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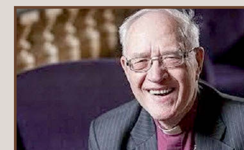

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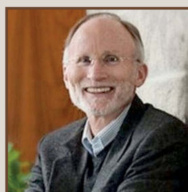

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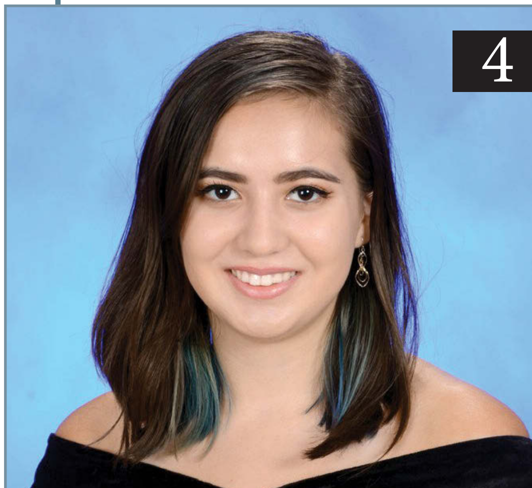
ON THE COVER

I'll Take the Coal: A youngster expresses momentary displeasure at her Christmas Eve baptism — a joyful gift for the faithful members of the Sisseton Mission in South Dakota (see "A Little Hope on the Prairie," p. 16).

Matthew Townsend photo



The Living Church

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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.

Rise in Glory: Carmen Schentrup

Carmen Schentrup, 16, a student at Marjorie Stoneman Douglas High School in Parkland, Florida, and youth group leader at St. Mary Magdalene Church in Coral Springs, died of gunshot wounds on Feb. 14 during a mass shooting at her school.

Schentrup was a National Merit Scholarship semifinalist, one of 10 in her school. She had survived major surgery on her leg at 12, but a statement from her family said she never tried to hide the scars. Instead, she would tell inquirers that she got them "running with the bulls."

Described as bright, friendly, and quick-witted, Schentrup decided to learn German and taught herself the language. "Last summer, she planned our family vacation to Germany and played the role of translator and guide," her parents said.

Angelyse Perez, who was best friends with Schentrup early in high school, told the *Miami Herald* that peers "always used to tell her she was going to get into Harvard or something."

The student's parents said she intended to become a scientist. "She wanted to become a medical scientist and discover a cure for horrible diseases, like ALS. She was going to change the world."

Schentrup's funeral was held at St. Andrew Catholic Church in Coral Springs, as her family believed Schentrup's Episcopal church would be too small for the service. St. Andrew's also proved too small, with many standing at the service, the *Herald* reported. Dozens of students left the funeral via charter buses in the church parking lot, bound for the state capital of Tallahassee to fight for gun reform.

"She is counting on all of us to pick up where she left off," the Rev. Canon Mark Sims, rector of St. Mary Magdalene, said in his sermon at the funeral.

"To our dear Carmen, you are a bright, beautiful, young woman bursting into the world," Schentrup's family wrote. "You are an amazing daughter, sister, and friend. You fill our lives with loving memories that we will always cherish. You are a gift from God and into His arms you return. May His divine embrace now hug you so very tenderly where we cannot. We love and miss you dearly."

The others killed on Feb. 14 were:

- Alyssa Alhadeff, 14
- Scott Beigel, 35
- Martin Duque Anguiano, 14
- Nicholas Dworet, 17
- Aaron Feis, 37
- Jaime Guttenberg, 14
- Christopher Hixon, 49
- Luke Hoyer, 15
- Cara Loughran, 14
- Gina Montalto, 14
- Joaquin Oliver, 17
- Alaina Petty, 14
- Meadow Pollack, 18
- Helena Ramsay, 17
- Alex Schachter, 14
- Peter Wang, 15

Bishops Call for Ban on Assault Weapons

Bishops United Against Gun Violence has called on Episcopalians to encourage legislators to ban assault weapons and to participate in services of lamentation following the mass shooting at Marjorie Stoneman Douglas High School.

"The heart of our nation has been broken yet again by another mass shooting at an American school," the group said in a statement. "We offer our deepest condolences to the families and loved ones of those who were murdered at Marjorie Stoneman Douglas High School in Parkland, Florida. … We pledge to work with the Episcopal Diocese of Southeast Florida to lend whatever material and spiritual comfort we can to all those who have suffered such a devastating loss."

Bishops United said invocation of "thoughts and prayers" by political leaders had not yet moved them to "act against their self-interests or the interests of the National Rifle Association. "Yet, as Christians, we believe deeply in the power of prayer to console, to sustain and to heal, but also to make evident the work that God is calling us to do. We pray that all who have been touched by this violent act receive God's healing and solace."

The group has called on members to contact "elected representatives and ask them to support legislation banning assault weapons such as the AR-15, which is the gun used in most of the recent mass shootings in our country; high-capacity magazines; and bump stocks, the equipment used by the killer in the Las Vegas massacre that allows semiautomatic weapons to fire dozens of rounds in seconds. We understand that mass shootings account for a small percentage of the victims of gun violence; that far more people are killed by handguns than by any kind of rifle; that poverty, misogyny, and racism contribute mightily to the violence in our society; and that

soaring rates of suicide remain a great unaddressed social challenge. And yet, the problem of gun violence is complex, and we must sometimes address it in small pieces if it is not to overwhelm us. So, please, call your members of Congress and insist that your voice be heard above those of the National Rifle Association's lobbyists."

They also called on Episcopalians to participate in a service of lamentation for the victims and to enter "a period of discernment with us about how, through prayer, advocacy, and action, we can make clear to our elected representatives that they must vote in the interests of all Americans, including law-abiding gun owners, in passing life-saving, common sense gun policies."

