxious for nothing." The passengers leave peacefully.

"They used the Bible text written in a different language to communicate with each other," Hein said. "That's amazing."

Another important element of the show is the music. Hein had grown up listening to Newfoundland's music, which has Celtic roots from Ireland and England. The eight members of the band play multiple instruments as a way of "layering on" the different musical traditions of the foreigners and townspeople.

"We're greater together than apart," Hein said. "The passengers came from all over the world and they changed Newfoundland and were changed themselves."

The music has audience members on their feet, clapping along at the end.

"That happens every time," Hein said, explaining with a laugh that he wanted the finale's music to move people out of the theatre. "No one leaves. It's the worst exit music ever."

The stories and music have had this effect wherever the show has run. Following sold-out, record-breaking, critically acclaimed engagements at La Jolla Playhouse, Seattle Repertory Theatre, Ford's Theatre in Washington, D.C., and Toronto's Royal Alexandra Theatre, *Come from Away* landed on the "Best Theater of the Year" lists in the *Los Angeles Times, Washington Post*, and papers around the country and in Canada.

Writing about the Gander stories has been a profound experience for Sankoff and Hein, who have turned over the keys to their Toronto home and car to 10 people, friends, or friends of friends, for a few years while they traveled with the show's development. All they asked was that the people feed their two cats and give them love, and shovel snow if necessary.

"Our whole lives have been changed," Hein said. "It makes us look at our lives and want to be better people, open to stories from around the world, and to be more open to reaching out to people."

Is the musical especially important in the shifting U.S. politics of 2017? Hein believes it would be important at any time.

"We have our politics, but the show bridges that. It's never a bad time to tell a story about human kindness."

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

Dueling Concepts of Human Life

Review by Douglas LeBlanc

Hear the word of U.S. Supreme Court Associate Justice Anthony M. Kennedy, writing for the majority in *Planned Parenthood v. Casey* (1992): "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life."

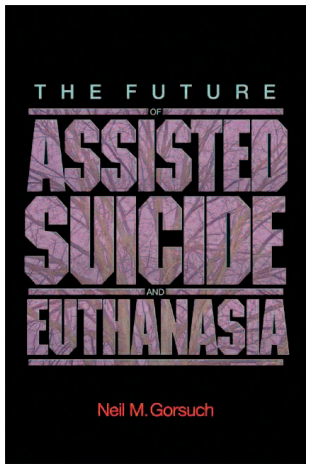
Kennedy's 27 words are more aspirational and memorable than the observation by Associate Justice William O. Douglas in *Griswold v. Connecticut* (1965) that "specific guarantees in the Bill of Rights have penumbras, formed by emanations from those guarantees that help give them life and substance."

Kennedy's writing in *Casey* has since been cited in *Lawrence v. Texas* (2003), which legalized sexual encounters between people of the same sex, and *Obergefell v. Hodges* (2015), which made same-sex marriage legal nationwide.

At the risk of noting a foregone conclusion: *The Future of Assisted Suicide and Euthanasia* shows that some judges have applied "the right to define one's own concept of existence" to state-sanctioned euthanasia.

It is richly rewarding that the judge who may place Justice Kennedy's principle on a leash is his former clerk, Neil M. Gorsuch of the U.S. Court of Appeals for the Tenth Circuit. Like Kennedy, Gorsuch grew up Roman Catholic. Like many others who have met and married Protestants, he became an Episcopalian.

His wife, Louise, was a member of the Church of England when they met in Oxford. Today the Gorsuches and their teenage daughters attend St. John's Church in Boulder. "We are an inclusive, Christ-centered community reaching out to all who are seeking a deeper spirituality and relationship with God and one another," the parish's website says. "We are formed and strengthened through a variety of worship services, traditional music, contemplative prayer, spiritual and social justice formation programs, as well as meaningful service within the parish, the local community and in the larger world."



The Future of Assisted Suicide and Euthanasia

By **Neil M. Gorsuch**

Princeton University Press. Pp. 311. $29.95

The Future of Assisted Suicide and Euthanasia, published in 2006, emerged from Gorsuch's doctoral study at Oxford University. As part of the New Forum Books series edited by Robert P. George, McCormick Professor of Jurisprudence at Princeton, the book is a thorough study of the euthanasia debate. Through ancient history, early Church history, and the history of common law, Gorsuch examines the arguments of both sides in the debate.

But he also dares to write from a pro-life perspective: "I suggest that the principle that all human life is intrinsically valuable may help illuminate and provide guidance in end-of-life disputes beyond assisted suicide and euthanasia, including in the increasingly frequent cases involving the discontinuation of life-sustaining medical care for incompetent persons."

Judge Gorsuch's opponents have sought to depict him as unfit for the Supreme Court because of how he understands religious freedom (see Dahlia Lithwick in *Slate* and Garrett Epps in *The Atlantic*). For some in the Senate, his being nominated by President Donald Trump is sufficient reason to oppose the nomination.

A certain degree of culture-wars kabuki has been inevitable since Judge Robert H. Bork felt the wrath of Sen. Ted Kennedy and others. Senate Republicans' refusal to hold hearings on Judge Merrick Garland has not lowered the temperature of debate in 2016 and 2017. But the arguments would be fierce today even if Bork and Garland had not suffered those indignities.

