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September 24, 2017

The Living Church

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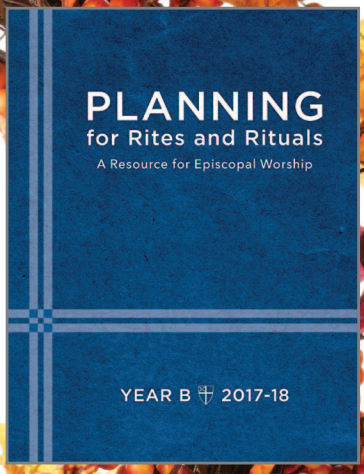

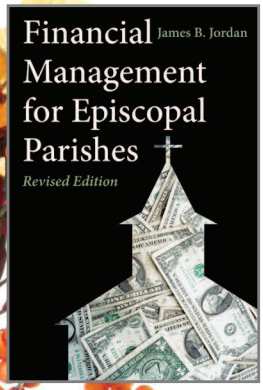

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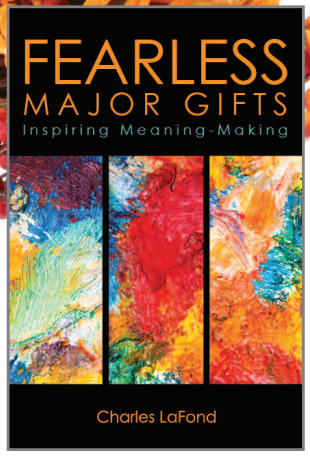

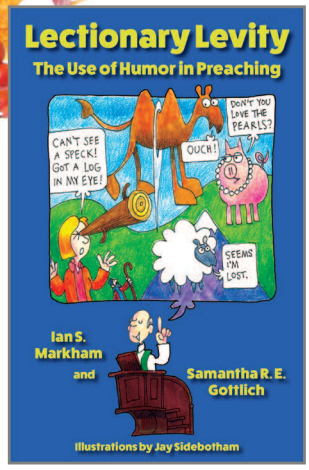

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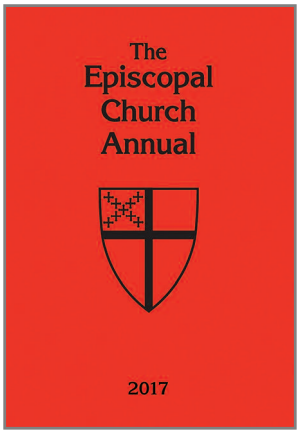

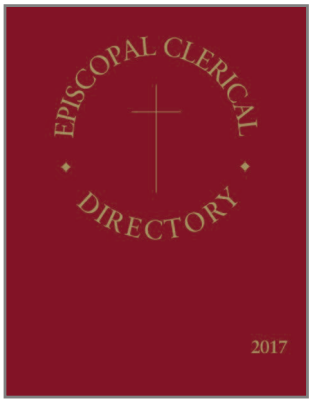

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ON THE COVER

Volunteer Jennifer Wickham: "I think one of the gifts of grace here is that people are remembering that they need each other. Nobody's saying, who did you vote for?" (see "Dispatches from Hurricane Harvey," p. 4).

Diocese of Texas photo

The Living Church

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Living Church Partners

We are grateful to Christ Church, Georgetown, and the Diocese of Albany [p. 32], Saint Thomas Church Fifth Avenue, New York [p. 33], and the Church of St. John the Divine, Houston [p. 35], whose generous support helped make this issue possible.

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

The Rev. Keith Giblin, a bivocational priest and federal judge, and Bishop Suffragan Jeff Fisher stand in front of rubbish removed from the parish hall at St. Paul's, Orange, about two hours east of Houston.

Carol Barnwell photo

Dispatches from Hurricane Harvey

By Kirk Petersen

As TLC prepares to go to print, Episcopal officials are still assessing the extent of the hurricane damage in Texas. Instead of outdated statistics, we're offering some stories from the scene.

Hurricane Harvey unleashed the worst of his fury on one of the Episcopal dioceses that was best prepared to deal with the crisis.

When the floods came, the Houston-based Diocese of Texas happened to be one of nine dioceses working with Episcopal Relief & Development in testing a mass-notification system called AlertMedia. Although the name sounds like a press-release platform, AlertMedia actually is a conceptually simple means of pushing messages simultaneously through three media: email, telephone, and text message.

"We set up all our congregations on it a number of weeks ago," said Carol Barnwell, who has been director of communications since 1992. "There's 160 characters, and you send a note, and it goes to everybody's text, everybody's email, and everybody's telephone." It is a rapid way of assessing the needs of 153 congregations in the largest domestic diocese, as measured by average Sunday attendance.

It enables people to quickly report "I'm okay, I'm not okay, I need help, I *can* help," she said. "We've got spreadsheets now that just pop up with that information as a result of AlertMedia."

Malaika Kamunanwire, senior director of marketing and communications for Episcopal Relief & Development, said the organization has not yet decided whether to roll the system out more broadly, but would be happy to talk with any interested diocese.

In addition to its Houston headquarters, the Diocese of Texas sprawls across an area larger than Pennsylvania (which has five dioceses). The Rt. Rev. C. Andrew "Andy" Doyle oversees three regional bishops.

The diocese has an institutional memory of Hurricane Rita in 2005, when a disastrous attempt to evacuate Houston caused far more deaths than the storm, and Hurricane Ike in 2008, which was the third-costliest hurricane in American history (until Harvey, which will easily exceed it).

Hurricane Ike struck in September 2008, between Doyle's election and consecration as bishop coadjutor. After

he became bishop diocesan in 2009, his staff produced a 48-page guide and checklist called "Parish Emergency Planning," to help individual churches create emergency plans. Episcopal Relief & Development offers the guide in the resource library of its website.

Episcopal Relief & Development "has been a remarkable partner in this," Barnwell said. "They've been front and center since before the rain started falling."

+ + +

Much of the damage in the Houston area was caused by flooding, not wind, after Hurricane Harvey weakened and stalled for days, dumping trillions of gallons of water on the region. Wind damage was primarily to the west.

When Harvey made landfall late Friday, Aug. 25, the eye of the hurricane plowed right through Port Aransas, a town of about 4,000 located on a vulnerable barrier island 200 miles southwest of Houston, in the neighboring Diocese of West Texas.

"Port A" is the home of Trinity by the Sea Church, which in the next week would become a major hub for coordinating disaster response throughout the town and beyond.

"They've organized all the supplies that have been brought in, they've cleaned up the large debris around the church grounds, they're now sending volunteer teams out to help more in the community," said Laura Shaver, communications officer for the Diocese of West Texas.

Trinity's church and parish hall had been boarded up before the storm, and survived with only minor damage, although the surrounding town was hit hard. The rectory kept its walls intact but lost part of its roof and had to be gutted inside. The day-school building lost its roof, and a small building dedicated to an Alcoholics Anonymous group "was completely pancaked," said Jennifer Wickham, who put in seven marathon days shepherding the recovery effort not just at Trinity but eventually in the broader community.

Wickham does not live in Port Aransas. She is married to the Rev. Jonathan Wickham, rector of All Saints in Corpus Christi, on the other side of the bay. (All Saints lost its steeple and had some roof and water damage, but the building was secured quickly after the storm.)

She's Episcopalian through and through — both her sisters are also married to priests, one of her sisters is herself a priest, her mother is a deacon, and she is employed remotely by the Diocese of Haiti, as director of development for St. Vincent's Centre for Handicapped Children in Port-au-Prince.

"Two days before the hurricane I buried my father in Missouri, and then flew home when the storm escalated," Wickham said.

As soon as the island was opened to non-residents, the Wickhams came to deliver some supplies to their friends James and Laura Derkits. James is rector of Trinity by the Sea. Wickham started the week helping to collect donations, and by the end of the week she was working directly with city and county officials to help coordinate efforts throughout the town.

One morning Derkits, the Wickhams, and another priest started the day praying in the parish hall, feeling overwhelmed, not knowing what to do next. They asked God for guidance: "Speak loudly to us. We will listen if you will speak. We need direction, we need clarity."

They quickly found that "each of us began to do things that we do well, that we do best. And we yielded to each other," Wickham said. "It's like the body, right? The different parts of the body have different things to do." She was evoking the 12th chapter of 1 Corinthians: "If the whole body were an eye, how could it hear? If the whole body were an ear, how could it smell?"

"I think one of the gifts of grace here is that people are remembering that they need each other. Nobody's saying, who did you vote for? Okay, you're not on the right team, so I can't give you these Clorox wipes. Nobody cares anymore," she said.

"It's been 98 degrees, no potable water, no air conditioning and bad toilets, and there have been tempers all over town, but we have not had any of that," Wickham said.

"I'm going to be chewing on this for the rest of my life," Wickham said. "I'm going to wonder for the rest of my life what happened here — what did I see, what did I learn, who is God to me, who is God to them? This moment has changed my life."

Mary MacMagregor photo

Floods damaged more than 30,000 volumes in a used-book store run by Janie Gray, in Dickinson, Texas. Gray is a member of St. Christopher's in League City. St. Christopher's parishioners helped Gray remove the books before mold made the property off-limits.

Thanks in part to her efforts, it has changed other lives, too.

+ + +

One of the clearest lessons of the disaster is that people need to be careful about how they try to help.

The pile of materials in the photograph at first glance looks like debris, but in fact is a truckload full of clothing and other goods that have been deposited in a Port Aransas parking lot. There is no indoor place to store the goods, and no people available to sort them.

The clothes now sit there, ownerless, in the hope that somebody will put them to good use. If nobody tends to the clothes before the next rainfall, the clothes will be saturated, leading to mold, leading to disposal.

In a video posted on the Episcopal

(Continued on page 7)

Carol Barnwell photo

During Harvey's floodiing, a massive restoration of Trinity, Galveston's historic parish hall continued unabated. The beautiful hall has not been usable for a number of years, and the roof had to be reinforced with newly crafted, curved braces.

Hurricane Harvey

(Continued from previous page)

Relief & Development website, the Rev. Elaine Clements, a deacon of the Diocese of Louisiana, says flatly, "Don't send goods. Goods are a distribution nightmare. They're a storage nightmare. … No matter how well-intentioned, we sometimes end up with semi trucks full of teddy bears — and that's not a joke."

Especially in the early stages of a crisis, the only way to really be helpful from afar is to send money. The dioceses of Texas and West Texas each solicit hurricane donations on their websites. Episcopal Relief & Development pledges to funnel all Harvey donations to where they are needed most.

"The other major benefit of giving financially is that it helps support local businesses," said Katie Mears, Episcopal Relief and Development's director of U.S. disaster preparedness and response. "It's important to support the local economy as much as possible. After disasters, a large percentage of businesses fail. Often, well-meaning people are buying goods at market rate in their communities far away and shipping them to the impacted community where they could have been purchased locally."

Episcopal Relief & Development has worked with church partners around the world since 1940. It has an A rating from Charity Watch, and earns the top rating (four stars) from Charity Navigator. These are higher ratings than the better-known American Red Cross, which faced allegations last year of diverting too much donation money to internal expenses.

It is also a bad idea to show up and try to help, especially in the early stages when things are chaotic. A good rule of thumb is to stay away from the disaster area unless you have identified a place to stay and an organization that wants your help.

"Rectors in Houston have set up a network to figure out who can take things in, who can shelter mission teams going forward, and we're keeping all of those assets on a big spreadsheet with the needs," Barnwell said. "So churches from elsewhere who want to send a team — maybe a men's group with all their tools — we can easily plug them in and make sure they get where the most need is."

Opportunities to help will continue for months and even years after the headlines end and the floods drain away. Youth groups and others that want to start planning now can rest assured that a mission trip to southeast Texas will still be timely throughout 2018.

'Our Christian Values Are at Stake'

Presiding Bishop Michael Curry and the Rev. Gay Clark Jennings, president of the House of Deputies, have responded to the Trump administration's phased-in rescinding of Deferred Action for Childhood Arrivals.

"Today our hearts are with those known as the Dreamers — those young women and men who were brought to this country as children, who were raised here, and whose primary cultural and country identity is American," they wrote in a statement. "We believe that these young people are children of God and deserve a chance to live full lives, free from fear of deportation to countries that they may have never known and whose languages they may not speak. As people of faith, our obligation is first to the most vulnerable, especially to children. In this moment, we are called by God to protect Dreamers from being punished for something they had no agency in doing."

The leaders said the Episcopal Church supports the undocumented youth as part of its commitment to immigrants and refugees. "Out of that commitment, we call on our nation to live up to its highest ideals and most deeply held values, and we call on Congress to take action to protect these young people and to formulate a comprehensive immigration policy that is moral and consistent and that allows immigrants who want to contribute to this country the chance to do so while keeping our borders secure from those whose business is in drugs, human trafficking, or terror."

Mediation Planned in South Carolina

After five years of litigation, the two parties who are suing each other for the right to call themselves the Episcopal Diocese of South Carolina have

(Continued on page 8)

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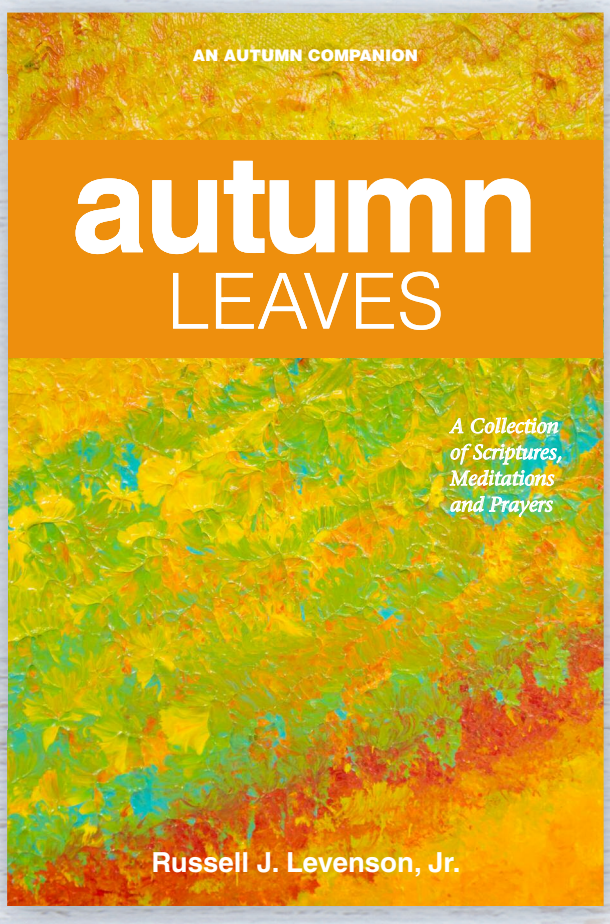

WHAT OTHERS ARE SAYING

"Whenever Russ speaks or writes, I listen or read. He has the heart of a pastor and the skill of a poet. So grateful for him and this book."