Rose Keeps Sewanee Honor

The University of the South, better known as Sewanee, last week declined to revoke the honorary degree it gave in 2016 to Charlie Rose. The veteran TV journalist was fired the following year by three news organizations after allegations of years of sexual harassment of female subordinates.

Sewanee is the only university in the United States that is owned and governed by dioceses of the Episcopal Church, and its School of Theology is one of nine accredited Episcopal seminaries in the country.

"We do not believe it is our place to condemn the individual," members of the university's Board of Regents wrote. "If we condemn a person, then who among us sinners should not also be condemned?"

The board said "it would be easy to condemn Mr. Rose and rescind the honorary degree. It is harder not to do so. The opportunity to forgive should always be taken."

The board promised that future honorary degree nominees would be questioned about their fitness for the honor, using "the same questions asked of bishop candidates" in the Episcopal Church.

Claire Brickson, one of the students who led the petition drive to rescind the honorary degree, accused the board of hypocrisy, and rejected its "invocation of Christian values to justify inaction," reported Fleming Smith, editor in chief of *The Sewanee Purple*.

Eight faculty members of the School of Theology wrote that some sins are worse than others, and "forgiveness does not cancel the serious consequences of sin, nor does it require restoring an individual to the same places of honor that he had held before."

Duke University, from which Rose earned a bachelor's degree and a law degree, has also declined to revoke an honorary degree bestowed in 2016. The university made the announcement in December, while also announcing that the university's DeWitt Wallace Center for Media and Democracy rescinded a journalism award that it had presented to Rose in 2000.

When CBS, PBS, and Bloomberg terminated their contracts with him in November 2017, Rose admitted to "in-

(Continued on next page)

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Rose

(Continued from previous page)

appropriate behavior," but said he did not think all of the allegations were accurate.

At Sewanee's commencement ceremony in May 2016, Rose's speech to the graduating seniors included the customary blend of personal anecdotes and advice. One passage in his remarks would later take on new meaning.

"Think about what you would like to be remembered for at the end of your life," Rose said. "It is not honor. It is not prestige. It is character. It's integrity. It's doing the right thing."

Kirk Petersen

Synod Approves Unity Report

The Anglican-Methodist unity covenant in the United Kingdom is now firmly on track. On Feb. 9 General Synod gave two-thirds majority support to *Mission and Ministry in Covenant*, which paves the way for interchangeability of ministries without the requirement that existing Methodist ministers be ordained by the Church of England.

A resolution approving of the Covenant report won an overwhelming majority, despite loud opposition from Catholic rigorists in the weeks ahead of the synod debate.

The vote indicates a changing climate in the Church of England, due in part to an erosion of the conservative Catholic constituency. Opposition from Catholic-minded synod members defeated unity plans in 1972 and 1980.

The other element seems to be a consensus among the current generation of synod members that greater church unity should carry more weight than the temporary anomaly of Methodist ministers serving in the Church of England without being ordained by its bishops.

The synod heard commendations of the Covenant from two Methodist leaders. "Wherever there are distinctions and divisions, that means we are less than we can be, and less than God intends us to be," said the Rev. Ruth Gee, a former president of the Methodist Conference.

John Wesley would be angered at how each denomination had mostly accepted the "scandal of our disunity," said the Rev. Gareth Powell, secretary of the Methodist Conference.

The Most Rev. Jonathan Sentamu, Archbishop of York, welcomed the proposals: "A mute button must be switched off for the sake of the kingdom of God and the urgent need to reconnect our two church traditions."

The Covenant carried the day despite warnings that it flew in the face of traditional Anglican teaching about the ordination of priests. Synod resisted an amendment moved by an evangelical, Prebendary Simon Cawdell (Hereford), that the synod should "take note" rather than "welcome" the Covenant document.

With the mood flowing strongly in favor, the synod supported an amendment by Canon Sharon Jones (Manchester) calling for further efforts to complete full unity with the Methodists.

The final count: Bishops: 35 for, 2 against; Clergy: 131 for, 23 against, with 13 abstentions; Laity: 124 for, 34 against, and 11 abstentions.

John Martin

Abuse Claims Explode

The Church of England's spending on claims of sexual abuse has risen fivefold since 2014. General Synod heard last week that the church dealt with an eye-watering 3,300-plus allegations last year.

These figures emerged as the church braces itself to face even more intense scrutiny as the Independent Inquiry into Child Sexual Abuse (IICSA) begins to receive evidence in Marsh.

"This will not be an easy couple of years," said the Rt. Rev. Peter Hancock, Bishop of Bath and Wells and the church's lead bishop on safeguarding. "We will hear deeply painful accounts of abuse, of poor response, of cover-up. We will … feel a deep sense of shame."

Many survivors of clerical sexual abuse "remain deeply mistrustful, suspicious, and angry towards the church," he said. One in five registered complaints were against clergy and other church officials. The rest concern members of congregations doing voluntary church work.

Almost one in five of the reports were made against clergy and other church officials, with the rest relating to those who volunteer in the church. The IICSA has received more than 25,000 documents and will deal with 36 witness statements. Independent inquiries in the past two months have been very critical of the church's han-

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dling of allegations.

Roger Singleton of the church's national safeguarding panel said there was "a common theme running through recent reports of audits, reviews, and inquiries. That is a continuing need for culture change within the church." A minority of parish clergy and lay members "appear unable or unwilling to accept the need for sensible, proportionate measures," he said; or they "minimize the adverse impacts which physical, sexual, emotional or spiritual abuse can have on people's lives" or "believe that complainants are only in it for the money."

"A prolonged period of denial, particularly by the church when we fail to face up to our responsibilities in this matter, can reinforce the damage done by the abuse itself," said the Rt. Rev. Martin Warner, Bishop of Chichester. "It becomes a double abuse."