Someday, perhaps, it will no longer be considered provocative for a Supreme Court nominee to believe that all human life is intrinsically valuable. It makes at least as much sense as believing that "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and of the mystery of human life." ❑

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Change versus Continuity

Review by John C. Bauerschmidt

The Episcopal Way

Church's Teachings for a Changing World, Vol. 1

By **Eric H.F. Law** and **Stephanie Spellers**. Morehouse Publishing. Pp. 112. $12

The Episcopal Story: Birth and Rebirth

Church's Teachings for a Changing World, Vol. 2

By **Thomas C. Ferguson**. Morehouse Publishing. Pp. 112. $12

A Faith for the Future

Church's Teachings for a Changing World, Vol. 3

By **Jesse Zink**. Morehouse Publishing. Pp. 92. $14

For many years the volumes of the Church's Teaching Series graced the shelves of parish libraries and clerical studies. In some cases they still do. The original series was published in the late 1940s and through the 1950s, with six volumes by various authors on Church history, Holy Scripture, theology, liturgy, and the Christian life, as well as the Episcopal Church. A new series was published in 1979 with seven volumes (again by different authors), covering much of the same ground. Both series were sponsored by the Episcopal Church.

Later, around the cusp of the millennium, Cowley Publications issued an extensive, multi-volume set, The New Church Teaching Series, using the title by permission of the Domestic and Foreign Missionary Society but without an endorsement of the content. Both of the two later series included study guides for groups.

These three volumes stand consciously in this same tradition. The intention in this new effort is to follow in the steps of the earlier series, in volumes edited by Eric H.F. Law and Stephanie Spellers that will bring diverse voices and fresh perspectives to bear on an evolving world. Nine books are planned. As Law and Spellers outline in the first volume, the series attempts to "help us to think, pray, and act in a multi-cultural, tech-savvy, networked, global landscape," at the same time eschewing "Episco-speak." The volumes set out to address the questions not of insiders but of outsiders, "real people," in a register somewhere between a textbook and a blog post. The series encourages use of new media and continued online conversation with questions scattered throughout the books (pp. vii-viii).

In spite of its dizzying reference to "new contexts, new power dynamics, new technologies, and new and shifting values" (p. vii), reinforced by the subtitle's reference to "a changing world," the series shows signs in these three volumes of occupying a "centrist" position in today's Episcopal Church. The writers are presented as leaders and teachers of the next generation. That the

The attempt to explicate anything is really a very conservative move, requiring reflection on the past and reconstruction in the present.

center is not where it was even a decade ago should not surprise anyone.

What might surprise some, given the editorial commitment to change, is the nature of the content. Law and Spellers describe the diocese as "the basic unit of Christian community," and the bishop as "the main representative for the diocese as it relates to other dioceses" (p. 42). These statements would have been unremarkable 30 years ago, but have in certain contexts in the past 10 years become disputed. The authors appeal almost apologetically to the Constitution and Canons of the Episcopal Church for support, but what really undergirds their statements is nothing less than traditional catholic ecclesiology.

Thomas Ferguson's contribution tells the story of the Episcopal Church, beginning not with its organization in the late 18th century but with the earliest days of Christianity. The first section begins with the Judaism of Jesus' day and ministry and proceeds to the history of Christianity. Ferguson pays tribute to the organizing principle of the series with a chapter on the early days, "Globalization 1.0," emphasizing the "globalized, networked ancient Roman world" (p. 11). In contrast to his recognition of the connective tissue of Imperial Rome is his emphasis on the "nearly mind-boggling" diversity and lack of central authority in first and second century Christianity (p. 15). He balances this with a discussion of Irenaeus and the gradual emergence of consensus on creed, canon, and episcopate, but one is definitely left with an emphasis on diversity in Christian history rather than on connection.

The emphasis on "diversity," "adaptation," and "globalization" is intentional, as these are the three core themes that Ferguson identifies as crucial to the story that he wants to tell (p. vii). Christianity, in Ferguson's account, is not linear in the sense of being a seamless progression from its beginning to our time, with us at the summit. Nor is it cyclical with the same recurring issues, because that downplays the different contexts in which Christians find themselves, and privileges our issues. Finally, Christian history is not principally the story of a decline from a pristine past, despite being marked by significant transition. In telling the story, Ferguson expresses an interest in building bridges and showing connections between eras, as indeed any church historian must. One is glad for this expression, since an emphasis on continuity is a historic mark of Anglicanism, one that does not necessarily mean a denial of difference but that still attempts to trace a connection.

Yet when it comes to the discussion of Constantine and the emergence of Christendom, Ferguson makes what is a debatable claim. "Regardless of how we understand Constantine's legacy, there is one thing we can agree on: Christianity in the year 380 bore little resemblance to the same religion in 310" (p. 28). I take this to be an overstatement: "little resemblance" implies that we would have a hard time recognizing the resemblance of the one to the other. We *do not* all agree on it. Many would see a good deal of resemblance in the Christianity of Cyprian and Augustine, for instance, and we could quickly think of other examples.

A second section picks up on the specifically Anglican story with the Church of England, and moves quickly to the American colonies and the founding of the Episcopal Church. Ferguson identifies four distinguishing elements in pre-Revolutionary Anglicanism that were significant for its later development: the increased responsibility of vestries in relation to parish clergy; the presence and activity of missionary societies; the role of the Great Awakening of the 1740s and Anglican leaders' responses to it; and the absence of bishops in the colonies. As he moves into the story of the Episcopal Church, Ferguson touches not only on the legacy of Tractarianism, the evangelical revival, and modernism on the 19th-century Episcopal Church, but also emphasizes the role of women as missionary leaders and roles of African Americans and Native Americans.

There are a couple of points in the story of the English Reformation at which Ferguson has perhaps relied on memory, and the editors have not caught the

(Continued on next page)

The Episcopal Church may find it difficult to resist cultural blandishments, as a matter of fact, but it also gives evidence of finding some trends worth resisting.