– Max Lucado, Senior Minister of Oak Hills Church, San Antonio and Bestselling Author

"Russ Levenson's *Autumn Leaves* is a continuous gentle invitation to come to the table and to taste and see that God is good. Written with warmth and wisdom, these pages are good company on the journey of faith."

– Amy Grant, Grammy Award Winning Recording Artist and Songwriter

"Russ Levenson has a real gift for taking scripture from the Old and New Testaments and making it very personal and relevant to our life today. The relaxed tone of *Autumn Leaves* will inspire and comfort readers even as it challenges them to grow in their spiritual journey."

– Susan G. Baker, author of *Passing It On* and founding member of the National Alliance to End Homelessness

"Russ brings together biography and story with deep theological truths and insights to create a powerful, uplifting set of meditations that can transform the day and the week. I am grateful that this book has been written; and I am even more grateful to the God that can use this book to bring grace to the broken and hope to the afraid."

– The Very Rev. Ian S. Markham, Ph.D., Dean and President of Virginia Theological Seminary and Professor of Theology and Ethics

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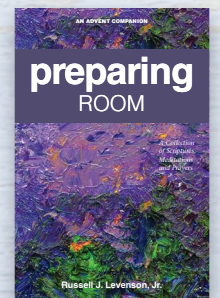
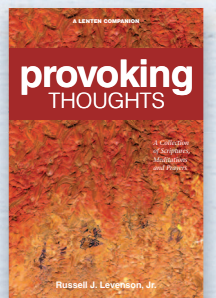


An Advent Companion



A Lenten Companion

A Summer Companion

South Carolina

(Continued from page 6)

agreed to enter mediation to try to reach a settlement.

Also at stake is the ownership of three dozen church properties, including the huge St. Christopher Camp and Conference Center on Seabrook Island.

The diocese aligned with the Episcopal Church — the Episcopal Church in South Carolina (ECSC) — largely prevailed last month in a highly fractured ruling by the South Carolina Supreme Court.

The court ruled 3-2 that 29 church buildings — currently held by the Diocese of South Carolina (Anglican Church in North America) — belong to ECSC, along with the conference center. A different 3-2 majority ruled that seven other churches should remain in the hands of ACNA, because there was no record of those churches having ratified a change to the Episcopal Church's canons that occurred in 1979.

Litigation continued while the agreement to mediate was being reached, and the ACNA diocese met a Sept. 1 deadline to request a rehearing from the state Supreme Court.

ACNA filed another motion that could turn out to be more consequential: to vacate the decision of Supreme Court Justice Kaye Hearn and recuse her from any further participation in the case.

The motion describes Hearn and her husband, George, as active lay leaders of an unsuccessful attempt to keep their local church, St. Paul's in Conway, from leaving the Episcopal Church. When the church decided to leave and align itself with ACNA, the Hearns were part of a group that launched St. Anne's, a new Episcopal church in Conway.

Hearn's opinion in the Supreme Court case was in favor of the Episcopal Church in South Carolina.

Kirk Petersen

Mending a City's Broken Heart

Synods don't usually garner much excitement beyond the church, but the Diocese of Canterbury in New Zealand was expected to draw wide attention during its synod meeting on Sept. 7-9.

The heart of the diocese, on New Zealand's south island, is Christchurch, an elegant, orderly 19th-century city. The city's neo-Gothic Anglican cathedral, constructed between 1864 and 1901, is at the heart of its downtown precinct. A devastating earthquake in February 2011 killed 185 people and severely damaged many inner-city buildings, including the cathedral.

New Zealand sits at the convergence of two continental plates and so is susceptible to quakes, but Christchurch was not considered as much at risk as other cities of the "shaky isles." Many of its heritage buildings had not been built with earthquakes in mind. Eleven 19th-century churches, seven of them Anglican, were severely damaged and had to be demolished, and others need extensive repairs.

In the wake of the earthquake, the city showed remarkable resilience and determination to rise again. Shipping containers were brought in to be used as shops. A temporary cathedral made of cardboard tubes was opened on a nearby city square, to serve in the interim. It provided the largest meeting place in the city for some time, and has been used by many groups other than the Diocese of Christchurch.

The cathedral was insured, and in 2013 the Diocese of Canterbury's synod voted to use that money for a new cathedral, costing no more than the insurance coverage of the historic building. Some reject that choice, arguing that the vote was no more than an informal show of hands.

Citizens both within and beyond the church community began to challenge that decision. There have been surveys, plans, and court cases, and many thousands of hours devoted to studying whether the old cathedral can be propped up and brought back or whether it makes sense to start afresh.

Six and a half years after the disaster, the tumbledown building is still fenced off, gathering rats and pigeons, as critics say, an eyesore for the dwindling number of tourists to the central city.

And debate about the cathedral is white hot. "Everybody in the Anglican Church of Aotearoa, New Zealand, and Polynesia has an opinion on Christchurch Cathedral, and so does everybody in Christchurch," said one analyst.

Full restoration has been estimated at $100 million to $200 million, well over the cost of a modern option, at $55 million to $75 million.

One group of city elders desperately wants the cathedral restored to its former glory and Victorian design. They argue that the synod had no right to decide and that the decision rested only with the cathedral's owners, the Church Property Trustees, of which the Rt. Rev. Victoria Matthews, Bishop of Christchurch, is the chairwoman.

Full restoration would require the insurance payout, a $10 million government grant, a $15 million government loan, a $15 million funding pledge from the Great Christchurch Buildings Trust, and further fundraising. Added to that is an expected annual cost of $360,000, just for insurance.

There is little appetite among New Zealanders to fund the church to any greater extent, and there are ordinary suburban parishes in Christchurch that also need new churches, healing, and support.

And it would seem that the earth has not finished moving under Christchurch. In November last year, a nearby quake registering 7.8 on the Richter scale, set citizens running up the hills again.

Bishop Matthews announced in May that the synod would make the decision.

"As the Christ Church Cathedral is a church building above all else, and a place of worship, the decision on its future should be made by the membership of the synod comprising the gathered clergy and laity of the diocese who will be using the cathedral forever," Bishop Matthews said.

"To date the view of the church has been that we should proceed with a contemporary cathedral. In 2013 our synod voted for an inspirational cathedral. Recently the standing committee expressed its view that a new cathedral, costing no more than the insurance proceeds received for the cathedral building in the square, is its preferred option."

The synod was poised to decide on Sept. 9 between an affordable new building, a restoration of the old, or donating the cathedral to the government "as a gift to the people of New Zealand."

At its heart, the polarized debate about Christchurch is a microcosm of the Church in the West. Do we remain part of the scenery, a trusted and reliable backdrop to Christendom, and respected as a careful steward of the faith handed down through generations? Or do we do something new?

Robyn Douglass

ACNA Consecration Challenged

The June 7 consecration of an Australian priest, the Rev. Andy Lines, as an ACNA missionary bishop for the United Kingdom and Europe continues to make waves, not least in Australia. Four Australian bishops have asked their primate, the Most Rev. Philip Freier, to request a judgement from the Appellate Tribunal the (church's court of appeal) on whether the three bishops who took part in the consecration violated the Australian church's constitution.

The letter of complaint is signed by Bishops Andrew Curnow (Bendigo), Kay Goldsworthy (Gippsland, recently elected Archbishop of Perth), Bill Ray (North Queensland), and John Stead (Willochra).

"Archbishop Glen Davies and Bishop Richard Condie participated in the consecration of a bishop for Europe in the Anglican Church of North America (ACNA), a church that is not a member of the Anglican Communion and is not in communion with the Anglican Church of Australia," they wrote.

"We believe that this action raises fundamental questions of ecclesiology in respect of the Anglican Church of Australia. Failure to have the questions which arise from the actions of the Archbishop of Sydney, the Bishop of Tasmania, and the Bishop of North West Australia properly determined will mean that our fellowship in the college of Bishops will be gravely impaired," the letter said.

Archbishop Freier wrote to his colleagues before the consecration, asking that they not participate.

(Continued on next page)

ACNA Consecration

(Continued from previous page)

Tensions about the participation of Australians in the Lines consecration were to affect sessions of the Australian General Synod, meeting Sept. 4-8 in Maroochydore, Queensland.

Child protection was to be one of the most pressing issues under consideration, and is casting a long shadow. A Royal Commission drew attention to serious failures, in particular in the Diocese of Newcastle.

The consecration is unlikely to be directly debated on the floor of the synod. It does, however, raise issues for relationships within the House of Bishops.

There are precedents for irregular consecrations within Anglicanism. Not least of these is Sydney's long-standing support of the Reformed Evangelical Anglican Church of South Africa (formerly the Church of England in South Africa), which has included participation in consecrations.

John Martin

Science Meets Theology

A rector in Lubbock, Texas, has won first place in a seminary competition for a sermon discussing science and faith.

The Rev. James Haney V is rector of St. Paul's on the Plains and chaplain at Canterbury at Texas Tech. He is a graduate of Texas Tech University, where he majored in chemistry and minored in biology, and Seabury-Western Theological Seminary.

He preached the winning sermon, "The God Who Made the World," at St. Paul's on May 21, the sixth Sunday of Easter.

Haney was on a pre-med track as an undergraduate. "I had decided to be a physician when I was 13, and being goal oriented plugged straight ahead and didn't reevaluate until my first semester in Medical School when I had a pretty major vocational crisis," he told TLC via email.

"I asked the question 'What am I doing here?' and didn't have a satisfactory answer. Simultaneously I was wrestling with a sense of call. I had thought about the diaconate in addition to being a physician, but I had a pretty clear call experience in November of that semester with the bottom-line message: 'Not physician and deacon but rather priest.'"

He finds his background in science helpful in relating to particular students. "Liberal arts majors aren't too impressed by it, but it does help with relating to students in scientific, engineering, and medical majors," he said. "There's probably an overt illustration every four to six weeks. I usually get good feedback from our science and engineering types, but I don't want to alienate the rest of the congregation by doing it too often."

The sermon competition, sponsored by Fuller Theological Seminary's Office for Science, Theology, and Religion, offered $1,500 to the first-place winner and another $1,500 to the preacher's church. The John Templeton Foundation helped provide funds. The vestry of St. Paul's has designated the parish's portion to help with seminary costs for a member pursuing the priesthood.

Haney heard about the competition through *BioLogos*, which he called an "awesome group/website, with very helpful content about science and religion, especially evolutionary biology."

Douglas LeBlanc

Fees Hurt Cathedral Visits

Should visitors pay to visit England's cathedrals and historic churches? The issue has been a subject of debate since Westminster Abbey and others led the way by charging entrance fees in the 1990s. Some like Bath Abbey, Durham Cathedral, and Ripon Cathedral get by without imposing entrance charges. You do not have to pay if you tell staff at the entrance you are attending a service.

A new report from Visit England says there has been a 2 percent drop in visitors, and entrance fees seem to be putting off tourists. Some favorite religious destinations report an 8 percent drop in visits. There was a 12 percent drop among destinations that charge an entry fee.

Westminster Abbey Wikimedia Commons photo

Some of the best-known landmarks are hit hardest. Figures for 2015-16 report a drop of 27.8 percent at Westminster Abbey and 5.6 percent at St. Paul's. Canterbury Cathedral, where the entry fee is £12.50, reported a similar decrease, despite an overall 2 percent rise in visitors to tourist attractions.

"Aside from places of worship, all types of attraction increased their gross revenue in 2016," the report said. "It is worth noting that places of worship were also the category with the highest increase in admission charges."

The National Churches Trust, which supports historic church buildings, says entrance fees are too high.

Even so, Westminster Abbey, St. Paul's, and Canterbury Cathedral remain in the top 20 of paid visitor attractions. Many famous churches and cathedrals receive very little external funding, which makes it crucial that money is raised from tourists to maintain the fabric of the buildings and support their spiritual life.

A spokeswoman for the Church of England told the media: "The primary purpose of all our 16,000 churches and cathedrals is as places of worship for all. Millions of people visit our

churches for this purpose each year, others visit to find peace in a busy world, explore the rich cultural heritage that these great buildings offer, or to receive support in times of crisis."

John Martin

Archbishop for Wales

A Church in Wales electoral college chose the Rt. Rev. John Davies as the church's 13th archbishop on Sept. 6. Davies has served as the Bishop of Swansea and Brecon for the past nine years.

Davies succeeds Barry Morgan, who retired in January after 14 years as archbishop. This is the first time a Bishop of the Diocese of Swansea and Brecon has been elected as Archbishop of Wales.

Davies secured a two-thirds majority vote from members of the electoral college on the second day of its meeting at Holy Trinity Church, Llandrindod Wells. The election was immediately confirmed by the five other diocesan bishops.

"I am overwhelmed and humbled," Davies said. "I would like to thank members of the college and especially my fellow bishops for the confidence and trust they have shown in me. We will work together as a team to grow and strengthen the church as it serves the communities of Wales and helps build the kingdom of God."

Davies and his wife, Jo, an emergency nurse practitioner, are parents to two grown children.

Odinists Want Property

A British pagan group has appealed to the Archbishop of Canterbury to give it two church buildings to compensate it for buildings that it claims were seized as the nation turned to Christianity.

The Sunday Telegraph reports that the Odinist Fellowship wants restitution and apologies for persecution pagans suffered more than 1,000 years ago. The fellowship's letter to Archbishop Justin Welby asks him to work to achieve a better relationship between it and U.K. churches and seeks an apology for "crimes against the Odinists" and "restitution of past wrongs."

Ralph Harrison, director of the fellowship, told *The Sunday Telegraph*: "Two bishops have sent responses, which have been polite, but nothing substantial. The objective is just to get the Church to acknowledge that it has got a history of persecution when it comes to the Odinist religion and it has to take stock of that and not just write it out of history. Within the Odinist community there is a strong sense of antagonism towards the institutional Church."

Harrison said that seventh-century Odinists were subjected to spiritual genocide as early U.K. church leaders confiscated temple grounds and converted them into churches.

According to the fellowship's website, Odinism is an ancient indigenous form of heathen religion practiced by the Angles, Saxons, and Jutes. It claims about 1,000 members.

One historian says it is hard to substantiate Odinist claims. James Palmer, a scholar of early medieval Europe at the University of St. Andrews, told *The Sunday Telegraph* that the Odinist case relies on "letters sent by Pope Gregory in which he encouraged his missionaries to change existing temples into Christian places of worship in the hope that natives would continue to attend and be converted that way."

"They've only been ancestral lands for at best 100 years before the pagans turn up, and it is most likely that any pagan temples were on old church sites," he said. "I think it's all a bit of tit for tat. If you can claim that the church took the land off the pagans, they had taken it off Christians to start with."

The Church of England has declined to comment.

John Martin

Indian Ocean's New Primate

Bishop James Wong of the Seychelles was elected Aug. 26 as archbishop and primate of the Church of the Province of the Indian Ocean. He succeeds Archbishop Ian Ernest, who served for 11 years.