The Rt. Rev. Rachel Treweek, Bishop of Gloucester, told the synod she was "deeply ashamed that the abuse people have suffered across the church has so often been compounded by wholly inadequate response and a lack of compassion and understanding."

The Diocese of Chichester and the Diocese of Gloucester have been at the center of abuse allegations against Bishop Peter Ball.

John Martin

PB: 'Lives Are at Stake'

The Anglican Communion saves lives through its humanitarian ministries, Presiding Bishop Michael Curry said during a 20th-anniversary celebration of the Center for Anglican Communion Studies at Virginia Theological Seminary.

"I am here, and you are here, and this Communion exists, regardless of the historical circumstances that gave rise to it," Bishop Curry said. "I know all about the British Empire, and it had nothing to do with religion. Regardless of the historical circumstances that human beings had in mind, God had something else in mind. This Communion exists and we are here and this Church exists because we believe that Jesus of Nazareth has shown us a way beyond the chaos to community. He has shown us the way.

"We need worldwide Anglicanism because lives are at stake," he said.

"This Anglican Communion is one of the largest human service delivery systems in the world, just behind the Roman Catholic Church," he said. "There are hospitals that would not happen without it. There are schools that would not happen without it. There are medical programs and programs that save people's lives. People might die without it.

"This is not a recreational cruise ship. This Communion is about the life of the world, the life of the children of God: all of us. And it matters."

He added: "I've been with our brothers and sisters in the Anglican Church in Ghana and I have seen where Christian Anglicans and Muslims are working together and training local clergy and imams in local communities so that they can engage gender-based vi-

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'Lives Are at Stake'

(Continued from previous page)

olence, where women are subject to extreme violence and cruelty; and where local clergy can both intervene, provide safe means, and do the kind of education with men and with women to bring the scourge of violence against women to an end.

"I have seen it. And it happens because of the Anglican Communion.

"Do you really think that the Episcopal Church in the United States and the Anglican Church in Ghana would really be paying attention to each other if we were not family?"

ACNS

General Seminary Calls Biblical Scholar

The Rev. Julie Faith Parker will become associate professor for biblical studies at General Theological Seminary on July 1.

Parker was awarded the PhD in Old Testament/Hebrew Bible with distinction from Yale University. She also holds degrees from Hamilton College (BA, Phi Beta Kappa), Union Theological Seminary in New York City (MDiv), and Yale Divinity School (STM).

Ordained in the United Methodist Church (elder, New York Annual Conference), she has served as a congregational pastor and as a university chaplain (Hofstra University). She continues to preach, teach, and lead congregational retreats in the Tri-State and Midwest regions.

General Seminary

Two Nominees for Bethlehem

The Diocese of Bethlehem has nominated two priests for the election of its ninth bishop: the Rev. Canon Kevin D. Nichols and the Rev. Canon Ruth Woodliff-Stanley.

Nichols, 56, is chief operating officer and canon for mission resources in the Diocese of New Hampshire, and Woodliff-Stanley, 55, is canon to the ordinary in the Diocese of Colorado. The search committee had chosen three nominees, but one withdrew shortly before the slate was presented to the standing committee, which oversees the election.

The election is scheduled for April 28 at the Cathedral Church of the Nativity.

Diocese of Bethlehem

Nashotah Promotes David Lee Jones

Nashotah House Theological Seminary has appointed David Lee Jones, affiliate professor of pastoral theology, as director of its Doctor of Ministry program.

A native of Bloomfield, New Jersey, Jones was ordained as a deacon at age 17 and ordained a Presbyterian minister in October 1982. Jones completed a Doctor of Theology program at Emory University in 1999.

He has served as adjunct instructor in Seminary of the Southwest's advanced degree programs in chaplaincy and counseling since 2008.

Jones directed Austin Presbyterian Theological Seminary's DMin program for nearly a decade and served a two-year term as president of the Association for Doctor of Ministry Education.

Nashotah House

Charges Dropped

The Rev. David Ould, senior associate minister at St. John's Anglican Cathedral in Sydney, has reported that charges have been dropped against bishops who attended the consecration of Andy Lines as a bishop.

"The Registrar of the Appellate Tribunal has written to all Diocesan Bishops, Administrators, and Chancellors to report that the Primate's previous referral of Bishops Davies, Condie, and Nelson for their attendance at the ACNA consecration has now been discontinued," Ould wrote. "We had reported previously on the referral, and particularly on the timing immediately prior to General Synod. There had also been disquiet over the referral being announced prior to the subjects of the referral being notified."

Mouneer Anis Honored

The Rt. Rev. Mouneer Anis, Bishop of Egypt, has been honored for what the Archbishop of Canterbury called his invaluable contribution to the work of peace and reconciliation. He received the Hubert Walter Award for Reconciliation and Inter Faith Cooperation on Feb. 21 during a meeting of the Anglican Interfaith Commission.

The award recognizes the bishop's relationship with the grand imam of al-Azhar, the leading Islamic mosque and educational institution in Alexandria. Bishop Anis was recognized for "his ability to establish deep relationships; this is largely because of his openness, creativity, and ambition to move people towards reconciliation.

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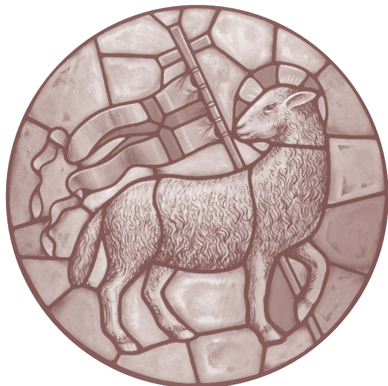

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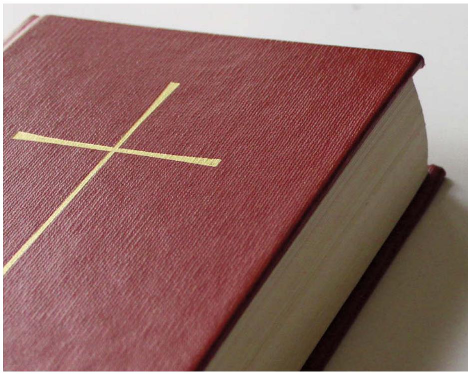

Necessary or Expedient?