(Continued from previous page)

lapse. He misquotes the quite significant combination of words from the 1549 and 1552 prayer books that appeared in the 1559 prayer book. It is not crucial in itself, but very noticeable and grating: a couple of pronouns and verbs are either left out or are incorrect.

More significantly, Ferguson has misremembered the story of the 1552 prayer book, which did *not* forbid kneeling to receive Holy Communion. Quite the contrary: the rubric *required* kneeling. The correct and very interesting story is rather about the so-called Black Rubric, inserted by the Privy Council into the book authorized by Parliament, which asserted that kneeling did not imply any adoration of the bread and wine or of any "real and essential presence" of "Christ's natural flesh and blood." The rubric was dropped in 1559, and when it reemerged in 1662, *real and essential* had become *corporal*.

Ferguson has covered a great deal of ground in 112 pages. The book is straightforward in emphasizing Christian diversity and the adaptation of the faith over time. At a few points Ferguson overplays this hand. Change over time and diversity in Christianity is inarguable; what is remarkable and significant in the face of this is continuity and connection, and that story must be told as well.

Jesse Zink, in a short book that unpacks the Episcopal Church's understanding of "the Good News of Jesus Christ" (p. 5), comes down in support of the Church's longstanding commitment to baptism as the necessary requirement for the reception of the Eucharist. Zink cites the sequential order of the Easter Vigil, in which incorporation into the eucharistic life of the Church comes only through participation by baptism into Jesus' death and resurrection. He also makes an ecumenical appeal: "The Episcopal Church, in common with many other churches, teaches that baptism is to precede Eucharist. The latter makes little sense without the former" (p. 67).

Though the authors do not use the language, this series may be seen as an attempt (in the words of a priest friend of mine) to "reweave a church culture." The Episcopal Church, along with the other mainline denominations in North America, has gone through a period of disruptive change that reflects more widespread cultural shifts.

The editors' emphasis may be on the paradigm of ceaseless innovation and "new occasions," but the attempt to explicate anything (as our authors attempt to do) is really a very conservative move, requiring reflection on the past and reconstruction in the present. There is a tradition involved, after all, in attempting to gather a church around a teaching series. The act of gathering gives a nod to the value of continuity and coherence. Is not continuity in human life far more significant, interesting, and evident than innovation?

The most serious chink in the armor of this series' primary commitments has to do with culture. "While some churches can ignore and even resist change in the surrounding culture, the Episcopal Church is not one of them" (p. v). This doffing of the hat to H. Richard Niebuhr's typology in *Christ and Culture* may be taken to align the Episcopal Church with churches that do not necessarily reject the culture surrounding them.

Surely nothing that happens in the culture should be ignored by the church. Yet the statement raises the question of whether there is any development that ought to be resisted. The church's ability to speak a word about toxic developments in the life of society suggests that it has its own culture, one necessary to its common life and continued witness amid the surrounding culture. The Episcopal Church may find it difficult to resist cultural blandishments, as a matter of fact, but it also gives evidence of finding some trends worth resisting.

These are useful volumes, not least of all in their attempt to restate the ancient faith in a new and changed context. That things have changed is indisputable, but how we approach the changes is worth reflection and consideration. We ought to be grateful to the authors for attempting to do this difficult work of restatement, and hope that it will inspire others to do the same.

The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee.

What Hath Oxford to Do with Jerusalem?

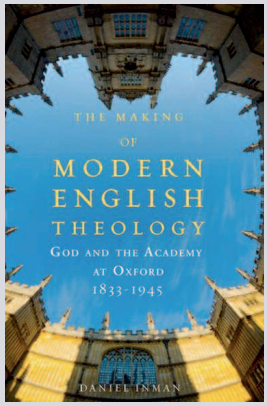
Review by Giuseppe Gagliano

In *The Making of Modern English Theology*, Daniel Inman charts the development of theological scholarship at the University of Oxford from the Victorian era until the close of the Second World War. He demonstrates that calls for, and resistance to, educational reform resulted in a kind of *via media* in which the teaching of theology at Oxford is not exclusively for religious professionals, nor is it an attempt at a scientific study of religion. Instead, through these debates, the university did not relegate theological study to the seminary or to departments of religious studies, but rooted the discipline in a unique pedagogical space. Oxford theology is confessionally pluralistic, and remains in conversation with other academic disciplines without being subsumed by them.

The history of English churchmanship is often one of fickle partisanship. Yet, Inman lucidly draws together various pieces of history into a narrative whole, recognizing subtle but important differences among various confessional parties and disagreeing academics. In so doing, he expertly maps the debates between some peculiar (and often intriguing) personalities. A notable example is E.B. Pusey, whose enduring professorship casts a long, orthodox shadow over the attempts of overenthusiastic reformers. In these debates between modernists, reformers, tractarians, clergy, laity, and numerous other factions, Inman remains impartial, appreciating the contribution of each voice to the pluralistic institution that's being born.

Inman self-consciously recognizes his limitations and is balanced in his overall approach. He does not purport that Oxford is the archetype of modern theological education's development, but that it is a fruitful case study in its own right. His Oxonian investigation brings notable comparisons to German academia and, of course, the University of Cambridge, but remains focused on its subject. With this gesture of particularity, Inman sets the stage for such in-depth studies of other theological schools, both in the United Kingdom and around the world.

