Pilgrimage through Snow | A Theology of Singleness | Cranmer's Vision

January 21, 2018

The Living Church

CATHOLIC EVANGELICAL ECUMENICAL

The Gospel of the Gesimas

$5.50 Parish Administration livingchurch.org

INSIGHTS & IDEAS
Centennial Conversations

A chance to listen, share, and look to the future.

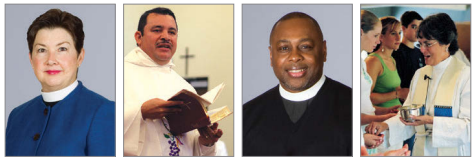
Insights & Ideas, a series of conversations featuring thought leaders from the Episcopal Church, the private sector, and the Church Pension Group (CPG) who will discuss issues of interest to the Church and to CPG: *The Demographics of a Changing Church* and *Investing for Positive Impact*.

Two opportunities to join the conversation:

- January 24 Houston
- February 7 San Francisco

There is **no cost** to attend, but you must register, as space is limited.

The Demographics of a Changing Church



Investing for Positive Impact

Learn more at *www.cpg.org/Insights&Ideas*.

CHURCH PENSION GROUP
Passionate About Our Purpose

1917 – 2017
A Century of Service
and Benefits for
the Episcopal Church

ON THE COVER

"The Sunday lessons and collects for the Gesima Sundays clearly announced the just demands of God's covenant with his people" (see "The Gospel of the Gesimas," p. 24).

The Parable of the Workers in the Vineyard
by Hans Leonhard Schäufelein (1480–1538)
Wikimedia Commons photo

The Living Church

THIS ISSUE | January 21, 2018

NEWS

FEATURES

CULTURES

BOOKS

OTHER DEPARTMENTS

Living Church Partners

We are grateful to St. Timothy's Church, Raleigh [p. 41], and the Cathedral Church of All Saints, Milwaukee [p. 43], 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.

Postcard from Québec City

Pilgrimage through the Snow

Anglicans have long had a home in Québec City — the Cathedral of the Holy Trinity, built between 1800 and 1804, was the first Anglican cathedral built outside the British Isles — but both the city and the larger province of Québec are more widely known for their Roman Catholic heritage.

Québécois society has become more and more secular across the years — but Catholics remain a cultural and religious presence in the region, as evidenced by the faithful who braved subzero, snowy weather to come to the Notre-Dame de Québec Basilica-Cathedral on Jan. 3 to pray before a first-class relic.

After a high Mass in French, hundreds of Québécois — from businesspeople in smart suits, black-clad clergy, tots wrapped in parkas, and nuns draped in byzantine blue habits — stood in line to kneel before the arm of St. Francis Xavier (1506-54) and offer prayers of intention.

The arm of the saint, who cofounded the Jesuits and evangelized throughout Asia, will tour Canada through the month of January. Catholic Christian Outreach, a ministry to university students, organized the pilgrimage as part of its 30th anniversary.

"Spending time with a relic such as this one can lead to immeasurable good," said Angèle Regnier, cofounder of Catholic Christian Outreach, on CCO's website. "It's often a catalyst for a deeper encounter with God or deeper understanding of one's vocation or purpose in life.

"It's like having the Stanley Cup come to your tournament," she told the Canadian Broadcasting Corporation. "He's so cool, so identifiable."

With the opportunity to venerate the uncorrupted relic comes the chance to have prayers of intention incorporated into the pilgrimage. Jackie O'Donnell, director of missions and events for CCO, milled through the line in Notre-Dame, quietly offering literature about Francis in English and French. She also handed out prayer cards and pens for people to write down the prayers from their hearts. O'Donnell told TLC the cards would be lifted up as part of the pilgrimage's closing.

Anglicans and Episcopalians wishing to venerate the relic or to offer prayers will have a few opportunities throughout January, as the arm passes through Nova Scotia, Newfoundland, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, and back again in Québec.

A full schedule of the pilgrimage is available at cco.ca/relic. The arm of the saint, who is celebrated within the Anglican Communion, will leave Canada after a final viewing at Notre-Dame Cathedral Basilica, Ottawa, on Feb. 2.

Matthew Townsend

Catholic Christian Outreach photo

A nun gazes at the arm of St. Francis Xavier on display in Ottawa, Canada. The relic is touring through major Canadian cities in January.

Twenty minutes with Rebecca Linder Blachly

'We Can Help Support Bipartisan Consensus'

Rebecca Linder Blachly is the Episcopal Church's director of government relations, and she leads a team of five. The Office of Government Relations represents the public policy positions adopted by General Convention and Executive Council to policymakers in Washington, including the White House, Congress, and the broader policy community.

The office also engages the diplomatic community, Episcopal institutions and networks, visiting Anglican and Episcopal leaders, the ecumenical community, and public interest organizations, so that the church has a direct presence and ability to advocate its positions to those who make or are concerned about government policy.

A graduate of Williams College and Harvard Divinity School, Blachly formerly served as senior policy adviser for Africa for the State Department's Office of Religion and Global Affairs and as a policy analyst for the Department of Defense. She was appointed by Presiding Bishop Michael Curry to her role in September 2016.

She spoke recently with the Rev. Mark Michael, a correspondent for TLC.

How is advocacy part of the way we proclaim the gospel?

As Christians and Episcopalians, we have an obligation to respect the dignity of every human being and to love and serve one another and God. In the Office of Government Relations, we understand that gospel imperative as a call to the ministry of public policy advocacy. We seek to shape and influence legislation in the hopes of creating a more just and compassionate world.

We are often asked why we need to be involved in the political space at all, and we usually highlight two main reasons: the first is the scale of the federal government. Many people are involved in food pantries and soup kitchens through local parish ministry, following the scriptural imperative to feed the hungry and protect the vulnerable. That work is critically important, but charitable organizations account for only 5 percent of the food assistance for hungry people in America. The other 95 percent of food assistance funding comes from the federal government. If we really want to address hunger in this country at this moment in time, we need the support of federal programs that feed the neediest Americans.

The second reason is that the federal government has unique authorities

(Continued on next page)

Blachly

(Continued from previous page)

that allow the Church to carry out critical ministries. For instance, the federal government determines how many refugees the U.S. will resettle, so any churches that work to support refugees rely on the U.S. refugee resettlement program. The government is responsible for foreign and defense policy, immigration, and some aspects of our criminal justice system, all of which matter a tremendous amount if we are trying to work for justice.

The Office of Government Relations only takes a position on any issue when we have clear guidance from General Convention and Executive Council. These bodies determine how we as a church can pursue justice and peace at this particular moment and in this particular context.

Blachly: "We are mindful never to demonize those who have opposing views."

How do you feel your past experience has prepared you to do this work well?

Before joining the church, I was the senior policy adviser for Africa in the Office of Religion and Global Affairs in the State Department. In that role, I worked closely with religious communities on a range of issues, including anti-corruption, conflict mitigation, the environment, and countering violent extremism. I was able to see firsthand the important contributions religious communities could make to policy discussions, and to recognize the value of representing religious voices and perspectives.

I also came to have more of an understanding of the powerful witness of, and relationships throughout, the Anglican Communion — primarily in Africa, where I was focused, but also around the world. When I learned of the position in the Office of Government Relations, I jumped at the opportunity. I'm an Episcopalian, I love the church, and I was thrilled at the prospect of doing church-based advocacy in a way that I felt could have a meaningful impact.

What biblical texts do you meditate on as you seek a spiritual foundation for your work?

I always return to the Psalms. They are a great resource for me as I find myself struggling with some of the difficult things we encounter when working on issues such as genocide and mass atrocities, human trafficking, and disaster relief. The Psalms provide space for meditation, reflection, and gratitude, but also allow for anger, frustration, and sadness in a way that still calls us into relationship with God. I am also grateful for the Episcopal Church's powerful worship and liturgy, and for my own parish, which provides sacred space and needed respite.

The Office of Governmental Relations has a small staff. How do you make decisions about which issues should be priorities in your advocacy work?

Our priorities — care of creation, evangelism, and reconciliation — are determined by General Convention and the presiding bishop. In the policy context, we focus on the environment and environmental justice, on creation of the beloved community, including refugees, immigration, and anti-poverty, and reconciliation in the domestic and international spheres. We recognize that racial justice issues cut across all of our portfolio priorities.

In terms of our day-to-day work, we adjust based on what is happening in Washington. We were very focused on healthcare last summer, and we hope there is more of an opportunity to engage on criminal justice reform in the coming months.

Do you think lawmakers take our message seriously? What do we say about policy issues that is distinctive?

Yes, absolutely. We have constituents in congressional districts throughout the country. We are part of the Anglican Communion, the third-largest Christian community globally, which means that we can bring credible voices to conversations in a new way. We have the experience of our

churches' ministries, and can argue for coherent policy positions from a place of Christian values and experience.

We rely on the tremendous work of Episcopal Migration Ministries on refugee resettlement; we work closely with colleagues in the church who focus on reconciliation, justice, and creation care; and we partner with Global Partnerships, Ecumenical and Interreligious Affairs, and Episcopal Relief and Development. We are also always grateful for our partnerships with Episcopal networks, from the Episcopal Peace Fellowship to the Union of Black Episcopalians. We are always looking to connect and would welcome the opportunity to work with others.

Kenneth Woodward recently wrote, "The emergence of the nones shows us that anyone can think and act like righteous Methodists just by being a liberal Democrat." Would it be fair to substitute *righteous Episcopalians*? Earlier this year, a *Wall Street Journal* opinion piece author argued that as a Republican she felt that the Episcopal Church was her "political adversary." I responded to the article in a letter to the editor, vehemently disagreeing.

As a church, we recognize the wide range of political opinions held by those in our pews, by our clergy, and by our bishops. Our objective is to begin from a place of values, rather than starting with the issues. I don't think it's possible to stay completely out of the political arena if we want to lift up our voice for our values, but we can engage in a way that honors political difference and that makes it clear we are not tied to a particular political agenda.

The Office of Government Relations works with a broad range of coalition partners from across the political spectrum. On criminal justice, for instance, we recently signed on to a justice declaration with the Southern Baptist Convention's Ethics and Religious Liberty Commission as well as Prison Fellowship. We regularly partner with the Friends Committee on National Legislation, the Evangelical Lutheran Church in America, and the Islamic Society of North America. We seek out partners who share the same objectives we do on particular sets of issues, and we find these partners with all political leanings and affiliations.

We aim to approach all policy issues from a reasoned, evidence-based, and compassionate framework; in other words, from a distinctively Episcopal point of view.

Our office is resolutely committed to working in a bipartisan fashion. We are also mindful never to demonize those who have opposing views. We know people disagree with some of the General Convention policy positions, and we respect those voices and perspectives. As we encounter new societal and spiritual challenges, we also realize that the church policies will change and develop.

I do not come at this work from a partisan perspective. I have served in government under both Republican and Democratic administrations. I'm

(Continued on next page)

Blachly

(Continued from previous page)

the daughter of a liberal Democrat and a conservative Republican who have been married for 44 years. I grew up in a household where rigorous political debate was common, and my parents haven't convinced each other yet. Both my parents want to live in a prosperous, equitable America, and they both ground their perspectives in their Presbyterian faith, but they disagree about the best approach.

As we're making policy, we should look to what we think will be effective, with compassion in our hearts, recognizing that there is a diversity of opinions. There are strengths and weaknesses and tradeoffs with every policy decision. We also feel that it is important to protect space so that we can debate policy solutions while respecting alternative viewpoints.

How has your work changed since President Trump's arrival?

Our work is the same now as before. We are on the Hill every day, working with Episcopalians and partners, and bringing our perspective and voice to contemporary policy debates and engaging on legislation. This administration has been unpredictable, so we are constantly struggling to be *responsive* rather than *reactive*, to stay focused on the core issues and to make sure we strategically engage where our voices can make a difference.

You identified several areas of policy focus for your office: climate change, racial reconciliation, immigration and refugee resettlement. The Trump administration has been taking significant action in these areas. How is your office responding?

We have continued to advocate for Episcopal Church policies on all of these issues, many of which go back to General Convention resolutions from 20 or 30 years ago. We have had policy on Medicaid since 1985, for instance, and policy encouraging domestic refugee resettlement since 1982 (although of course Episcopal Migration Ministries has been doing its work since 1938). We are always looking for opportunities to partner with the administration and to support Congress as it moves forward with legislation. On immigration right now, we are supportive of the Dream Act, which is a bipartisan piece of legislation that would provide a pathway to citizenship for children who were brought to the U.S. as children and who were recipients of the Deferred Action for Childhood Arrivals (DACA) program.

There has been a significant expansion in political activism in the last year. How is that effecting the way the wider church is receiving the work you do?

People are energized, which I think is a great opportunity for us to highlight how important advocacy is. We have a constitutional right to petition our government. I am so encouraged when people feel empowered to use their voices and to speak up about what matters to them and to the church.

Some people are describing these as dark and challenging times in Washington. Are you demoralized? What gives you hope?

I have worked in Washington off and on for the past 15 years, and there have certainly been times when the political climate has felt discouraging and divisive. For me, it is most frustrating when we are pulled into debates that feel peripheral to the many profound and real challenges we face as a nation. That said, we can help support bipartisan consensus and tackle problems we need to fix as a nation, such as opioid addiction and criminal justice reform, and I am hopeful that this Congress will be able to take action.

Sharing our story and engaging Episcopalians through the Episcopal Public Policy Network gives me hope. Many on both sides of the aisle are welcoming both advocacy as a practice, but also thirsting for a place where healthy debate can take place.

Bear One Another's Burdens

For thousands of Christians, healthcare sharing is an alternative to insurance.

In Harrisonville, Missouri, the situation facing Penumas Badger's family sounds on the surface like a recipe for financial disaster. He and his wife have 10 young children and no health insurance. When one daughter was born with a spina bifida birth defect, they did not have the resources to foot the $250,000 bill for spinal detachment surgery.

But they did not have to pay the whole bill, and not even part of it. In the midst of the holiday season, the Badger family's story may have read like a Christmas miracle, but it was not. The bill was covered in full by Medi-Share, a Christian ministry that shares health care costs among members as an alternative to traditional insurance.

"With the children's hospital, you walk in the door and it costs $3,000 to $5,000 just to meet," said Badger, a 40-year-old entrepreneur and fundamentalist Christian who pays $700 a month for Medi-Share. "But they covered everything — all the visits and everything."

Penumas Badger, his wife, and ten children

Photo courtesy of Penumas Badger

As America grapples with how to fix a broken health-insurance system, faith-based alternatives like Medi-Share have surged in popularity. Membership in 104 Christian healthcare-sharing programs has jumped eightfold from 125,000 in 2010 — before the Affordable Care Act took effect — to more than a million today. About 800,000 are affiliated with the three largest networks: Christian Healthcare Ministries, Samaritan Ministries, and Medi-Share.

"Once you mandated that everyone had to buy something, folks started looking for every possible product out there," said Joel Noble, vice president of the Alliance of Health Care Sharing Ministries. "That really brought to life healthcare sharing, even though we'd been around for more than 20 years."

Sharing ministries are exempt from the ACA mandate, which means members avoid fines for being uninsured. Citing the New Testament, they aim to live by the biblical principle that says disciples ought to bear one another's burdens. Members commit to a set of beliefs, habits, and cost-sharing practices, including monthly payments that help cover others' bills.

Members are attracted in part by the programs' relatively low costs. In Utah, for instance, members pay 20 to 40 percent less per month than they would for comparable insurance, said Scott Deru, a Salt Lake City health insurance broker and consultant. But he does not recommend healthcare sharing for his clients. A lot of care is not covered, he said, and consumers have little recourse if they get stuck with large bills.

"Read your contracts," Deru said in a word of advice for those in sharing programs. "There's a reason why they're less expensive."

Consumer advocates agree: buyer beware.

Sharing consumers "may not even realize that they're taking on a level of risk and a lack of legal protection" because the service is not regulated insurance, said Eliot Fishman, policy director for Families USA, a Washington-based advocacy group for healthcare consumers.

The mechanics of cost sharing vary from one program to the next. Medi-Share functions largely like insurance. Members receive account cards and discounts when they use in-network providers, which bill Medi-Share directly. Samaritan members, by contrast, agree to pay their bills directly as uninsured patients. Then, after negotiating prices and (in some cases) accepting charity care discounts, they begin receiving checks from fellow Samaritan members, who often enclose notes of encouragement and pledges to pray for healing.

"They say, *Praying for you*, or *I did this myself and know what you're feeling* — a lot of relational stuff like that," said Kevin Knight, a Samaritan member in New Berlin, Wisconsin, and husband of Carrie Knight, TLC's advertising manager.

The checks help, too. The Knights dropped traditional insurance in May

(Continued on next page)

Healthcare Sharing

(Continued from previous page)

2014 when their premiums skyrocketed from $700 per month to $1,550 for a plan with an $11,000 deductible. Their decision to use Samaritan instead was immediately tested two months later when Kevin received a leukemia diagnosis. As instructed by Samaritan, he paid $8,000 out of pocket for leukemia testing and office visits, then waited for checks to start streaming in. Within three months, he was made whole.

It happened again when Knight fell and needed rotator cuff surgery. He negotiated the hospital bill down from $25,000 to $12,000 and started making payments. Within 90 days, 30 Samaritan members had sent him checks adding up to the amount due. He used the funds to pay off his balance.

"Samaritan is based on the Book of Acts, where Christians share in their finances to support each other," Knight said. "That intrigued me because I'd heard about it, but I hadn't known it was going on in this day and age."

Participation involves more than making monthly payments. Medi-Share members must profess belief in Christ's divinity and Scripture's inerrancy, among other tenets of faith. They promise to abstain from tobacco and illicit drugs, attend church regularly, and abstain from sex outside of marriage. Samaritan members make similar commitments and receive discounts for maintaining a healthy weight.

Knight said he needs to submit a note from his pastor vouching for each claim as legitimate. He says that policy does not bother him. He's been satisfied with the program.

"We pay a little over $500 a month for our family, and I send a check out to whomever they tell me to," Knight said. "If you compare that to traditional health insurance, we've saved thousands and thousands of dollars. And here I have people helping pay my medical bills, versus being on the hook for both the premium and my deductible."

The savings can be substantial, which is why Medi-Share draws many families from Grace Family Fellowship Church in Pleasant Hill, Missouri, said Badger, whose family attends Grace.

When the Badgers had insurance, it came with a $15,000 deductible. That still left them with hefty uncovered costs, including as much as $12,000 for childbirth. After the Badgers met their yearly deductible, insurance paid 80 percent of covered costs.

With Medi-Share, the Badgers' $700-per-month plan requires them to pay only $1,250 for their household portion (akin to a deductible) before Medi-Share pays 100 percent for covered expenses. It has worked out well, Badger said, including when the family has needed major surgery. Still, consumer advocates remain wary. While Medi-Share might be generous toward families with young children, those affected by mental illness, addictions, or behavior-related health conditions routinely find themselves uncovered.

Because health sharing ministries are not regulated like insurance, they are not required to meet the same solvency standards. That means members could be stuck with bills as high as seven figures if a ministry runs out of funds. Consumer protection laws do not help much since these are not insurance customers. They would face the uphill task of suing for breach of contract if a ministry were to renege on its commitments, Fishman said.