Wong was elected in April 2009 as the fourth Bishop of the Seychelles. He is a native of Rodrigues Island and became a citizen of Seychelles in 2015. He was ordained priest in 1983 and served in three parishes in the Diocese of Mauritius before being appointed Archdeacon of Mauritius.

Before his episcopal election, he was

(Continued on next page)

Indian Ocean

(Continued from page 6)

active in ecumenical affairs, serving as general secretary of the Fellowship of Christian Churches of Mauritius and chairman of Scripture Union Mauritius. The bishop and his wife, Doreen, have a daughter and a son.

ACNS

TRIBUTE

Rise in Glory: Cardinal O'Connor

It is with enormous sadness that we have all received the news of Cardinal Cormac Murphy O'Connor's passing on September 1.

As the lead Roman Catholic ecumenical bishop and co-chair of the Anglican-Roman Catholic International Commission, Cormac contributed significantly to the increasing understanding and closeness between the two Communions. His chairing of the commission alongside Bishop Mark Santer formed a splendid partnership, a dream ticket, as they say in political caucuses.

Mark's theological focus combined with Cormac's broad experience of worldwide Roman Catholicism and his immense geniality led to remarkably productive years, with ARCIC II being responsible for five key agreed statements: *Salvation and the Church*, *The Church as Communion*, *Life in Christ: Morals, Communion and the Church*, *The Gift of Authority*, and *Mary: Grace and Hope in Christ.* Although the last document was released under a later chairman, the preliminary work had been under Cormac's co-chairmanship.

Cormac brought all these resources to bear when he was nominated by Pope John Paul II to succeed Cardinal Basil Hume as Cardinal Archbishop of Westminster, and thus presiding bishop of the Roman Catholic Church in England and Wales. Basil Hume, his predecessor, had established the role of Archbishop of Westminster in a remarkable way to set the Roman Catholic Church more prominently within the public life of England and Wales.

Cardinal Cormac built on this and used his own gifts to the full in consolidating this work. As a key public figure, he spoke on crucial issues and became again part of the fabric of civic and national life. Often people might remark before an event, "What will this evening be like? Will it be all right? Are there any tensions around?"

"Oh, it'll be fine," would come the reply, "Cormac's going to be there." His humor, his real empathy with people, his warmth, and his authentic care and concern were always manifest.

Looking back over his life from the view of those based in Rome, the loss will be equally felt. Cormac was a graduate of the Venerable English College and of the Gregorian University, and then later rector of the college himself. When he greeted you at the college, even later in his ministry when he was a bishop, you almost felt that he was still taking you round his home.

His love for the college and his knowledge of Rome in every possible sense was unique. From an Anglican point of view, as a co-patron of the Anglican Centre in Rome, he was not simply supportive in theory, but active and present in the centre's activities on countless occasions. Last year when the centre celebrated its Golden Jubilee, he was at both the service in Westminster Abbey and afterwards at the celebratory dinner at Lambeth Palace.

Anglicans worldwide will mourn his passing. There was something eminently lovable about Cormac, and I will be just one among thousands who will feel that they have lost a really good friend and someone entirely immersed in the love of Christ.

The Rt. Rev. Stephen Platten

Bishop Chang Dies at 76

The Rt. Rev. Richard Sui On Chang, Bishop of Hawaii from 1997 to 2007, died Aug. 30 after a short illness. He was 76.

Chang

Chang was the fourth Bishop of Hawaii, and the first who was born there. A native of Honolulu, he was a graduate of Trinity College (Hartford, Conn.) and Church Divinity School of the Pacific. He studied further at the University of Hawaii. He was ordained to the diaconate in March 1966 and to the priesthood six months later.

He served in several roles in Hawaii before becoming the diocese's archdeacon from 1970 to 1974. When the Rt. Rev. Edmond Browning, the first Bishop of Hawaii, became presiding bishop, Chang served as his assistant and chief operating officer from 1986 to 1996. He was consecrated as bishop in January 1997. Bishop Browning was chief consecrator.

The bishop is survived by his wife, Delia, and daughters Holly and Hannah.

Diocese Welcomes Spiritual Tourists

Older travelers "are neither resource nor problem. They are a fertile ground."

By Matthew Townsend

Many parishes within the Episcopal Church and throughout the Anglican Communion have among their expressed goals an almost singular focus: to attract more young people. It can be easy for churchgoers to fret if a young family has not joined in recent years, if college students have not dropped by for worship, or if young professionals show up for Christmas and nothing more.

The Diocese of Limerick and Killaloe and St. Mary's Church in the town of Killarney are embracing their aging demographic.

Killarney's population, at an average age of 40.9 years, was recently deemed the oldest in Ireland. The Ven. Simon J. Lumby, rector of St. Mary's and archdeacon of Limerick, Ardfert, Aghadoe, and Emly, said the aging is part of an overall trend in the country. He also said the area's tourist population is older and includes many retirees. These two facts have prompted the church to improve ministry to aging residents and tourists who seek spiritual depth in their lives.

"We find that the older people who visit Killarney — there's a preponderance of retired people — are willing to take their time and ponder what they see and feel," Lumby told TLC by email. "The younger people that come want to experience the culture; older people seem more to want to experience context. So we are engaged in providing the latter with a new way to understand that 'uplift of the spirit,' that feeling in the heart, that comes from being inspired by the landscape and the spiritual history."

The focus of these efforts — which Lumby calls spiritual tourism — is not about providing opportunities for pilgrimage or similar activities, though those are options. The priest said spiritual tourism tries to connect people with the uplifting feeling they have from experiencing nature and culture as communication with the divine.

"This draws them into an awareness that God is always present and always accessible. They have these experiences already. We're giving a name to them, giving them a new way to interact with God that the Church would not have offered them previously."

Lumby said the church is trying to create resources like leaflets, brochures, and tours that could share with tourists the tenets of early Christianity, especially early Christian connections with environment.

"They walk away with a sense that God is present and that they now have a language of spiritual communication with which to build that personal relationship that God desires."

The priest differentiates between spiritual tourists and seekers — those who seek a church home or specific spiritual practices. He said visitors are not consciously seeking spiritual tourism but rather share "an instinct embedded in a humanity that is made in the image of God."

For older parishioners who are resident in towns like Killarney, Lumby said the church has an opportunity to teach a holistic approach to faith in which God is found in all aspects of life.

Understanding an older population of parishioners as a target for evangelism involves "a long process of education," Lumby said. "Many still hold to the traditional idea that if you've not got young people in your church then you're failing. However, this misses the point.

"We are given older people who have the time and inclination. Our message is that older people have the wherewithal to make sense of their past and present with nuanced perception and 'the wisdom of years.' So they are neither resource nor problem. They are a fertile ground into which to plant the seed."

The Church would be extinct if the presence of young people was the "sole determinant of our survival," Lumby said. "That this has not happened over generations points to the fact that our churches are habitually repopulated by the older age range. Grandparents have a particular influence over grandchildren, such as parents cannot have."

As the diocese has worked to deepen its reach among older parishioners and tourists, it has learned several unexpected lessons along the way. "We're learning that it's paradoxically easier to dialogue with those whom the church has harmed or damaged or rejected, notwithstanding that they've built a barrier to anything related to church, because they instinctively seek redemption and acceptance by God."

Lumby also said this approach does not create immediate church growth so much as build faith and goodwill. "What it does do is change what people expect from church: evidence of a spirituality instead of a prescription," he said. "Which implies that church needs to change what it offers. Perhaps it's time for the church to deconstruct its modus operandi and be reborn?"

Corrections

For a funeral held in the absence of a body or ashes, the Diocese of New York advises clergy to conclude with a blessing and dismissal rather than a commendation ["All Return to Dust," Sept. 10].

An editing error created confusion about the duration of the Rev. Silvestre E. Romero's time of ministry in the United States ["Bridge-builder Returns Home," Aug. 13].

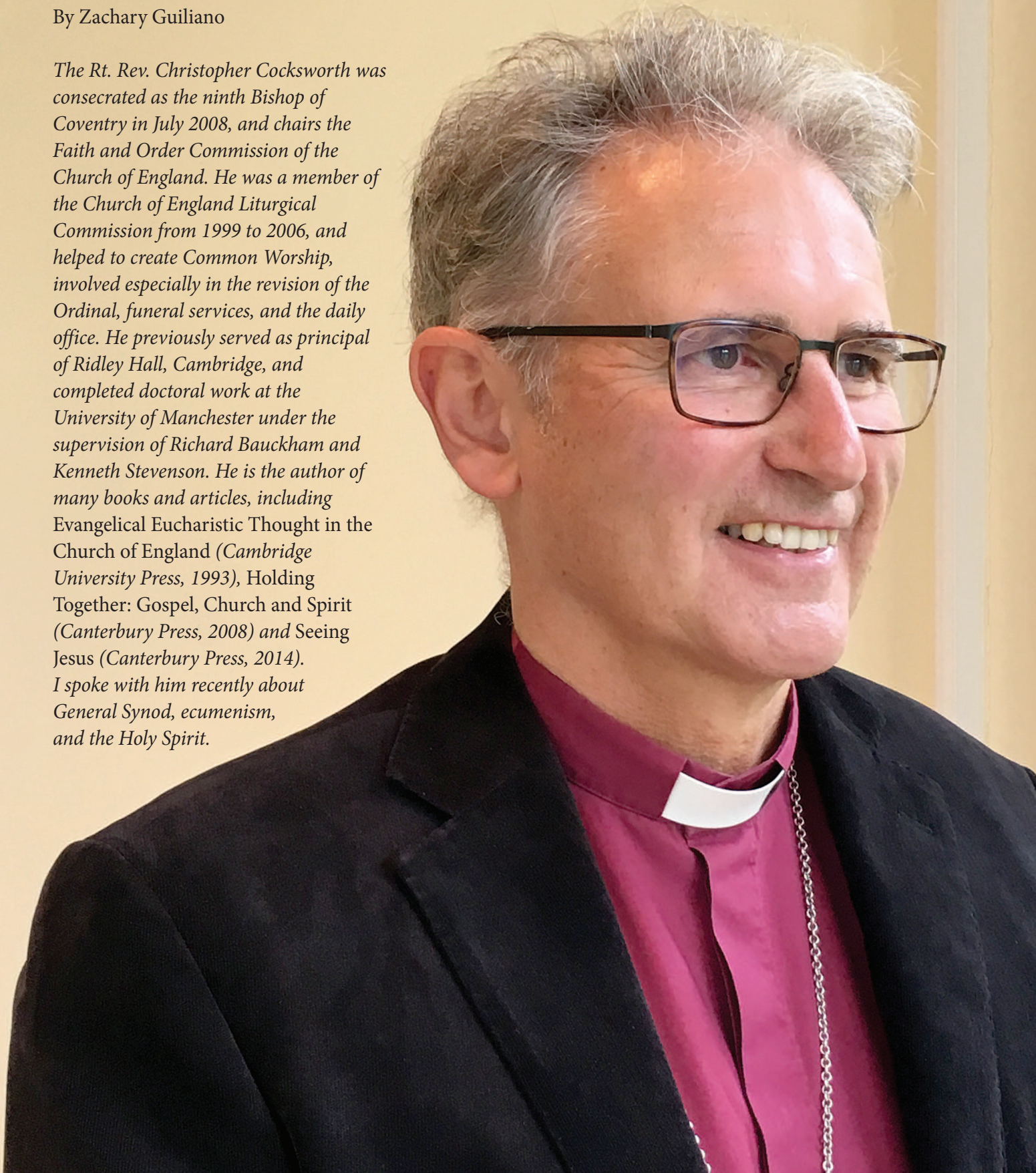
Romero spent 10 years in lay ministry in the United States as he discerned a call to ordination. He was ordained to the diaconate in June 1996 in the Diocese of El Camino Real and ordained to the priesthood in February 1997 in Belize. He was received as a priest of the Episcopal Church in September 1999.

— Twenty Minutes with Christopher Cocksworth —

Bishop as Gardener

By Zachary Guiliano

The Rt. Rev. Christopher Cocksworth was consecrated as the ninth Bishop of Coventry in July 2008, and chairs the Faith and Order Commission of the Church of England. He was a member of the Church of England Liturgical Commission from 1999 to 2006, and helped to create Common Worship, involved especially in the revision of the Ordinal, funeral services, and the daily office. He previously served as principal of Ridley Hall, Cambridge, and completed doctoral work at the University of Manchester under the supervision of Richard Bauckham and Kenneth Stevenson. He is the author of many books and articles, including Evangelical Eucharistic Thought in the Church of England *(Cambridge University Press, 1993),* Holding Together: Gospel, Church and Spirit *(Canterbury Press, 2008) and* Seeing Jesus *(Canterbury Press, 2014). I spoke with him recently about General Synod, ecumenism, and the Holy Spirit.*



Back at the February meeting of General Synod, you had a motion passed on the Reformation. How did that come together? And how do you feel now that it's past? The discussion on the resolution was interesting.

Yes, the debate was interesting. I would have liked a longer one. The origins of it really go back to two things. We did some work in the Faith and Order Commission of the C of E, which I chair, on the Joint Declaration on the Doctrine of Justification, and we knew we had the Reformation anniversary coming up. We thought, *Might that anniversary provide a way for the Church of England and the Anglican Communion to say something about the Joint Declaration?* So far as I knew, we hadn't as a church or as a Communion said anything recently. So, rather in the style of THE LIVING CHURCH, we asked two Anglican theologians, one Anglo-Catholic and one Reformed, to do an analysis.

Who were they?

Two very able theologians, Fr. Thomas Seville and Professor Oliver O'Donovan. Working independently, they both came to the view that the declaration was consonant with the formularies of the C of E, including its position on justification, and also with our bilateral dialogues, particularly on "Salvation and the Church" with the Roman Catholics (1986). That was very encouraging. We discussed the declaration in the Faith and Order Commission and came to a common mind about its consonance. We then decided to take it forward to the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO).

I found the focus on justification in the synod debate pretty interesting.

I was keen that it should do that rather than be a general debate about the Reformation anniversary. Justification was such a fundamental issue in the 16th century and of crucial importance — it's about the Cross — and therefore it was good to have a seriously theological element to the debate. What I find interesting about the joint declaration is that it's a genuine attempt of two communions to try to understand each other, to say *There were days when we only said critical things of each other*.

Now, ecumenical partners might say critical things of each other, but we want to make sure we've really understood *you*. More to the point, we want *you* to have said "what is of the gospel" in your understanding. The Lutheran-Roman Catholic statement represented a very interesting dialogue because, as they engaged, they could see each other; they could see, *Yes, there is something of the gospel that you're trying to defend and promote*.

What really happens when you put together those different things in some way? And that's sort of what they did. It's not to everyone's liking. But I think from a Reformed angle they got the ordering of salvation right. Justification is the free gift of God, according to God's grace, God's favor toward us; and that prior action of God renews us, recreates us. I think Wesley put it very well when he called it the new birth. By his grace and mercy, God justifies us, and in that action we are reborn; we are given the capacity to live righteously.