An undercurrent of this book's character is its self-reflection. Inman is not only a chaplain at Queen's College, Oxford, but a graduate of the university's newly branded faculty of theology and religion. Hence, as this work began during his doctorate, Inman is under the auspices of the very institution he is studying. Fortunately, Inman remains quiet on this front, but allows the knowing reader to reflect on its implications as the history is told. Living and working amid his subject matter, Inman's use of resources is impressive. It is clear that he researched in some fairly obscure spots around the university in order to put flesh on the historical picture. He paints Oxford's academic genealogy with leaflets, letters, sermons, treatises, telegrams, magazines, diaries, and even samples of student examinations.



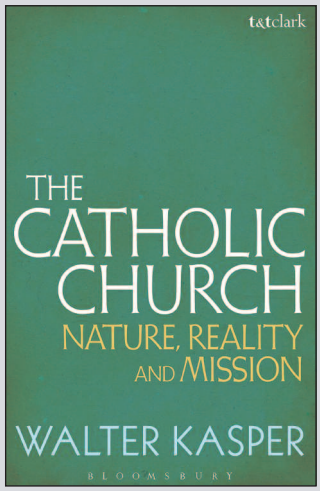
The Making of Modern English Theology
God and the Academy at Oxford, 1833-1945
By **Daniel Inman**
Fortress. Pp. 334. $34

The ideal readership of *The Making of Modern English Theology* will be naturally drawn to its title: this is a book in which there is no guile. Academic readers will no doubt smile (or cringe) with sympathy at Inman's narration of historic argumentation. Clergy and other ecclesiastics will appreciate that this study brings to the surface questions about the inevitability of secularization and the Church's response to this phenomenon. Inman's work stands as a fruitful case study in the history of academic theology.

The Rev. Giuseppe Gagliano is assistant curate at St. Paul's Anglican Church, Sydenham, Ontario, and Christ Church, Cataraqui.

Incompatible Theologies

Review by Paul Avis



The Catholic Church
Nature, Reality and Mission
By **Walter Kasper**
Bloomsbury/T&T Clark
Pp. 488. $54.95

Walter Kasper, already a bishop, an eminent theologian, and a prolific writer, was the Vatican's ecumenical supremo from 2001 to 2010 as president of the Pontifical Council for Promoting Christian Unity. In this role, he engaged closely the other major Christian traditions, including the Anglican Communion, in theological dialogue. As bishop, cardinal, former member of the Roman curia, and associate of the pope, he understands the Roman Catholic Church from the inside and from the top. He is, therefore, superbly well-equipped to write a comprehensive and authoritative book about the Church. But which is the church of his title? There is ambiguity here.

Much of Cardinal Kasper's exposition concerns the theology of the undivided Church, up to the breach between East and West in the mid-11th century — the one Christian Church of the first millennium that we all have in common. Then, for the next half-millennium, there are separate Eastern and Western traditions of ecclesiology to consider. Kasper is consistently courteous to the Orthodox, though registering their strong objections to the Roman primacy, as well as to other aspects of the Western form of Christianity. But in the mid-16th century there appear what he calls, following Vatican II, "the churches and ecclesial communities of the Reformation," the Church of England among them.

Kasper is warm and sympathetic in his approach to Lutheranism, showing remarkable understanding of Martin Luther and firsthand acquaintance with his writings. Kasper has worked towards further reconciliation between Roman Catholics and Lutherans, building on the watershed *Joint Declaration on the Doctrine of Justification* of 1999. But he repeatedly states in this book that Roman Catholics and Protestants have incompatible theologies of the Church. For Rome, he insists, the Church is a visible, historical institution, with a God-given hierarchical structure of episcopacy and papacy. For Protestants (according to Kasper), the Church is basically invisible, emerging into visibility in the preached word and the administered sacraments; now you see it, now you don't: the Church as event rather than institution. This is only partly a caricature of Lutheran ecclesiology; it contains more than a grain of truth. Luther stressed the hiddenness of the Church, rather than its invisibility; it is visible to the eyes of faith wherever word and sacrament are found. But certainly the Church as an institution is not sacramental for most Lutherans, in the way that it is for Roman Catholics.

Cardinal Kasper's ecumenical analysis is very wide of the mark where Anglican/Episcopal ecclesiology is concerned. For Anglicans — and we have shown this very clearly in the work of the Anglican-Roman Catholic International Commission — the Church is indeed a visible, historical society, a structured, contin-

What matters above all to Episcopalians and all Anglicans is surely that their church is an expression of the "one, holy, catholic, and apostolic Church" and seeks to live out that vocation.

uous community. It is sacramental in the sense that it is an outward, visible sign of inward, spiritual grace, an instrument and foretaste of the kingdom of God. As readers of THE LIVING CHURCH do not need reminding, the Church of England was not invented in the 16th century, but goes back through the medieval English church to the beginnings of Christianity in that land and ultimately to the apostolic Church. The churches of the Anglican Communion are not merely "churches of the Reformation"; their lineage is ancient and catholic.

Kasper has long had a bee in his bonnet about Anglican comprehensiveness. He believes that the salient fact about Anglicanism is its comprehensiveness, as though this was what mattered more than anything else to us about the Church. True, Anglicanism is catholic and reformed, and in the Western world, at least, is pastorally inclusive. But that does not mean that Anglicanism is unconcerned about true doctrine or that we allow our bishops and clergy to believe anything or nothing. What matters above all to Episcopalians and all Anglicans is surely that their church is an expression of the "one, holy, catholic, and apostolic Church" and seeks to live out that vocation.