A teaching series on prayer book revision

Between Scylla and Charybdis

By Juan M. Cabrero Oliver

Though many of us might wish for clear sailing on prayer book revision, we run a very real danger of getting caught, like Odysseus, by a whirlpool on one side and by rocky shoals on the other. We must steer between them.

Some want a new book. The list is long, but includes less Anselmian substitutionary atonement, more expansive language for humans and God, disconnecting baptismal status from the Eucharist, adding language that speaks more directly to the heart, and crafting more permissive rubrics.

Some really do not want a new prayer book at all; some may want to go back to 1928. They are convinced that any new book will discard orthodoxy, that the baptismal ecclesiology of the 1979 prayer book will give way to a new clericalism, that we will lose any sense of sin and atonement. Besides, they add, most parishes have not lived long enough with the baptismal ecclesiology or the freedom of the current book, so we do not need a new one.

I would suggest that this kind of either/or thinking will get us nowhere. In what follows I try to identify some false dichotomies informing these positions.

Unity vs. diversity: Some people fear that a revised prayer book will erode the "unity of Anglican worship." But Anglican worship has never been monolithic. From the Scottish Nonconformists using their version of the 1559 prayer book to Anglo-Catholic clergy creating missals, local, textual, and ceremonial adaptation has very often characterized Anglican worship, despite attempts to control it. Perhaps for this reason the rubrics of the 1979 prayer book say almost nothing about architecure, posture, musical genres, vestments, or ceremonial. The only thing in common in our common prayer in the Episcopal Church is a collection of *texts*.

Furthermore, the International Anglican Consultation determined in 1989 that our liturgical unity is not to be found in a specific *text*, but in a *pattern* of worship across the churches of the Communion.

"What really unites us, as with all Christians, is our oneness in Christ through baptism and the [E]ucharist," the IALC added in 2005. "We celebrate our unity in Christ and seek to realize that unity through the diversity of backgrounds and cultures within the compass of the world-wide Anglican Communion."

Why are we so loathe to imagine an Episcopal Church with a variety of local worship styles? From Constantine to Charlemagne to Gregory VII to Elizabeth I, to some primates in our Communion, people in power have used *unity* to argue for imposed *uniformity*, as if we could bring unity about by marching in lockstep. Our unity as Christians, however, is in Christ, who "tore down the dividing wall." He is one with us and the Father, and we are incoporated into his body in baptism and Eucharist. In imitation of the Holy Trinity, our unity must be unity in diversity, united by love. Having to choose between unity and diversity is a false dichotomy.

Baptismal ecclesiology vs. radical hospitality: The emphasis on hospitality adopted by proponents of Eucharist without baptism must be evaluated. Some clergy are even moved to issue a ritual proclamation within the liturgy that invites the unbaptized to Communion. Something, somehow tells them that they are not being sufficiently hospita-

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ble. On the other hand, there are many who consider the ’79 prayer book’s understanding of the church as the community of the baptized very good news indeed.Although many of these Episcopalians are ready to make pastoral exceptions at the rail, they value a baptismal ecclesiology too much to do away with the historic link between baptism and Eucharist.

Any Christian worship worth the name, however, must be grounded in *both* God’s call to all who will respond and in our incorporation into Christ. Still, are we hospitable enough? Inviting our guests to “come on in, take what you want” is not hospitality but pastoral neglect. It ignores the church’s responsibility to accompany seekers pastorally as they explore or rediscover the Christian life and freely decide whether they wish to be a member of a parish. This does not mean, of course, that we will require baptismal certificates at the rail. All norms admit exceptions, especially in the name of love.

Revised prayer book or not, we need both a vision of the Church as the community of those dead and risen with Christ in baptism *and* a stronger emphasis on pastoral hospitality that pays attention to the seeker, assisting any decision to become members. Having to choose between hospitality and baptismal ecclesiology is another false dichotomy.

Elevated vs. vernacular language: Another false dichotomy in the current conversation is the opposition between elevated and vernacular language. It was perfectly possible for Cranmer to write liturgical prayers combining the English vernacular of his time with the Latin rhetoric of the educated class. We call this combination elevated language, and although it may sound exotic to us, it was not to his contemporaries. Why do we assume that such an achievement is impossible with our vernacular and poetics? We need common prayer that in the best Anglican tradition combines the vernacular with beautiful poetry. Having to choose between elevated and vernacular language is another false dichotomy.

Orthodox vs. intelligible language: Besides valuing an elevated vernacular, the Anglican liturgical tradition is equally committed to the doctrinal statements of the undivided Church. Sometimes students and lovers of worship assume that these two concerns —intelligibility and orthodoxy — must be at war with each other. In fact, they are fully complementary. For what good is a doctrinal statement that cannot be understood or, for that matter an easily understood prayer that contradicts the tradition? We want neither, but rather worship that is both orthodox and accessible on such core theological insights as the nature of God, Christ, sin, salvation, the Church, its mision, and sacraments.

Originally meaning “right praise,” Christian orthodoxy in theology refers to a pattern of belief essential to the Christian faith. This pattern, emerging mostly between the second and fourth century, must ever be cast in contemporary language for the sake of comprehension, since language is constantly evolving. There is a false dichotomy in assuming that somehow intelligibility is the opposite of orthodoxy.