An important point you highlighted in your introduction to the debate at General Synod was how key aspects of Reformation thought are reflected in both pre-Reformation thought and in the contemporary teaching of the Roman Catholic magisterium. Anglicans have to wrestle with that.

I've learned and benefited, and continue to do so, from Roman Catholic scholarship and partnership in ministry. I came to a very fervent evangelical faith as a teenager, but then I discovered some major theologians in England were questioning the divinity of Christ, saying it was a good myth that teaches true things, but that it wasn't really true that God was incarnate in Jesus. I began to think, *Well, I need to test this out*. That took me to university to study theology. I was prepared to give three years of my life to work this out.

I know you can't think yourself into these things, but I thought that this faith of ours ought to have a rational footing and make some sort of sense. And, although I had remained an evangelical and continue to remain happily so, evangelical writings on this issue were not very helpful at the time. It was Roman Catholic patristic scholarship that really kept me and held me to the faith, held me to Jesus. I had come to faith in the sort of environment where we were told, *If you see a crucifix outside a church or in a church, you don't go there because you won't find "live" Christians there*. I had some things to overcome about Roman Catholicism.

Did you find any personal encounters helped you with that or deepened your appreciation of Roman Catholicism?

My personal encounters came later, actually. My most profound, earliest account was when I was a university chaplain working with a Roman Catholic priest who became a part of the family — a real Vatican II priest. Since we worked together very closely, I got to know and minister to Roman Catholics; he did the same with Anglicans, including evangelical students. It was a wonderful time.

Then, while I was principal of Ridley Hall in Cambridge, I worked closely with Roman Catholics. Ridley is an evangelical college, but the Margaret Beaufort Institute nearby is a Roman Catholic house. Because it was educating women, the spirituality of the house was one my evangelical Anglican students could relate to because it was very Word-centered. They were lay women, and quite relaxed. So these ordinands, many of whom had little exposure to Roman Catholics, got to know that tradition. Of course, charismatic renewal sort of swept through and brought convergences as well.

As bishop, I have a good relationship with Bernard Longley, the Roman Catholic Archbishop of Birmingham. He very generously took me to meet Pope Benedict, and helped me to get a letter to Pope Francis after Archbishop Justin Welby gave him the Coventry Cross of Nails last autumn during the Joint Vespers at San Gregorio al Celio.

That was a very special moment.

Yes. The crozier Pope Francis gave Archbishop Justin happened to be made in my diocese, actually.

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Is that so? That's kind of funny.
Yes. I'm someone who was taught to feel that the ministry of the Bishop of Rome was simply local and had nothing to do with the rest of the Church, but I have been deeply impressed by Francis as a sort of universal evangelist and was impressed by Benedict as a universal teacher: that's what he was when he came to the U.K. Before that, we had John Paul II, who was like a universal prophet.

During Benedict's visit, it was like he was modeling himself almost as a Protestant pope, doing something everyone could relate to by teaching.

Were you in the House of Lords when he addressed Parliament?
No, but I was in Westminster Abbey, where we had a relay of the speech. That was a very great moment, I thought. He came and represented the world, in a sense, in an even richer and broader way than the Archbishop of Canterbury can do with respect to the Anglican Communion. And Pope Benedict was getting a hearing by parliamentarians! A wonderful service followed in the abbey, in which he kissed the altar. I think he went "off-script" by doing that, which is interesting. He seemed to be deeply touched by the service.

So many ecumenical opportunities I have had came through personal relationships. Like all ecumenism, one finds oneself learning and receiving gifts from others and also digging deeply into the gifts of one's own tradition — not abandoning them, but seeing them more clearly and how they can be given and renewed by the exchange.

You've been chairman of the Faith and Order Commission of the Church of England for four years. Do you think the ecumenical scene has changed a lot recently in England, especially with the rapid collapse of many churches? Has that made the scene feel different?
I think it has changed and is at a very interesting point. There is genuine disappointment. Some say we're in a winter of ecumenism. Those great hopes for organic unity in the '60s and '70s, the extraordinary dialogues that began to take place, they didn't seem to produce that organic unity. And new obstacles are in the way, which complicate the situation. We can't deny that, however joyfully we receive some changes in Anglicanism.

But even those relationships that have become more complicated remain, on a relational level, remarkably good, at least in England. The Anglican bishops and the Roman Catholic bishops, for example, were together only a few weeks ago for a meeting, and it was a marvelous time. Rowan Williams and Pope Benedict got along well together, and Justin Welby and Pope Francis have a very natural affinity as well. There are also really good relations with Orthodox leaders, Greek and Oriental.

There are three dimensions of a new spirit of unity in the air. First, tragically, the persecution of the Church in certain parts of the world is drawing us together. Pope Francis calls it the ecumenism of blood. I have often said that the blood of the martyrs has proved even thicker than the waters of baptism. I think there is truth in that. Martyrs are not asked what sort of Christian they are. They are asked, *Are you a follower of Jesus? Are you a person of the cross, or not?* The hearts of Christians have been deeply moved by the suffering of those who are very different from them.

Second is the pressure of secularism in the Western world. The churches do share much more in common than divides them. We really need each other.

And a third dimension: there is a lot of new ecumenical energy in this land largely because the newer churches — Pentecostal, evangelical — have engaged much more in the kingdom or social dimensions of the Church's ministry, beyond just personal dimensions. They are genuinely committed to seeing local communities transformed. Yes, they want to see individual hearts and lives transformed as people come to faith; but there has been more no-strings-attached social ministry.

That is truly exciting. And it's often combined with a real respect for the local C of E bishop. I don't quite know why that is, but I think it's because they have someone to relate to, who clearly represents the historic church in that part of the country, a church that knows its way around the social institutions, both charitable and political. We're able to bring some really good and deep experience to the table.

Has your view of ministry changed in the last nine years, since you became Bishop of Coventry?
Before becoming a bishop, I think I had done a bit of thinking about how a bishop might fit into the ecology of a church. That didn't all change. But I began to get much more excited about the potential and role of episcopacy — moving beyond a rather managerial view of a bishop in evangelical thought as a sort of senior presbyter, to a more traditional understanding of an apostolic figure, linked to, and a personal embodiment of, the apostolicity of the Church. I got a sense not just of being a guardian of the faith, though certainly that, but being an embodiment of the original *sending* of the Church, its apostolate. A bishop is a missionary figure. In this country, we are in a missionary situation, and that's massively exciting to me as a bishop. You

realize that there are certain things you can do to help set and create the conditions for the renewal and growth of the church. You can clear certain things out of the way, and you can help to attend to the health of the church.

I do believe that if we get the health of the church right, get it to a closer approximation of the body of Christ, then our problems will be over. Jesus is very beautiful; Jesus is very attractive; and Jesus not only draws people to himself, but he goes out and gathers people, and things happen. People get healed and changed and communities get transformed. I give a lot of attention to helping local parish communities, right down to the ground, become closer approximations to the body of Christ.

I think being bold in trying to respond to opportunities to replant the Church is important. My diocese covers Warwickshire and the city of Coventry. In Coventry itself, we have created three new congregations, and are in the process of creating another new Christian community. And that is quite exciting to me. I think that would have been a much more difficult thing to do 20 years ago, or even 10 years ago.

Because of the institutional mood of the Church?

Yes, in many ways. There is a recognition of the missionary realities in which we find ourselves. And I think there is more institutional agility. Bodies should be agile. Pope Francis has said recently that the only time bodies are rigid is when they are dead. The Church ought to be agile, and the Church of England hasn't always been as agile as it should be.

Again, on the ecumenical front, one thing I have been trying to work on is reconciliation with the Methodist Church. That's an interesting area to work in because we weren't as agile as we might have been in the 18th century, so we lost this great renewal movement within the life of the Church of England. So how do we retain renewal movements in the life of the Church? How do we find a way of being flexible enough to maintain fundamental integrity, ecclesial integrity, and yet at the same time do that in such a way that it embraces other ways of being the Church?

I was struck by a comment of Justin Welby on several occasions that renewal is usually not a top-down thing. There are many efforts afoot, like Renewal and Reform, meant to foster change, but how often does renewal spring up naturally as a movement of the Spirit? And how do you attend to it?

That is always an interesting dynamic in the Church, between what's going on in the margins and on the ground, and what might be going on in the institutional center. How can both be renewing? I think, historically, it tends to be on the margins and on the ground. But I think the center can help that to happen, can help the conditions to be right.

Since becoming bishop, I've become something of a vegetable gardener, working with the soil. As a gardener, you know there's not a lot you can do because you're a small part of this powerful mystery of life. But you can do some things. Like nurturing the soil so that it's more productive. Like growing the right crop at the right time in the right place. You're not *causing* the growth, but you're helping it.

When I became bishop in 2008, I was given a charge by the Archbishop of Canterbury, Rowan Williams; it is a normal tradition and a very special thing. It included the lines "release the missionary energy of the Church in the Diocese of Coventry by building its capacity, and through your own teaching and preaching." That has been very important to me. The missionary energies of the Church: I can't bring those, that's the work of the Spirit. But if the Church is the Church, they will be there. People like me can hold them back. How do we not hold them back, but at the same time help them to run a course that is going to be sustained and won't dissipate? Energy should not be stifled, but it also needs direction in order to give life to the Church.

At the Primates' Meeting, Archbishop Welby talked about washing each other's feet. That came up as well in the presidential address to synod. He said, "We wash everyone's feet." It makes me wonder if evangelical identity in the C of E is moving in all sorts of directions, and it means something different to be an evangelical in the C of E than people sometimes realize.

This is a very crude image, but there's a kind of evangelicalism that can be very self-contained: *We've got everything that's needed*. Or there's one that says *We have something that belongs to the Gospel, that must be held on to and shared, but we don't have everything.* The richness of Christ is boundless, as the letter to the Ephesians says.

I suppose I'm that sort of evangelical, a greedy evangelical. I want as much good as I can find in the life of the Church, and I know I need it to be sustained. It takes me deeper into the gospel; it takes me deeper into the Bible; it takes me deeper into the cross. In a way, it makes me a more faithful evangelical. I need the Church; I know it. I call myself an *ecclesial evangelical*, and I do think that is a big shift. And I think this is an important thing in our present missionary age. We know that the mission for the Church, the whole evangelistic task, is ecclesial. It's not what the individual or lone evangelist does. In the past, we might have been able to say *We'll rely on the evangelists to do it.* Now, it's ecclesial. The Church is doing it as the body, as the community. It's too big for a particular ministry; it needs the whole Church.

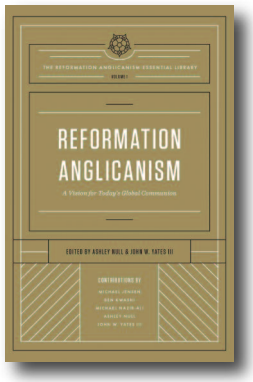
You then have to start thinking *catholically* about the whole body; you can't just think about the individual human heart. And the body needs animation, and therefore you need to think about the Spirit. So you need all the Pentecostal fire that you can possibly receive. That doesn't mean you need to abandon Anglican characteristics. Right at the heart of Anglicanism is the prayer for the inspiration of the Holy Spirit. Lancelot Andrewes talked about the "perpetual inspiration of the Spirit."

That sounds a lot like talk in charismatic circles regarding a constant infilling of the Spirit that must be sought and experienced.

That is what we pray for when every person is confirmed, that they would be *daily* renewed by the Holy Spirit. ❑

Resourcing Reformations

Review by Calvin Lane



Reformation Anglicanism
A Vision for Today's Global Communion
Edited by **Ashley Null** and **John W. Yates III**
Crossway. Pp. 224. $35

This text is a wonderful example of *ressourcement*, an attempt to draw theological lessons from a particular moment in the life of the Church without slavishly recreating the moment in a fit of primitivism. The authors are clear up front: this book seeks to offer a solution for the broken state of the Anglican Communion, and that solution is something they call Reformation Anglicanism. It is written in an accessible style, underlining the authors' goal of reaching a wide audience.

Five men wrote this book: Ashley Null, an Episcopal priest who holds a research fellowship at Humboldt University in Berlin while also serving as an adviser for a diocese in the Anglican Church in North America (ACNA); John Yates III, a parish priest in the ACNA; Michael Jensen, a parish priest in the Anglican Church of Australia and former professor at Moore Theological College; Benjamin Kwashi, the Anglican Archbishop of Jos, Nigeria; and Michael Nazir-Ali, former Bishop of Rochester in the Church of England. They demonstrate a winsome vision of God's unmerited grace in Christ for lost sinners. Their passion for communicating that saving knowledge is inspiring.

Especially enjoyable was Null's chapter on affections and the English reformers, something of a digest of *Thomas Cranmer's Doctrine of Repentance* (Oxford University Press, 2000). A welcome surprise there was Null's discussion of the 14th-century hermit Richard Rolle and his contemporary Walter Hilton, an Austin Friar, as voices who have a place in the story of the English reformation. A regrettable error appears in that chapter, however, when Null mistakes the Council of Basel for the Council of Constance.

Readers will be well-served by the text's commitment to the scholarly banishing of the via media model, a myth with multiple iterations often projected awkwardly back onto the 16th century (particularly the year 1559), and one that has often left us with distorted images of Anglican moderation. For a generation now, scholars like Diarmaid MacCulloch have tried to wake us from this reverie, highlighting that the tradition's messiness was not intentional — some plan for comprehension — but rather reflective of the long, unpredictable, and organic development of the Church of England's practical and theological identity into something that was much later called Anglicanism.

This is where my unease with the book lies. While the book is right that the via media is a myth, the story we have instead has the accent of what English historians call Whig history, a modernist teleology of progress toward rationalism, democracy, and Protestantism. Older presentations of the Reformation gave us a mythically monolithic Protestantism, a tidy, well-defined phenomenon that triumphed over the dark superstitions of the equally monolithic Middle Ages, a period dominated by something anachronistically called the Roman Catholic Church.

That myth is just as distortive as the via media, perhaps more so because it mutes many more voices than those in England, circa 1530-1600. For more than a generation now, historians have been increasingly careful to see 16th-century reform movements as plural, often with reformers loudly disagreeing with one another. Luther declared Zwingli's violent death at Kappel (1531) as the work of God. There was striking diversity even within select reform movements: Heinrich Bullinger, for example, was deeply wary of Martin Bucer's potential influence on Cranmer, and most of the mid-century Swiss reformers suspected Calvin of crypto-Lutheranism.

Moreover, while there was diversity among 16th-century reformers, leading scholars like MacCulloch, Carlos Eire, and Brad Gregory (though at times he bears a polemical tinge) have shown us that those 16th-century reform movements must be set within the context of a Latin Christianity that had experienced wave after wave of reform movements since the 11th century, each of which yearned for a return to apostolic purity, the *vita apostolica*.