When Kasper reaches modern times, the divisions of Christendom mean that he cannot speak about the "nature, reality, and mission" of one Church, of the whole Church. At this point "the Catholic Church" becomes the Roman Catholic Church. Of course, Kasper believes, without completely unchurching other bodies, that it is the true church, just as the Orthodox believe that about theirs. Hence the oscillation between the Church catholic and the Roman Catholic Church in this book. Kasper is looking for the reform of his church, but not apparently for the ordination of women or a relaxation of that church's teaching on sexuality. The reforms that he wants to see are an affirmation of the local church (the diocese) and, collateral with that, real episcopal collegiality vested in bishops' conferences. He wants a purging of the contamination caused by clerical sexual abuse and its cover-up by some bishops. He also advocates a more dynamic, enculturated approach to evangelization and pastoral flexibility about the admission to Communion of those who have fallen afoul of the church's rules.

In spite of the ambiguity about the Church and the limited understanding of Anglicanism, this book is a rich resource for clergy, seminarians, and informed lay persons wishing to get to grips with the study of ecclesiology. It begins with a fascinating autobiographical section on Kasper's theological and ecumenical formation. From then on it provides a concise but comprehensive coverage of the history and theology of churches. Each section begins with biblical exposition, undertaken in the light of modern critical scholarship; for example, Kasper accepts that it is unlikely that Matthew 16.18 in its present form ("You are Peter and on this rock I will build my church") was spoken by Jesus. He reviews historical developments and, for modern doctrine, naturally draws heavily on the teaching of Vatican II.

I have to say that I found the last section, which offers a vision for the future of the Roman Catholic Church, rather general and aspirational, certainly not in any sense a program. The book, long as it is, seems much less rigorous at this point. But, unlike some in his church, Kasper is not nostalgic and recognizes the serious challenges facing Christianity, especially in the West, today. What Kasper is certainly doing in this section is to put down some key markers: that the Church can change, that reform is always called for, and that its mission can be renewed by the Holy Spirit.

The translation from the German is generally readable, but quite a lot of flies have crept into the ointment, having escaped the copy-editor's eye: the translation is frequently over-literal and not sufficiently idiomatic, and there are a few constructions that simply do not make any sense. However, these flaws should not deter potential readers from studying this major work.

The Rev. Paul Avis is chaplain to Her Majesty Queen Elizabeth II, honorary research fellow of theology at Exeter University, and editor-in-chief of Ecclesiology.

United by Climate Change

The beaches of Maldives are shrinking as water levels rise.

Steven R. Ford photos

If you believe the earth is growing too warm, give me your hand.

By Steven R. Ford

Winter in Phoenix can be brutal, with daytime temperatures sometimes only in the low 60s. Since global warming has yet to make the season more tolerable, I had been looking forward to spending time in the sun-drenched, tropical Republic of Maldives in the central Indian Ocean. It would be wonderful not to feel cold. Another draw was that the population is exclusively Sunni Muslim. It might be nice for this priest to have a week-long respite from Christianity and all of its problems.

After a flight on a mostly empty plane from Kuala Lumpur, I arrived at Velana International Airport in Malé on a balmy evening of about 85 degrees. *This is how winter should be*, I thought. Once inside the terminal (one walks across the tarmac to reach it), I immediately presented my passport to a waiting immigration official. There was no line. My visit followed the American presidential campaign, and news of an abortive executive "Muslim ban" executive order was making worldwide headlines. The officer asked to see my money, which I thought was odd. He then placed the passport next to a $20 bill, and politely informed me that "anti-Muslim symbols" were illegal in the republic, which I interpreted

as advice to hide the passport and cash. Both spent their vacations in a sealed envelope locked in hotel safes. I exchanged what British pounds sterling I carried for local *rufiyiaa*.

All Maldivian citizens must, under the Constitution, be Sunni Muslims. No law can be enacted that cannot be supported by the Quran. Generally accepted Sharia applies. And that left me wondering. The Sunni Islamic Republic of Maldives is ground zero for rising sea levels. The highest point in the country is a mere 7 feet above sea level. The Maldives is among the first countries expected to disappear because of climate change. How are Maldivians dealing with this in the context of their faith?

Might conservative religion, I wondered, be a hindrance to resisting global warming? In the West, an emphasis on apocalyptic readings of Scripture has led some Christians to complacency about caring for the created order. But I have not encountered any sense of imminence or urgency about the Day of Judgment in any of the many Muslim countries and societies I have visited.

The Republic of Maldives is no exception. No one with whom I spoke informally, including an English-speaking imam, had any expectation that the end was near. Sunni fundamentalism, the imam said, has less to do with the Quran than with the Sunna, a deutero-canonical collection of sayings and actions of Muhammad compiled 200 years after his death.

Many *ahadith* ("sayings"), particularly those dealing with behavior and morals, are accepted by mainstream Muslims as authentic and constitute the details of religious law. Others, dealing with the end times, are more problematic. Only God knows the Day of Judgment, and "not even the prophet," much less other human activity, can bring it about. One *hadith* (41:6924), which mentions a final battle between good and evil "at al-A'maq or in Dabiq," is an example. Such a battle cannot be initiated by human will. Another *hadith* states that "the land of the Arabs returns to being a land of rivers and fields" before the judgment (5:2208). This, I was told, "probably" has no relevance to today's environmental crises. In fact, among the everyday people with whom I chatted in these low-lying atolls, I found an almost universal interest in combating global warming.

"Our country will soon disappear," one hotelier told me. "If we don't find a solution to rising sea levels, we're doomed," said a lunch mate. And the imam directed me to the Islamic Declaration on Global Climate Change issued in 2015 (bit.ly/2orzKPG), which most Maldivian Muslim leaders have endorsed. It cites a passage from the Quran (30:30):

> Allah's natural pattern on which He made mankind
> There is no changing Allah's creation.
> That is the true (natural) Way
> But most people do not know it.