As a bandage for America's health-insurance system, sharing ministries fill a market niche but do little to increase overall stability, observers say. Members can come and go at any time of year, which makes the programs less stable than insurance programs with limited open enrollment periods, Deru said. The programs are vulnerable to becoming top-heavy with high-cost customers if healthier patients decide they are too costly and flee, triggering a death spiral.

To manage risks, sharing ministries do not cover certain existing conditions (unlike health insurers, which must cover those conditions under the ACA). They also impose limits, including some that insurers are prohibited from using under the ACA. For instance, Medi-Share covers pharmaceutical treatments for only six months, which means customers must cover longer-term therapies.

Patients who receive opioid painkillers after covered procedures and become addicted would likely be ineligible for a program to beat their addiction, said Michael Gardner, Medi-Share's director of communications.

"For somebody with a condition that requires long-term pharmaceutical treatments, it's probably not the best solution," Gardner said.

Despite the risks, sharing ministries attract the same passionate members who have kept them in business for decades. Members appreciate that none of their dollars cover services such as abortion.

"I like the idea that they don't cover things that are not good for you and go against what we believe," Badger said. "It's nice to know that the money you're putting in isn't going to pay for stuff like, in our society, that little happy pill that everybody thinks will take care of all their problems instead of working toward their goals to be healthy."

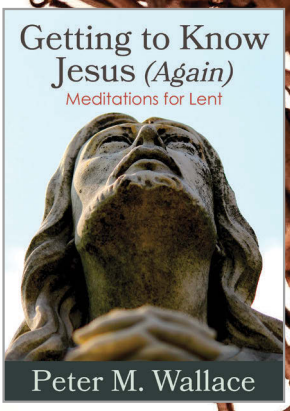
Typically, members vote on which expenses they want to fund. Citing biblical values, Medi-Share pays even for select non-medical costs, such as $5,000 per child toward adoption expenses. With that support, the Badger family adopted two Chinese boys with severe special needs. One will need open-heart surgery; the other has no ears. Although the boys are not initially covered under the existing conditions exemption, they will be covered by Medi-Share after three years in the family.

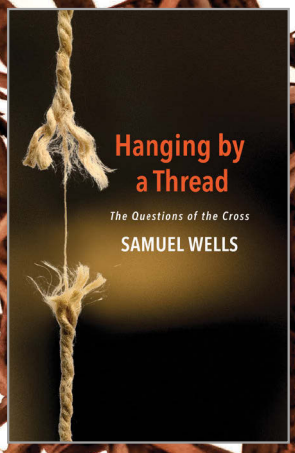
Fishman would like to see the programs come under more regulation in the future. Meanwhile, he worries that members too often fall through the cracks.

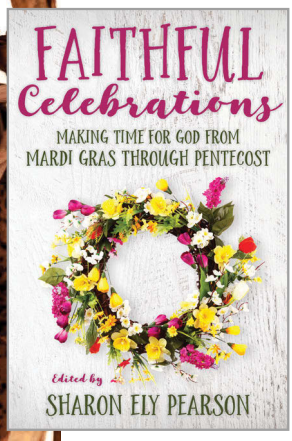
"We've seen all too many individual insurance-style products, which is what I would call this, that are able to be sustaining by screening out high risk," Fishman said. "The question is if we're able to sustain a health system that way. And for the people who are screened out, what happens to them?"

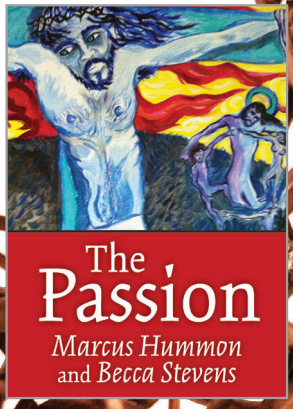
G. Jeffrey MacDonald

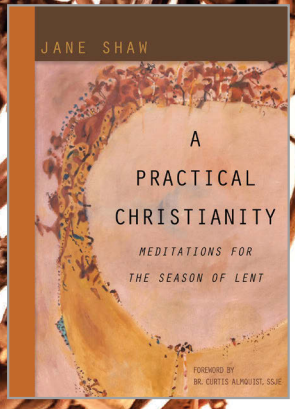
Save 25% on Lent Resources

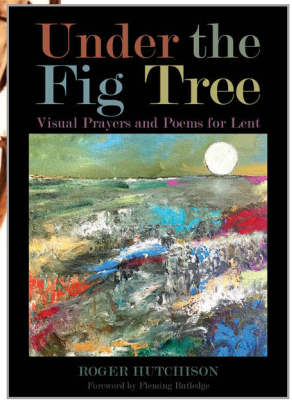


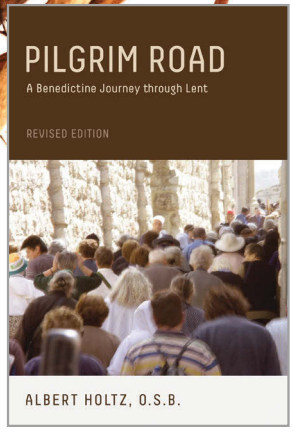


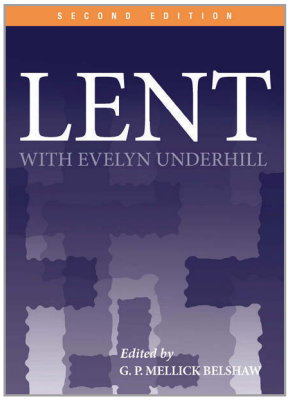












Getting to Know Jesus (Again)
Meditation for Lent
Peter M. Wallace
Paper | 9780819233615 | $12.95

Hanging by a Thread
The Questions of the Cross
Samuel Wells
Paper | 9780898699777 | $9.95

Faithful Celebrations
Making Time for God from Mardi Gras through Pentecost
Edited by Sharon Ely Pearson
Paper | 9780898692280 | $14.95

The Passion
Marcus Hummon and Becca Stevens
Paper | 9780819233295 | $14.95

A Practical Christianity
Meditations for the Season of Lent
Jane Shaw
Foreword by Curtis Almquist
Paper | 9780819227768 | $14.95

Under the Fig Tree
Visual Prayer and Poems for Lent
Roger Hutchison
Foreword by Fleming Rutledge
Paper | 9780819232076 | $16.95

Pilgrim Road
A Benedictine Journey through Lent
Albert Holtz, O.S.B
Paper | 9780819229816 | $19.95

Lent with Evelyn Underhill
Edited by G.P. Mellick Belshaw
Paper | 9780819214492 | $14.95

Visit our website for a complete listing of books on sale for Lent, www.churchpublishing.org.
Use code **LENT2018** now through 2/17/2018 when ordering and at checkout.

Church Publishing products can be ordered by calling 1.800.242.1918, online at churchpublishing.org, or through any Episcopal, religious, secular bookstore, or through any online bookseller.

Follow us on

CHURCH PUBLISHING INCORPORATED

Rise in Glory

D. Bruce MacPherson, 1940-2017

The Rt. Rev. D. Bruce MacPherson, former Bishop of Western Louisiana and former president of the Living Church Foundation's board of directors and trustees, died Dec. 21. He was 77.

Only days earlier, after suffering a fall, MacPherson was diagnosed with acute myeloid leukemia and began receiving hospice care at his home in Edmond, Oklahoma.

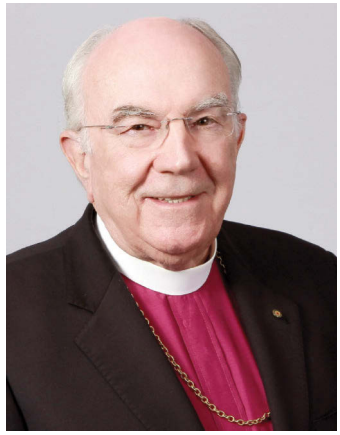
Bishop MacPherson is survived by Susan, his wife of 59 years; daughters Bonnie and Heather; six grandchildren; and three great-grandchildren.

MacPherson was born in Winnipeg, Manitoba, and his family moved to the United States when he was a teenager. He was a graduate of Cypress College and Bloy House, and was a manager in the books division of the Times Mirror Co. before pursuing ordination.

MacPherson was ordained deacon and priest in 1980 in the Diocese of Los Angeles. After ordination, he continued his corporate work for a time and served as a hospital chaplain. He served as canon to the ordinary in Los Angeles from 1988 to 1993.

He became canon to the ordinary in the Diocese of Dallas in 1993. MacPherson was elected Suffragan Bishop of Dallas six years later, and was elected as the third Bishop of Western Louisiana in 2002. He retired as bishop 10 years later.

He served as president of Province VII of the Episcopal Church (2005-09), chairman of the Presiding Bishop's Council of Advice (2002-09), and national chaplain of the Brotherhood of St. Andrew (2006-12).



MacPherson

One demanding aspect of his time in Louisiana came from hurricanes.

"Hurricane Katrina affected our diocese quite seriously, and that was followed by Hurricane Rita," MacPherson told the monthly newspaper *Cenla Focus* as he was retiring. "At one point, we had 300 people — New Orleans refugees — housed at our camp and conference center."

The MacPhersons lived at Camp Hardtner during that time as he coordinated relief work.

While Bishop of Western Louisiana, MacPherson also oversaw restoration of Mount Olivet Chapel in Pineville, a Gothic Revival structure built in 1858. The diocese's office is based in Mount Olivet's former parish house.

"Mount Olivet Chapel survived the war when Alexandria was burned down because the Northern troops used it as a hospital and field office," MacPherson said.

After retiring as Bishop of Western Louisiana, MacPherson served as an assisting bishop in the Diocese of Oklahoma, based at All Souls' Church in Oklahoma City. He provided delegated Episcopal pastoral oversight to churches in Accokeek, Maryland, and Darien, Connecticut.

Two of MacPherson's fellow bishops paid tribute to him on the day of his death.

"This news catches many of us off-guard," wrote the Rt. Rev. Jacob Owensby, who succeeded MacPherson in 2012. "The news of his death simply seems too soon. Even though we share his faith in eternal life and are grateful that his suffering was brief, we will miss our friend's good humor, unmistakable deep voice, and his tireless attention to the well-being of the people of God in his care."

Grace Sears, who served with MacPherson on the TLC's board, praised his decisiveness: "It seemed to me he was always looking just ahead of the rest of us, ready to move on to the next decision or action we needed to consider. I can imagine him these last few weeks, even as he said farewell to those he loved on earth, looking ahead, anticipating the glory of seeing his Savior."

"I am grateful … for his friendship and all he contributed to our common life and ministry, especially over many years in our diocese," wrote the Rt. Rev. George Sumner, Bishop of Dallas. "Now he stands before the throne, where his Lord says, 'well done, good and faithful servant.'"

Donations may be made in memory of Bishop MacPherson to the youth program at All Souls'.

Raymond Glover, 1928-2017

Raymond Glover, general editor of the Episcopal Church's seventh authorized hymnal and a founder of the Association of Anglican Musicians, died Dec. 15 in Alexandria, Virginia. He was 89.

Raymond Glover, general editor of the Episcopal Church's seventh authorized hymnal and a founder of the Association of Anglican Musicians, has died at age 89.

A native of Buffalo, New York, Glover was a chorister at St. Paul's Cathedral beginning in his childhood. After completing degrees at the University of Toronto and Union Theological Seminary, he returned to St. Paul's as cathedral organist and choirmaster.

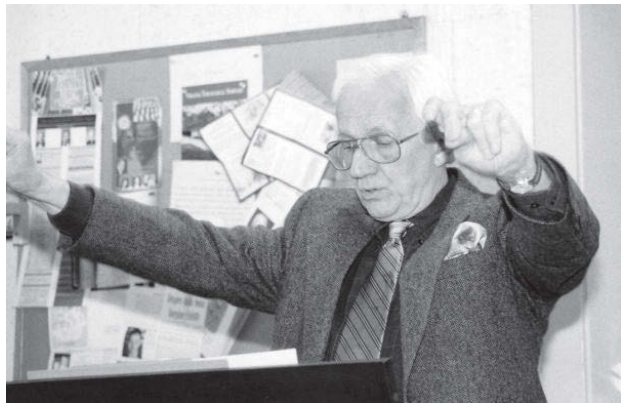
During the 1960s Glover served on the Standing Commission on Church Music, taught at Berkeley Divinity School, and, with Jim Litton and Gerre Hancock, founded the American Cathedral Organists and Choirmasters Association, which later became the Association of Anglican Musicians. He was the association's president from 1968 to 1969.

He was professor of church music and chapel organist at Virginia Theological Seminary from 1991 to 2000, and served on the search committee that called church musician William Bradley Roberts to join the faculty in 2008. Glover was buried on the seminary grounds on Dec. 28. Both VTS and AAM welcome gifts in his honor.

The Hymnal 1982 was released only three years after the revised Book of Common Prayer, and it replaced an authorized edition from 1940. General Convention had authorized earlier hymnals in 1789, 1826, 1871, 1892, and 1916. After overseeing the 1982 revision, Glover edited the four-volume *Hymnal 1982 Companion*.

He was a founder of and curriculum writer for the Leadership Program for Musicians.

"He is one of our renaissance musicians, a churchman gifted with a tremendous range of creativity in the service of our Lord, our church, and the church's worship in liturgy and song," Hancock said in a tribute written for TLC by Roberts ["Pastor, Teacher, Musician," March 28, 1999]. "His leadership and inspired influence as liturgist, writer and musician are widely felt throughout our Anglican Communion. We owe him a great debt of gratitude."



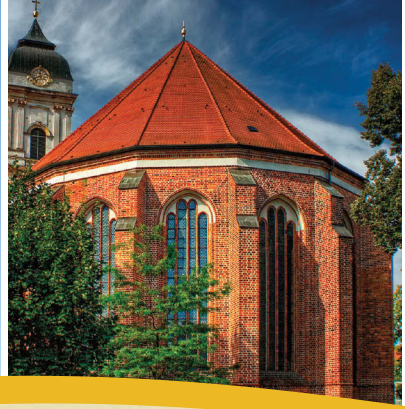
Glover

Glover Family/ENS photo

"In the commonplace book of my mind, Ray Glover is a shining example of the gracious working of the Holy Spirit in the church and the world," the Rev. John L. Hooker said in the same article. "To the Herculean task of editing the Hymnal 1982 and its world-class Companion, he brought exactly the right balance of prophetic vision and pastoral sensitivity, of catholic scope and denominational particularity."

His wife, Joyce MacDonald Glover, died in 2013. Glover is survived by his daughters, Margaret and Katie, and grandchildren Sarah and Simon Lasseron and Rachel and Susannah Mahon.

Adapted from ENS

Christian Travel

Inspires Faith & Changes Lives

Host a Tour & Earn Your Travel
www.eo.travel/host

Celtic Christianity in Scotland

October 1-10, 2018

Lismore, Iona, Glasgow, Edinburgh and more.

Our Anglican Heritage in England

May 7-15, 2018

Cambridge, Coventry, Oxford, Canterbury and more.

Customized dates & tours upon request!

Oberammergau 2020 Tour Packages

Alpine Wonders • Alpine Odyssey
European Capitals Tour • Best of the Holy Land
Best of Switzerland • Best of Italy
Danube River Cruise

Journeys of Paul Cruise

with The Very Rev. Justin Lindstrom

aboard the *Royal Caribbean Jewel of the Seas*

June 7-18, 2018

Magical Christmas Markets Danube River Cruise

with The Rev. Annwn Myers

aboard the AmaWaterways AmaSonata

December 1-9, 2018

EO
Educational Opportunities Tours

For more information contact:
Rev. Donald Fishburne, Director of Travel Ministry
donald@donaldfishburne.net

www.eo.travel/episcopal • 1-800-247-0017

GEORGE BELL INQUIRY

'Inappropriate and Impermissible'

Church schools and other institutions that expunged the name of the late Bishop of Chichester have a sensitive issue to consider. A report from an inquiry into how the Church of England dealt with accusations against the Rt. Rev. George Bell has criticized the authorities involved for a rush to judgment.

George Bell, who died in 1958, has been regarded as possessing an aura of saintliness as a theologian, hymn-writer, ecumenist, and fearless voice in public life. He was Bishop of Chichester from 1929 to 1958 and is venerated on the church's calendar on Oct. 3.

Bell was an associate of the martyred German pastor Dietrich Bonhoeffer and supported the German Confessing Church during the Nazi years. It is believed he lost his chance to be elevated as Archbishop of Canterbury because he publicly opposed bombing German cities, a stance that angered Prime Minister Winston Churchill.

Bell's reputation was harmed in 2015 in accusations that he abused a girl from the time she was 5. Several public figures have lobbied for the case to be reviewed. The church appointed Lord Carlile, a prominent peer and lawyer, to review the case.

Carlile told a press conference that Bell had been "hung out to dry," there were many errors in the church's process, and some obvious lines of inquiry were not pursued. His report concluded that the core group established by the church to consider the claims "failed to follow a process that was fair and equitable to both sides."

"The church, understandably concerned not to repeat the mistakes of the past, when it had been too slow to recognize that abuse had been perpetrated by clergy and to recognize the pain and damage caused to victims, has in effect over-steered in this case," the report said.

"In other words, there was a rush to judgment: the church, feeling it should be both supportive of the complainant and transparent in its dealings, failed to engage in a process which would also give proper consideration to the rights of the bishop. Such rights should not be treated as having been extinguished on death."

Carlile added: "In my view, the church concluded that the needs of a living complainant who, if truthful, was a victim of very serious criminal offences were of considerably more importance than the damage done by a possibly false allegation to a person who was no longer alive."

He said the purpose of his review was not to determine the truthfulness of the complainant, whose name is Carol, or whether Bell was guilty. His remit was to examine the church's processes and determine whether it was right to make a public statement of apology and pay damages.

The word of the complainant was accepted "without serious investigation or inquiry," he said. "I have concluded this was an inappropriate and impermissible approach."

The Rt. Rev. Peter Hancock, lead safeguarding bishop, said: "It is clear from the report … that our processes were deficient in a number of respects, in particular the process for seeking to establish what may have happened. For that we apologize. Lessons can and have been learned about how we could have managed the process better."

Martin Warner, Bishop of Chichester, in whose name the 2015 statement was issued, apologized for the church's failures. "The good deeds that Bishop George Bell did were recognized internationally," he said. "They will stand the test of time. In every other respect, we have all been diminished by the case that Lord Carlile has reviewed."

The Carlile report is seen as vindication by high-profile figures who fought to salvage Bell's reputation. Peter Hitchens, a prominent journalist who campaigned on Bell's behalf, said the church had "convicted Bishop Bell in a kangaroo court of chaotic incompetence."

The Carlile investigation remit did not determine whether the case against Bell was proven. The Archbishop of Canterbury did not apologize on behalf of the church and said that a cloud remains over Bell.

John Martin

Ntagali

Ugandan Primate Opposes Dictator

Uganda's Anglican bishops rarely find themselves in political battles, but Yoweri Museveni's bid to secure constitutional change and become president for life has kindled church opposition.

Museveni, 73, has ruled the East African country since January 1986. He has strong parliamentary support from veterans of the military campaign that brought him to power after years of civil war. Article 102 (b) bars any Ugandan who is 75 years or older from standing as a presidential candidate in elections.