The language of *reformatio* and *renovatio*, grounded in Scripture and the early Church, was exceedingly familiar by the start of the 16th century. The pervasive sense, long before Luther, was that corruption, both moral and theological, would be overcome through a return to primitive teaching and an engagement with Scripture. In

other words, hankering for the early church was not new in the 16th century, nor was it limited even in the 16th century to various reformers we have come to neatly categorize as Protestant.

The authors do get a lot right about Cranmer. They are dead-on accurate with their image of Cranmer's largely didactic sacramental theology: the archbishop believed that people learn about God's grace through these symbols and, moreover, the change happens to people, not the bread and wine (pp. 188-89). That eucharistic theology would change before the century was complete (John Jewel and others argued for a consecration made effective by the dominical words; Cranmer's rubrics were later changed in the 1662 prayer book).

But here is where *Reformation Anglicanism* should be judged not as history but as *ressourcement* theology. Cranmer's ecclesiology is sidelined in this study, largely because it is unpalatable to any Christian today. While folks in Wittenberg believed God ruled through the state and the church (two separate kingdoms) and folks in Geneva had a state that could be disciplined by the church, the Zurich model merged church and state into one, akin to biblical Israel. Clergy were conceived as ministers of the state or, more properly, the godly kingdom ruled by a divinely appointed godly magistrate.

It was this ecclesiology that Cranmer adopted. The role of the king was no mere expedience in Cranmer's theology. He even believed that the pre-Constantinian practice of bishops choosing other bishops (much as the apostles chose Mathias and Stephen) was an emergency concession until God gave them a godly prince in the form of Constantine, bringing into view God's design for the world until the second coming of Christ. In other words, Cranmer's ecclesiology does not include a king out of necessity or expedience; the godly king is part of God's design.

In *Reformation Anglicanism*, however, we hear instead how the English reformers used "secular government to promote biblical faithfulness" (p. 22). Cranmer is softened. Here again, though, the strength of this book is its drawing out bits from the past without slavishly recreating Cranmer's church, one we ought to remember was never finished (the archbishop never saw his Reformed canon law code pass Parliament and, had Edward not died, Cranmer would have likely continued with further liturgical revision increasingly conformed to Swiss patterns of worship).

The authors are right to speak of multiple ways of doing Anglican theology and they are to be commended for their charitable gestures toward Anglo-Catholics. They are also on firm ground to stand up for the Reformed face of Anglicanism, such as the continuing place of the 39 Articles as a source for theology. Still, I am left wondering about the construct of Reformation Anglicanism for two reasons.

First, we should be leery of seeing 16th-century reform movements as a monolith. Using the neologism *Reformational* suggests some neat, unified package of ideas. In addition to being ahistorical, this can easily lead us to a rather slick primitivism, positing a classical moment for the tradition (possibly 1552?) against which the rest of the tradition must be judged.

The second reason I am puzzled by this idea of Reformation Anglicanism is the word *Anglicanism*. While the established Church of England was certainly part of an international communion of Reformed churches in the 16th century (e.g., their participation in the Synod of Dort at the start of the next century), the confessional identity of the established church was certainly in flux. By the Restoration, a new prayer book (1662) and a new self-understanding had emerged, something we call Anglicanism. MacCulloch is right to close his biography of Cranmer by saying Cranmer would not have known the word *Anglicanism* and, were it explained to him, he would have found it foreign, possibly including low-church Anglicanism.

I could not agree more with the authors that our pulpits need to ring out with the message of grace for sinners, that our communities ought to be saturated with the narrative of Scripture, and that the solas (Scripture, faith, grace, Christ, and God's glory) need to be clear in our teaching. As *ressourcement*, then, this book is a helpful introduction to some of the theology of 16th-century reformers.

But what about the book's stated intention, Reformation Anglicanism as a solution to the broken nature of the Anglican Communion? It seems that the plan is to approach these challenges through the grassroots. An obvious example would be better and more biblical preaching across our global family. This is a wonderful idea. But I wonder how this, as a plan, is to bring healing to the Communion.

There is also a clear antipathy to postmodernism, but I wonder if the authors' goal (related to their somewhat Whiggish account of Protestant triumphalism) is simply a return to modernism with its rationalism and propositional theology (e.g., fruitless debates with atheists on their terms). Will that heal the Communion? Perhaps. But perhaps it will simply divide the Communion further, something many in GAFCON have discussed.

It is lamentable in a book that richly discusses the recent workings of the Communion that there is no sustained discussion of the Anglican Communion Covenant, a serious investment in our common life. But maybe the authors judge the Covenant untenable. In his chapter, Bishop Nazir-Ali writes that reforming our structures will not solve our problems; only movements raised up by God will do that. This book is Volume 1 of a projected series of six. We wait to learn more about the authors' vision and solutions for our broken global church.

The Rev. Calvin Lane is affiliate professor of church history at Nashotah House Theological Seminary and associate rector of St. George's Episcopal Church in Dayton, Ohio.

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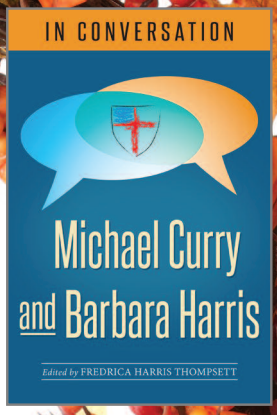

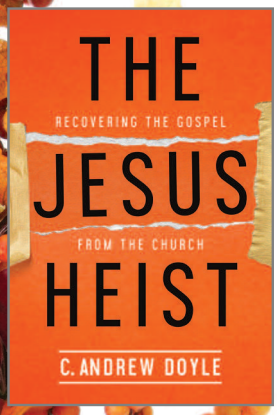

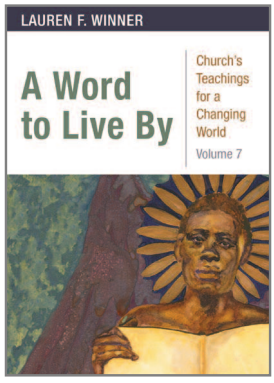

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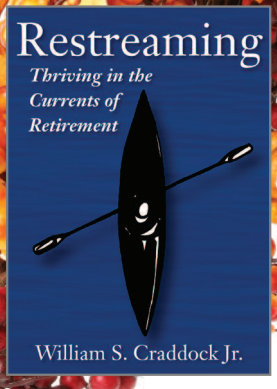

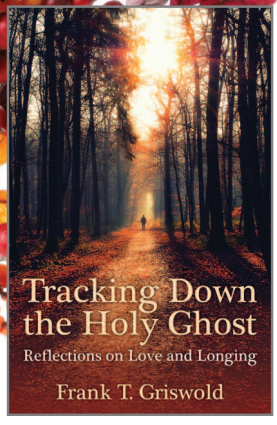

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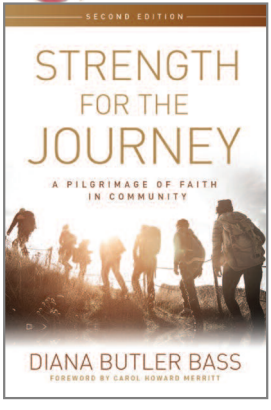

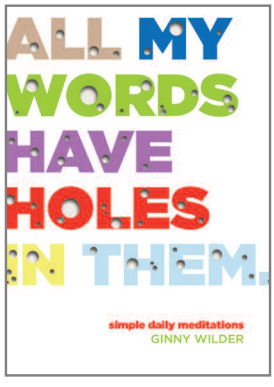

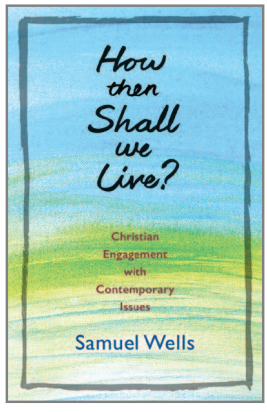

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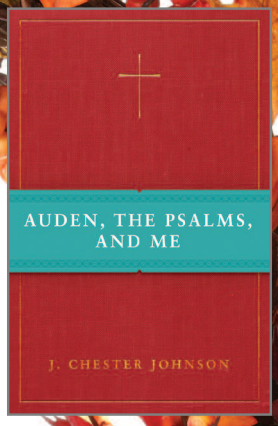

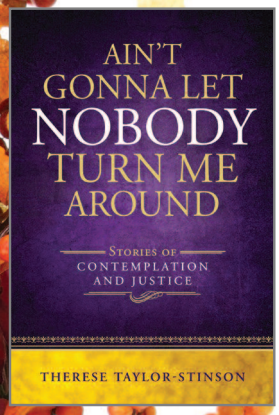

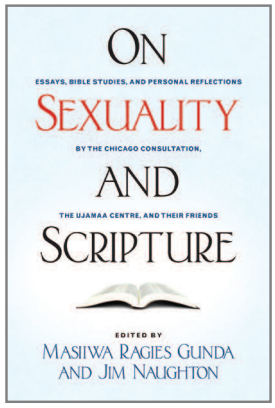

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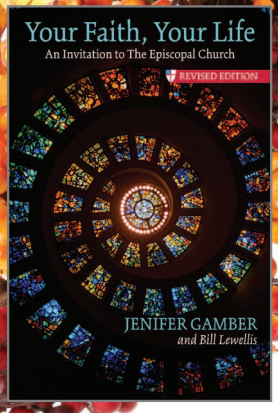

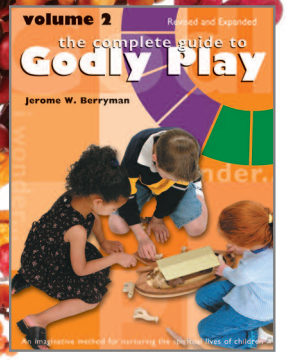

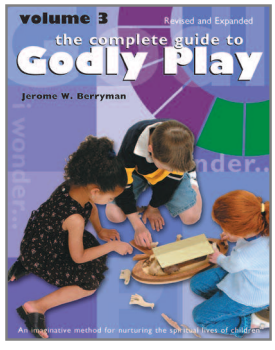

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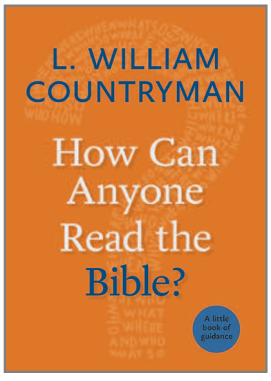

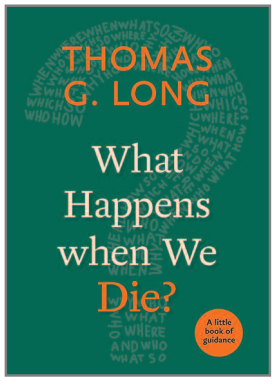

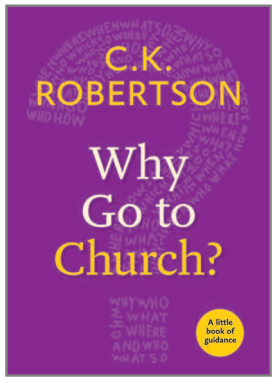

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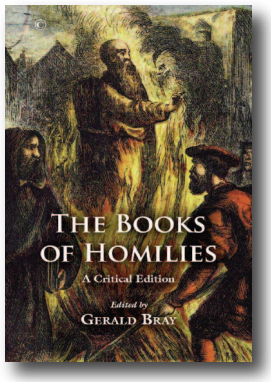


The Books of Homilies
A Critical Edition
Edited by Gerald Bray
Lutterworth. Pp. 600. £85

Review by Zachary Guiliano

Few Anglicans these days are familiar with the two *Books of Homilies* that form a substantial part of their inheritance of faith. The canons of the Church of England have required all ordinands since 1975 to profess their "loyalty" to that inheritance, and to say that they will turn to it for "inspiration and guidance under God in bringing the grace and truth of Christ to this generation" (Canon C 15). Yet they and other ordinands around the Anglican Communion are not required, and are rarely even encouraged, to study the homilies. As one *Church Times* respondent put it in 2011, the homilies have become "virtually a dead letter" ("Out of the question: The two Books of Homilies," Feb. 9, 2011).

Part of the issue is accessibility: few copies are readily available, save for transcriptions or facsimiles of old editions. We owe a debt of gratitude to Gerald Bray for that fact alone: critical editing can be a tedious and thankless task. Now, a good copy of the homilies could make it into Anglican libraries worldwide, even if the high price of the volumes will dissuade many. (Perhaps some generous trust could subsidize dissemination?)

The other issue is a contemporary Anglican uneasiness with the English Reformation or any emphasis upon the Reformed character of our Communion. This is unfortunate. At a time when many Roman Catholics have great interest in Anglican "patrimony" — whether spiritual, liturgical, canonical, or pastoral — our lack of natural curiosity about our tradition seems odd, to say the least. We hardly know, let alone can sift, Anglican history for its gold.

One distinctive contribution I have taken away so far is the Anglican dissemination of doctrine in *homilies*. The Anglican Articles of Religion are brief, especially in comparison to historical or contemporary Reformed and Roman Catholic confessional documents. This fact has often led to negative judgments, both justified and unjustified, regarding the poverty of Anglican theological reflection. Yet the two books of homilies take up 467 pages in Bray's edition, hardly an insubstantial body of divinity.

The homiletic *genre* is also significant, as was the early use of the collection. Few now realize that Anglican clergy did not necessarily receive a license to preach after their ordination; some were ordained with the responsibility of pastoral care and leading services, yet were only allowed to preach the sermons of the *Books of Homilies*. As Bray notes, the church's canons of 1604, never repealed, repeated a distinction between clergy licensed to preach their own sermons and those only allowed to read the homilies (see p. x).

The genre is also significant for other historical reasons: from the fifth to the 16th centuries, bishops and kings set forth or recognized authoritative collections of sermons in their dioceses or kingdoms. The "state use of the pulpit" was no early modern invention, but a continuation of tradition, to borrow and add to Ashley Null's phrase (see his "Official Tudor Homilies," in *The Oxford Handbook of the Early Modern Sermon*, ed. by Hugh Adlington, Peter McCullough, and Emma Rhatigan [Oxford, 2011]). Charlemagne, for instance, had commissioned the most famous of these compilations, the homiliary of Paul the Deacon, which brought together homilies and sermons deemed "the best" and "most useful" of the Fathers' writings. Cranmer and other Anglican reformers thus followed long precedent, one mirrored in some places on the Continent. Laurenz Sauer, a Carthusian, would dedicate a new edition of Paul the Deacon's collection to the Holy Roman Emperor Maximilian II in 1569, with the purpose of opposing Lutheran doctrine in Germany — the same decade the *Second Book of Homilies* was published in England, under the authority of Queen Elizabeth. There is a curiously Catholic impulse behind these Reformed writings.