The declaration calls "on the people of all nations and their leaders" to take these steps:

- Aim to phase out greenhouse gas emissions as soon as possible in order to stabilize greenhouse gas concentrations in the atmosphere
- Commit to 100% renewable energy and/or a zero emissions strategy as early as possible, to mitigate the environmental impact of human activities
- Invest in decentralized renewable energy, which is the best way to reduce poverty and achieve sustainable development

A further Quranic passage (4:125) states: "All that is in the heavens and the earth belongs to Allah." It reads much like statements from the Roman Catholic and other mainline Christian churches.

Even the exclusively Sunni government of the Maldives, notorious for its human-rights abuses and unabashed electoral fraud, recently held a cabinet meeting underwater in scuba gear to call attention to the country's plight. It has committed the nation to becoming carbon-neutral within ten years. This is unlikely to be a hard sell locally, as already unusually high tides sometimes flood streets in Malé.

A mosque blends in with modern architecture in downtown Malé.

There's certainly no denying that tremendous dogmatic and often political differences are a wide chasm between Christianity and Islam. On the specific crisis of climate change, however, it seems to this sociologist, anthropologist, and priest that progressive Christians have more in common with orthodox Sunni Muslims than we do with some of our fellow Christians, and Orthodox Sunnis have more in common with us than they do with some of their offshoots. This is common ground worth cultivating and pursuing. Together, Christians and Muslims might well assure the future of our planet.

I, for one, would gladly endure even colder winters in Phoenix if it meant a continuing supply of low-lying island nations to explore, without having to hide my passport and money as potentially anti-Islamic symbols.

The Rev. Steven R. Ford assists at St. Mark's/San Marcos in Mesa, Arizona.

Appointments

The Rev. Canon **Ted Babcock** is canon for congregational support in the Diocese of Pittsburgh, 325 Oliver Ave., Ste. 300, Pittsburgh, PA 15222.

Margaret Brack is minister of music at St. Peter's, 104 Elm St., Sheboygan Falls, WI 53085.

The Rev. **Christian Brocato** is rector of St. Mark's, 134 Division Ave. N., Grand Rapids, MI 49503.

The Rev. **Robert Patrick Dixon** is rector of Holy Cross, 7979 N, 9th Ave., Pensacola, FL 32514.

The Rev. **Jim Dunkly** is chaplain at Bloy House, 1325 N. College Ave., Claremont, CA 91711.

The Rev. **Noah H. Evans** is rector of St. Paul's, 1066 Washington Rd., Pittsburgh, PA 15228.

The Rev. **Denson F. Freeman, Jr.**, is rector of St. James, 860 N. Section St., Fairhope, AL 36532.

The Rev. **Jay Geisler** is canon for vocations and chaplain to the Mon Valley Mission Initiative in the Diocese of Pittsburgh, 325 Oliver Ave., Ste. 300, Pittsburgh, PA 15222.

The Rev. **Christopher Golding** is vicar of Emmanuel, 780 Keolu Dr., Kailua, HI 96734.

The Rev. **Kim Hardy** is priest-in-partnership at St. James, 4 St. James Pl., Essex Junction, VT 05452.

The Rev. **R. Matthew Humm** is rector of St. Paul's, 25 Church St., Prince Frederick, MD 20678.

The Rev. **Anne Kirchmier** is rector of St. Andrew's, 45 Main St., Newport News, VA 23601.

The Rev. Canon **Anne Kitch** is canon to the ordinary in the Diocese of Bethlehem, 333 Wyandotte St., Bethlehem, PA 18015.

The Rev. **Jerry Lasley** is rector of St. Christopher's, 303 Eastchester Dr., High Point, NC 27262.

The Rev. **Chester Makowski** is rector of St. Luke's, 836 W. Jones St., Livingston, Texas 77351.

The Rev. **Mary Alice Mathison** is missioner for college and young adult ministries in the Diocese of the Central Gulf Coast, P.O. Box 13330, Pensacola, FL 32591.

The Rev. **Jennifer Elizabeth Mattson** is priest-in-charge at St. Thomas, 301 St. Thomas Rd., Lancaster, PA 17601.

Bethany McCarty is farm manager at Procter Farm, 11235 St. Rt. 38 S.E., London, OH 43140.

The Rev. Canon **Andrew J.W. Mullins** is assistant rector for liturgy, pastoral, and development ministries at St. Bartholomew's, 325 Park Ave., New York, NY 10022.

The Rev. **Ann Normand** is interim rector of St. Stephen's, 4090 Delaware St., Beaumont, TX 77706.

The Rev. **Vivian Orndor** is associate rector of Trinity, 3901 S. Panther Creek Dr., The Woodlands, TX 77381.

The Rev. **Ruth Casipit Paguio** is rector of Holy Family, P.O. Box 611801, San Jose, CA 95161.

The Rev. **Albert C. Pearson** is rector of Grace, 1314 E. University Ave., Georgetown, TX 78626.

The Rev. **Jo Popham** is rector of St. Stephen's, 1510 Escambia Ave., Brewton, AL 36426.

The Rev. **Patricia Riggins** is interim rector of St. Francis, 4242 Bluemel Rd., San Antonio, TX 78240.

Nancy Simenz is minister of spiritual formation at St. Peter's, 104 Elm St., Sheboygan Falls, WI 53085.

The Rev. Deacon **Paul Snyder** is disaster recovery coordinator for the Diocese of Oklahoma, 924 N. Robinson Ave., Oklahoma City, OK 73102.