Independent polls say 75 percent of Ugandans oppose removal of Article 102 (b), but this may not be enough to create change. Every regime change in Uganda since independence in 1962 has been accompanied by violence and civil unrest.

Anglican Archbishop Stanley Ntagali, who recently resigned as chairman of the Ugandan Joint Council of Churches, says a change of constitution "will dampen the prospect for any peaceful and orderly handover of power in the future."

"It is likely that the age limit bill may be passed by Parliament," he added, "but we are of the view that the passage of the bill will leave a huge number of Ugandans deeply antagonized."

Political opponents accuse Museveni of rigging multiple elections. They accuse him of ruthless persecution of opponents and their supporters, and violent suppression of peaceful protests.

John Martin

Bishop Mullally Moves to London

The Queen has approved the nomination of the Rt. Rev. Sarah Elisabeth Mullally, Suffragan Bishop of Crediton in the Diocese of Exeter, for election as Bishop of London.

Bishop Mullally, 55, studied first at South Bank University for her BSc, followed by a MSc, and then at Heythrop College, University of London, where she completed her MA. She was made a Dame Commander of the British Empire in 2005 for her contribution to nursing and midwifery.

Before her ordination, she was chief nursing officer in the Department of Health. She trained for ministry at the South East Institute for Theologian Education and served her first curacy at Battersea Fields in the Diocese of Southwark from 2001 to 2006.

From 2006 to 2012 she was team rector at Sutton. From 2012 to 2015 she was canon residentiary and canon treasurer at Salisbury Cathedral before becoming a bishop.

The bishop and her husband, Eamonn, have two children. She has continued her interest in health service as a non-executive director at the Marsden NHS Foundation Trust and then at Salisbury NHS Foundation Hospital.

Mullally

Anderson

Nashotah Dean Advances

Garwood Anderson, who has been serving as acting dean and president of Nashotah House Theological Seminary, became interim dean and president with the new year.

Anderson joined the faculty in 2007 as professor of New Testament studies. He writes for The Living Church and its weblog, Covenant, and serves on the Living Church Foundation.

"I hope to continue attracting the brightest and most gifted individuals to the faculty so that the House can lead a renewal in the church in the years ahead," Anderson told the board recently.

"Dr. Anderson has been an outstanding leader at Nashotah House for many years and brings a level of expertise and commitment that is exactly what Nashotah House needs right now," said the Rev. John Jordan, a member of Nashotah's board of directors.

"Everyone here at the House is happy and thankful for Dr. Anderson's leadership right now," said Jesse Lassiter, a second-year student. "The vibe on campus is very positive."

Nashotah House

AMiE Ordinations

Embattled ordinations of eight deacons and one priest proceeded Dec. 7 with a service held at the East London Tabernacle Baptist Church.

Several retired bishops attended the service, one of the first official acts of the Rt. Rev Andy Lines, who became a bishop for the Anglican Mission in

England almost immediately after the Scottish Episcopal Church authorized marriage rites for same-sex couples.

The ordination service included video messages from the archbishops of Nigeria and Uganda but, unlike Church of England ordinations, no celebration of the Eucharist. Both archbishops have boycotted recent Primates' Meetings.

The Rev. Rico Tice, a senior minister for evangelism at All Souls' Langham Place, preached. Jane Patterson, a member of General Synod, read a lesson, while Susie Leaf, director of the conservative evangelical network Reform, led intercessions.

The new deacons are Jon Cawsey, Alistair Harper, Christopher Houghton, Kenny Larsen, Martin Soole, Robert Tearle, Matthew Thompson, and Christopher Youngs. The new priest is Peter Jackson.

John Martin

Postcard from London

Challenges for the Careys

It's been a tough two years for Lord Carey and his family. The former Archbishop of Canterbury and his wife, Eileen did not issue a Christmas letter in 2016 because their elder son, Mark, a vicar, was under investigation on allegations of abuse from more than 40 years ago.

In recent months, Carey's handling of the case of Bishop Peter Ball, the former Bishop of Lewes and Gloucester, came under scrutiny. Carey is accused of failures in his handling of the Ball case, who was jailed for abuse of young potential priests two decades ago.

A report was sharply critical of Carey's role in the Ball case. Archbishop Justin Welby asked Carey, 82, to stand aside from official episcopal duties, among them serving as an honorary assistant bishop in the Diocese of Oxford. That decision "is quite unjust and eventually will be judged as such," Carey said.

Carey is accused of collusion with Ball and his brother rather than helping those harmed by him. Ball and his twin brother, Michael, retired Bishop of Truro, reportedly are applying to be received into the Roman Catholic Church on grounds that this will give them anonymity.

Lord Carey, who sits as a cross-bencher in the House of Lords, often makes news. He became involved in the case of the late Bishop George Bell, who was accused of child abuse from more than 50 years ago. Writing to Bell's niece, Carey said he was "frankly appalled by the way the church authorities have treated his memory."

Recently he joined a visit to Syria with a group including human rights activist Baroness Caroline Cox. The group was sharply accused of giving succor to the Assad regime.

But the Careys have at least two other reasons for joy from 2017. They have downsized their house and now live in a very supportive retirement community not far from their previous home in Newbury, Berkshire. And

(Continued on next page)

Careys

(Continued from previous page)

Mark Carey has been cleared of the accusations against him and has a new post as a vicar in Bridlington, on the Yorkshire coast.

John Martin

Lewis-Anthony to Assist in Rome

Lewis-Anthony

The Rev. Justin Lewis-Anthony will be the new deputy director of the Anglican Centre in Rome.

Lewis-Anthony, who will take up his new role in February, has previously served as precentor and cathedral chaplain at Christ Church Cathedral, Oxford; rector of St. Stephen's Church, Hackington, in the Diocese of Canterbury; associate dean of students and director of Anglican Studies at Virginia Theological Seminary; and associate fellow at the Oxford Centre of Ecclesiastical and Practical Theology.

His books include *Circles of Thorns: Hieronymus Bosch and Being Human* (Bloomsbury, 2008), *If You Meet George Herbert on the Road, Kill Him: Radically Re-Thinking Priestly Ministry* (Bloomsbury, 2009) and *You Are the Messiah and I Should Know: Why Leadership Is a Myth (and Probably a Heresy)* (Bloomsbury, 2013).

"I am delighted that Justin Lewis-Anthony is joining the team at the Anglican Centre," said Archbishop Bernard Ntahoturi, director of the Anglican Centre in Rome. "He brings a wealth of experience, which will be invaluable."

The Rev. Marcus Walker, whom Lewis-Anthony succeeds, will become rector of St. Bartholomew the Great in the City of London.

Probation for Priest with Gun

An Episcopal priest from North Carolina has been sentenced to one year of probation after pleading no contest on Dec. 15 to charges that he displayed a handgun in a threatening manner in an encounter with another driver in Florida on July 5.

The Rev. William Rian Adam had been charged with two counts of aggravated assault with a deadly weapon (without intent to kill), for which he could have faced five years in prison on each count.

Adams continues to serve as rector of Calvary Church in Fletcher, North Carolina, part of the Diocese of Western North Carolina. Calls to the church and diocese seeking comment were not returned.

Police said that Adams, driving a red Corvette, slammed on his brakes in front of a pickup truck on the Florida Turnpike near Palm City, 600 miles from Fletcher.

Sharon Hughes of St. Cloud, Florida, in audio segments of a 911 call that a Florida television station posted, pulled alongside and asked, "Why did you slam on the brakes? And he cursed me and everything and then he just pulled this gun out."

In addition to the probation sentence, Adams was ordered to pay $1,000 in restitution to the Hughes family, and is forbidden to possess firearms during his probation, according to the online records of Martin County, Florida.

Kirk Petersen

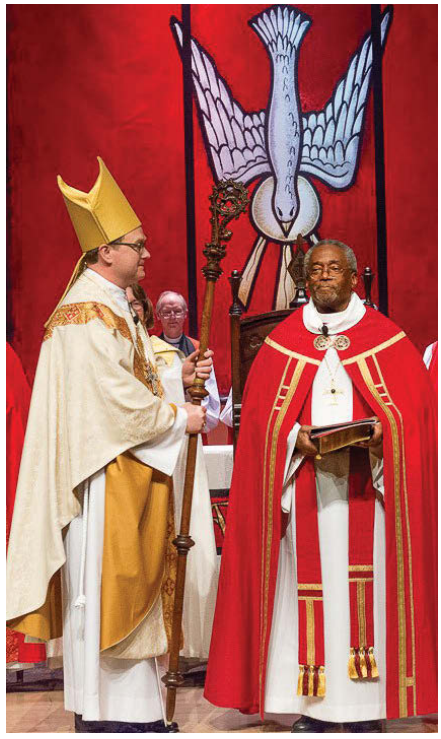
Archbishop's Sorrow

A 404-page report by an Australian Royal Commission into child abuse in the Diocese of Newcastle, released in early December, has drawn a public expression of remorse from the Primate of Australia, the Most Rev. Philip Freier.

Freier said he was shocked and dismayed as the Royal Commission uncovered more than two decades of clergy misconduct. Two former bishops of the diocese, Alfred Holland (1978-92) and Roger Herft (1993-2005, later Archbishop of Perth), showed a distinct lack of leadership, such that alleged perpetrators were not called to account.

A former Dean of Newcastle, Graeme Russell Lawrence, is currently on bail to appear in court on Feb. 14, charged with sex offenses against a 15-year-old boy in 1991.

John Martin



Diocese of Delaware

Bishop Brown and Presiding Bishop Curry

Delaware Welcomes Bishop Brown

On a snowy Dec. 9, about 750 people witnessed a two-hour service of consecration of the Rt. Rev. Kevin S. Brown as 11th Bishop of Delaware.

The Rev. Amanda K. Robertson, associate rector at Brown's former parish — Holy Comforter in Charlotte, North Carolina — preached the sermon, which drew appreciative laughter and murmurs of agreement. She acknowledged her former boss as an admired colleague and friend.

"Remember your authority," she urged Brown. "As bishop, you will be entrusted with oversight that is intended to be rooted in relationship and respect. Even someone as committed as you are to serving alongside, and not over, to uplifting others' gifts and ministries, and giving credit where credit is due — even you must accept the im-

(Continued on page 20)

Join Episcopalians around the world on a great journey.
Read the Gospel of Luke and the Book of Acts

THE GOOD BOOK CLUB

THIS LENT & EASTER

In 2018, Episcopalians around the world will read the Gospel according to Luke during Lent, and the Book of Acts during Eastertide. The Good Book Club has brought together dozens of organizations from around the Episcopal Church, all producing helpful and engaging resources to help you get the most out of reading Luke and Acts.

You can participate in any number of ways, including printable Bible studies, podcasts, blogs, reflections and daily meditations, suggestions for children and youth engagement, a video series, and much more.

Forward Movement
inspire disciples. empower evangelists.

The Episcopal Church

forma
The Network for Christian Formation

GO! ECW

EMM

latino

grow CHRISTIANS

Invite · Welcome · Connect

buildingfaith

Episcopal Relief & Development
Healing a hurting world

MISSIONAL voices

Gathering of Leaders

ecf Episcopal Church Foundation

Episcopal Diocese of Washington

RenewalWorks

CHURCHNext

Episcopal Communicators

ECCC

Bible Study Media

Consortium of Endowed Episcopal Parishes

The Living Church

The Center for Biblical Studies

PLAINSONG FARM

UTO

Acts8

Join the journey at www.GoodBookClub.org

Delaware

(Continued from page 18)

balance of power and authority that will exist in most of your daily interactions. You will need confidantes and counselors who are able to speak as freely as you are."

Brown grew up in Asheville, North Carolina, and studied mathematics and psychology at Duke University. He completed an MBA at the University of West Florida while in the U.S. Air Force, worked in finance and marketing at FedEx, and launched an investment firm before earning an MDiv from General Theological Seminary in New York City.

Lola Michael Russell
Delaware Communion

EFAC Chooses General Secretary

The Evangelical Fellowship in the Anglican Communion (EFAC) has appointed the Rev. Richard Crocker, former rector of St. James Anglican Church, Newport Mesa, as its general secretary and added the Rt. Rev. Keith Sinclair, Bishop of Birkenhead, as a trustee.

Crocker was ordained in Birmingham in 1982, and has served as a priest in England and the United States. He is president of EFAC-USA and lives in northern Virginia.

John Stott, former rector of All Souls Langham Place and a widely published author of more than 50 books, founded EFAC in 1961. EFAC's purpose is to encourage and develop biblically faithful fellowship and mission throughout the Anglican world.

Meeting in Oxford in December, trustees renewed their commitment to EFAC's vision and resolved that it will continue to live up to its name.

Dealing with Disaster

The United Kingdom suffered several shocking terror attacks in 2017, as well as the Grenfell Tower fire in which 71 people died. Now a new project led by a professor from the University of Exeter offers training to clergy on how to cope in the aftermath of terrorist attacks and other disasters.

"Tragedy and Congregations" held its first session with curates in the Diocese of Exeter in November. Project director Christopher Southgate is a professor of theology with a long-standing research interest in human suffering; he is also a spiritual director.

"People often have to find their own systems of support," he told BBC Radio's *Sunday* program. "It needs to include trained and qualified people like a supervisor, a spiritual director."

He added that the trauma of dealing with upsetting events can lead to clergy leaving the ministry, or to long-term health problems.

"We need to help trainee ministers not only to have their systems of human support but also to find ways and places where they can be genuinely honest with God about the cost of what they're having to do," he said.

The new program will run courses in different areas of England, initially for three years.

Churches have been at the center of many crises this year. Southwark Cathedral was forced to close for more than a week after a terrorist attack at nearby London Bridge. After the Grenfell fire, St. Clement's Parish, Notting Dale, became a hub for volunteers helping people who were left devastated and homeless.

John Martin

Bishop Scriven Retires

The Rt. Rev. Henry Scriven, a former assistant bishop in the Diocese of Pittsburgh, retired Dec. 31 as Church Mission Society's Latin America mission director.

Scriven is also a former Suffragan Bishop in Europe for the Church of England. He was ordained in 1975. After serving a curacy in Wealdstone, North London, Scriven moved to northern Argentina with the South American Missionary Society.

He served for a time in the Diocese of Arkansas and then moved to Spain, where he worked with SAMS in the Iglesia Española Reformada Episcopal Cómmunion Anglicana (the Spanish Reformed Episcopal Church) and then as chaplain for St. George's Anglican Church in Madrid.

He joined CMS in 2009 as SAMS and the Church Mission Society prepared to merge.

"For a long time, missionary societies in the U.K. have been sending missionaries to South America with the belief that we, as Westerners, had something to give them," Bishop Scriven said. "While CMS continues to send missionaries to the region, we do so now with the understanding that our people are going as facilitators, complementing the work of our local partners who are already based in South America."

Bishop Scriven is married to Catherine, a teacher, and they are parents to Anna and Joel.

After his retirement, the Scrivens will travel to Thailand, where he will spend six months as assistant chaplain at Christ Church, Bangkok.

Vermont Bishop to Retire

The Rt. Rev. Thomas C. Ely, Bishop of Vermont since 2001, has announced his retirement.

"After several months of prayerful discernment, I have decided that it is time for me to bring this season of mission and ministry in my life and yours to its conclusion, and to open the door for the next season in the life of the Episcopal Church in Vermont, as well as in mine," he wrote in a letter to the diocese.

"It has been over 18 years since the Episcopal Church in Vermont has experienced a transition in episcopal ministry. I have every confidence that you will do it well and faithfully."

Dean Harvey Guthrie, 1924-2017

The Rev. Harvey H. Guthrie Jr., former dean of Episcopal Divinity School and retired rector of St. Andrew's Church in Ann Arbor, Michigan, died Dec. 17 in Oxnard, California. He had lived in retirement near Fillmore since 1995.

Guthrie led the seminary from 1969 to 1985, a period of upheaval and change in the church and in higher education. He guided the creation of Episcopal Divinity School from a merger of the Episcopal Theological School in Cambridge and the Philadelphia Divinity School. He was an advocate for appointing women to its faculty and for curricular innovation stressing individual student initiative based on experience and involvement in ministry.

His educational perspective was ecumenical. He helped found the Boston Theological Institute, and brought Weston School of Theology into a shared-facilities relationship with EDS that included a joint library program and joint teaching. He was a president of the Association of Theological Schools in the United States and Canada.

Guthrie participated in a historic period in the life of the Episcopal Church as a deputy to General Conventions from 1973 to 1982 — as a leader in the movement for the ordination of women, as a participant in the deliberations leading to the 1979 revision of the Book of Common Prayer, and as a longtime advocate for welcoming openly gay and lesbian members of the church. For a time, he closed the EDS chapel to all weddings as long as same-sex weddings were not permitted by the church. For many years, he chaired the council of deans of Episcopal seminaries.

In 1985, after 35 years as a seminary teacher and administrator, Guthrie accepted a call to be rector of St. Andrew's Church in Ann Arbor. His commitment to ecumenism continued in Ann Arbor, and he was a leader both in relationships among the churches and in the founding of an interfaith association including Jews, Muslims, and Buddhists as well as Christians.

He was the author of *God and History in the Old Testament, Israel's Sacred Songs,* and *Theology as Thanksgiving: From Israel's Psalms to the Church's Eucharist*. He was an instructor at General Theological Seminary from 1953 to 1958.

He was preceded in death by his wife of 70 years, Doris Peyton Guthrie, and their oldest son, Lawrence. He is survived by his three remaining children, Lynn, Stephen, and Andrew, and by three grandchildren, as well as by his brother, Jim.

A burial and Eucharist are scheduled for 10 a.m. Feb. 17 at Trinity Episcopal Church in Fillmore. In lieu of flowers, the family requests contributions to One Step a la Vez (myonestep.org) and Trinity Episcopal Church, P.O. Box 306, Fillmore, CA 93016.

Pierce Joins Pacifists' Board

The Rev. Nathaniel W. Pierce, supply priest at St. Paul's Church in Trappe, Maryland, and ecumenical officer for the Diocese of Easton, has been elected to the board of Anglican Pacifist Fellowship in the United Kingdom.

"We are now a worldwide organization; peace and justice issues are of worldwide concern," said Sue Clayton, newly elected chairwoman of the board. "We felt it was time that the board of trustees of the Anglican Pacifist Fellow-

(Continued on next page)

Pierce

(Continued from previous page)

ship reflected this new reality."

Pierce was ordained a priest in 1973 and served congregations in California, Idaho, and Massachusetts before moving to the Eastern Shore of Maryland in 1991. With Paul Ward he wrote *The Voice of Conscience: A Loud and Unusual Noise* (Charles River Press, 1989), a history of Episcopal Peace Fellowship from 1939 to 1989.

Adapted from ENS

Church Urban Fund Marks 30 Years

December marked the 30th anniversary of the Church Urban Fund. The CUF emerged from a report, *Faith in the City: A Call for Action by Church and Nation*, which the Church of England published in 1985.

In its first decade, it focused on grant-making, often for quite small sums. Then came 2006, a milestone year for the organization. Alongside grant-giving, it took to campaigning and won notable victories. The main social context of *Faith in the City* was the death of major industries such as coal and steel. The main issue for people on the ground was housing, and this remains true.