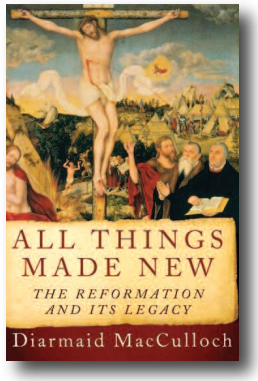
The new edition comes with several other bonuses. Indexes will help the curious lay reader, student, or researcher, directing them to passages of Scripture treated by the homilies, as well as to their classical, patristic, and medieval sources and to specific topics. Footnotes within the homilies fulfill similar functions. A light critical apparatus allows the reader to see small changes between different editions, although many prove minor.

Perhaps the most delightful addition, however, is Bishop Edmund Bonner's homily collection. These 13 sermons, brought together during the reign of Mary and authorized in his diocese, are sandwiched between the two Anglican books in this edition. The final seven sermons unsurprisingly treat topics like church authority, papal supremacy, and transubstantiation, but the first six treat similar topics as the first six homilies in Cranmer's collection. More detailed comparison of the collections would surely yield interesting fruit; the inclusion of Bonner's collection is another boon to the historian.

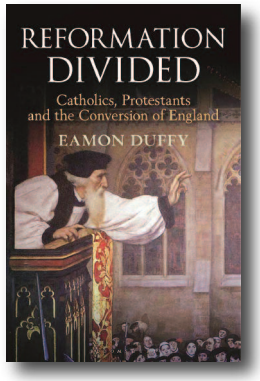
Perhaps these "dead letters" may once again live. ❑

Two Lively Works

Review by Stephen Platten



All Things Made New
Writings on the Reformation
By **Diarmaid MacCulloch**
Oxford. Pp. xiv + 450. $29.95



Reformation Divided
Catholics, Protestants and the Conversion of England
By **Eamon Duffy**
Bloomsbury. Pp.441. $28.99

Before you find yourself drowning in the deluge of books and media interest spawned by the quincentenary of the Reformation, cling to these life rafts from the two doyens of revisionist Reformation studies. Both are collections of essays. Both, although differing in style, use wit and an unequalled engagement with 16th- and 17th-century Europe. Neither Duffy nor MacCulloch is frightened of being a controversialist.

MacCulloch collects 22 essays and reviews under three headings: "Reformation Across Europe," "The English Reformation," and "Looking back on the English Reformation." The material is extraordinarily varied: the second essay, a review, focuses on "Angels and the Reformation." Here, as elsewhere, MacCulloch demonstrates just how strange the 16th century is to the contemporary mind.

MacCulloch writes: "Some angels in both the Tanakh and the New Testament gained distinctive personalities through having names, Gabriel of the Annunciation, for example; alongside him were Michael, a useful colleague in a scrap and Raphael, who was good to have around if one was feeling under the weather" (p. 24). Alongside angels we encounter John Calvin, the Council of Trent, and the Italian Inquisition.

Section two focuses partly on the role of the monarch, including material on Henry VIII, Mary, and Elizabeth. There are also essays on Cranmer, William Byrd, and the King James Bible. MacCulloch admires Elizabeth's self-portrayal as "the image of permanent virginity," making her more successful than Mary "even if they had been granted an equal number of regnal years" (p. 156). There is a fascinating introduction to a recent edition of the *Bay Book of Psalms*, first published in Boston in 1640.

MacCulloch's concluding section explores unfolding implications of the English Reformation. His essay on Richard Hooker indicates how this foundational apologist for Anglicanism has been used by almost every party equally to justify its position: "It was this sheer individuality, the variety of hares started by Hooker's indefatigable quest, which was to make him such a protean source for commentaries in the future" (p. 287).

Duffy's prose is no less pungent and his analysis no less panoramic. In three sections, he explores "Thomas More and Heresy," "Counter-Reformation England and the Conversion of England," and "The Godly and the Conversion of England." Those nurtured on Robert Bolt's brilliant *A Man for all Seasons* will already have seen their hero felled by earlier critical historians, to say nothing of Hilary Mantel's recent hatchet job in the novel *Wolf Hall*. Duffy does not deny More's rapacious heresy-hunting but argues for a more sympathetic understanding of More's literary oeuvre, which underpinned his crusade. More's humanism remains foundational; he was, however, clear that Protestants were not martyrs but rather traitors to the truth of Catholic Christianity.

Duffy's second section continues this revisionist campaign. He analyzes emergent Elizabethan Catholicism; Cardinals Reginald Pole and William Allen are key figures in establishing a reformed but nonetheless consistent expression of Catholicism. Allen's ambiguities are not obscured; he was clearly a traitor to the Crown. His contribution to recusant Catholicism, however, was seminal. Duffy tackles head-on the conflict between Jesuits and Jansenists, and indicates how a Catholic narrative of reformation was established.

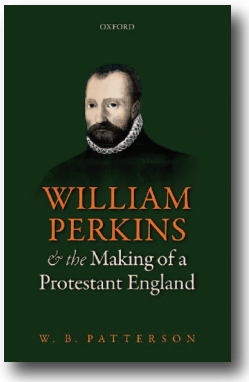
Finally, we encounter key members of the Godly (early Puritans). We see the extent to which the truly poor were affected by the Reformation or indeed had already engaged with the Christian tradition. Here again, surprising aspects of continuity are uncovered. Duffy rejects Jean Delumeau's argument that the Reformation was the first real evangelization of Europe's poor. The final essay is on George Fox, son of the twice disenfranchised "Seekers" movement. Fox provides an example of threefold reformation.

These two books are magnetic in style and content. If you have read nothing by either author, these are perfect starting points. If you are already an aficionado, you will not be disappointed.

The Rt. Rev. Stephen Platten is chaplain to St. Martin-within-Ludgate, London.

Apologist for Anglicanism

Reviewed by Benjamin Guyer



William Perkins and the Making of a Protestant England

By **W.B. Patterson**

Oxford University Press. Pp. xi + 265. $105

William Perkins is often considered one of the founding fathers of Puritanism. In his new monograph, *William Perkins and the Making of a Protestant England*, Brown Patterson not only shows that this view is wrong, but that the opposite was true. Perkins was a major defender of the Church of England; he wrote neither against its polity (church order) nor its liturgy but instead shaped Anglican orthodoxy for more than a generation. He was therefore quite different from nonconformist ministers such as John Fielde and Thomas Cartwright, who submitted to Parliament two admonitions against episcopacy and the Book of Common Prayer in the early 1570s.

Across eight chapters and a conclusion, Patterson charts the broad context of the Elizabethan church (ch. 1); how Perkins engaged major issues in his day, such as the relationship between the English and Roman churches (ch. 2), salvation (ch. 3), and conscience (ch. 4); his views on preaching (ch. 5) and justice (ch. 6); and finally the controversies about his writings after his death (ch. 7). The final chapter surveys Perkins's remarkable legacy. Patterson's conclusions are compelling and his expositions engaging. Perkins is indeed one of the great unsung heroes of the Elizabethan-era Church of England. He was arguably, in Patterson's words, its "chief apologist" (p. 40).

Patterson's use of quantifiable evidence is one of the greatest strengths of his study. Although we do not know the size of the print runs for most books in the 16th century, we can gauge their popularity in other ways: by looking at how many times the book was reprinted, and by looking at whether it was translated and disseminated abroad. Perkins's complete works, for example, were translated into Latin *and* published in Geneva, where they went through eight editions, with another four printed in Germany.

Patterson estimates that "at least fifty editions of Perkins's books were published in Switzerland, an equal number of Germany, and almost ninety editions in the Netherlands" (p. 42). Six editions of Perkins's great apologetic *A Reformed Catholic* were published in England, and the work was also translated into Latin, Dutch, German, French, and Spanish. Patterson suspects that this work, more than any other, shaped how other European Christians understood the orthodoxy of the Church of England (p. 60). Patterson concludes: "No other English theologian of the late sixteenth and early seventeenth centuries published as much or reached as many readers" (p. 63; see also the stats on pp. 190-96). It is difficult to disagree.

Despite Perkins's curious misrepresentation as a Puritan, modern Anglicans will likely find facets of his writings comfortably familiar and even inspiring. *A Reformed Catholic* is one such work. Still today, Anglicans sometimes describe themselves as "Reformed Catholics." It seems that Perkins was the first to use this phrase and, because of his popularity, it became widespread. Although Perkins was hostile to certain facets of Roman Catholic theology and practice, he did not simply write off all things Roman as Fielde and Cartwright did. Rather, he pointed out areas of common ground between the two churches.

This was not modern ecumenism by any stretch of the imagination, but Patterson shows that Perkins recognized the biblical basis for elements of Roman Catholic devotion even as he eschewed what he considered its excesses. A good example is prayers to the saints. Perkins denied that this was acceptable, but he also accepted that, according to Scripture, the saints do pray for us (p. 55). At least some controversialists saw *A Reformed Catholic* as a clear exposition of the disparities between the two churches (p. 59), even if they, like Perkins, were ultimately unwilling to count their differences as indifferent. For Perkins, howling anathemas was never enough.

Other facets of Perkins's thought will no doubt be more comfortable to those who imagine themselves as modern-day successors of the Puritans. Perkins was, like many in the 16th century, deeply concerned with matters of salvation. After Perkins's death, the Dutch pastor and theologian Jacob Arminius attacked his ideas on predestination (pp. 84-86), and these debates continue to animate a wide cross-section of Anglo-American evangelicalism. But as Patterson points out, Perkins was not unique in such an interest. Saints Augustine of Hippo and Thomas Aquinas, after all, maintained predestination as the means of God's gracious election of some; it is a matter of his-

torical contingency, rather than a matter of theological necessity, that predestination is now identified as the *sine qua non* of both Puritanism and Calvinism more broadly.

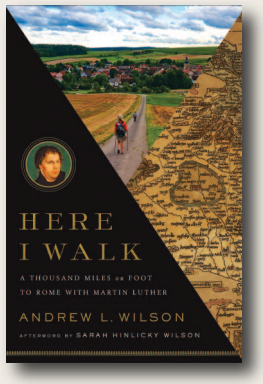
Perusing Perkins's writings reveals that certain facets of medieval orthodoxy had not yet grown old by the last decade of the 16th century. Existing in a "state of grace" was one such idea. Perkins wrote an entire treatise intended to help believers determine whether they lived in a state of grace (pp. 94-95); his endorsement of confession and his denial of monergism (pp. 99, 101) would likely leave at least some modern evangelicals disconcerted. The dividing line between 16th-century Protestants and Roman Catholics was no less fluid than the dividing line between 16th-century Protestants and 21st-century evangelicals.

With the sixth chapter of his monograph, Patterson offers one of a very small number of studies on Elizabethan conceptions of justice — a topic regrettably neglected in the study of early modern religion. Here we see Perkins at his most pastoral and socially engaged. Given the economic realities of the time, this twofold engagement should not be surprising. Patterson notes that the real value of wages in England decreased by 40 percent in the latter half of the 16th century, even as the population increased from almost three million to four (p. 136).

Perkins advocated for the increased giving of charity. But unlike modern activists, Perkins drew upon traditional scholastic moral reasoning (called *casuistry*) to argue that charity was a matter of conscience, and conscience a matter of salvation. How much wealth are we allowed to seek? For Perkins, the issue could be resolved by first analyzing motivation and then considering one's charitable deeds. We are, in his words, "*stewards of God*, to employ and dispense [riches] according to his will" (p. 148). Perkins firmly opposed handouts to those who were lazy, but he just as firmly called his fellow Christians to help the infirm as a matter of duty.

This is not just a good book: it is a key study for all interested in a robust historical engagement with the shape of Elizabethan orthodoxy and the contours of its theological debates. Perkins was not a Puritan. Patterson may not only spur historians to greater care but also inspire an Anglican *ressourcement* of Perkins as a seminal and expansive divine.

Benjamin Guyer is a lecturer in history and philosophy at the University of Tennessee at Martin. He is co-editor with Paul Avis of The Lambeth Conference: Theology, History, Polity and Purpose *(T&T Clark/Bloomsbury, forthcoming).*



Here I Walk

A Thousand Miles on Foot to Rome with Martin Luther

By **Andrew L. Wilson**

Brazos Press. Pp. 222. $17.99

Andrew L. Wilson's winsome travelogue is equal parts informative, evocative, and stirring. Wilson and his wife, Sarah Hinlicky Wilson, intended for this journey to reflect as closely as possible Martin Luther's pilgrimage to Rome. One of their ambitions was to gain further appreciation for Luther's context, and the book does impart knowledge about the places and practices that shaped him.

These include the various Protestant and Roman Catholic churches, shrines, monasteries, and cathedrals that Wilson visits, as well as a range of dramatic scenery. Wilson eschews Romanticism — noting, for instance, that Luther would have experienced the Alps as a dangerous obstacle to overcome, not an object of wonder. At the same time, Wilson includes enough sensory detail to warm the heart.

The pilgrimage was designed as an ecumenical journey that would link by foot Luther's Protestant Germany with Catholic Rome. Along the way, stark architectural differences suggest a church that remains as divided as it ever was. The theologies implied by these places remain distinct. The practices these places prompt are likewise dissimilar.

Some differences inspire appreciation; some inspire discomfort. But they melt away when the Wilsons come face to face with people. Whether sharing board or bread with Roman Catholics or Protestants, the couple discovers the same devotion to God, love of the Church, and hospitality for neighbors. Bread and wine provide universal sustenance on the pilgrim way. So perhaps the Church is less divided than we think.

Chris Dodson
Forsyth, Illinois

CATHOLIC VOICES

A Lesson from Uganda

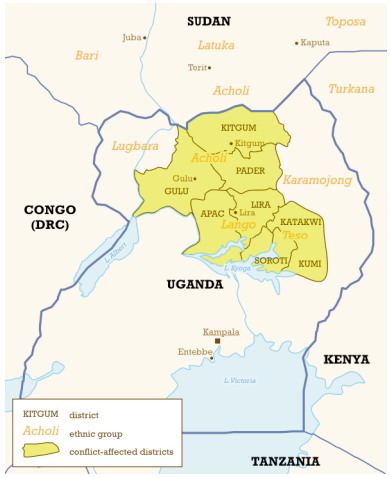
By Steven R. Ford

A terrorist group seeks to establish a nation-state in which its interpretation of religious law is supreme: this image is emblazoned in the minds of nearly everyone in the Western world. We think of ISIS (Islamic State of Iraq and Syri) or, perhaps more properly, ISIL (Islamic State of Iraq and the Lavat). We're all familiar with the vicious tactics the group has used in order to expand its dominion, including beheadings. The images most Westerners hold of this group are, rightly, sickening.

Most of us, too, have been appalled that ISIL brutality has created millions of refugees, most of them streaming into Turkey and from there into Western Europe. These are people who have left everything and have nothing, engaging in the largest mass migration since the end of World War II.