Translated prayer: As Custodian of the Book of Common Prayer, I am honored to be trusted with the task of certifying translations. A translator myself, I know from experience that it is impossible to translate literally and faithfully at the same time. Attempts to render one language into another word for word will result in awkward, sometimes unintelligible phrases. In recent decades, therefore, New Testament scholars have led the way to discover the importance of dynamic equivalence in the translation of Scripture, for literal translations often are not only inelegant but also unfaithful to the meaning of the original in its original context.

Liturgical and creedal texts also must follow the same principle of dynamic equivalence in order to be faithful to the original. Otherwise we run the risk of misunderstanding the original meaning of a phrase. Much contemporary New Testament scholarship, from the work of N.T. Wright to John Dominic Crossan and David B. Hart, has corrected mistranslations of the original texts, some of which came into English as early as the seventh century.

In sum, orthodoxy cannot possibly mean the *literal* translation of the original text. If so, doctrinal statements could never be translated faithfully, and we would all have to worship in Hebrew and Greek. Orthodoxy refers, rather, to the correspondence between the original *meaning* of a statement *in its historical and textual context* and the expression of that meaning in a different context that yet remains faithful to the original.

I bring this up because most of the prayer book is translated prayer. And yet some find the prospect of translating liturgical prayer (much of it quite ancient) into anything other than Tudor English undesirable. We should keep a Tudor version of the prayer book for those for whom it is an aid to prayer. After all, diversity of liturgical customs is a deeply Anglican trait. It is also posible, and profoundly Anglican, to write liturgical materials that are fully contemporary, orthodox, and beautiful.

If it is possible, we may well ask, why is it so rare? Certainly not because all poets have been taken in the rapture. I suspect our *method* for writing liturgical materials is at fault. For a liturgical text to meet the criteria of orthodoxy,

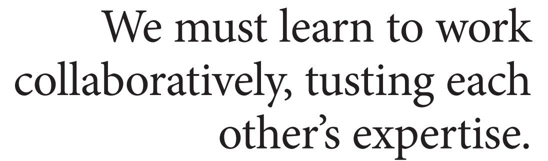
contemporaneity, and beauty, its development must combine the work of theologians, ordinary Christians, and poets. The pressures of time, budgets, logistics — and sometimes egos — often drive us to draft in committee, with the final text sounding like a collection of disparate statements lacking unity of style. I would suggest instead that a liturgical production go through three stages each led by different people: liturgical scholars, lay and ordained Episcopalians, and published poets.

The reason for this process should be clear. Practically no one in our Church is capable of doing all three things equally well. We must, therefore, learn to work collaboratively, trusting each other's expertise. Will it take longer? Yes. Will it please everyone. No. is it necessary? Absolutely.

The kenosis of the Church: There *can* be clear sailing between Scylla and Charybdis, as long as we steer right down the *via media*, avoiding false dichotomies. On the way, let us devote the energy of our anxiety into finding poets, and trying our humble hands at writing prayers (knowing full well that they will be examined, taken apart and probably recast). Most importantly, let us enter into deep, sustained conversations about the nature of worship, the nature and mission of the Church, and the relationship between Gospel, Church and kingdom. Otherwise our discussions about liturgical revision will continue to sound increasingly like discussions about fashion, and there is no arguing about taste.

Above all, since the Church of Christ does not exist to please itself, let us ask, Why do so many of our contemporaries avoid church at all costs? What is their understanding of who we are and what we are up to? How might we better express our identity, anchored in the gospel, and our vision for a redeemed world? This is hard work, but it is possible, and increasingly urgent.

Finally, may we learn from the hymn of Christ's self-emptying: though we are Christ's body, let us not regard being his body here as something to be exploited or taken for granted, but empty ourselves, becoming servants to the world, since we are in the world.



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The Rev. Juan M. Cabrero Oliver is the ninth Custodian of the Book of Common Prayer and the former president of Associated Parishes for Liturgy and Mission.

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Built in 1882, St. Mary's Church in Old Agency, South Dakota, is one of the oldest Christian churches in the Dakotas. The recent addition of new stained-glass windows has helped to shore up the church's structure.

Photos by Matthew Townsend

A Little Hope on the Prairie

Life is not easy for the people and churches of South Dakota's Sisseton Mission. But glimmers of hope can be found by those who look.

By Matthew Townsend

In a brightly lit basketball gymnasium lies a coffin flanked by a kaleidoscope of hanging quilts. Stars bloom in the center of each quilt, each star composed of multicolored lozenges that converge in eight points, like a sun. The quilts are gifts of significance by the Dakota, made by women of the tribe as an expression of honor and culture, and this time they hang in honor of the Rev. Leslie Campbell.

Campbell — Fr. Les to all who gathered at the Enemy Swim Community Center in the Sisseton Wahpeton Oyate (SWO) Reservation — was not just a priest to those who had come for his funeral. He was a friend, a father, an uncle, a guardian, a cousin, and the last in a generation of Campbell clergy who had grown up in the church, sought ordination in the church, and died in the church. Campbell, like most gathered, was a Dakota man who cared deeply about his people, his church, and Jesus.

The Dec. 28 funeral was held in the community center because none of the reservation's Episcopal churches, all part of the Sisseton Mission, would have accommodated the crowd. Much of Campbell's 42-year career in ministry was spent in northern Minnesota, on the Cheyenne River Reservation, and on the Standing Rock Reservation. In retirement, however, Campbell had served St. James' Church in Enemy Swim — his family church where his brother had served as rector, before his death. Families associate strongly with churches there, but most members of every parish came to the funeral. Episcopalians from around the state, as far as Standing Rock and Pine Ridge, ventured through the brutal winter weather to attend. The house was full.