Thirty percent of people in post-industrial Britain are doing well, but poverty and deprivation affect the other 70 percent. Hunger is a major concern that churches struggle to meet, in particular with the proliferation of food banks, which are not confined to poor communities.

With serious reductions in government-funded welfare, there is, as Archbishop Justin Welby has said, the opportunity for the church to fill the gaps and "do the things the state had run out of the capacity to do." This, he believes, is the church's "greatest opportunity since the Second World War."

Even before it was unwrapped, *Faith in the City* produced howls of protest. One of the two big ideas emerging from the Archiepiscopate of Robert Runcie (1980-91) — the other was the report *The Church and the Bomb: Nuclear Weapons and Christian Conscience* — was dismissed as "pure Marxist theology" by an unnamed Conservative cabinet minister. Another Conservative said the Church of England was in the hands of a "load of Communist clerics."

The late Bishop of Liverpool, the Rt. Rev. David Sheppard, a member of the working group that framed the report, reflected later that the loud "rubbishing" of the report gave it oxygen.

The report had an important powerful factor in its favor. It was hard-minded, marshaling compelling statistics to back up its case. It thus won the moral high ground for the church. The Home Secretary, Michael (now Lord) Heseltine, had to concede the validity of the report's findings when he visited Liverpool, where he saw firsthand evidence of the inner city's decay and the brutal neglect of tower blocks hurriedly built after World War II.

John Martin

TRADE IN YOUR SNOW BOOTS FOR WARM WINTER LIVING

Enjoy the delight of the Sunshine State with Westminster Communities of Florida, offering communities throughout the state featuring great options to fit your lifestyle. Choose from waterfront, suburban and city locations. Discover an active lifestyle to meet every interest, made sunnier by wellness and lifelong learning. No matter what choice you make, you'll love a lifestyle enhanced by services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance of supportive services available on campus.

Call today to learn how a Westminster community honors your service to the church.

1-800-948-1881 ext. 226

Live Well. Be Happy.

Westminster Communities of Florida

www.WestminsterCommunitiesFL.org

Bradenton | Jacksonville | Orlando | St. Augustine | St. Petersburg | Tallahassee | Winter Park

EQUAL HOUSING OPPORTUNITY

The Gospel of the Gesimas

Septuagesima, Sexagesima, and Quinquagesima prepare us for Easter.

By Mark Michael

My mother is a church organist, and my brothers and I spent many Saturday afternoons roaming freely around the church's dusty corners while she worked out her foot pedals and chose her stops for the next morning's selections. Sometimes, when rehearsal was finished, we would help her find the numbers for the hymn board that hung over the pastor's chair.

The wooden box that held the hymn numbers also had a section for the words that made up the Sundays and festivals of the Church year. We were Reformed, but the liturgy's patterns were still important for us, and I knew most of the words on the black cards well enough: Advent and Lent, Christmas and Pentecost, New Year and Harvest Home.

The longest cards, though, at the back of the stack, were always a bit of a puzzle. They were shinier and less crinkled than the others, and obviously had not been used in a long time. The names were certainly unusual: Quinquagesima, Septuagesima, *Sex*agesima. Young boys have rather vivid imaginations; I wondered just what kind of religious undertakings were intended for such occasions. Exotic ones, to be sure. Mother did not really know. The names sounded Latin, she thought, and maybe someone had sent our little church the cards intended for Roman Catholics or Episcopalians.

John Betjeman's mind must have run along similar tracks, since his poem "Septuagesima" takes the oddity of the name as a kind of cypher for the sundry quirks and oddities of Anglicanism. It is, he says,

> A somewhat unattractive time
> Which hardly lends itself to rhyme.
> But still it gives the chance to me
> To praise our dear old C. of E.

A gently pious and characteristically cheery paean unfolds from there, gathering the many unsung heroes of parish life:

> Let's praise the man who goes to light
> The church stove on an icy night.
> Let's praise that hard-worked he or she
> The Treasurer of the P.C.C.
> Let's praise the cleaner of the aisles,
> The nave and candlesticks and tiles.
> But most of all let's praise the few
> Who are seen in their accustomed pew
> Throughout the year, whate'er the weather,
> That they may worship God together.

Betjeman's poem opens with a solid explanation of that "somewhat unattractive time" of exotic-sounding names:

> Septuagesima—seventy days
> To Easter's primrose tide of praise;
> The Gesimas—Septua, Sexa, Quinc
> Mean Lent is near, which makes you think.
> Septuagesima—when we're told
> To "run the race," to "keep our hold,"
> Ignore injustice, not give in,
> and practise stern self-discipline

Those *Gesimas* are number names, Betjeman recalled — Latin ones, as my mother had guessed. The words mean simply 70 (Septuagesima), 60 (Sexagesima) and 50 (Quinquagesima). They mark out the ninth, eighth, and seventh Sundays before Easter. And prior to the Vatican's calendar reforms of 1969, they were universally observed in Western Churches, Roman Catholic and Protestant (at least the Protestants who used liturgical calendars).

Later I learned that my mother's theory about the church supply company's mistaken shipment was wrong. The calendar at the back of the *Hymnal of the Evangelical and Reformed Church* (1941), stacked up in our pews, even included the Gesimas. But we had indeed followed in lockstep with the Roman Catholics, allowing these Sundays to vanish completely from the praying life of our congregation.

That well may have been a mistake. The cycle of liturgical time focused on the Paschal Mystery demonstrated much greater coherence, with the advantage of beginning with

three weeks intended, as Betjeman says, to "make you think." With their summons to "run the race," to "keep our hold," the three Gesima Sundays established a context in which Lent's summons to repentance and Easter's announcement of the joy of forgiveness made perfect sense.

First, Septuagesima inaugurated a season of 70 days leading to the miracle of Easter. Not 70 precisely, of course. Though it drives a certain kind of modern liturgist batty, the old monks knew precisely that nine times seven days is 63. But 70 is one of those great evocative biblical numbers. God had chastised Israel for its sin by an exile of 70 years (or rather almost 70 years). In Babylon, the Israelites learned the full measure of God's law and then turned to him in prayer and fasting, mourning for their sins. There were no songs of praise there: "as for our harps, we hanged them up upon the trees that were therein" (Ps. 137:2).

So God's people would wear the violet of mourning from Septuagesima. The *Alleluia*, the *Gloria in Excelsis*, the *Te Deum* — those songs of our heavenly homeland — they would all be silenced. In prayer and fasting, mindful of God's just demands, pleading for his abundant mercy, we too would wait until the messenger might arrive with "good tidings of good"; he "that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa. 52:7)

The Sunday lessons and collects for the Gesima Sundays clearly announced the just demands of God's covenant with his people. Septuagesima's Epistle was 1 Corinthians 9:24-27, St. Paul's bracing call to self-discipline and mortification: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." The Gospel was Jesus' parable of the laborers in the vineyard, with its assumed exhortation to serve the master fairly in the time he has provided. The traditional collect, pairing the texts' summons with a deep awareness of our failure, asks "that we, who are justly punished for our offences, may be mercifully delivered by thy goodness."

Sexagesima paired 1 Cor. 11:19-31, St. Paul's catalogue of his heroic sufferings, his "boasts in mine infirmity," with a prayer that God would grant "that we do not put our trust in any thing that we do."

Quinquagesima's readings and collect exalt "that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever lives is counted dead before thee."

The Gesima Sundays parse just how much is expected of us. They are a school in the virtues, a summons to follow Christ completely, a vision of our graced potential. We turn to God in penitence precisely because we see our failings in their faithful mirror. "Examine your lives and conduct by the rule of God's commandments," urges the Exhortation, "that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life." Self-examination is the necessary starting place for true contrition. We cannot repent truly until we understand just what is expected of us. The Roman Catholic penitent begins with his *examen*, and the Protestant preacher knows the congregation must hear the law clearly before it can receive the gospel's comfort.

If the Lenten season is about the "one thing necessary," if it is a school in conversion to Christ, a grappling with the heart of his gospel, the Gesimas are an irreplaceable beginning to that process. We examine our consciences for three weeks, we repent for four in prayer, fasting, and almsgiving. As Passiontide dawns, we face the mercy seat, where our deliverance is secured. And then Easter dawns, with all the promise of forgiveness secured, grace freely offered.

Such an extended process is clearly envisioned in the climax that comes with the traditional Easter collect: "God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection."

But pruned of the Gesimas, Lent is a far less coherent season. Ash Wednesday comes out of the blue, as congregants spent the Sunday prior contemplating the splendors of the Holy Mount. The prayer book's litany of penitence is searching, but does a quick catalogue of failings (a good part of them societal, not personal) really prepare us to sing the *Miserere*? Is it any wonder that some well-meaning people would end up thinking "Ashes to go" make sense in a subway station?

And what can the poor preacher make of the jumble of Sunday readings in Lent? The collects, to be sure, are mostly traditional, and point to personal conversion. But while some of the Gospels are chosen to mark Christ's journey to Jerusalem, the Cycle in Year A is more an explication of baptism. The Old Testament lessons, many plucked from the Easter Vigil, give a chronology of salvation history. An embarrassment of riches for the preacher, to be sure, but not easily connected to traditional hymns, prayers, and devotions of the season. Smarmy sermons about how "we don't grovel in Lent anymore" only make things more confusing, leaving behind inarticulate guilt and a sense that we ought to be a bit more spiritual and productive — washed-up Pelagian longings in this most Augustinian of seasons.

Bringing back the Gesimas in some meaningful sense may help to tilt the balance in the other direction. Year A's prolonged exposure to the Sermon on the Mount in the Epiphanytide gospels allows the preacher to speak plainly to the true cost of discipleship. Reading the Decalogue and singing a heart-rending Kyrie might open a new focus on how our encounter with God's grace begins in knowing the full measure of his will. There's no rule in the current prayer book against reading the Exhortation on the Fourth Sunday after the Epiphany.

Maybe those Sundays with those long-exotic names offer something we've been missing the last few decades. Pulling them out again might help us to keep a more holy Lent, discovering anew God's justice, mercy, and redemption.

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

Vitalized, not Revitalized

By James Adams

Hubert Humphrey once remarked, "The good old days were never that good, believe me." We in the church tend to forget this truth, and focus our energies on bringing the past back to life. Many if not most congregations in our church today are in a state of decline, but turning them around will require moving past the understandable desire to get back to the way things used to be. This is not easy. To start from the present is hard, harder than we might think. Most people avoid the present because it is too real. There is nothing to hide behind when everyone knows who we really are.

But congregations need to see the potential in where they are today, which can so often be missed out of nostalgia for how things were. I prefer to speak of vitalized congregations instead of revitalized, which tends to bring up visions of the past. In my experience as a priest and bishop, I found that building a realistic vision for *vital* congregations requires intentionally leading our people past nostalgia to see what God is doing with them today.

There are many ways to do this, but I've found hosting an evening of remembrance to be a helpful practice. I start by asking people to tell me what they remember, the good and the bad, as I write it all down on chalkboard or easel paper. One might make use of a timeline to jog memories, or simply ask things like when people joined and what changes they have observed. Ask directly: when do you think the good old days were? What were they like? Allow people to enjoy sharing their stories, and pay attention to how others react and how their memories differ. You will probably find that people have different ideas about what made the good old days good.

Talk about what was accomplished, and how. Talk also about failures, and what lessons were learned, being careful to deal sensitively with old wounds and to avoid speaking ill of individuals. It is important to be knowledgeable about old wounds, and to know how they were or were not handled, and who was around then. Encourage people to focus on ministries and challenges, not personalities and individuals.

After people have told their stories, discuss the present. Where are we now? This can bring people to the realization of what they already know. We cannot go backward, and the past never was as we remember. The past was not necessarily better, just different, with opportunities and challenges like today. And the present has far more potential than we usually recognize, once we stop judging it against the past. Bringing the conversation around to this point may take some time, patience, and skill, but it will be well worth it if done with love and truth, not for the purpose of renewing old battles but to build up the body of Christ today.

When talking about the present, be straightforward. Find out what ministries are being done now and what needs to be initiated. Listen carefully, instead of trying to argue for your agenda. Actually listening to people is one of the first steps to vitalizing a congregation. Many members have never been asked how they feel, what they would like to do or can do, and where they think the church should be heading.

Getting to this point in the discussion can be a beautiful thing. As a priest, I once met with a smaller congregation whose members felt as if they were just getting by. They did not realize what they were already doing in ministry and the resources they already had at hand. After a two-hour discussion, when everyone had been heard, we had filled two chalkboards full of resources. No one could believe how much they had to work with. Finally, an older gentleman who had listened carefully but spoke little said to the group: "I don't see Jesus' name on the board." After all, Jesus is quite a resource! We then had a rich discussion of what it means to see the living Christ as our greatest resource for ministry. It was beautiful.

As a bishop, I have had several congregations that were shadows of their former selves: no Sunday schools, nursery, social activities, or fundraisers. In short, they had little for people to be involved with other than Sunday worship. In such a congregation, it can be very difficult to avoid nostalgia and see the potential in the present, but it can be done.

People in these congregations often asked me why new families did not return after one visit. After all, *We're a friendly church and welcomed them when they visited.* Or, *They asked for ministries we did not have, and we told them we would have them if they came.* Realistically, of course, there were often other churches in the area with more ministries.

When we face this challenge, it can be easy to throw up

After people have told their stories, discuss the present. Where are we now?

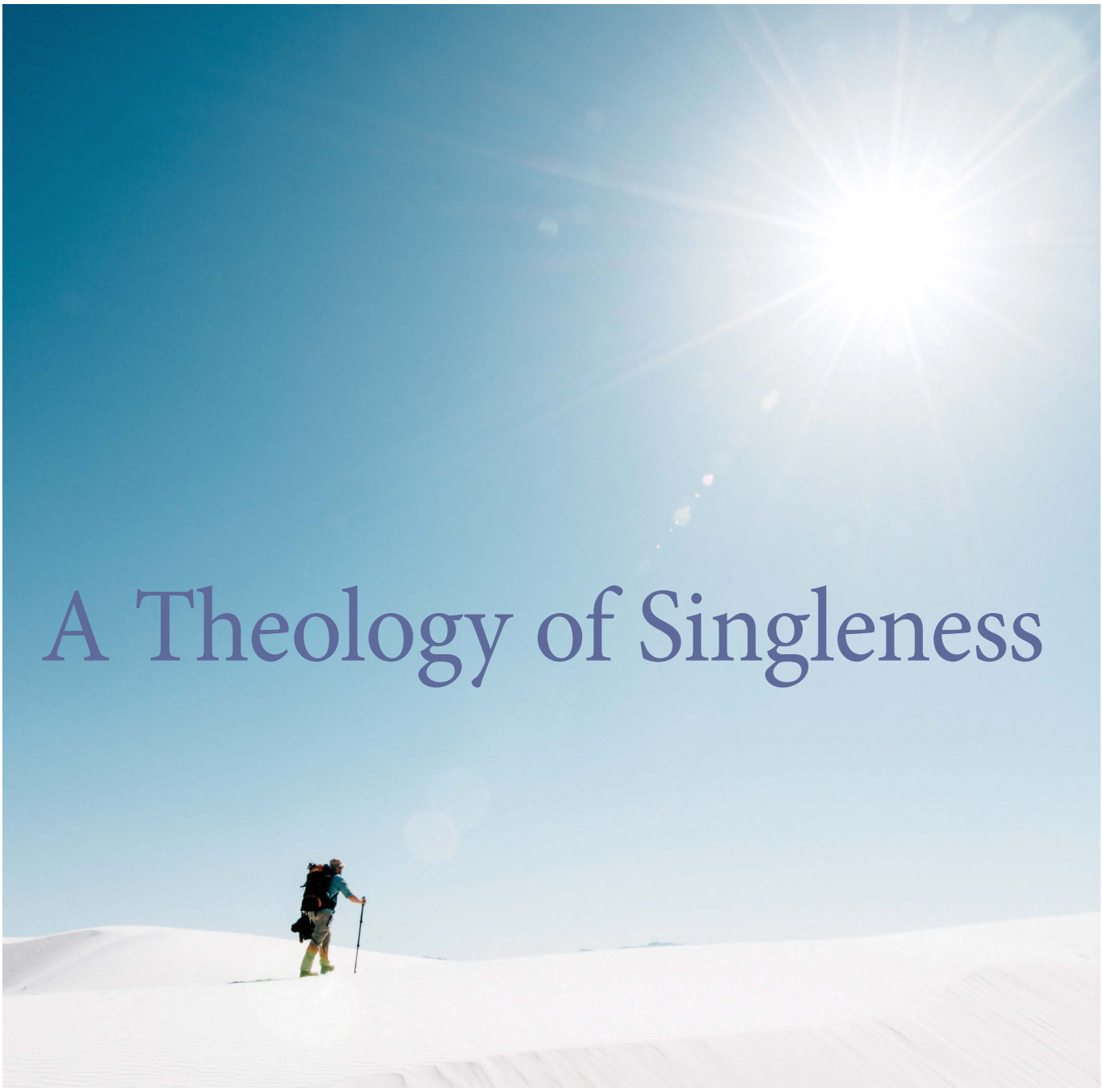
our hands and fall into the nostalgia trap. But progress can be made by taking things one step at a time. You cannot restart an entire Sunday school all at once, but you can have a one-room class ready. You can have a nursery. You can start a small food pantry, or a community supper. Whatever you do, starting small and growing will beget more success. Trying to do too much, too soon will only bring frustration.

Once people are free to move on from the past and catch a vision based on a realistic view of their present, vitalization starts to kick into gear. Vital ministries grow congregations, and when people are part of something worth doing, churches start stepping into the future God has in store. It may not be very much like the past, but that is part of the adventure of discipleship.

You may find other ways to lead your people past nostalgia toward brave and hopeful truth-telling about the present. Whatever you do, prayer is essential. So is the courage to take chances big enough to fail. When (not if) you fail, learn and move on. And speak to your people of being vital, not being revitalized. It is the difference between past and future.

The Rt. Rev. James Adams is the retired Bishop of Western Kansas.

A Theology of Singleness



iStock photo

By Molly Jane Layton

One Sunday I sat in church, my mind half focused on the sermon and half daydreaming about the next September, when I would start my freshman year at a nearby state university. I had paid my deposit earlier that week after much deliberation, turning down a spot at a Christian college for financial reasons. Suddenly my pastor seemed to speak directly to me. "Everyone should go to a Christian school. It doesn't matter how much money you have to borrow — the only way you will find a Christian husband is if you go to a Christian college." Shocked, I turned to my sister and mouthed *How does he know?* while I thought *And what is he on?*

Such was my introduction to one Christian subculture's insistence on marriage. Almost 20 years later, I am still single. Some might say it's evidence that my pastor was right. But when I think about what the years since then have entailed, I cannot imagine a different life. I have a close-knit community, a promising career, and frequent adventures. While I have a deep desire for stable intimacy and am open to marriage, my life is not missing anything. But like most single Christians, I have faced disbelief ("It's been how long since you've had a relationship? How do you deal with that?"), glib advice ("Just give it all up to God and he'll give you a spouse") and simple inquisitiveness ("Anyone on the horizon?").