What does not appall us, however, are the huge numbers of Western Christians and others in our midst who equate ISIL with Islam generally. I spent time in the Turkish-Syrian border region at the height of refugee crisis, and it was then and there I discovered that virtually all those fleeing for their lives *are* Muslims, and everyone with whom I talked (through a hired translator) considered ISIL to be totally un-Islamic. This widespread misunderstanding, I believe, brings Americans national shame through our condoning our government's offering refuge to only a token number of ISIL's victims.

Equally saddening, at least to me, is the almost universal ignorance in the Western world of a "Christian" extremist movement and army that has operated for several decades in East Africa with the intention of forming a nation-state in which "biblical law" is enforced. I'm writing in the city of Arua in northern Uganda near the borders of South Sudan and the Democratic Republic of Congo. Until recently the whole northern part of Uganda was a no-go region, even for southern Ugandans. This was the quasi-nation in which the Lord's Resistance Movement (LRM) enforced, through intimidation, violence, and the wholesale slaughter of "unbelievers," its peculiar views on Christian belief and behavior. It was also from here that the LRM exported its influence through taking violence and terrorism into Sudan and the Congo.



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Ugandan districts affected by the Lord's Resistance Movement

The Acholi people, who predominate in this part of the country, have taken an economic back seat to the Bantu-speaking Baganda in the south since before the start of the British Protectorate in 1894. After the overthrow and exile of dictator Idi Amin in 1979, the now mostly Christian Acholi, almost equally divided between Roman Catholics and Anglicans, had no desire to continue to be ruled from Kampala. Bagandan troops were eventually sent to the north to renew southern control. By the late 1980s a local resistance movement was begun by self-styled Christian prophetess Alice Lakwena. She taught that the anointing of her followers with the sign of the cross would protect them from bullets, but her fighters' arms of sticks and stones nonetheless proved no match to the central government's firepower.

Her place was gradually taken by the more charismatic and pragmatic Joseph Kony, who claimed to be the recipient of frequent revelations from the Holy Spirit. His stated message was that greatness and glory would come to a Christian Acholi nation by the people's strict adherence to the Ten Commandments. His divine revelations,

however, quickly convinced him and his now heavily armed militia that the Commandments in no way prohibited torture, burning people alive, mass murder, or forcing children as young as 7 to become soldiers.

The brutality with which several attempts by the Kampala government to bring peace to the region, coupled with the torture and murder of Acholi dissidents, convinced growing numbers of Kony's followers that his movement had nothing to do with Christianity. In an eerie echo of a Syrian refugee's statement in southwest Turkey, a survivor in Arua told me, "We realized Kony and his army were entirely un-Christian."

In 1990, the Ugandan military began what was called Operation North, in an attempt to rid the country of the LRM altogether. A bloodbath ensued, with most of the population of Kony-controlled areas escaping to refugee camps in unoccupied parts of the country, in Sudan, and in the Congo. Kony's troops followed some and hunted down others, slaughtering hundreds of refugees at a time in various raids. By 2006, 1.7 million people had fled from LRM-controlled areas.

In 2006 a truce was signed between Kony and the Ugandan government that said LRM forces would be relocated to the Congo and what today is South Sudan and the government would forgo retaliation. The Ugandan military reneged, however, bombing a safe zone in the Congo, effectively destroying Kony's forces there. Now controlling a mere 2,000 fighters, Kony found brief refuge in Sudan and eventually made his way to the eternally lawless Central African Republic.

Uganda has always been a poor country, and recent attempts to rebuild the devastated north have been halted by the sudden influx of more than a million refugees from South Sudan, where warring internal factions have brought a nation from independence to failed state in the space of only a few years. These refugees, entitled by Ugandan law to all the rights of citizens, need to be fed and cared for, and their spiritual needs have to be met.

Uganda's predominant Christian groups, Roman Catholics and Anglicans, long bitter rivals for the souls and loyalties of Acholi, essentially came together as one during the hellish years of LRM's rule. Their common faith became more important than their brand names, and members continue to be interchangeable even today. Also in fairly equal numbers and in spite of historic mutual animosity, Roman Catholic and Anglican refugees from South Sudan are embracing the very same model of unity in the huge camps in which many of them now live.

Roman Catholics and Anglicans essentially came together as one during the hellish years of LRM's rule. Their common faith became more important than their brand names, and members continue to be interchangeable even today.

Speaking of a different place (war-torn northern Argentinian aboriginal areas) Pope Francis said this earlier this year: "And when people can't go on Sunday to the Catholic celebration they go to the Anglican, and the Anglicans go to the Catholic, because they don't want to spend Sunday without a celebration; and they work together." That's certainly the case in Arua, and there's excited talk about a joint pastoral visit here by the Pope and the Archbishop of Canterbury sometime later this year.

The lessons for those of us in the Western world are obvious, at least to me. Just as tiny seeds planted by mainstream Christians in the bloody fields of northern Uganda can blossom into unity, commonality, charity, and self-giving service, so tiny seeds planted by mainstream Muslims in the bloody fields of ISIL may well blossom into unity, commonality of charity, and self-giving service in mainstream Islam. It would be wonderful if America, like Turkey and Germany, welcomed as many ISIL refugees as possible. We could be a place in which age-old differences and rivalries between Shia and Sunni Muslims fade away, evolving into a more unified faith that can take lasting peace to the Middle East.

Mainstream religious abhorrence of the "entirely un-Christian" has brought unity to northern Uganda. There's little reason to doubt that common mainstream abhorrence of the "totally un-Islamic" ISIL pseudo-state can do the same in America, Europe, and Turkey, and from there spread throughout the Muslim world.

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

A Puzzling Editorial

As committed ecumenists, we would like to thank The Living Church for its attention to the proposed full communion agreement between the Episcopal Church and the United Methodist Church ["Slightly Less than Full Communion," June 18]. Faith and Order ecumenism is a part of our churches' lives that continues in obscurity most of the time, but then becomes prominent when a particular fruit of the work reaches the time for harvest. As noted in your editorial, formal discussions between Episcopalians and Methodists have been in process for over 50 years. The timing of this agreement has nothing to do with theological struggles going on in either church, but rather with the maturity of the discussion into its final documentary and emerging relational form.

Some have questioned if the timing is proper, considering how our denominational bodies currently have different policies regarding LGBTQ inclusion. It bears remembering that at the time Called to Common Mission was agreed with the Evangelical Lutheran Church in America (ELCA), our churches were in different places with respect to LGBTQ inclusion. Others have worried about what the United Methodist Church may look like after a 2019 special convention on these matters. Yet if the churches were to wait for a time in which neither was facing a matter of division or conflict — and this is the case with all ecumenical conversations between and across churches — no movement forward into shared life of any kind would be possible.

As you note in the editorial, Episcopalians and United Methodists have differing views on issues like lay presidency, baptismal regeneration, etc. In *Sharing in the Apostolic Communion: Report of the Anglican-Methodist International Commission to the World Methodist Council and the Lambeth Conference* (1996), the commission writes, "Provided agreement remains firm on central or core doctrines, it is important that we do not demand of each other a greater uniformity of interpretation than we experience in our own separate communions." Since the agreement is a full communion agreement and not a merger, both churches will be able to maintain their doctrinal particularities while further enabling combined mission.

While ordained clergy are made interchangeable according to the agreement, each clergyperson can only serve in the other church with the approval of the local judicatory on an individual basis. No changes in worship or practice occur in either church due to this agreement — other than the mutual participation of laying on of hands in consecrations of bishops. This allows us to engage in the kinds of mission and ministry that interchangeable ministries can facilitate. It also assures a sustained incorporation of the experience of our leaders at important moments in one another's lives.

The basis of this agreement is the Chicago-Lambeth Quadrilateral, in which we have shared agreement in all the salient points. The point of discussion, of course, is that of "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

The question of validity is not part of these discussions because it has not been an explicit part of Anglican ecumenical dialogues. Anglicans have spoken of recognition and reconciliation of ordained ministries, not validity. We can recognize another church's ministries, and many Anglican churches have done so. We recognize the ministry of the Roman Catholic Church. The Church of England and other Anglican churches recognized the ministries of the Scandinavian Lutheran churches. The Church of Ireland recognized the

ministries of the Methodist Church in Ireland.

But in addition to recognition, there needs to be reconciliation — sharing in the historic episcopate — in order to fulfill all elements of the Quadrilateral. This dialogue speaks of recognition and reconciliation through sharing in the historic episcopate, building on decades of Anglican ecumenical dialogues, including proposing the exact same process to reconcile ordained ministries as with the ELCA.

The choice between bilateral and multilateral dialogues is a false dichotomy.

This is not an attempt to resolve differences about ordained ministry with a "wave of the hand." It follows the 1955 and 1970 examples of the Church of North India in which Methodists, Lutherans, Presbyterians, Congregationalists and Anglicans acknowledged the apostolicity of one another's ministries and moved into new, permanent configurations of reconciliation, acknowledgment, mutuality, and cooperation that have been incorporated into the Anglican Communion as active member provinces.

We would like to call attention to three puzzling aspects of the editorial.

One is the assertion that we should "cleav[e] to the restrained solution of Called to Common Mission" (CCM). This is difficult to understand because the method proposed for reconciliation of ministries is exactly the same as the one used in CCM: namely, a constitutional change to allow current United Methodist clergy to serve, and then sharing in the historic episcopate with the participation of three bishops in historic succession present and laying on hands at all future consecrations of United Methodist bishops

We are further puzzled by the concern over "Episcopal *noblesse oblige*." The 15 years of the current dialogue have included approaches of common repentance for schism, racism, power disparity, and failure in mission. A common experience heard from Methodists is that they are "looked down upon" by Episcopalians. This reflects the reality of a historic general class division in American churches — a well-known phenomenon documented by sociologists. When the document laments any "chauvinism regarding Methodist ministry," it is being done by a combined team of Episcopalians and Methodists coming to terms with generations of class division. In the spirit of truth and reconciliation, that history cannot be ignored.

Further, you write that "The remaining work to be done must be pursued multilaterally with other traditions and churches 'not of this fold' (John 10:16), in a maximally comprehensive and cooperative context." This multilateral work had been the focus of the Consultation on Church Union between 1962 and 2002; it has been taken up the successor body, Churches Uniting in Christ, since 2002. The choice between bilateral and multilateral dialogues is a false dichotomy. The insights from bilateral dialogues often inform the multilateral relationships. They are able to resolve particular bilateral issues that are difficult to address in a larger group, in which those particulars may not signify.

We believe the pursuit of this full-communion agreement is one of the most important endeavors the Episcopal Church is currently involved in. Our Presiding Bishop is rightly fond of calling us "the Episcopal Branch of the Jesus Movement." It remains to be seen whether we as a denomination will emphasize the "Episcopal Branch" or the "Jesus Movement" part of that statement. If we are truly committed to the Jesus Movement, then tearing down these barriers that have no basis in core doctrine as set forth in the Chicago-Lambeth Quadrilateral are what we as disciples should be about. We cannot continue to allow divisions created primarily by American history and social class continue to impede our progress towards fulfilling Jesus' high priestly prayer that we all may be one.

The Rev. David Simmons
President, Episcopal Diocesan Ecumenical and Interreligious Officers

The Rev. Jordan Haynie Ware
Episcopal Church-United Methodist Dialogue

The Rev. Daniell Hamby (retired)
Immediate Past President of EDEIO

The Rev. Mike Wernick
Rector, the Church of the Holy Cross
Pastor, Ascension Lutheran Church (ELCA)

The Rev. William C. Bergmann, ThD
EDEIO, Diocese of Western Massachusetts

Christopher Wells responds

Sincere and hearty thanks to Fr. Simmons and his colleagues for their continued hard work and for the opportunity to delve a bit more deeply into these important matters.

It may be time for the Episcopal and United Methodist churches to take the step of full communion, though I cannot say that I am persuaded this is so. Certainly, trying to dot every theological *i* and cross every ecclesiological *t* is a fool's errand, when we are all long since weakened by division, incapable of grasping the fullness of truth on our own. Looking back at *Called to Common Mission* (hereafter *Called*), the full-communion agreement between the Evangelical Lutheran Church in America and the Episcopal

(Continued on next page)

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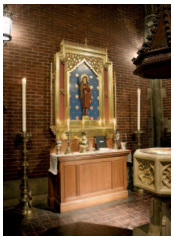

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LETTERS

(Continued from previous page)

Church in 2000, some may be surprised to discover how much latitude was left concerning, for instance, the necessity of bishops (§§13, 18), or again the "doctrinal formulations of the other" church (§22); and one notes *Called*'s apparent permission (since it was not ruled out) of the practice of the ELCA regarding, for instance, the occasional licensing of lay persons to administer baptism and Holy Communion.

In this case, however, our churches would benefit from further study regarding a few neuralgic matters, especially concerning the creeds and practices of Holy Communion. Let more patience enrich the work, as our colleague Mark Michael urged in several subsequent online pieces. For this reason, the editorial commended *Called*'s "restraint" and "prudence," placeholder terms that understandably caused frustration, for which apologies. Several amplifications may be helpful, to advance the conversation.

1. Being nearly fifty percent longer than *Gift to the World* (hereafter *Gift*), *Called* may seem *less* restrained. Its length, however, served its carefully constructed theological argument, which inspired confidence, the more as both sides were challenged to look beyond business as usual. Following a long demonstration of shared faith (reproducing ten paragraphs from *The Niagara Report* [1989]), *Called* defended the proposed actions to be taken by each party (§§15-21) before coming to "actions of both churches" (§22 and following). In the Episcopal case, the introduction of *Called*'s creative ordinal-preface-suspension device (happily borrowed by *Gift*) ascends to an impressive commitment to receiving "the gifts of the Lutheran tradition" regarding the gospel as a norm on the "historic catholic episcopate" itself, citing the Augsburg Confession as an authority on the matter (§17, building on §§8 and 12). In the Lutheran case, the historic episcopate is freely accepted — not as "necessary" for full communion (§§13, 18), as the Quadrilateral urges, but importantly and impressively — as "in keeping with the collegiality and continuity of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, a.d. 325)," in light of which the ELCA also pledged to make appropriate liturgical revisions regarding the laying-on-of-hands (§§18-20). Sustained parity, therefore, in service of serious sacrifices and proposed developments, drawn from the gospel and the catholic tradition themselves and explained directly in those terms as grasping both churches: something more along these lines would aid the argument of *Gift* as a *pedagogy*, and elevate both the Episcopal and United Methodist churches as common — and more than that, equal — stakeholders, with decisions to make before one another, under God. *Gift* doesn't so much err in this regard as move too quickly, which can only create obstacles to understanding, especially when so few church leaders are accustomed to reading technical texts of ecclesiology.