Campbell's life reflected the complexity that exists among Dakota Episcopalians. They are Americans but also native. Their ancestors' traditional beliefs and language were beaten out of them in boarding schools, but their more recent ancestors were Episcopalians who loved the church. Many of their family members are interested in reviving the traditional beliefs that were once lost — but for them, church is their tradition. Some of them were in boarding schools, where they saw violence and abuse at the hands of people who claimed to be Christian, and many of them have relatives and friends who suffered mightily from brutal attempts to "save the man and kill the Indian."

Yet, on Sunday morning they make the drive from their homes to church, they visit their relatives in the churchyard, and they come together for Communion, when a priest is scheduled to be present. Otherwise, lay readers lead Morning Prayer.

Episcopal Church Women is active in some parishes. Coffee hour is completed with chili, macaroni salad, and potato chips. People talk about family news, politics, and television shows. One element is exotic: the hymns are sung in Dakota. But in almost every other way, the experience is friendly and familiar, with common prayer and praise.

The churches of the Sisseton Mission are in a far-removed corner of the Dakotas. The Lake Traverse Reservation, of which the city of Sisseton is a part, lies between the comparative bustle of Fargo and Sioux Falls, a million acres of farmland, grazing hills, and quiet lakes. The reservation mostly falls in South Dakota, extends into North Dakota, and borders Minnesota and its titular lake to the east. While tourists may make the trek to Rapid City, the Badlands, or Deadwood to see western South Dakota's intense natural beauty, far fewer people venture to its bucolic east.

The Rev. Charley Chan completes the Christmas morning baptism of a new member of Gethsemane Church, Sisseton. "You don't have a choice to be born or not," he preached. "But how are you going to live? That choice is up to you. Is your life a life of repentance? If baptism means something to you, then your past has been washed clean and your new life has been sanctified."

Four of the mission's five churches are on the reservation and have native lay leaders: Epiphany in Sisseton, St. John's in Brown's Valley, St. James' in Enemy Swim, and the 135-year-old St. Mary's in Old Agency, the oldest mission church in that part of the Dakotas. One church is not on the reservation: St. Mary's in Webster.

The five congregations share one full-time priest: the Rev. Charley Chan. Chan, who has spent 13 years as priest-in-charge at the mission, may seem an unlikely deployment. Born in Hong Kong, Chan went to a boarding school in California and eventually ended up at Nashotah House. He was ordained in the Diocese of Colorado but has never served there. His work troubleshooting within Chinese-speaking congregations brought him to Hawaii and New York, where he served as priest-in-charge at Church of Our Savior in Chinatown in 1981. He worked in Milwaukee after that and returned to New York in 2003, where he again served as priest-in-charge at Our Savior. Chan also helped translate the Book of Common Prayer into Chinese.

Chan told TLC that he never planned on becoming priest at a cardinal parish in New York, or moving to South Dakota. The call was set into motion when he was reviewing a copy of The Living Church and saw mention of a former colleague who was serving in South Dakota. He called and left a voicemail message, which grew into an invitation to come visit.

Chan's objective in the Sisseton Mission has been to lead by getting out of the way, which may speak to his longevity on the reservation; on average, clergy in South Dakota spend only five years in indigenous ministry. He leaves decisions, provided they do not violate church canons, to the mission council and the parishes. His conversations with the congregations are loving but blunt. The priest cites his background as a strength, a way of avoiding political correctness and generational blame games that could flare up during conflicts. Chan has also incorporated retired clergy in the area: the Rev. Conrad Ciesel, the Rev. Deacon Bitsey Ciesel (Conrad's wife), the Rev. George E. Parmeter, and, before his death, Campbell. All have decades of experience in Native American ministry. Together, they provide pastoral care, Christian education, and worship to the churches, most of which are at least a half hour's drive from each other, even at 80 miles per hour.

"We're not dealing with a situation where we have churches that are five or ten miles apart," Parmeter told TLC. "There's quite a bit of distance between our congregations. Frankly, I don't see how one person could adequately do the ministry. I know what it was like, for me, back in the '70s on the White Earth Reservation.

"With five congregations, there's no way in the world that Charley could be in every congregation every Sunday. It's not physically possible," he said. "We're only human, and the stress gets to be too much. And I think that's why the burnout rate is so high amongst mission clergy, because normally there's no one we can rely on."

Chan said the parishes receive Eucharist two to three

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times each month, instead of once, because of the support of retirees.

"I just play the Bishop of Sisseton," he joked.

"They see us functioning together as a team," Parmeter added. "And we all bring different skills to the table."

A Challenging, Complicated Ministry

This team, and its lay support structure, often finds itself facing challenges that would be foreign to many ministering within the Episcopal Church. Many caricatures of life on the reservation exist. Both clergy and tribal members told TLC that they see two common misconceptions of reservation life: that people are either living in tipis and spend their days admiring the plains on horseback, or that every last person is a drug addict or alcoholic who gets lost among the slot machines. Neither of these is an accurate portrait.

Adequately explaining life on the reservation and its myriad complexities without a book — and a decade of ethnographical research — is perhaps impossible. But there are things a short-term visitor might notice.

To Episcopalians, the tribe's structure may look somewhat familiar: the tribe has a chairman (not a chief) and council of leaders from each of seven tribal districts. As with deaneries, disagreements within and among districts happen. The tribe, which is based in Old Agency within a headquarters of glass, brick, and hardwood that evokes traditional tipi structures, is not the only entity operating within the reservation. The federal government is present through Indian Health Service (IHS), a department of Health & Human Services that ostensibly provides free healthcare to federally registered natives (complaints about the program and its limitations are frequent). The Bureau of Indian Affairs (BIA), part of the Department of the Interior, has jurisdiction over about 100,000 acres of trust land and some roads within the reservation.