An underlying societal assumption is that single people

As we cultivate a state of solitude, we stop defining ourselves and allow God through his grace to call us his children, his friends, and his beloved.

are more lonely than married people, and thus everyone wants to be married. But when I compare my life to that of my married friends, I do not think loneliness has much to do with the differences. I walk through life in a state of solitude: I am not accountable to anyone else in how I spend my time. I support myself financially. I make all major decisions by myself; I may ask others for advice, but the choice is mine. There is no peer in my life with whom I have to interact each day to maintain a committed relationship.

My married friends, on the other hand, exist in a state of companionship: their schedules are intertwined. They depend on one another financially. They make major decisions together and face the consequences with each other. They have to prioritize their relationship above all others, in order to keep it healthy and thriving. But neither solitude nor companionship causes or prevents loneliness. Both are simply states of being: within each, we can choose to seek emotional and spiritual intimacy with those around us, or not to seek it.

Recently I read the book *Singled Out: Why Celibacy Must Be Reinvented in Today's Church* (Brazos Press, 2009) by Christine Colon and Bonnie Field, which in one section traces developments in the theology of marriage and singleness from the Old Testament to the New. Their argument starts out predictably, explaining the importance of marriage for Old Testament society, since the Jewish religion depended on ethnicity. If the Israelites did not have children, their way of life and faith would die out.

But Jesus changed all of that: with his death and resurrection, he created a new covenant that is based on his saving grace. Marriage is no longer required because the Church can supplant the nuclear family and can propagate itself. This opens the possibility of singleness as a valid choice in a way that rarely existed within Judaism. Jesus fulfills this by his singleness and his commitment to solitude, to walking through his life and his ministry with a primary focus on his relationship with God, unrestrained by commitment to a wife.

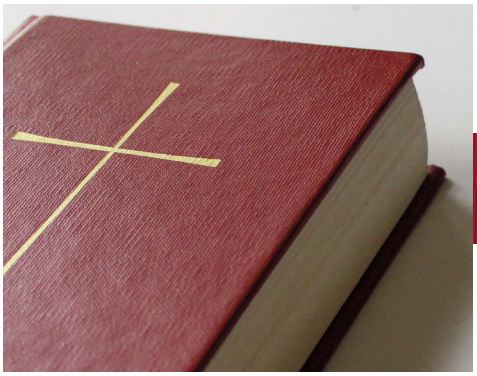
All this made sense to me, but it was what came next that fully caught my attention: Colon and Field make the argument that while married people show the exclusive love of Christ for the Church (Eph. 5), single people reflect the inclusive love of God for the entire world. With the shift from a fairly exclusive ethnic covenant to grace freely showered on the world, our understanding of God's love needed to expand. Because single people do not have exclusive, committed companions, we are free to love others inclusively, which reflects God's desire to have everyone come to know him.

How had I been a single Christian for almost two decades and not learned that I reflect an aspect of God's love too? After further reading, I found that Colon and Field are not the only people making this argument. Most Protestant ministers do not understand how healing this idea is to single people who struggle to fit in churches where marriage is the norm, so they rarely mention it. Of course, marriage and married love *are* important; I'm not questioning that. God declared companionship good in Eden. But we hear about that far more often than we hear about living a life of solitude.

What does all this mean for single Christians? I will admit that there is a danger in the solitude and companionship dichotomy. For one thing, solitude requires cultivation: going home every night to Netflix does not really count. Solitude is not exclusive to single people, in the same way that deep companionship is not exclusive to married couples. But the single life in many ways presents a natural capacity for solitude.

In his book *Clowning in Rome* (Doubleday, 2000), Henri Nouwen expresses what solitude is: a place of listening, a place where we find our identity, and a place of transformation. As we cultivate a state of solitude, of being alone and quiet in God's presence, we are able to hear his words describe us. Through this, we stop defining ourselves and allow God through his grace to call us his children, his friends, and his beloved. And it is in that place that we are transformed: as we listen to God give us our identity, we are freed from a need to do things to prove our worth and freed to accept the gifts he has given us. The result of this grace is that we are free to love each other more deeply. God shows his inclusive love for the world through us and through our solitude.

Molly Jane Layton teaches world history and is the International Baccalaureate Diploma Programme coordinator at a public charter school in Brooklyn.



Necessary or Expedient?

A teaching series on prayer book revision

Right Desire and True Gospel in Cranmer's Vision

By Ashley Null

As the Episcopal Church approaches the daunting task of liturgical revision, it would be good beforehand to revisit the theological vision that birthed our prayer book tradition as a distinctive branch of Christian worship. While Thomas Cranmer insisted that Anglican liturgy must be regularly renewed so as always to speak to contemporary society, he was equally adamant that the gospel message transcended any specific cultural moment, remaining consistent through the many centuries after Jesus' initial proclamation of it. Hence, Cranmer believed that he and other liturgical revisers had much to learn from how previous generations used worship to proclaim the mission of the Church to the people of their day. As we continue to adapt his handiwork to contemporary needs, we would be well advised to follow his example in learning from the past to better lead the present into the future.

The heart of Tudor Protestantism was not right doctrine but right desire. Undoubtedly, Cranmer and his fellow English Reformers thought the two were closely connected. Truth about God would draw humanity homeward. Right desire could only be formed by right knowledge of both God and fallen human nature. Nevertheless, saving truth by itself was insufficient to move a self-centered humanity to return to the Creator through repentance and amendment of life. The Church's mission was to proclaim the unchanging message of the gospel to each generation in ways that would move the hearts of hearers to embrace it. Here is the raison d'être of Cranmer's liturgical revision.

The mystical and mixed-life writings of Richard Rolle and Walter Hilton had trained devout early Tudor Christians to embrace affective piety as the hallmark of true faith. Rolle, the most popular devotional writer for 15th-century England, encouraged his readers to embrace celibacy and to ruminate on Scripture so that they would experience a sensible burning love for Christ.

Hilton also stressed the supernatural power of the Bible to transform human affections, but he was of a more practical mind than Rolle. Rather than seeing contemplation as a gateway to God-given physical sensations of ecstasy, Hilton encouraged his readers to channel their newly received divine love into a striving for moral perfection. As a result, unlike Rolle, he encouraged devout lay people to stay in their current secular spheres of responsibility to better serve their fellow Christians, but to cultivate a rich contemplative life in private to sustain their work in the world as well.

Thoroughly embracing this "mixed-life" tradition, Lady Margaret Beaufort, the mother of Henry VII, promoted its piety as part of her highly influential humanist education program for the English church, since continental humanism also stressed that Scripture's power to transform the affections would lead to moral reformation. Indeed, the great humanist scholar Erasmus insisted that the gospel was the living mind of Christ whose words had the power to reprogram the human heart and mind so that people could lead godly lives.

As a Tudor humanist, Cranmer was committed to using the liturgy to move the affections of the English people through Scripture. He said as much in his preface to the Book of Common Prayer. According to Cranmer, the "ancient fathers" originally devised "divine service" so "that the people (by daily hearing of holy scripture read in the Church) should … be the more inflamed with the love of [God's] true religion." Cranmer reinforced the necessity of godly affections for true worship in the opening Collect of Purity in his service for Holy Communion: "cleanse the thoughts of our hearts, by the inspiration of thy Holy Spirit: that we may perfectly love thee, and worthily mag-

The Christian community was the result of proclaiming the biblical message, not the other way around.

nify thy holy name."[1] The Holy Spirit, working through the Word, first moves worshipers to love God with all their heart, which in turn enables them to give him his proper praise. Here is Cranmer's liturgical order at its most basic.

Yet, Cranmer was not just a Tudor humanist. He was also a first-generation Protestant clearly committed to its defining doctrine of justification by faith. But the two were not mutually exclusive. Indeed, for Cranmer, they were very much intertwined, since he became convinced that the only way Christians could have their hearts inflamed with love for God was first knowing that God loved them enough to assure them of their salvation as a free gift. Writing to Henry VIII in 1538, Cranmer summed up the connection between Protestant saving faith and the medieval emphasis on a love-filled human heart:

> But, if the profession of our faith of the remission of our own sins enter within us into the deepness of our hearts, then it must needs kindle a warm fire of love in our hearts towards God, and towards all other for the love of God,—a fervent mind to seek and procure God's honour, will, and pleasure in all things,—a good will and mind to help every man and to do good unto them, so far as our might, wisdom, learning, counsel, health, strength, and all other gifts which we have received of God, will extend,—and, *in summa*, a firm intent and purpose to do all that is good, and leave all that is evil.[2]

Here is the doctrinal basis for Cranmer's understanding of human nature, derived from Philipp Melanchthon's *Theological Commonplaces* (1521): what the heart loves, the will chooses, and the mind justifies.

As a Protestant Tudor humanist, Cranmer wanted the English people to ruminate not merely on the moral examples of Scripture like his medieval predecessors but particularly on the saving message of Paul's epistles. Only meditating on God's unconditional love made known in salvation by grace alone through faith alone had the power to birth grateful love for God in the saved. That's why Cranmer's 1545 portrait shows him looking up from reading the book of Paul's epistles that he is holding in his pale scholar's hands. He wanted rumination on justification by faith to be remembered as his most characteristic act.

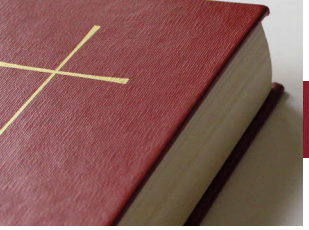
In addition, however, Cranmer's firm adherence to the medieval English emphasis on cultivating a burning love for God through Scripture had a second important Protestant twist. The medieval Church had understood apostolic succession as the transmission of the Holy Spirit through an unbroken human pipeline, from Jesus to the apostles to their successors the bishops through the centuries and through them to the priests whose sacraments passed on the grace of the Spirit to the people.

Cranmer, as a Protestant humanist, believed that the special measure of the Holy Spirit given to the apostles was only for the confirmation of the gospel and did not pass down to their successors.[3] Consequently, he understood apostolic succession as the handing on of apostolic teaching via the Holy Scriptures alone. No Church authority could add or subtract from its saving message. As Cranmer wrote in his private theological notebooks: "Is not the church a creature? Is not the Gospel the voice of God? Why, therefore, should one believe in a creature rather than the Creator?"[4] The Bible alone was to be trusted in matters of salvation. Equally important, however, Scripture was also the primary source for the Holy Spirit. Since divine speech was like human speech, God's breathe went with God's Word. Hence, in his notebooks Cranmer attributed conversion and spiritual growth to the "power of the Word," a conclusion with which he thought Paul, Origen, and Augustine all concurred.[5]

The Christian community was the result of proclaiming the biblical message, not the other way around. Moreover, the supernatural power of the Sacraments came from their biblical words of institution spoken during their administration, not from a special anointing of the priesthood. In fact, for Cranmer, the sacraments were a highly effective form of preaching, since their use of creaturely elements enabled the human senses to better grasp the sacraments' gospel significance. In short, "Word and Sacrament" were two sides of the same coin — both biblical preaching and dominical rites were means by which the Holy Spirit worked through Scripture to transform the hearts of God's people. Thus, the common understanding that Anglicanism follows the principle of *lex orandi*, *lex credendi* (praying shapes believing) is only two-thirds accurate when it comes to 16th-century prayer books. Cranmer's fundamental liturgical principle was *lex praedicandi*, *lex orandi*, *lex credendi* (preaching and prayer shape believing).

We should not be surprised then that even before Cranmer began revising liturgical ceremonies and Latin texts for Edward VI, his first major change to divine service was the introduction on July 31, 1547, of the *Book of Homilies*, a collection of 12 sermons in English that were required to be read repeatedly, in order, every Sunday, in every parish church in the land. Here was Cranmer's doctrinal agenda fully mandated for all of England. The very first homily was on Scripture, both its unique authority in matters of salvation and its power to transform the hearts and minds of those who would meditate on it day and night. The third homily addressed salvation by clearly proclaiming both justification by faith and the pursuit of godliness that arises from it, since "a loving heart to obey his command-

(Continued on next page)



Necessary or Expedient?

(Continued from previous page)

ments" flows from the assurance of salvation.[6] Together these homilies explicitly enshrined Cranmer's affective theology as the goal of English public worship.

Therefore, first and foremost, the church's liturgical texts also had to faithfully proclaim the saving message of salvation by grace alone through faith alone. Writing in the prayer book essay "Of Ceremonies," Cranmer made clear that the plumb line for any liturgical practice was whether it accurately and effectively conveyed the gospel, both its benefits and its responsibilities, to contemporary society. Any inherited ceremony that limited the missional effectiveness of the Church needed to be removed. Any inherited ceremony that still was useful in proclaiming the Church's message should be retained out of respect for antiquity. As a result, elevation of the host was banned (1548) and any reference to human merit for salvation or the Mass as a propitiatory sacrifice was removed from the new English prayer book (1549). In their place was a restored systematic reading of Scripture that went even further than the 15th-century mixed-life movement of the elite.

Influenced by Basil's example of encouraging workers to attend Bible expositions at daily morning and evening church services,[7] Cranmer adapted the seven offices of the monastic daily routine into two services of Morning Prayer and Evening Prayer. A new lectionary was appointed for these daily offices that read through most of the Bible in one year. Thus, the first prayer book made the traditional monastic rumination on Scripture the new norm for every English parish. Everyone living in England now had the opportunity to practice a mixed-life piety.

The importance of Scripture in the English liturgy did not stop there. It is a commonplace of Anglican liturgical studies that Cranmer's prayers were stitched together from countless borrowings reflecting the whole treasury of the Bible. Indeed, what one commentary said of Rolle applies equally to Cranmer: "the full extent of his enormous debt to Scripture has escaped most readers simply because he was able to adapt the language of Scripture so perfectly and naturally to his own expression."[8]

Moreover, Cranmer's luxurious prose habitually heaped up linguistic doublets: "erred and strayed," "devices and desires," "acknowledge and bewail," "sins and wickedness," "wrath and indignation," "do earnestly repent and be heartily sorry"; not to mention his extravagant piling on of synonyms like "succour, help and comfort, all that be in danger, necessity, and tribulation" or "a full, perfect and sufficient sacrifice, oblation, and satisfaction." The sheer abundance of Cranmer's words is a mouthful, preventing readers from too quickly passing through prayer, presenting them the opportunity to ruminate on the biblical implications of each phrase, providing the Holy Spirit more time to write his truth on their hearts.

Of course, changes in the English liturgy continued under Cranmer after 1549. Most controversial of all, stone altars were replaced by wooden tables (1550), a revised Communion service (1552) invoked a prayer over the recipients, rather than the elements, and new words of administration made plain that Christ's eucharistic presence was spiritual in nature, a holy communion in the heart of the believer through personal faith. Finally, in keeping with Cranmer's Protestant affective theology, the sacrifice of praise and thanksgiving now came after reception, rather than before, for only after God had inflamed their hearts with a fresh love because of supernaturally remembering Christ's sacrifice could communicants begin to worthily praise him from the bottom of their hearts.

With these changes we see the apex of Cranmer's liturgical revision. Divine gracious love, constantly communicated by the Holy Spirit in the regular repetition of Scripture's promises through Word and Sacrament, inspires grateful human love, gently drawing believers toward God and their fellow human beings in the pursuit of lifelong godliness.

Thus, deeply embedded in the Anglican prayer book tradition as our missional DNA is the gospel of Christ's unconditional love for humanity, made known through the full breadth of Holy Scripture and proclaimed through all aspects of our worship, so that we might be freed up and empowered to grow in loving Jesus and one another as unconditionally as we are loved by him. May God give our liturgical revisers the wisdom and words to carry forward this biblical mandate in an affectively compelling way for our day. Amen.

The Rev. Ashley Null is a researcher at Humboldt University in Berlin, where he is editing Thomas Cranmer's private theological notebooks for Oxford University Press.

Notes

1 Joseph Ketley, *Two Liturgies … in the Reign of King Edward the Sixth* (Parker Society, 1844), pp. 17, 77.
2 J.E. Cox, ed., *Miscellaneous Writings of Thomas Cranmer* (Parker Society, 1846) p. 86.
3 Cox, *Cranmer's Miscellaneous Writings*, p. 80.
4 British Library, Royal MS 7.B.XI, fols 32v-33r.
5 *Ibid*., fols 33v-34r, citing Romans 10:17 and 1 Cor. 3:4-6; Origen, *Against Celsus*, Book I, chapter 17; Augustine, *Concerning the Usefulness of Believing*, chapter 17.
6 Cox, *Cranmer's Miscellaneous Writings*, p. 133.
7 "He encourages workers to attend church services daily," translated from Cranmer's Latin annotation in his copy of D. Erasmus, ed., *En amice lector thesaurum damus D. Basilium sua lingua loquentem.* (H. Froben, 1532), p. 18, now held in the John Rylands Library, Manchester University, Catalogue Number 18173.
8 John A. Alford, "Biblical *Imitatio* in the Writings of Richard Rolle," *ELH* 40 (1973), pp. 1-23, at p. 8.

Museum of the Bible Offers Minority Report

By Mark Michael

Large plates of the Gutenberg Bible flank the Museum of the Bible's entrance. Wikimedia Commons photo

WASHINTON, D.C. — The Bible is big, according to the new Museum of the Bible. It's also influential, easy to understand, relevant to everyday life, and very American. The museum also suggests that the Bible is not all that complex or challenging.

The museum announces its presence with a text-emblazoned portal, three stories of the first chapter of Genesis, presented as a massively resized version of the plates used by the Gutenberg Bible's printer. The entrance hall features enormous overhead screens, on which an ever-changing rotation of evocative photographs signals the technological thrust of the museum's displays. The building's glass-walled, futuristic cap offers stunning views of the U.S. Capitol, just two blocks away.

Though founder Steve Green deflected attention during a press conference to the institution's 50,000 founding donors, the Museum of the Bible is his brainchild. Green, president of Hobby Lobby, began collecting biblical artifacts in 2009, aiming to present them to the public in a format that would garner wide attention. A committed evangelical who has taken his turn in the culture wars, Green knows how to make a political statement. His museum aims to educate and to inspire, but those brassy yards of bas-relief text are also a way of claiming a permanent corner of the public square for his people, the people of the Bible.

The museum's six floors include a 472-seat theater, a rooftop garden, two restaurants, and nearly a dozen halls for temporary exhibitions. The permanent collection includes a floor each devoted to the Bible's history, narrative, and impact.

The impact floor is easily the most powerful space of the museum. Divided into three sections, the museum traces the influence of the Bible on American history, popular culture, and contemporary people. The American history section, with views toward the Capitol, provides an accurate and balanced description of the nation's religious history. The personal Bibles of William Bradford, Abraham Lincoln, and Elvis are here, and one exhibit text describes the Bible's understanding of kingship as "an early chapter in the history of limited government and constitutional thought."

Several point-counterpoint displays focus on a series of social disputes in which the Bible has played an important role. Samuel Seabury debates Benjamin Franklin about the

(Continued on next page)

Museum of the Bible

(Continued from previous page)

theological propriety of revolution, while other believers debate the abolition of slavery and the place of religious instruction in public schools. The survey sidelines contemporary squabbles, ending when baby boomers were still adolescents.

The popular culture section exhaustively traces the Bible's influence on literature, music, film, education, and medicine. Video screens feature contemporary entrepreneurs, scientists, humanitarians — and prisoners — offering testimony about how the Bible inspires and guides them. In another section, dropdown screens feature people speaking about their favorite Bible verses and times when the Bible has been helpful in facing personal crises. Many of the speakers are thoughtful and compelling, providing powerful models for sharing one's faith.