The Rev. **Marie A. Tatro** is vicar for community justice in the Diocese of Long Island, 36 Cathedral Ave., Garden City, NY 11530.

The Rev. **C.J. Van Slyke** is deacon at St. Stephen's, 3775 Crosshaven Dr., Birmingham, AL 35223.

Honors

General Theological Seminary — Doctors of Divinity to the Rev. **Barbara Cawthorne Crafton**, the Rt. Rev. **Griselda Delgado Del Carpio**, the Rt. Rev. **DeDe Duncan-Probe**, and **Herb Thomas**

Ordinations

Deacons

Arkansas — **Bob Brown** and **Billy Hawkins**
Springfield — **Tim Leighton**

Priests

Central Florida — **Peter James Speropulos**
Massachusetts — **Isaac Everett**
Washington — **Kristen Pitts**

Retirement

The Rev. **Marshall Craver**, as associate rector of St. Paul's, Mobile, AL; he will serve as spiritual director to active clergy of the Diocese of the Central Gulf Coast.

Deaths

The Rev. **Marilyn McCord Adams**, who was at home in both the congregation and the academy, died of cancer March 22. She was 73.

A native of Oak Park, Illinois, she was a graduate of the University of Illinois, Champaign-Urbana, Cornell University, and Princeton Theological Seminary. She was ordained deacon and priest in 1987.

She was distinguished research professor of philosophy at Rutgers University, distinguished research professor of philosophy at the University of North Carolina at Chapel Hill, Regius Professor of Divinity at Oxford University, Horace Tracy Pitkin Professor of

Historical Theology at Yale University, and professor of philosophy at UCLA.

Adams served most recently as an associate at Trinity Cathedral in Trenton, New Jersey. She served at parishes in California, Connecticut, and England.

Survivors include Robert Merrihew Adams, her husband since 1987.

Richard N. Bolles, author of *What Color Is Your Parachute?* (Ten Speed Press, 1972), died March 31 in San Ramon, California. He was 90.

Bolles self-published his manual in 1970 as a photocopied how-to booklet for unemployed Protestant ministers. In 1972, Ten Speed Press agreed to publish the book in small runs so it could be updated frequently. It has sold more than 10 million copies worldwide and has led to spinoff books focused on teenagers, retirees, and online job searches.

Bolles left ordained ministry in 2004. He is survived by his wife, Marci Mendoza Bolles; sons Gary and Stephen; a daughter, Sharon; and 10 grandchildren.

Llandaff

(Continued from page 16)

reports claim that the Dean of St. Albans, the Very Rev. Jeffrey John, received more than half of the electoral college votes but fell short of the necessary two-thirds. John is a native of Tonyrefail, Rhondda Cynon Taff.

John wrote a public letter claiming that homophobia had prevented his election during the electoral college's meeting in February. He was backed up by one complaint from church electoral college members, another from members of the Llandaff diocesan standing committee, and another from five area deans.

The Church in Wales announced that its legal subcommittee advised that the complaints were without merit and that the Bench of Bishops should now proceed to fill the post.

BBC Cuts Religion & Ethics

The BBC, already under fire for putting its flagship religious program, *Songs of Praise*, out for private production, is taking heat for announcing the closure of its Religion and Ethics Department.

"It is a failure of the BBC as a public service broadcaster," said the Rt. Rev. Graham James, Bishop of Norwich and the Church of England's media spokesman. James said it was a strange decision, given the BBC's pledge to the media watchdog Ofcom, which begins regulating the corporation on Monday, that it would boost religious programming.

For its part, the BBC refuses to say how many staff jobs would be lost following the changes.

The BBC will "continue to have a religion and ethics team" and "a wealth of religious broadcasting expertise within news, radio, and the World Service," a spokesman told Premier Radio, the London-based Christian station.

'Active Generation' Dying

New research reveals that a pool of older people who volunteer in English parish life is dying out and few members of the younger generation are stepping up to replace them.

This new warning comes from Abby Day of Goldsmiths, University of London, in her new book, *The Religious Lives of Older Laywomen: The Last Active Anglican Generation*.

"The prognosis for the Church of England is grave," Day said. "While elderly laywomen have never been given a formal voice or fully acknowledged by the church, they are the heart, soul, and driving organizational force in parishes everywhere. Their loss will be catastrophic."

Most of this generation of stalwarts, "a generation whose values are centered on nation, family, and God," are the parents of 1960s baby boomers. The 70,000 women who worship regularly and keep parishes ticking are now entering their 80s and 90s.

Day says younger churchgoers have turned to social activism.

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SUNDAY'S READINGS | 2 Easter, April 23

Acts 2:14a, 22-32 • Ps. 16 • 1 Pet. 1:3-9 • John 20:19-31

True Resurrection

Peter, standing among the 11, raises his voice to the Israelites and tells of one attested by God with deeds of power, wonders, and signs. He scrapes the wound of memory, speaking of the one who was taken, crucified, and killed. He announces good news saying that God has raised him and freed him from death. He states his homiletic purpose: "This Jesus God raised up, and of that all of us are witnesses" (Acts 2:32). As a witness, Peter cares that what he says is received in faith. He says, in effect, "[I preach] that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name" (John 20:31).

Let the reader understand: he speaks to be heard. Boredom in the pulpit is a sin against the Holy Spirit. Teach, delight, and persuade. Get down to business. Above all else, keep the Messiah on your mind and heart and lips, and let your love fall upon the ones you address. Tell them largely what they want to hear, sympathize with their convictions, hold dear most of what they hold dear, and be where they are to the full extent the incarnation allows; then, trouble and humor their hearts with the impossible goodness of the resurrection of Jesus Christ. Stand, raise your voice, and address them.