Road signs help drivers know they have entered Native American lands, but it is pretty easy to pass through the Lake Traverse Reservation without realizing it: it all looks pretty normal. Tipis are used in certain ceremonies [TLC, Dec. 24, 2017], but residents live in homes indistinguishable from any other North American house. They drive cars and work as police officers, school teachers, lunchroom cooks, and nurses. Many work in the tribal structure, engaged in essential services, civic projects, and social welfare endeavors. The tribe provides and distributes goods to the elderly and the poor. It has its own police service and ensures that non-natives who lease land on the reservation are in compliance with tribal code. It runs a bison farm and recently opened a spacious, well-stocked grocery store in Sisseton. It operates a treatment center for those in recovery. Schools, a college, a court system, and several other agencies fall under the tribe's purview. The tribe also owns and operates three casinos. Sisseton, which at 2,500 is the largest population center on the reservation, is a mixed community (both native and white) that is not administered by the tribe. It resembles most towns of its size in the Upper Midwest. Poverty is visible throughout the reservation, as it is throughout rural America.

With modern, familiar life come modern, familiar problems.

"Drugs and alcohol are the major problem we have here," Clifford LaFontaine Jr., lay reader and member of St. Mary's in Old Agency, told TLC. Clifford — or "Coke" to everyone — also works as a tribal police officer.

LaFontaine said the tribe has considered using banishment — the expulsion of people from the reservation — as a means of fighting an epidemic in addiction. Dealers would be the most likely target, but so far, no one has been banished. "I know that we have people that should have been," he said.

Mike LaFontaine, also a lay reader at St. Mary's and brother to Coke, said drugs like methamphetamine are further exacerbating problems among families that began in the 1950s, when alcohol entered reservation life. "That broke up families, or you lost the family nucleus," Mike told TLC. "Mom and dad are always drunk, and the kids were being neglected. Nowadays it's drugs and alcohol, single-parent families, losing the guidance, losing your faith, and losing your hope."

He said under such conditions, people on the reservation begin to lose connection with God, and guidance does not necessarily come easily. "You can sit and pray to God, and God's not going to say with a booming voice, *You need to do this. This is how you need to help yourself in order to help your children in order to make life better*."

Another worry on the reservation: the high suicide rate, common among indigenous groups in North America. "One thing I am really concerned about are the suicides," said Grace Frazier, a member of Gethsemane Church in Sisseton. Many suicides occur among youth. IHS reports that native youth are 3.5 times more likely to kill themselves than other groups, nationwide.

"I don't know what they think, or were thinking, to make them take their own life," Frazier told TLC.

"The more they think, the more scared they are," said Chan, whose tenure on the reservation is now almost triple the average of those in indigenous ministry in South Dakota. "The more scared they are, the more depressed they are, because what they see is hopelessness."

Bruce DuMarce Sr., also at Gethsemane, agreed. "I think a lot of them see no way out. There's no help, no circle like our people used to have."

The hopelessness Chan mentions is a two-edged

The Sisseton Mission runs a scholarship fund to help Dakota youth go to college, whether at the local Sisseton Wahpeton College (pictured) or off the reservation. The funds provided are modest, but the interaction is not. “Five hundred dollars for a four-year program is peanuts, but it is a signal of support, a sign of encouragement to them to go,” Fr. Chan said. “I try to explain that education, probably, is the quickest way to break the curse of poverty.”

sword. Not only does it affect those on the reservation touched by poverty, suicide, addiction, and depression, but it can attract personalities who seek to solve “the Indian Problem.”

“[Fr. Chan] has probably done more suicide funerals in two months than I’ve done in my entire ministry as a priest,” the Rt. Rev. John Tarrant, Bishop of South Dakota, told TLC. “I would say part of Fr. Chan’s faithfulness is he had no illusion that he was going to fix anything. But, by gum, he has been committed to being present amidst the brokenness, and some things have been healed.”

Tarrant, who grew up in Michigan, was consecrated in 2009, and will retire in 2019, said attempts to “fix” problems in South Dakota should be avoided.

Likewise, Conrad Ciesel said those coming in to minister should be respectful and humble. “People who are not Indians come in with the attitude of *oh, well, I’ll teach you*,” he said. “Come in with humility — learn and listen first, before you speak.”

This means, he said, letting go of what is learned in seminary: the call to take charge and make sure things get done. “You don’t do that when you come into a Native American community. You come, you listen, and you learn. You learn who’s the elder and listen to what the elder has to teach you. You come in not so much to be the teacher but to be taught first. Then you go teaching, later. After you earn respect from the community, then you do the teaching.”

Other less humble motivations might lead people to native ministry: the desire to be seen ministering to the most needy, a sense of guilt, or an impressive line on a résumé. James Kurkowski of St. Mary’s in Webster said some clergy and others come from the east with such motivations, but they do not stay long. “They’re out here for a few years and they go back,” he told TLC. “I’m sure that the cocktail conversation is, ‘Well, I have a handle on the Native American issue because I spent three years out there’ — versus people who live here, who have spent their whole life here.”

A story by Campbell, shared with TLC a few days before he died, illustrates how challenging ministry can be for a lifelong resident of an environment where miracles can have a limited shelf life. After ordination and study, Campbell focused on the power of healing through Christ.

“When I was out at Standing Rock, this lady had come to me at about 10 or 11 o’clock at night. She had tears in her eyes and said, ‘My friend is laying in the hospital up by Fort Yates. Would you come and have prayers?”

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A Little Hope on the Prairie

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Campbell and the woman journeyed to the hospital. “Sure enough, she was laying there, almost in a coma. She had cirrhosis, her stomach was bloated.” The three of them held hands to pray. “We had prayers — and then I forgot about it. The following weekend, I went out to get the mail. Here this lady was coming, walking down the street.”