The museum's evangelical thrust is also evident in its contemporary room, which features a live-stream panoramic view of the Old City of Jerusalem, and a series of screens flashing the latest references to the Bible on Twitter, as well as the top Bible-focused web searches in countries across the world. Interactive screens invite visitors to offer adjectives to describe the Bible and to create Instagram-worthy placards of suitably uplifting texts (all from the NIV) against lush natural backgrounds.

The Bible's narrative is treated through a three-section interactive experience. The center section is a village from the time of Christ, with costumed actors performing everyday tasks amid items that evoke Jesus' parables. The New Testament is treated in an animated film, while a longer, 40-minute, Disney-style experience leads visitors through about a dozen stories from the Hebrew Bible, as the museum calls the Old Testament.

The narration of the film and the walk-through experience avoid any particular interpretive spin. The New Testament film sees Jesus entirely through the perspectives of different participants in the story (Peter, Mary of Magdala, the centurion, and Paul).

The Hebrew Bible section is careful to focus only on stories of deep importance to both Jews and Christians. It does not mention prophets who promised a coming Redeemer. The closing scene of the spectacle is set in a darkened room lit by the many stars of Abraham's vision. It includes a glowingly illuminated Torah scroll, as though the final goal and purpose of the Bible is really just the Bible.

The great weakness of the museum is its historical collection. The curators have purchased a massive quantity of material in just eight years, but most biblical artifacts and manuscripts of true significance are in the collections of national museums, universities, and religious institutions, which are loath to put them on the market.

The museum's collection of antiquities is notably thin, focused especially on a few scraps of the Dead Sea Scrolls, and those of contested authenticity. Most of the large pieces in the biblical history section are reproductions (though one must often consult the fine print to notice). These have an apologetic aim, and include much of the archaeological evidence corroborating details of biblical history.

A visiting exhibition from Jerusalem in the museum's basement, showcasing impressive discoveries from a single excavation in the Valley of Elah, shows just how meager the assorted pot fragments and partial stele in the permanent collection really are. The patristic-era and medieval material is slightly better, with a few handsome illuminated manuscripts, but all pale in quality to the few magnificent pieces from the Vatican Collection in one of the temporary exhibition halls.

The collection of Reformation and modern-era material is much stronger. Early English Bibles are represented in exhaustive detail, some in very fine copies. A striking room contains copies of thousands of contemporary Bibles, each in one of the world's languages, with empty cases representing each human language that lacks a Bible.

Early English Bibles are represented in exhaustive detail, some in very fine copies.

There is some compensation for the quality of the artifacts in the extensive use of technology, a step that was probably inevitable given that most of the collection consists of books, otherwise viewable a page at a time. One interactive screen provides superb images of the Lindisfarne Gospels (they remain firmly in the British Library's display case).

Another allows the visitor to use multispectral imaging to explore the different textual layers of one of the museum's most important ancient manuscripts, the *Codex Climaci Rescriptus*, a palimpsest text originally from St. Catherine's in the Sinai. The document includes ten different texts (biblical, liturgical, and devotional) that were written on the parchment over several centuries, each scratched off before being overwritten by the next.

Slightly more unnerving are the full-size video versions of John Wycliffe and Martin Luther, who appear to state their case for personal Bible reading from behind realistic alcoves cut into the museum wall.

The Bible Museum fails in its aim to discuss the Bible's place in history by sidelining its relationship to Christian worship. The connections of the Bible to the liturgical year and the Eucharist are ignored. One exhibit text suggests that medieval Christians largely printed biblical texts in their missals and breviaries because

copying full biblical texts was too expensive, not considering that they might have thought prayer was an essential part of experiencing the Bible rightly. While there is a fairly large collection of Torah scroll covers, one searches in vain for a jeweled Gospel book. The canon formation process, which was presided over by bishops and placed major emphasis on liturgical use of texts, is ignored.

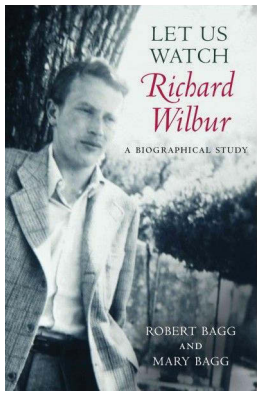
The museum also fails to account for the fact that Christians have traditionally read the Bible differently than Jews, as a text that finds its focus in the person and saving mission of Jesus Christ. Typology in any form has been scrubbed from its presentation of the Old Testament. I could not find a single artistic depiction of parallel stories from the two Testaments, and the Apocrypha is ignored.

At numerous press conferences, the Museum of the Bible's officials have stressed their desire to gather many perspectives, to present a nondirective, journalistic experience to visitors. "We are not advocating for one faith perspective," director Tony Zeiss said.

There's a good deal of surface inclusivity. Important partnerships have clearly been formed with Jewish scholars and religious leaders, who have a prominent presence in the museum's content. An Israeli rabbi will write a Torah scroll for several months as an artist in residence.

But the true convictions at play are not easily masked. Inevitably the Museum of the Bible reflects the Bible as Steve Green has encountered it in his life. This is a museum of the Bible as experienced in evangelical quiet time: personal, inspiring, applicable — and probably a little political.

There's nothing wrong with that. Tens of millions of Christians experience the Bible in just this way every day. But in the Bible's long and complex history, this approach is a minority report. The Museum of the Bible falls short in its failure to cultivate a churchly imagination. This challenges its claims to tell an authentic story about the founding text of the Christian faith.



The Prayer, Poetry, and Life of Richard Wilbur

Let Us Watch Richard Wilbur

A Biographical Study

By **Robert Bagg** and **Mary Bagg**

University of Massachusetts Press. Pp. 392. $32.95

Review by Michael Angel Martín

The poet Richard Wilbur died October 14 at age 96. Known for his formal virtuosity and masterful translations of Molière and Racine, Wilbur is considered not only one of the best poets of the mid-20th century generation — a milieu that included luminaries such as Elizabeth Bishop, Robert Lowell, and John Berryman — but one of the best American poets to ever work the language.

The news of his death came as a surprise as I was reading *Let Us Watch Richard Wilbur: A Biographical Study*, a comprehensive, deeply researched, and admiring account of his life. Working from personal journals, years of interviews, letters, and accounts from across the world of American letters, literary scholars Robert and Mary Bagg tell the story of a man and a mind; Wilbur's contemporary, poet Theodore Roethke, called it "not a graceful mind … but a mind of grace, an altogether different and higher thing."

Though Roethke likely referred to aesthetic grace, Wilbur's personal and artistic milestones reflect a man and mind for whom God's creative grace was of ultimate concern. *Let Us Watch* delivers more than a deeply sympathetic telling of Wilbur's life, including his precocious boyhood, his marriage to muse Charlotte Wilbur (whose personality is so exuberant in these pages, one hopes for a biography all her own), his dutiful service as a cryptologist in World War II, his fatherhood of four, including one autistic son, his winning a Pulitzer Prize and National Book Award, and his tenure as the nation's poet laureate. What readers also learn in *Let Us Watch*, thanks to the authors' close readings, is a subtle account of the religious convictions that animate almost every poem he wrote.

Little known is that Wilbur was a lifelong Episcopalian. Most recently, he and his family were weekly communicants at St. Stephen's Church in Pittsfield, Massachusetts, where Wilbur — with his deep and melodious reading voice — was a lector. In fact, if you pull your Hymnal 1982 off the shelf and turn to Hymn 104, you will find "A Lamp Is Lighted," originally published as "A Christmas Hymn" in his 1961 collection *Advice to a Prophet and Other Poems*. A delightful video (bit.ly/WilburHymn) shows Wilbur reading the poem and recalling the delight he took in the formal challenge orthodoxy poses to hymn-writing. The seriousness with which the authors of *Let Us Watch* handle the poet's faith is rare among literati, even in his generation.

In spite of Wilbur's laurels and friendships, his influence is often overlooked in today's literary world. Critics rightly attribute Wilbur's muted legacy to his committed use of poetic form and his resistance to the confessional movement of poetry, which stresses a personal tell-all

(Continued on next page)

Wilbur's clear theological conclusions and his almost Benedictine balance of temperament are no doubt influenced by a lifelong friendship with the prayer book.

Wilbur

(Continued from previous page)

approach that emerged while Wilbur honed his less fashionable craft. No mention of Wilbur's literary career can neglect the legendary poetry critic Randall Jarrell's famous complaint that Wilbur "never goes too far, but he never goes far enough." Jarrell's unfair assessment often comes up to contrast Wilbur's poetry with the open exploits and despair of his many friends' poems. But Wilbur never *needed* to go to too far.

Wilbur's poems spring from a life-affirming contemplative desire to watch the world, indulge in the music of language, and allow both these approaches to disclose the *createdness* of creation. Though the authors of *Let Us Watch* never explicitly make the connection, I suspect that Wilbur's Christianity — which shines through poems like "Love Calls Us to the Things of This World," "Two Voices in a Meadow," and the Thomas Traherne-inspired "A World without Objects Is a Sensible Emptiness" — is the reason his work often is passed over by spiritually bereft contemporaries. As today's intelligentsia secularizes further, his loss will only deepen. Still, poetry enthusiasts will be charmed reading how exasperated Elizabeth Bishop became upon Wilbur's casual mention of churchgoing, just one revealing moment among countless accounts about that golden age of American poetry.

Wilbur's poetry is one of reserved ecstasy. His speakers always turn away from the self and into the "things of this world," a thoroughly sacramental vision. Wilbur's poetry, unlike that of his contemporaries, rarely calls attention to the poet. Rather, his poems insist we look at the world and revel in the revelation that *we are made*. His clear theological conclusions and his almost Benedictine balance of temperament are no doubt influenced by a lifelong friendship with the prayer book. His poetry's ability to hold traditional form in tension with the free-spoken music of the language and the material world is, if liturgically applied, not a tension unknown to Anglicans.

Wilbur, as a teacher, soldier, father, poet, and friend, was a man of his word and of the Word. After the death of his beloved Charlotte in his old age, the authors relate a moving note about the poet's habit of saying grace as written in the prayer book, at a time in which his poems began to probe questions about the afterlife:

> Although he doesn't know it,
> He will soon have wings,
> And I, too, don't know
> Toward what undreamt condition
> Inch by inch I go.
> ("A Measuring Worm")

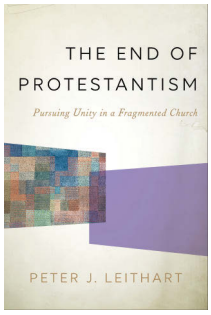
With the help of the trustworthy biographer-critics behind *Let it Watch*, we see Wilbur wonder about our open hearts before God in one of his finest long poems, "The Mind-Reader." Taking advantage of the rhetorical persona of a jaded clairvoyant, Wilbur discloses to us the mystery and assurance of prayer:

> Is there some huge attention,
> do you think,
> Which suffers us and is inviolate,
> To which all hearts are open,
> which remarks
> The sparrow's weighty fall,
> and overhears
> In the worst rancour
> a deflected sweetness?
> I should be glad to know it.

We should be glad to know Richard Wilbur. And if you do not know him, *Let Us Watch Richard Wilbur* is a fine start. Let light perpetual shine upon him.

Michael Angel Martín has poems and reviews in or forthcoming in Dappled Things, Swamp Ape, Anglican Theological Review, Presence, Pilgrim, St. Katherine's Review, *and elsewhere. He lives in Miami.*

Unity and Disunity



The End of Protestantism
Pursuing Unity in a Fragmented Church
By **Peter J. Leithart**
Brazos. Pp. 225 pages. $21.99

Review by Matthew Kemp

As someone interested in both ecclesiology and ecumenism, I have often thought that there is a lack of serious theological reflection on the meaning of church *division*. I had thus far found two serious treatments of the issue: *Mother Church* by Carl Braaten and *The End of the Church* by Ephraim Radner. I am grateful to have found a third: Peter J. Leithart's recent book *The End of Protestantism: Pursuing Unity in a Fragmented Church*.

Leithart, who is, among other things, the president of Theopolis Institute in Birmingham, Alabama, exhorts divided Christians to take seriously the fractured state of the Church and to refuse satisfaction with the status quo of denominationalism. Lest the title be misinterpreted, this is not a call for Protestants to return to Rome, but rather to work toward what Leithart calls "Reformational Catholicism." He speaks primarily to "theologically conservative evangelical Protestant churches," addressing other churches only tangentially. Yet narrowing his audience does not contradict his ecumenical purpose. As he explains, "I can address my own tribe and appeal to them to abandon their tribalism" (p. 5).

Leithart structures his book in four movements. After a brief introduction in Chapter 1, which lays out his goals and intentions, comes the first movement, "Church United," which consists of three chapters. In Chapter 2 he makes the case to his primary audience that Church unity matters, both theologically and evangelically, arguing against the skepticism that many evangelicals harbor against ecumenism. In Chapter 3 he presents his vision of a future united Church that embodies Reformational Catholicism, a Church that is biblical, liturgical, sacramental, and metropolitan (governed pastorally, not bureaucratically). Chapter 4 explains that the end of historic, confessional Protestantism through reunion would fulfill the catholic intentions of the Reformers.

In the second movement, "Church Divided," Leithart turns from a future aspiration to the current state of the Church, specifically the denominationalism of American Protestantism. Chapter 5 notes the assets of this paradigm, especially its allowance for diversity and freedom of conscience, which in turn foster vibrant voluntary communities of faith. But in Chapter 6 Leithart catalogues the numerous problems with denominationalism: sectarianism as a "design feature," the consumer mentality it supports, the legitimation of further schism, and the tendency to subordinate one's faith to American civil religion. He goes even further in Chapter 7 to expose two darker aspects of American denominationalism's legacy: racial segregation and anti-Catholicism, which in turn contain xenophobic and classist elements.

Between the second and third movements Leithart inserts an "Intermezzo" titled "From Glory to Glory," which briefly retells the biblical narrative from the standpoint of division and reunion. He argues that this pattern repeats throughout salvation history: "God forms a world; the world becomes corrupted, and God intervenes to tear it to pieces; then he forms a new world" (p. 109).

In a third movement, "Divided Church Dissolving," Leithart marks (ch. 9) various streams that are redefining the historical forms of Christianity at the global level, such as African independent churches, the underground church in China, and warming ecumenical relations between the Roman Catholic and Orthodox churches. He then turns (chs. 10-11) to similar restructuring within American denominationalism, especially in the form of Pentecostalism, immigrant churches, non-denominationalism, and porous boundaries between existing churches.

Leithart's fourth movement, "A Way Forward," consists of one long concluding chapter. Here he shifts his focus to the practical: what can Christians, lay and ordained, do now to move toward the sort of reunion that

(Continued on next page)

The Week of Prayer for Christian Unity runs January 18-25 this year. For information on the theme for 2018 and a host of helpful resources, visit the Graymoor Ecumenical & Interreligious Institute (bit.ly/graymoor2018).

A great strength of this book is the seriousness with which it takes Christian disunity as a topic for theological reflection.

(Continued from previous page)

Leithart envisions but does not yet exist? He gives a number of ideas and suggestions but cautions readers that unity is ultimately a gift from God, which determines our role in bringing it about. As he says: "The way of reunion is the way of prayer. We are called to act in accord with the future unity that God has promised to his people. We are called to die to what we are so that we may be what we will be" (pp. 165-66).

Again, a great strength of this book is the seriousness with which it takes Christian disunity as a topic for theological reflection. Leithart consciously pushes back against any easy acceptance of denominationalism or "invisible" unity as the fulfillment of Jesus' prayer that his disciples be one. He also states the hard truth that "every apparent point of unity is also a point of conflict and division" (p. 2), including doctrine, sacraments, worship, and governance.

Leithart should be commended for addressing head-on some topics that may make his target audience uncomfortable. Having grown up in a conservative evangelical context, I can attest to many of the tendencies he criticizes, like suspicion of ecumenism, ambivalence toward institutional racism, regard of Roman Catholics as non-Christians, and easy conflation between Christianity and American civil religion. The author's willingness to challenge his readers in this way increases the book's credibility and pertinence.

For readers outside of Leithart's target audience, the book presents a different set of challenges. He admits, "I have suggestions for Catholic and Orthodox churches, but I have a faint suspicion they do not care much what I have to say" (p. 5). Roman Catholic and Orthodox (and many Anglican) readers will be taken aback by Leithart's confident assertion that "in the reformed Catholic church, there will be no prayers to Mary, no appeals to the saints, no veneration of icons" (p. 32). He criticizes the Roman Catholic Church for practicing closed Communion, but fails to mention that most Protestant churches have done the same historically, and some still do. Meanwhile, theologically progressive or liberal Christians receive little mention at all, as if they do not really play into Leithart's vision of a reunited Church. In spite of the title, the author's thinking remains within a conservative Protestant framework.

Anglican readers will be interested in the handful of times that Leithart mentions our tradition by name. He cites the Anglican lack of church discipline as an example of something that will need to change in a reformational Catholic Church. He also cites the Church of South India as a helpful precedent for reunion. His reference to the Anglican Mission in America as "a collection of Anglican congregations in the United States ruled by the Anglican bishop of Rwanda" (p. 146) is both outdated and inaccurate, but a non-Anglican author may be forgiven for failing to track the complexities of Communion politics.

The End of Protestantism has potential appeal for a wide audience of Christians concerned about the unity and disunity of the Church. The book makes for quick and easy reading but also includes extensive endnotes for readers who wish to dig deeper. In spite of its flaws, it offers worthy assistance in service of understanding and healing the fragmentation of the Church.

The Rev. Matthew Kemp is curate at St. Paul's by-the-Lake in Chicago and is working toward a PhD in theology at Loyola University Chicago.

Appointments

The Rev. Canon **Rich Clark** is chaplain of St. Stephen's School, Bradenton, FL.

The Rev. **Portia Corbin** is missioner for camping and retreat ministries in the Diocese of South Dakota; rector of Christ Church, Lead; and director of Thunderhead Camp.

The Rev. **Kathy Corley** is priest-in-charge of St. David's, DeWitt, NY.

The Rev. **Allison Cornell** is interim vicar at St. Raphael in the Valley, Benson, AZ.

The Rev. **Shawn Dickerson** is rector of St. Paul's, Oregon City, OR.

The Rev. **Gini DiStanislao** is rector of Manakin, Midlothian, VA.

The Rev. **Scott Garno** is rector of St. Stephen's, Delmar, NY.

The Rev. **Steve Gruman** is interim rector of Grace, Cullman, AL.

The Rev. **Craig Hacker** is rector of St. John's, Essex, NY.

The Rev. **Karen Haig** is rector at St. Barnabas, Bainbridge Island, WA.

The Very Rev. **Katie Hargis** is dean of St. Mark's Pro-Cathedral, Hastings NE.

The **Rev. Jim Heidt** is rector of Zion, Rome, NY.

The Rev. **Clara Hewis** is deacon at Azalea Trace Retirement Community, Pensacola, FL.

The Rev. **David Hussey** is interim superintending presbyter of the Mni Sose Cluster in South Dakota

The Rev. **Sarah Isacson** is interim pastor of Emmanuel Lutheran Church, Prescott Valley, AZ.