2. On the question of validity, *Called* prudently avoids the word when discussing orders, saying simply that the Episcopal Church "recognizes the ministers ordained in the Evangelical Lutheran Church in America or its predecessor bodies as fully authentic" (§15). *Gift* similarly proposes Episcopal recognition of the authenticity of Methodist elders and deacons, but more expansively introduces the phrase "fully valid and authentic" with respect to Methodist bishops (§§8-9). This last insinuates

unnecessary confusion, since the ordinal-preface-suspending proposal and exception, "in this case only" (*Gift* §9), in effect deals with validity by other means — but precisely, as *Called* noted, "in order to secure the future implementation of the ordinals' same principle in the sharing of ordained ministries" (§16); as, that is, a *sharing* that extends beyond mere recognition to reconciliation, as you rightly urge in your letter. In *Gift* as in *Called*, breaking the rule is permissible because we trust, with all the dialogues and with the catholic tradition, that validity, while important, does not exhaust sacramental efficacy; we celebrate the sacraments as best we can, and attempt to heal divisions not of our making. If a commonly accepted verdict of *validity* need not condition ecumenical advance, however, because it cannot, it remains a critical category in sacramental theology — here concerning the licitness of clerical activity, incorporating commonly held episcopal pedigree (in turn, validity arises with respect to liturgical form and priestly intention). Thus, *Gift* includes a United Methodist pledge that future Methodist consecrations will include a shared laying on of hands by at least one Episcopal bishop (§9).

We celebrate the sacraments as best we can, and attempt to heal divisions not of our making.

Even if and as we recognize episcopal authenticity in other churches, *validity* provides a "doctrinal formulation" (*Called* §22) — a technical tool of theology — that may usefully be taken up *after* full communion on the way to a common episcopate over time, what *Called* helpfully described as "an evangelical, historic succession" (§8; cf. §§12, 14). In this way, distinct churches may come to a "full realization" of shared ministry and sacraments (*Called* §14) as the fruit of hard-won recognition; as a dividend worth waiting for, and worth commending to other partners, to help spur, please God, universal, *visible* reconciliation.

3. Which leads, lastly, to the already-not-yet of Christian unity and the proper ends for which to work. Our editorial challenged *Gift*'s simple statement that Episcopalians and Methodists "are already united in the catholic church of Christ Jesus" (*Gift* §1; cf. §12) and invoked a wider ecumenical accountability. Of course, bilateral and multilateral work are not in competition; the end of both is the same and they necessarily complement one another, as do *all* bilateral conversations, one with another. Progress anywhere marks progress everywhere. We need, however, to keep the destination in view. An important methodological motivator of ecumenical work has been the insight that the unity of the Church is both a gift and a task, God's own work completed and a call that must grasp the would-be faithful. "Has Christ been divided?" (1 Cor. 1:13). No. And yet, as Paul records later, "I hear that there are divisions among you" (1 Cor. 11:18). Where *Called* explicitly lays claim to this both/and (§28), *Gift* could be read as letting one end of the rope drop.

The churches of the Church share now a communion in Christ that is both real and imperfect; we are his members within a single wounded body. Even full-communion agreements, critical as they are, do not *eo ipso* repair this damage, which goes deeper and will require more sustained attention: if the end to which all are called is *full, visible unity*, full stop, as Anglicans have long held. ❑

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PEOPLE & PLACES

Appointments

The Rev. **Wiley Ammons** is canon of the First Coast East Region in the Diocese of Florida.

Liza Anderson is visiting professor of theology and the history of Christianity at Claremont School of Theology.

The Rev. **Steven M. Balke Jr.** is rector of St. Stephen's, Beaumont, TX.

The Rev. **Vincent Bete** is rector of St. Anne's by-the-Fields, Ankeny, IA.

Joel Bicknell is headmaster at St. Andrew's School, Amarillo, TX.

The Rev. **James Biedenharn** is assistant to the rector of Christ Church, Greenville, SC.

Amy Cook is working group head for faith formation in the Diocese of California.

The Rev. **Ashley Cook** is campus missioner at Stephen F. Austin State University, Nacogdoches, TX.

The Rev. **Jim Cummins** is deacon at St. Francis of Assisi in the Pines, Overland Park, KS.

The Rev. **Tom Dahlman** is rector of Emmanuel, Shawnee, OK.

The Rev. **Herbert Daly** is rector of St. Mark's, Starke, FL.

The Rev. **Jan Dantone** is rector of Epiphany, Kingsville, TX.

Jody Davis is youth coordinator for the Diocese of East Tennessee.

The Rev. **David Erickson** is rector of St. Mary the Virgin, San Francisco.

Betsy Fetner is interim youth and young adult ministries coordinator for the Diocese of Alabama.

The Rev. **Nancy Frausto** is associate rector of St. Luke's, Long Beach, CA.

The Rev. **Sara Shisler Goff** is chaplain at Seabury Hall, Makawao, HI.

The Rev. **Glenna Huber** is rector of Epiphany, Washington, DC.

The Rev. **Laura Hughes** is rector of St. George, Camdenton, MO.

The Rev. **Marcia Hunter** is priest-in-charge of Emmanuel, Winchester, KY.

The Rev. **Johan Johnson** is priest-in-charge of Trinity, Rocky Hill, NJ.

The Rev. **Janice Kotuby** is rector of Resurrection, Hopewell Junction, NY.

The Rev. **Janice Krause** is priest-in-charge of St. James', Austin.

Bruce Latta is headmaster at All Saints School, Lubbock, TX.

The Rev. **Patricia Matthews** is assistant rector of St. Mark's, Little Rock.

The Rev. **Erin Minta Maxfield-Steele** is curate at Good Shepherd, Cashiers, NC.

The Rev. **Daniel McClain** is associate rector for formation at St. David's, Baltimore.

The Rev. **Reid McCormick** is rector of St. Andrew's, Fort Pierce, FL.

The Rev. **William Russell McCown** is rector of St. Paul's, Franklin, TN.

The Rev. **Jim McDonald** is rector of St. Paul's, Batesville, AR.

The Rev. **Marc E. McDonald** is rector of St. Andrew's, Emporia, KS.

The Rev. **Vickie McDonald** is priest-in-charge at St. David's, Englewood, FL.

The Rev. **Austin McGehee** is rector of St. Paul's, Meridian, MS.

The Rev. **Steve McGehee** is associate rector of St. Stephen's, Richmond, VA.

Scott McNeely is executive director of Gravatt Camp and Conference Center, Aiken, SC.

The Rev. **Randy Melton** is rector of St. James on the Lake, Kemp, TX.

The Rev. **Dave Mowers** is rector of Trinity, Baraboo, and vicar of St. John the Baptist, Portage, WI.

The Rev. **Jason Murbarger** is rector of St. Mary's, Daytona Beach, FL.

Diane Muscarella is director of operations for Mercer School of Theology.

The Rev. **Brian O'Rourke** is chaplain at Monte Cedro Retirement Community, Altadena, CA.

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SUNDAY'S READINGS | 16 Pentecost, September 24

Ex. 16:2-15 or Jonah 3:10-4:11
Ps. 105:1-6, 37-45 or Ps. 145:1-8 • Phil. 1:21-30 • Matt. 20:1-16

Strange Workings

God heard the cries of his people and with a mighty arm and many wonders delivered them from their bondage in Egypt. In the wilderness, suffering from burning thirst and wrenching hunger, the people complained against Moses and Aaron. Again, God heard, and sent quail for their evening meat, and manna for their morning meal. Deliverance from slavery in Egypt and the giving of food in the wilderness; two great stories told again and again. The people will proclaim and sing the deeds of God among his people, all his wonderful works, his miracles, his judgments (Ps. 105:1-5). "Egypt was glad when they departed, for dread of them has fallen upon it. … They asked, and he brought quails, and gave them food from heaven in abundance" (Ps. 105:38, 40). Who is like the Lord our God who sets us free and then gives evening meat and morning Eucharist?

The infusion of grace and the response of faith may say such things. On a purely natural level, however, the mighty works of God may seem less wondrous, may not even be noticed. Consider the manna from heaven. "Manna is the honey-like dropping from the tamarisk tree of Palestine and Sinai," says the New Jerome Biblical Commentary. "The droppings from the tamarisk are secretions from two kinds of scale lice, which suck large quantities of liquid from the twigs in spring in order to collect nitrogen for their grubs. It contains glucose and fructose but no protein and cannot be harvested in quantity." The words *droppings*, *secretions*, *lice*, and *grubs* conjure something other than the domestic warmth of homemade bread. No wonder, when seeing this meal from heaven, the people of God said, "What is it?" Alternately, it could be a statement: "It is manna!" The deepest truth lies perhaps in the middle: "It is — *what is it*?"

God has spoken: "I AM WHO I AM" (Ex. 3:14), the I AM who creates. God creates "a fine flaky substance, as fine as frost on the ground," and, through his servant Moses, explains: "It is the bread that the LORD has given you to eat" (Ex. 16:15). Take, eat, this is my body, this is the bread I give. The food is strange, as are the many works of God. God is ever working, but may not be noticed. God gives, and it is faith, also a gift, that sees sustenance in strange things given. "His greatness is unsearchable" (Ps. 145:3). God is freedom and food in precisely the way he ordains.

If the inscrutable workings of God are pulled within the orbit of a narrow logic, the wonders of God will seem predictable and the election of his people justified. Nothing will seem odd, nothing strange. When God is so domesticated, those who confess their love of God may be quite startled to see him move in ways unanticipated, even resent the freedom of divine election and mercy. God saved the people of Nineveh long ago, but Jonah complained. "O LORD! Is not this what I said while I was still in my own country?" (Jonah 4:2). Jonah preferred death to the mercy of God over this foreign city.

"The kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard" (Matt. 20:1). Thus far we are at ease. At the end of the day, however, having recruited laborers throughout the day, the landowner gives to each a full day's wage. To those who bore the heat of the day, this seems unfair. But is not God utterly free to elect and to save?

Look It Up

Read Matthew 20:16.

Think About It

It doesn't make sense.

Ex. 17:1-7 or Ex. 18:1-4, 25-32 • Ps. 78:1-4, 12-16 or Ps. 25:1-8
Phil. 2:1-13 • Matt. 21:23-32

Behavior, Study, and Contemplation

The surging interest in contemplation, mindfulness, centering prayer, and non-duality can be a healthy corrective to the tyranny of repetitive, pointless, and exhausting patterns of thought and emotion that may rule our lives. Stopping what poet R.S. Thomas called "the wild hawk of the mind," even if for a few minutes each day, can bring a needed calm and new perspective. Theologically, this concerns the gift of a real presence and grace in every moment of every day, a grace that is not an idea or an image, and most certainly not an argument. Rather, the moment is attended by a presence who cannot be easily named. I Am Who I Am. This presence is wholly other and yet also may be received as a gift. "It is no longer I, but Christ who lives in me" (Gal. 2:20).

Thomas Merton is chiefly responsible for recovering the contemplative tradition in the 20th century. Predictably, admirers and imitators have passed on his message, but not without some damage to the presumed background of contemplative prayer, which is not simply a psychology of the mind. In *New Seeds of Contemplation*, one of his best-known books, Merton writes, "Everything taught in the Gospel of Christ and the Rule of St. Benedict, everything accepted by Catholic tradition about the self-discipline of Christian asceticism, is here taken for granted, and there is no attempt at apologetics on these points or any others" (*New Seeds of Contemplation*, Author's Note). In *Lord I Believe*, Austin Farrar says the same in fewer words: "Prayer and dogma are inseparable." Contemplation presumes a world of study and a long-distance effort.

Every person is faced with both common and particular moral challenges that cannot be "breathed" away, cannot be "centered" or "emptied" in quietness, but must be faced with honesty and seriousness in the real trouble of daily life. "When the wicked turn away from the wickedness they have committed and *do what is lawful, they shall save their life*. Because they considered and turned away from all the transgressions that they had committed, they shall not die" (Ez. 18:27-28). These are words of hope. By the prompting of God's grace and by the grace of human consent, rooted no less in God, humans may change, like the faithful son in the parable who changed his mind and went and did as his father commanded. It is a message of hope especially to those "regarded" as sinners, who likely suffer ridicule and abuse. "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you" (Matt. 21:31). Moral effort is exhausting, but worthwhile and life-giving.

Prayer and dogma are one. Dogma is a hard and discernible content outlined in the historic creeds and explained further in all that the Church has taught, confessed, and believed. Scripture and tradition are the landscape of dogma, for which a lifetime of study is never enough. But one must start and continue. "Make me to know your ways, O Lord; *teach me your paths*. Lead me in your truth, and *teach me*"; "Good and upright is the Lord; therefore *he instructs sinners in the way*. He leads the humble in what is right and *teaches the humble his ways*" (Ps. 25:4-5, 8-9). A disciple is one who is taught, one who is often at study. If the disciple is a preacher, the study is a home, and books treasured friends.

These three remain: moral effort, study, and prayer.

Look It Up

Read Psalm 25.

Think About It

Moral and intellectual work are a primer to contemplation.

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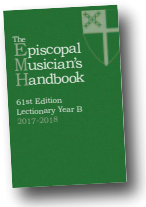

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> "The truth is that we're all broken. We are all searching and wounded and hoping, in the end, we are enough. Enough for our friends. For our spouse. For our kids. For ourselves. For God. The good news is that we are enough."
>
> - Ryan Casey Waller, author of *Broken*

BROKEN

By Ryan Casey Waller

In the age of social media, where our lives are curated to show only our best and most beautiful selves, it is easy to believe we are the only ones who are broken. But we are not alone. We are all broken and in need of God's blessing. No one has it all together; no person is perfect.

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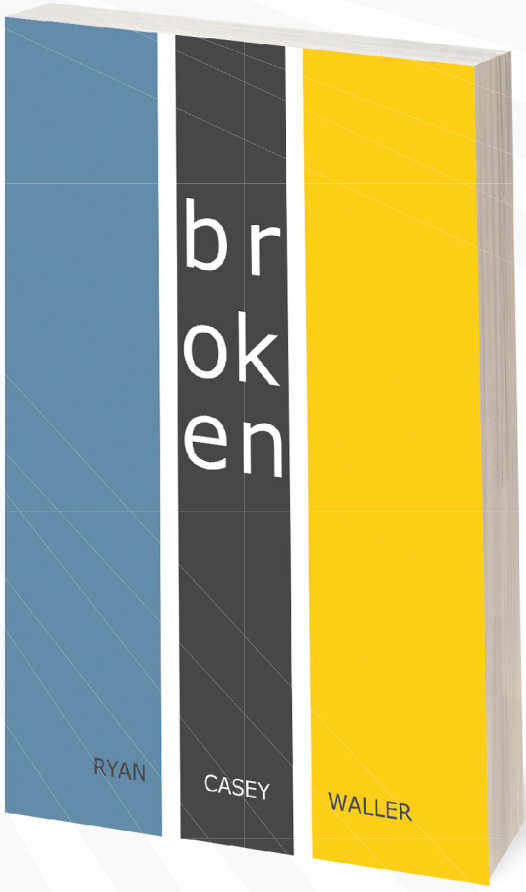

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