Receiving the news of the resurrection of Christ has the taste of a chosen portion, an overflowing cup of brewed goodness (Ps. 16:5). The listener feels the heart sing with gladness, the soul awaken with rejoicing, the body secure in rest, joy, and pleasure (Ps. 16:9, 11). This is "new birth into a living hope" and "an inheritance that is imperishable, undefiled, and unfading" (1 Pet. 1:3-4). This is life from the dead, life forevermore. And yet this good news — imperishable, undefiled, and unfading — faces a test. To be sure, a newborn Christian wet with the water of baptism is all newness, innocence, and beauty. But it does not last. "You have suffered many trials" (1 Pet. 1:6). Believing intensifies one's awareness that in the world there is tribulation.

The appearance of the risen Lord to Thomas reclaims the story of the Lord's pain. Thomas doubts: "Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe" (John 20:25). Appearing, Jesus says, "Put your finger here and see my hands: Reach out your hand and put it in my side" (John 20:27). The wounds remain in the risen body of Christ. This is true resurrection for the long road of trial and doubt and suffering. In some measure, every Christian bears both the suffering and the new life of Christ. St. Paul, closing his epistle to the Galatians, describes his own stigmata: "I carry the marks of Jesus branded on my body" (Gal. 6:17). Writing to the church in Rome, he describes baptism: "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? … so that, just as Christ was raised from the dead by the glory of his Father, so we too might walk in newness of life" (Rom. 6:3-4).

Easter Sunday does not delete Holy Saturday, Good Friday, Maundy Thursday, or the sad day when Job, sitting among the ashes, cursed the day of his birth. Every sorrow and every death are the raw material of resurrection. Amid various trials, Christ stands present and fully alive with his wounds. He stands there for you.

Look It Up

Read John 20:27. Graphic.

Think About It

Your infirmity is the wound in the resurrection Gospel.

SUNDAY'S READINGS | 3 Easter, April 30

Acts 2:14a, 36-41 • Ps. 116:1-3, 10-17 • 1 Pet. 1:17-23 • Luke 24:13-35

Stay with Us

Walking over the face of the deep, walking out from death's tomb, stepping onto the footpath to Emmaus, Jesus seems to slip by; he moves on (Mark 6:48; Luke 24:28). He is ghost-like, strange, and hidden. And yet he is the Word made flesh whose blood and body are the sacred substance of a new humanity. Apprehending this reality and this mystery, the true life of Christ Jesus, is contingent upon human consent buried in the will and grace of God. Mary said, "Let it be to me according to your word" (Luke 1:38). We might say the same, or say, "Stay with us" (Luke 24:29), and thus stop him from passing by.

He wants to be stopped; he wants to stay; he wants to recline at table (Luke 24:30). He desires bread and wine, and the company of burning hearts (Luke 24:31-32). His wounds and cleft heart open a red torrent of love that flows like the four great rivers (Gen. 2:10-14) stretching over the known world. He is the divine presence flowing over and through the world, awaiting an invitation into each and every home.

What shall we do (Acts 2:37)? Open the door of the heart. Bring recent sorrows to light. Admit even that hope has failed. Grieve. Listen to him; listen to how he speaks about himself through the ancient stories. Ask him to stay the night. Take the bread he gives and drink the wine he blesses. Feel the slow burn of a pure heart. Recognize him and see him, and then do not hold him as a private and material possession. Repent and run to the river and receive the gift of the Spirit. Blessed are the pure in heart, for theirs is the kingdom of heaven. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me" (Rev. 3:20, KJV). The heart grows where Christ is (Luke 1:46).

Open the door of the heart. "You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God" (1 Pet. 1:23). Jesus Christ has burst from the grave and awaits our love and yet is the cause of our love's longing. "Seek," says the saint, "whence it is given to humans to love God and you will find nothing, except that God first loved humanity. God gave the very God whom we love; God gave the cause of love. What God gave hear more openly through the apostle Paul: *The Love of God*, he says, *has been poured into our hearts*. Whence? Is it perhaps from us? No! Then where is it from? Through the Holy Spirit which has been given to us" (St. Augustine, Sermo 34, my rather literal translation).

There is no real accounting for the resurrection. It is the impossibility of God's work to renew humanity and all creation. It is never fully grasped, but it can be embraced, and once accepted, life becomes all new and gratitude and service become a natural outgrowth. "What shall I return to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord, I will pay my vows to the Lord in the presence of his people" (Ps. 116:12-14).

Love's vow to the risen Lord never says "until we are parted by death," for in the new life of Christ death is a grave and gate opening upon another shore. Love has done this, love unending.

Look It Up

Read Acts 2:38. Three parts.

Think About It

Luke 24 is the liturgy.

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(Continued on next page)

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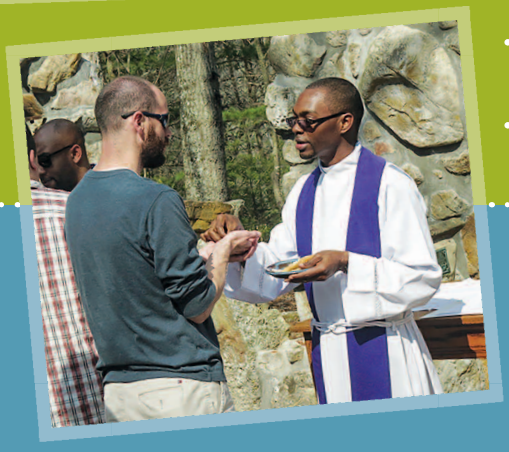

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