The Rev. **Duncan Johnston** is rector of St. Paul's, Westfield, NJ.

The Rev. **Andrew Kadel** is interim rector of Calvary, Flemington, NJ.

The Rev. **James Lile Jr.** is rector of All Saints, Nevada, MO.

The Rev. **Karin MacPhail** is priest-in-charge of St. Elizabeth's, Roanoke, VA.

The Rev. **Ranjit Mathews** is rector of St. James', New London, CT.

The Rev. **Leon Mozeliak Jr.** is parish priest at All Saints', Fulton, and St. Paul's, Chittenango, NY.

The Rev. **Julie Mudge** is a certified chaplain at Prospect Manchester Hospital in Manchester, CT.

The Rev. **Shaw Mudge** is interim rector of St. Peter's, S. Windsor, CT.

The Rev. **Peter W. Nielsen III** is rector of St. Peter's, Ashtabula, OH.

The Rev. **Julie O'Brien** is rector of All Saints of the Desert, Sun City, AZ.

The Rev. **Lisa Ransom** is interim minister at St. James, Woodstock, VT.

The Rev. **Thomas Rightmyer** is pastor of Church of the Savior (ELCA/Episcopal), Newland, NC.

The Rev. **Casey Rohleder** is rector of St. Luke's, Wamego, KS, and director of communications for Bishop Kemper School for Ministry.

The Rev. **Regan Schutz** is priest-in-charge of Redeemer, Shelbyville, TN.

The Rev. **Michael Singer** is interim rector of St. Paul's, Beaufort, NC.

The Very Rev. **William Leonard Mercure Stomski** is dean of Trinity Cathedral, Reno, NV.

The Rev. **Greg Syler** is rector of Ascension, Lexington Park, MD.

The Rev. **Florence "Kit" Tobin is** Parish Priest at Grace, Elmira, NY.

The Rev. **Clark West** is priest-in-charge of Epiphany, Trumansburg, NY.

The Rev. **Deborah White** is rector of Grace, Martinez, CA.

Peter D. Wild is executive director of the Episcopal Preaching Foundation.

The Rev. **Gregory Wilde** is rector of Holy Trinity, Fruitland Park, FL.

The Rev. **Sammy Wood** is rector of St. Bartholomew's, Nashville.

Honors

General Theological Seminary — The Rev. **Geraldine Swanson**, deacon to the Richmond Episcopal Ministry on Staten Island, NY, has received the 2018 Distinguished Alumni Award.

Olympia —The Rev. Canon **Michael Jackson**, honorary canon of St. Mark's Cathedral, for his long-term ministry as producer of the TV Eucharist.

Tuskegee University — The Rev. **Liston A. Garfield**, a retired Army colonel, has been inducted into Tuskegee's ROTC Hall of Fame for exemplifying the attributes of leadership, integrity, moral courage, and self-discipline.

Virginia Theological Seminary — Maj. Gen. **Charles Frank Bolden Jr.** and **Lonnie Hamilton III**, Dean's Cross for Servant Leadership in the Church

Ordinations

Deacons

Albany — **Barbara Mitchell** and **Candace Palumbo**

Arkansas — **Jon Musser**

Central Florida— **Karen Geddes Davenport**, **Sean David Duncan**, **Gregory Emanuel Favazza**, **James Andrew Flood IV**, **Robert Talmadge Griffith**, **Robert Maurice McGee**, **Kay Swann Mueller**, **Kenneth Lee Nolen**, **Tom Morgan Phillips**, **Robert Sean Strenth**, and **Richard Lawrence Wilson**

Dallas — **James Detrich** and **Jennifer Smith**

Fond du Lac — **Paul Aparicio**, **Isaiah Brokenleg**, and **Roberta Kraft**

Fort Worth — **Ayodeji Omoniyi** and **Christopher Thomas**

Iowa — **Stephen Mark Benitz**, **Sinclair Conrad Paul Ender**, and **Elizabeth Cone Preston**

Louisiana — **Gina Jenkins** and **Stephen Shortess**

Michigan — **Kristin Elaine Bowen** and (for Jerusalem) **Halim Adel Shukair**

New Hampshire — **Andrew Michael Courtright** and **Elizabeth Parker Hess**

New Jersey — **Daniel Ernest Somers**

Newark — **David Jones**, St. Paul's, Chatham, and **Len Roberts**, Messiah, Chester

Rhode Island — **Edward Beaudreau** and **Julianne Hanavan**

Southeast Florida — **Richard Bauer**, **David Casey**, **Dwayne McKeller**, **Gregory Seme**, and **Kathleen Walker**

Diocese of Southwest Florida— **Martha Goodwill** and **Elisa Hansen**

Southwestern Virginia — **Kate Bast**

Washington — **Diana Gustafson** and **Marilyn Jenkins**

West Missouri — **Lawrence Ehren** and **Karen Mann**

Western North Carolina — **Anna Shine**

Wyoming — **Pamela Bright**, **Temple Heatherly**, and **Wendy Owens**

Priests

Alabama — **Katherine Harper**, curate at St. Thomas, Huntsville; **Corey Jones**, priest-in-charge of St. Francis, Indian Springs; **Jamie Osborne**, associate rector of St. John's, Montgomery; **Worth Stuart**, curate at Holy Apostles, Hoover.

Albany — **Patricia Ann Beauharnois**, **Nancy Lee Goff**, and **Judith Webb Malionek**

Arkansas — **Bob Brown**, **Lisa Corry**, and **Billy Hawkins**

Armed Forces and Federal Ministries (for the Rio Grande) — **Mark Chong Lee**, U.S. Army chaplain and major

California — **Marguerite Judson**, **Izabella Sempari**, and **Sara Warfield**

Central Gulf Coast (for Western Michigan) — **Nicholas Isaac Phares**

Connecticut — **Nikolaus Combs**, **Stacey Kohl**, and **Ann M. Perrott**

Dallas (for New Jersey) — **Matthew Burdette**

East Carolina — **Cheryl McFadden**

East Tennessee — **Isaac Blevins** and **Jon Hermes**

El Camino Real — **Robin Elaine Denney**

Georgia — **Leslie Ann Dellenberger**

Indianapolis — **Alissa Goudswaard Anderson** and **Erin Elizabeth Hougland**

Louisiana — **Robert Hadzor** and **John Tober**

Massachusetts — **Emily Garcia**

Michigan — **Elizabeth Jane Bingham**,

(Continued on next page)

PEOPLE & PLACES

(Continued from previous page)

Veronica Lynn Dunbar, and **Gail Ann Shafer**

New Jersey — **Christopher McNabb** and **Sharon Laverne Sutton**

New York (for Alabama) — **Jay Gardner**, associate rector of Calvary-St. George's, Manhattan

North Carolina — **Jeanine Driscoll**, **Drew Harmon**, **Adrienne Marie Koch**, and **Cheryl McFadden**

Northwestern Pennsylvania— **Mark Elliston**

Ohio — **Alexander Doyle Barton** and **Gregory Douglas Stark**

Oklahoma — **Justin Andrew Boyd** and **Shawna Kaye Turner**

Pennsylvania — **Jo Ann Bradley Jones** and **James Ryan Stambaugh**

Rhode Island — **Dante Tavolaro**, chaplain at Rhode Island College

Rochester — **Michael Laver**

Southeast Florida — **Benjamin Thomas**

Tennessee — **Tim Hannon** (for Oregon) and **Nontombi Naomi Nozizwe Tutu**

Virginia — **Josh Bascom**, **Katherine Dougherty**, **Jaime Leonard**, **Will Packard**, **Pilar Padrón** (for Western New York), **Scott Parnell** (for West Texas), and **Matt Rhodes**

West Texas— **Carrie Guerra** and **Mike Woods**

Western Louisiana (for San Diego) — **Christie Fleming**

Western Massachusetts — **Victoria Ix**

Western Michigan — **Michael J. Wood**

Western North Carolina (for North Carolina) — **John Charles Roberts**

Retirements

The Rev. Canon **Ted Babcock**, as canon for congregational Support in the Diocese of Pittsburgh

The Rev. **Harold Eagle Bull**, as interim superintending presbyter of the Pine Ridge Episcopal Mission in South Dakota

The Rev. Canon **David Hussey**, as canon to the ordinary in the Diocese of South Dakota

The Rev. **Carolyn Keck**, as rector of Messiah, Pulaski, TN

The Ven. **Pamela Nesbit**, as archdeacon of the Diocese of Pennsylvania

The Rev. **Larry Parrish**, as rector of St. Thomas, Falls City, NE

The Rev. **Harold Reed**, as rector of St. Paul's, Schenectady, NY

The Rev. **David Robinson**, as rector of Trinity, Saco, ME

The Rev. **James K. Polk Van Zandt**, as rector of St. Paul's, Murfreesboro, TN

Retirement Correction

The Rev. **David B. Huxley**, as rector of St. Nicholas, Midland, TX

SUNDAY'S READINGS | 3 Epiphany, January 21

Jonah 3:1-5, 10 • Ps. 62:6-14 • 1 Cor. 7:29-31 • Mark 1:14-20

Enclosure and Service

Jonah cried out, "Forty days more, and Nineveh shall be overthrown" (3:4). Hearing Jonah, the people of Nineveh, great and small, believed and fasted and put on sackcloth; and God saw that they had turned from their evil ways, and God repented of the calamity he was about to rain upon them. That is to say, God repented for a time. In the end, Christ will come to judge the living and the dead, the sons and daughters of great cities and nations.

When Jesus says, "The time is fulfilled, the kingdom of God has come near, repent, and believe in the good news," he is announcing the judgment of the world, the demise of its cities, the fall of its nations, the emptiness of its towns, not because God hates what he has made. Rather, Christ comes to announce a new world and a new being, which he himself is. The fire of God's love narrows to a column of flame in his eternal Son and then radiates, by the Spirit, to create sons and daughters of God and to ignite the four corners of the earth, and thus all things become new in Christ. This renewal exposes the weakness and fragility of created being. It is not enough to know that those of low estate are but a breath. One must know also that those of high estate are a delusion. Together they are lighter than a breath. God gives. God takes away. Blessed be the name of the Lord.

Christ pulls his apostles from their work as if drawing them from the sea. He hooks them by his word and leads them from the life they know to a life as yet unknown, the crucified and risen form of his being. "As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea — for they were fishermen. And Jesus said to them, 'Follow me and I will make you fish for people'" (Mark 1:17). Disciples are called out of this world into the enclosure of Christ. In Christ alone they find silence and hope, a rock and refuge, a place where, in safety, the heart breaks open before God (Ps. 62:5:8). Putting on Christ, one looks and sees extortion, robbery, and riches for what they are, a delusion and a road toward death (Ps. 62:10).

"The present form of this world is passing away" (1 Cor. 7:31). Thus, even natural love and moral commitment are tempered, and in a sense deepened, by the knowledge that time ends, time is fulfilled. Love your spouse as if you have none. Mourn as though mourning will end. Rejoice in this moment. It will pass. Deal with the world, but know its terms are not final.

Christ purifies the soul by stripping it of attachments to things that never satisfy. "For God alone my soul in silence waits, for my hope is from him" (Ps. 62:5). And yet to be stripped of what impedes the full life of Christ is to put on the garment of Christ, and to be infused with the very love he has for the world.

God so loved the world that he sent his Son to draw humanity from the desolate pit, out of the mire and clay. Baptism in the triune name of the one God is a sacramental rescue, a cleansing, and a new being.

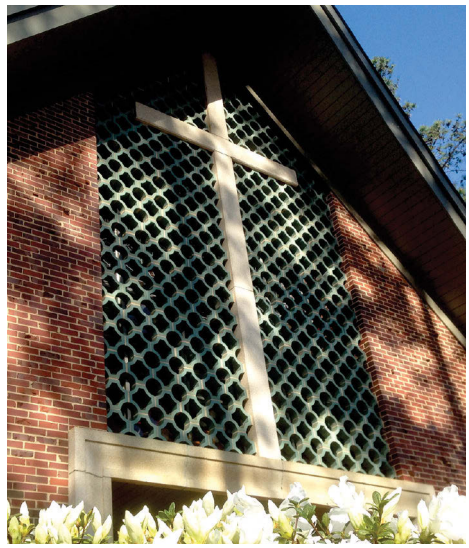
Taken from the world, which God has loved all along, the baptized are sent back into the world in love and service. They are Christ for the world, hidden in him.

Look It Up

Read Psalm 62:8.

Think About It

Give your heart first to God, and then go to the world. Silently remain in God amid all things.



Word and Truth

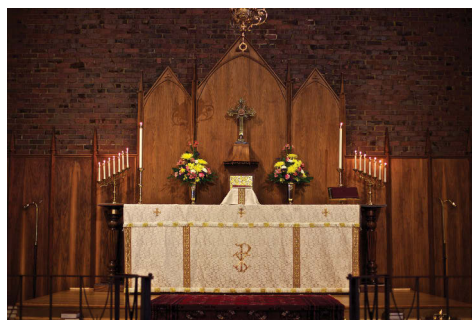
St. Paul enjoins St. Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The people of St. Timothy's Church in Raleigh, North Carolina, take these words seriously and attempt as best they know how to fulfill this charge as a parish family and as individual members of Christ's body — by faithful worship according to the Book of Common Prayer, reading and studying Holy Scripture, and taking part in the fellowship of the parish family.

The church supports St. Timothy's School, founded in 1958 as the first non-public day school to be accredited by the Southern Association of Colleges and Schools. The school has earned an indelible reputation for high academic standards as well as Christian morals and values.

St. Timothy's Church
4523 Six Forks Road
Raleigh, North Carolina 27609
919.787.7590
sttimothyschurch.org

A Living Church Sponsor



THE LIVING CHURCH
VOLUME 256 • NUMBER 1

EDITORIAL AND BUSINESS OFFICES
Mailing address:
P.O. Box 510705
Milwaukee, WI 53203-0121

Shipping Address:
816 E. Juneau Avenue
Milwaukee, WI 53202

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
www.livingchurch.org

THE LIVING CHURCH is published 22 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: $55 for one year; $95 for two years. Canadian postage an additional $10 per year; Mexico and all other foreign, an additional $63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

SUNDAY'S READINGS | 4 Epiphany, January 28

Deut. 18:15-20 • Ps. 111 • 1 Cor. 8:1-13 • Mark 1:21-28

Witness to the Word

"I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command" (Deut. 18:18). Like John the Baptist, who was a prophet and more than a prophet, anyone summoned to speak for God bears witness first of all to what the prophet *is not*. The prophet is not the one who is to come. The prophet's words are not the Word. The prophet bears witness to the light, but is not the Light. This restriction in no way disparages the prophet's role. Rather, the prophet's humility and restraint heighten the force of every word that witnesses to the Word.

The prophet, a mere human, constructs his speech in fear and trembling, taking only words divinely placed, eschewing the speech of other gods, even the god of his own presumption (Deut. 18:20). The prophet, in the totality of his being, bears witness to the Word. Still, there will be moments when the prophet is confused by competing claims, when the voice that seems most divine is not, when a promise of what seems like life is death. This confusion, if faced with humility, honesty, and penance, will confirm that the prophet is not strong in his own strength, but in the word he meets and the words he is called to speak, and in all the risk of his vocation and his need for mercy.

God in Christ has called all people to take their part as prophets in the sense that the Spirit of the Word has been poured into our hearts. "In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy" (Acts 2:17-18). "The word is near you, on your lips and in your heart" (Rom. 10:8). Though the word is *near you* and in *your heart,* and *deeply secret*, it is the same word that calls all things into being, the word incarnate and the Spirit of the incarnate Word. Thus, each new word addressed to a single soul comes from the mouth of the Father of ages. A new word in a new moment, therefore, necessarily looks back, feels the resonance of the whole gospel: "our creation, preservation, and all the blessings of this life, but above all thine inestimable love in the redemption of the world by our Lord Jesus Christ, the means of grace and the hope of glory" (the General Thanksgiving). Indeed, the word is the gospel, and so every seed of the word, however secret and personal, shares in the common faith of all who are in Christ. To be clear, St. Paul says, "that is, the word of faith that we proclaim" (Rom. 10:8).

Consider the implanted word as the One who calls all things into being. The deep eye of faith sees works of wonder, honor, majesty, power, and wisdom (Ps. 111). The heavens and the earth and all that are in them delight the eye and enrich the mind (Ps. 111:2). Ask the Word, "Why is there something and not nothing?" Then hear that God's love is the cause of being, the guide of becoming, the goal and end without end. "Anyone who loves God is known by him" (1 Cor. 8:3). This passive knowing is love's infusion.

The eye of faith sees something else: distortion, disorder, confusion, hatred, war. Faith sees evil and names it. The same Word shows love by rebuking, silencing, and casting out evil by miraculous pronouncement, by a bloody cross, and by Christ's resurrection from the dead (Mark 1:25).

Look It Up

Read 1 John 1:1-4.

Think About It

The implanted word is a witness.

SUNDAY'S READINGS | 5 Epiphany, February 4

Isa. 40:21-31 • Ps. 147:1-12, 21c • 1 Cor. 9:16-23 • Mark 1:29-39

Healing, Deliverance, and Stillness

"He came and took her by the hand and lifted her up" (Mark 1:31). "And he cured many who were sick … and cast out many demons" (Mark 1:34). The Lord lifts up those on a bed of sickness while driving out the cause of disease. He is a loving physician and a surgeon's knife; he makes whole by exorcising everything contrary to the perfect will of perfect love.

Rightly discerning the word of truth, this message must be attenuated for the chronically and seriously ill, the disabled, and the dying. The Good News is not good news if it implies that there are those whom God willfully and hatefully ignores. Suffering is a great mystery, present everywhere in Scripture and never adequately explained. Everyone suffers, everyone dies. Healing is a mystery too, a working of grace in ways seen and unseen. Indeed, many great saints had moral and physical defects, and yet they were chosen vessels in their generation. In one sense, frailty is the lot of mortal being, and yet mortality is taken up into immortality and life, namely Jesus Christ our Lord. There are ways to say this with sensitivity and love, with theological acumen and deep compassion. In the secrecy of Christ, the ill are being raised and the cause of all disorder cast out, but this is not yet fully realized. We wait and keep vigil in love.

Jesus heals in this way. "He gives power to the faint, and strengthens the powerless" (Isa. 40:29). "He heals the brokenhearted, and binds up their wounds" (Ps. 147:3). "He lifts up the downtrodden" (Ps. 147:6). In countless ways, Jesus puts his hand into the hands of those who suffer, and he alone, in the hidden mystery of divine power, raises them up. He heals also by a kind of judgment. "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). The truth that sets us free is the One who sees our condition exactly as it is, and yet, in all love and mercy, "casts the wicked to the ground," that is, the inner demons that corrupt and destroy the creatures of God (Ps. 147:6). Jesus is a loving hand and a sharp word. We and even nature need his saving work.

The Lord, while healing us, confers on us a ministry of binding wounds. We heal with love, and with love oppose anything or anyone that corrupts and destroys the creatures of God. We are also the ones being healed, being touched, being raised, being set free by the eternal Son of the Everlasting Father. And we imitate Jesus in yet another way. "In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed" (Mark 1:35). He rests in the bosom of the Father and their shared love. He sees the dome of heaven and he numbers and names the stars. He is silence and awareness. This too is a Christian vocation, to sit in the early hours before dawn welcoming the rising sun, a sign of the true and everlasting light. "Now the night is over … banish our weakness, health and wholeness sending; bring us to heaven, where thy saints united joy without ending" (1982 Hymnal, No. 1).

We keep watch with Jesus, staying close to his heart and his home in the desert. We heal and are healed by him. We are delivered from demons and given power to cast them down. Healing, deliverance, and stillness are the work of Christ for us and in us.

Look It Up

Read Mark 1:30.

Think About It

Saying nothing, he took her hand, and lifted her up.

Worship and Service

The Cathedral Church of All Saints has served as a center for mission, formation, and worship in the Diocese of Milwaukee since 1873. More than 100 saints depicted in the windows and statuary keep vigil over a sacred space that is steeped in prayer and incense.

Blessed Jackson Kemper, the first Bishop of Wisconsin, envisioned a cathedral that would be a center for formation, ministry, and worship. All Saints' strives to live into that vision in the context of the 21st century.

The liturgies at the cathedral allow worshipers to escape our loud and raucous world by offering a moment of transcendence. The 10 a.m. service on Sunday features a 30-voice choir that is unsurpassed in Milwaukee. All Saints' is also home to five ensembles and hosts numerous musical events throughout the year.

The cathedral congregation extends service to the community by preparing and serving meals to the homeless and inner-city residents, and by underwriting feeding ministries with funds raised at the annual Hunger Book Sale, which generates $20,000 a year.

The Cathedral Church of All Saints
818 East Juneau Avenue
Milwaukee, Wisconsin 53202
414.271.7719
www.ascathedral.org

CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond,VA. Please contact us by phone at **800-233-5247** or by email at **festflags@aol.com.**

POSITIONS OFFERED

PRIEST IN CHARGE: St. Bartholomew's Church, in suburban Cherry Hill, NJ is located 13 miles from Philadelphia near the recreational areas of the Pinelands and Jersey Shore. Our congregation is multi-national, dynamic and diverse. We seek an energetic Priest In Charge whose Biblical preaching style inspires and stimulates us to share our stories. Serving many surrounding communities, we desire a pastor to help us attract young people, revitalize our church school while continuing community outreach. Technological communication skills and pastoral care are vital. A stellar music ministry enhances our reverently loving worship. Our contemporary air-conditioned church has a large sanctuary, chapel, parish hall, beautiful Memorial Garden and successful Thrift Shop focused on Outreach. Visit www.StBartsNJ.org. Please contact Canon Brian Jemmott/Transitions Ministry, **bjemmott@dioceseofnj.org** or **609-394-5281** Extension 21.

RECTOR: St. Matthew's, a conservative Episcopal church in Richmond, Virginia, is seeking a rector with effective interpersonal skills and the gifts of preaching and church growth. **http://bit.ly/StMattsRector**.

SEEKING MEMBERS

SOCIETY FOR EASTERN RITE ANGLICANISM: a faith-based organization committed to promoting and sustaining a movement towards an established Eastern Rite in the Anglican Communion. Join or more info at: **www.easternanglicanism.org**.

The Living Church Partners

SPONSORS

Vail, Colorado
CHURCH OF THE TRANSFIGURATION
19 Vail Rd. • 970.476.0618
episcopalvail.com

Bradenton, Florida
CHRIST CHURCH
4030 Manatee Ave. W. • 941.747.3709
christchurchswfla.org

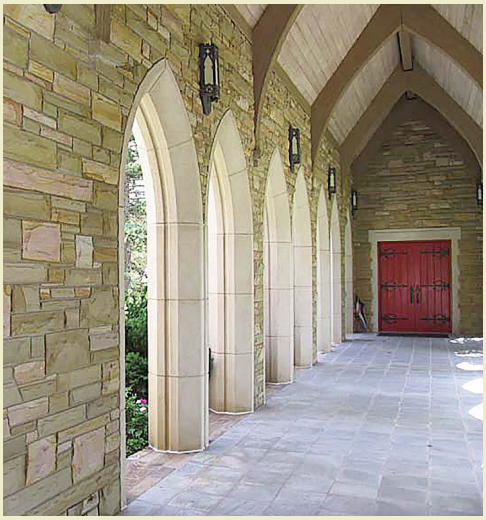
Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St. • 904.356.1328
diocesefl.org

Orlando, Florida
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St. • 407.423.3567
cfdiocese.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave. • 941.955.4263
redeemersarasota.org

Vero Beach, Florida
TRINITY CHURCH
2365 Pine Ave. • 772.567.1146
trinityvero.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St. • 912.232.1251
stjohnssav.org



ALL SOULS', OKLAHOMA CITY

Springfield, Illinois
DIOCESE OF SPRINGFIELD
821 S. Second St. • 217.525.1876
episcopalspringfield.org

Salina, Kansas
SAINT FRANCIS COMMUNITY SERVICES
509 E. Elm St. • 785.825.0541
www.st-francis.org

Shreveport, Louisiana
ST. MARK'S CATHEDRAL
908 Rutherford Street • 318.221.3360
www.stmarkscatheral.net

Hagerstown, Maryland
SAINT JAMES SCHOOL
17641 College Rd. • 301.733.9330
stjames.edu

New York, New York
ST. THOMAS CHURCH
FIFTH AVENUE
1 West 53rd St. • 212.757.7013
saintthomaschurch.org

New York, New York
TRINITY WALL STREET
74 Trinity Pl. • 212.602.0800
trinitywallstreet.org

Tonawanda, New York
DIOCESE OF WESTERN NEW YORK
1064 Brighton Rd. • 716.881.0660
episcopalwny.org

Raleigh, North Carolina
ST. TIMOTHY'S CHURCH
4523 Six Forks Rd. • 919.787.7590
sttimothyschurch.org

Cincinnati, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St. • 800.582.1712
diosohio.org

Oklahoma City, Oklahoma
ALL SOULS' CHURCH
6400 N. Pennsylvania Ave. • 405.842.1461
allsoulsokc.com

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave. • 405.232.4820
episcopaloklahoma.org

Wayne, Pennsylvania
ST. DAVID'S CHURCH
763 S. Valley Forge Rd. • 610.688.7947
stdavidschurch.org

Providence, Rhode Island
S. STEPHEN'S CHURCH
114 George St. • 401.421.6702
sstephens.org

ST. THOMAS FIFTH AVENUE, NEW YORK

Nashville, Tennessee
DIOCESE OF TENNESSEE
3700 Woodmont Blvd. • 615.251.3322
edtn.org

Nashville, Tennessee
ST. GEORGE'S CHURCH
4715 Harding Pike • 615.385.2150
stgeorgesnashville.org

Sewanee, Tennessee
COMMUNITY OF ST. MARY
SOUTHERN PROVINCE
1100 St. Mary's Lane • 931.598.0046
stmary-conventsewanee.org
by the generous gift of the Rt. Rev. & Mrs. D. Bruce MacPherson

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave.
214.521.5101
incarnation.org

Dallas, Texas
DIOCESE OF DALLAS
1630 N. Garrett Ave.
214.826.8310
edod.org

Dallas, Texas
ST. MICHAEL AND ALL ANGELS
8011 Douglas Ave. • 214.363.5471
saintmichael.org

(Continued on next page)

The Living Church seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).

To become a TLC Partner, please contact Christopher Wells: cwells@livingchurch.org or (414) 292-1240.

The Living Church Partners

SPONSORS

(Continued from previous page)

Houston, Texas
THE CHURCH OF ST. JOHN THE DIVINE
2450 River Oaks Blvd.
713.622.3600
sjd.org

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave. • 713.520.6444
epicenter.org

Houston, Texas
ST. DUNSTAN'S CHURCH
14301 Stuebner Airline Rd.
281.440.1600
saintdunstans.org

Houston, Texas
ST. MARTIN'S CHURCH
717 Sage Rd. • 713.621.3040
stmartinsepiscopal.org

San Antonio, Texas
CHRIST CHURCH
510 Belknap Pl.
210.736.3132
cecsa.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020 • 802.254.0068
jerusalempeacebuilders.org

Milwaukee, Wisconsin
CATHEDRAL CHURCH OF ALL SAINTS
818 E. Juneau Ave.
414.271.7719
ascathedral.org

GUARANTORS

Mobile, Alabama
CHRIST CHURCH CATHEDRAL
115 S. Conception St.
251.438.1822
christchurchcathedralmobile.org

Tucson, Arizona
ST. PHILIP'S IN THE HILLS
4440 N Campbell Ave.
520.299.6421
stphilipstucson.org

Carlsbad, California
ST. MICHAEL'S BY-THE-SEA
2775 Carlsbad Blvd.
760.729.8901
stmichaelsbythesea.org

Denver, Colorado
SAINT JOHN'S CATHEDRAL
1350 Washington St.
303.831.7115
sjcathedral.org

Meriden, Connecticut
EPISCOPAL CHURCH IN CONNECTICUT
290 Pratt Street, Box 52
203.639.3501
episcopalct.org

Washington, D.C.
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW
202.333.6677
christchurchgeorgetown.org

Orlando, Florida
ST. MARY OF THE ANGELS
6316 Matchett Rd. • 407.855.1930
stmaryangels.org

Oviedo, Florida
CANTERBURY RETREAT & CONFERENCE CENTER
1601 Alafaya Trail • 407.365.5571
canterburyretreat.org

Parrish, Florida
DIOCESE OF SOUTHWEST FLORIDA
8005 25th St. E. • 941.556.0315
episcopalswfl.org

Augusta, Georgia
CHURCH OF THE GOOD SHEPHERD
2230 Walton Way • 706.738.3386
goodshepherd-augusta.org

Savannah, Georgia
THE COLLEGIATE CHURCH OF ST. PAUL THE APOSTLE
1802 Abercorn St. • 912.232.0274
stpaulsavannah.org

Indianapolis, Indiana
DIOCESE OF INDIANAPOLIS
1100 W. 42nd St. • 317.926.5454
indydio.org

New Orleans, Louisiana
DIOCESE OF LOUISIANA
1623 7th St. • 504.895.6634
edola.org

Potomac, Maryland
ST. FRANCIS CHURCH
10033 River Rd • 301.365.2055
stfrancispotomac.org

Grand Rapids, Michigan
GRACE CHURCH
1815 Hall St. SE • 616.241.4631
gracechurchgr.org

Minneapolis, Minnesota
EPISCOPAL CHURCH IN MINNESOTA
1101 W. Broadway Ave.
612.871.5311
episcopalmn.org

St. Louis, Missouri
ST. PETER'S CHURCH
110 N. Warson Road
314.993.2306
stpetersepiscopal.org

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St.
601.948.5954
dioms.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd. NW
505.881.0636
dioceserg.org

Santa Fe, New Mexico
CHURCH OF THE HOLY FAITH
311 E. Palace Ave. • 505.982.4447
holyfaithchurchsf.org

Cooperstown, New York
CHRIST CHURCH
46 River St. • 607.547.9555
christchurchcooperstown.org

Garden City, New York
DIOCESE OF LONG ISLAND
36 Cathedral Ave.
516.248.4800
dioceseli.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd. • 518.692.3350
albanyepiscopaldiocese.org

New York, New York
GRACE CHURCH
802 Broadway • 212.254.2000
gracechurchnyc.org

Troy, New York
ST. JOHN'S CHURCH
146 1st St. • 518.274.5884
stjohnstroy.org

Durham, North Carolina
ST. STEPHEN'S CHURCH
82 Kimberly Dr. • 919.493.5451
ststephensdurham.dionc.org

Philadelphia, Pennsylvania
DIOCESE OF PENNSYLVANIA
3717 Chestnut St., Ste. 300
215.627.6434
diopa.org

Pittsburgh, Pennsylvania
DIOCESE OF PITTSBURGH
325 Oliver Avenue, Suite 300
412.721.0853
episcopalpgh.org

Charleston, South Carolina
CHURCH OF THE HOLY COMMUNION
218 Ashley Ave. • 843.722.2024
holycomm.org

Columbia, South Carolina
DIOCESE OF UPPER SOUTH CAROLINA
1115 Marion St. • 803.771.7800
edusc.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway • 615.255.7729
christcathedral.org

Corpus Christi, Texas
CHURCH OF THE GOOD SHEPHERD
700 S. Upper Broadway
361.882.1735
cotgs.org

Dallas, Texas
CHURCH OF THE GOOD SHEPHERD
11122 Midway Rd.
214.351.6468
goodshepherddallas.org

Dallas, Texas
ST. AUGUSTINE'S OAK CLIFF
1302 W. Kiest Blvd. • 214.371.3441
staugustinesoakcliff.org

Fort Worth, Texas
DIOCESE OF FORT WORTH
2900 Alemeda St.
817.244.2885
fwepiscopal.org

Midland, Texas
TRINITY SCHOOL OF MIDLAND
3500 W. Wadley Ave.
432.697.3281
trinitymidland.org

Navasota, Texas
CAMP ALLEN
18800 FM 362 • 936.825.7175
campallen.org

ASSOCIATES

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr. • 210.824.5387
dwtx.org

Salt Lake City, Utah
DIOCESE OF UTAH
75 S. 200 East • 800.343.4756
episcopal-ut.org

Charlottesville, Virginia
MOCKINGBIRD MINISTRIES
100 W. Jefferson St.
434.293.2347
mbird.com

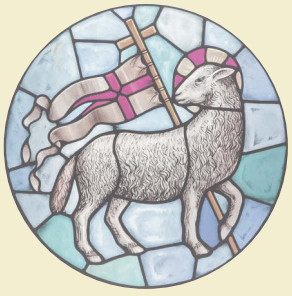
Fairfax, Virginia
TRURO ANGLICAN CHURCH
10520 Main St. • 703.273.1300
truroanglican.com

Richmond, Virginia
DIOCESE OF VIRGINIA
110 W. Franklin St. • 800.DIOCESE
thediocese.net

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E.
304.344.3597
wvdiocese.org

Appleton, Wisconsin
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr. Ste. 1B
920.830.8866
episcopalfonddulac.org

SOCIETY OF MARY
AMERICAN REGION
Superior: Fr. John D. Alexander
114 George St.
Providence, RI 02906-1189
somamerica.org



Phoenix, Arizona
DIOCESE OF ARIZONA
114 W. Roosevelt St.
602.254.0976
azdiocese.org

Wilmington, Delaware
DIOCESE OF DELAWARE
913 Wilson Rd. • 302.256.0374
dioceseofdelaware.net

Maitland, Florida
CHURCH OF THE GOOD SHEPHERD
331 Lake Ave. • 407.644.5350
goodshepherdmaitland.com

Miami, Florida
DIOCESE OF SOUTHEAST FLORIDA
525 N.E. 15 St. • 305.373.0881
diosef.org

Orlando, Florida
CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave.
407.849.0680
ccslorlando.org

Santa Rosa Beach, Florida
CHRIST THE KING CHURCH
480 N. County Hwy. 393
850.267.3332
christthekingfl.org

Tallahassee, Florida
HOLY COMFORTER EPISCOPAL CHURCH
2015 Fleischmann Rd.
850.877.2712
hc-ec.org

South Bend, Indiana
DIOCESE OF NORTHERN INDIANA
117 N. Lafayette Blvd.
574.233.6489
ednin.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St. • 515.277.6165
iowaepiscopal.org

Lafayette, Louisiana
CHURCH OF THE ASCENSION
1030 Johnston St. • 337.232.2732
ascensionlafayette.com

Portland, Maine
DIOCESE OF MAINE
143 State St. • 207.772-1953
episcopalmaine.org

Boston, Massachusetts
THE CHURCH OF THE ADVENT
30 Brimmer St. • 617.523.2377
theadventboston.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont St. • 617.482.5800
diomass.org

Las Vegas, Nevada
DIOCESE OF NEVADA
9480 S. Eastern Ave., Ste. 236
702.737.9190
episcopalnevada.org

Greenwich, New York
COMMUNITY OF ST. MARY
EASTERN PROVINCE
242 Cloister Way • 518.692.3028
stmaryseast.org

Henrietta, New York
DIOCESE OF ROCHESTER
3825 E. Henrietta Rd. Ste. 100
585.473.2977
www.episcopalrochester.org

New York, New York
CALVARY–ST. GEORGE'S
61 Gramercy Park N.
646.723.4178
calvarystgeorges.org

New York, New York
CHRIST & ST. STEPHEN'S CHURCH
120 W. 69th St. • 212.787.2755
csschurch.org

New York, New York
CHURCH OF THE TRANSFIGURATION
1 E. 29th St. • 212.684.6770
littlechurch.org

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd. • 919.942.3108
chfepiscopal.org

Kinston, North Carolina
DIOCESE OF EAST CAROLINA
705 Doctors Dr. • 252.522.0885
diocese-eastcarolina.org

Raleigh, North Carolina
ST. MICHAEL'S CHURCH
1520 Canterbury Rd.
919.782.0731
holymichael.org

Winston-Salem, North Carolina
ST. TIMOTHY'S CHURCH
2575 Parkway Dr. • 336.765.0294
sttimothysws.org

Fargo, North Dakota
DIOCESE OF NORTH DAKOTA
3600 25th St. S. • 701.235.6688
ndepiscopal.org

Pittsburgh, Pennsylvania
ST. ANDREW'S CHURCH
5801 Hampton St.
412.661.1245
standrewspgh.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Allen, Texas
CHURCH OF THE SAVIOR
110 S. Alma Dr. • 214.785.1612
ofthesavior.org

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave. • 214.823.8134
episcopalcathedral.org

Denton, Texas
ST. DAVID OF WALES
623 Ector St. • 940.387.2622
stdavidsdenton.org

Houston, Texas
ST. FRANCIS CHURCH
345 Piney Point Rd.
713.782.1270
sfch.org

Irving, Texas
CHURCH OF THE REDEEMER
2700 Warren Cir. • 972.255.4171
redeemer-irving.org

Lubbock, Texas
DIOCESE OF NORTHWEST TEXAS
1802 Broadway • 806.763.1370
nwtdiocese.org

Tyler, Texas
CHRIST CHURCH
118 S. Bois d'Arc • 903.597.9854
christchurchtyler.org

Waco, Texas
HOLY SPIRIT CHURCH
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

Charlottesville, Virginia
CHRIST CHURCH
120 High St. W. • 434.293.2347
christchurchcville.org

Seattle, Washington
DIOCESE OF OLYMPIA
1551 10th Ave. E • 206.325.4200
ecww.org

Delavan, Wisconsin
CHRIST CHURCH
503 E. Walworth Ave.
262.728.5292
christchurchdelavan.com

A Columbarium For Your Church

A columbarium in the life of the church delivers a message of comfort in the knowledge that those that have touched our lives will always remain in the company of family and friends.

Here the timeless elegance of bronze and Armento artisanship are combined to create a beautiful Columbarium Memorial while making the comfort of church burial an affordable alternative. Let us assist you in establishing a columbarium for your church.

SEND FOR OUR FREE INFORMATION KIT & DVD

ARMENTO
COLUMBARIUMS

BLENDING ARTISTRY & CRAFTSMANSHIP SINCE 1946

1011 Military Road, P.O. Box 39, Buffalo, NY 14217
Toll Free 1-866-276-3686 · e-mail: info@armento.net
Visit us at www.Armento-Columbarium.com