The woman approaching Campbell was the same he had prayed for in the hospital. Her bloating was gone and her health had improved remarkably. “She thanked me. I told her, ‘Don’t drink again. Quit your drinking.’ So, she did — for a while. She started drinking again, and she died two weeks later.”

Several Dakota Episcopalians pointed out that the “Indian problems” of addiction and suicide are common throughout America among all races and backgrounds, especially in rural contexts where opportunity and hope are more limited.

“Humans learn to adapt no matter what environment they’re in, or forced into. We have adapted to the life we’re living now out of necessity,” DuMarce told TLC. He said the tribe, after being pushed into South Dakota following the Minnesota Uprising of 1862, decided to fight by adapting. “I think that’s what we’re doing now. We’re learning how to live the life that we’re forced into. Not because we want to. We’d rather live the way we used to 500 years ago. I know I would, because we wouldn’t have meth, we wouldn’t have alcohol.”

Norbit Bellonger, senior warden at St. Mary’s in Old Agency, echoed DuMarce’s thoughts, adding that these struggles did not originate among natives. “Everything started in ’52, ’53, when you guys — white people — opened liquor to the Indians,” he told TLC. “Everything changed. So, don’t blame us, blame yourself.”

“The Most Racist State”

One problem is more unique to the Dakota people, and to indigenous peoples worldwide: they find themselves at the mercy of a kind of racism that ridicules and dehumanizes them to an incredible extent.

“You’ve got to live with it everywhere you go,” Bellonger said. “Every place, it’s there.” The problem is not new. Bellonger, an elder in the church, shared a story of Dakota Episcopalians being unwelcome at Gethsemane in the 1970s, when the church was still primarily white.

“There’s a lot of racism around here,” DuMarce said.

That racism ranges from the quotidian to the grotesque. Frazier said slights are common: people may be “nice to you but then say bad things to your back.” DuMarce added that such insults are learned at home, where white parents teach white children how to think. “*Oh, those f’ing Indians, you stay away from them*. It’s passed down like that.”

The Rev. Richard Zephier, priest at St. Mark’s Church in Aberdeen — which is not part of the Sisseton Mission — says racism is still present in Aberdeen.

The Rev. Bitsey Ciesel, deacon in the Sisseton Mission, reading the gospel on Christmas eve.

Zephier, who is also chairman of the diocese’s Niobrara Convocation of native churches, said native youth come into contact with racism in Aberdeen as soon as they land on high school basketball teams.

“When they get into high school, they always get cut from the team,” he told TLC.

Linda Simon of St. Mark’s agrees with Zephier. She grew up on the Cheyenne River Reservation in central South Dakota and eventually wound up in Aberdeen. “My son went to high school there, and he was a very good basketball player and was 6-2. He was on the bench; he never played.”

More recently, Simon’s grandson has gone through similar frustrations and decided to abandon playing. Facing nothing but cuts, “the Indian kids have nothing there,” Simon said.

Racism, of course, does not end after high school. Zephier’s experience working with Native Americans in South Dakota is extensive: he spent years working for the BIA in Aberdeen, which is about an hour west of the Lake Traverse Reservation. He told TLC more than a handful of stories about natives trying to get an apartment and finding it had suddenly been rented, applying for a job that had just been filled, and trying to buy a car that was no longer available.

“It’s just something that is ingrained in Aberdeen.” he said. “It doesn’t change.”

And Dakota Episcopalians say racism is growing worse. DuMarce said he has heard South Dakota described as “the most racist state in the Northern Hemisphere. I believe it, from what I’ve seen. There’s people who have been run over here, Native Americans, and nothing is done.”

DuMarce compared the violence to lynching. He

shared the story of Justin Redday, a native man who, in March 2000, was walking along a highway and was struck by Mark Appel, 17. “He backed up and ran over him again.”

Redday’s ribs were crushed. Appel loaded Redday into the back of his truck and drove around for several hours before leaving him at Sisseton Public Health Hospital. He died there. “Nothing happened,” DuMarce said. Appel was indicted for vehicular homicide but then charged with a DUI, according to *The New York Times*.

The more recent case of Savanna LaFontaine-Greywind of Fargo shows how incredible violence against natives can unfold. LaFontaine-Greywind, a member of the Spirit Lake Tribe in North Dakota, was eight months pregnant when her neighbor, Brooke Lynn Crews, lured the woman to her apartment on Aug. 19, 2017. Crews attacked LaFontaine-Greywind, performed a crude Cesarean section to deliver the baby, and then killed LaFontaine-Greywind. The woman’s body was found in the Red River. The baby, who survived the brutal procedure, is now with her father.

Crews has been sentenced to life without parole. A letter from the United Tribes of North Dakota said, “During the gatherings and prayers for Savanna, we heard story after story from families who also have women in their families missing or with unsolved murders. … The murder of Savanna illustrates a much larger problem of epic proportions.”

“We have so many missing and murdered indigenous women,” said Sylvana Flute of Gethsemane. Flute told TLC that women have disappeared into and from the “man camps” that have sprung up in the Bakken oil boom.

This concern — human and sex trafficking — is shared by the tribe, Dakota Episcopalians, and clergy of the church. The dioceses of North Dakota and South Dakota have partnered to produce pamphlets about human trafficking, which are available in churches like St. Mary’s in Old Agency. A UTO grant has helped fund programming as well.

Mike LaFontaine, who tracks registered sexual offenders for the tribe, said women who are physiologically addicted to drugs are at higher risk.

“They don’t take it to get high, but to avoid withdrawal,” he said. “They’re vulnerable to prostitution, sex trafficking, because of that.”

Racism does not express itself only when natives are victims of crimes — it is also felt keenly when they are the perpetrators. Stories of the justice system charging natives with maximum sentences are common on the reservation. In 2016, 52.8 percent of federal cases in South Dakota involved Native America defendants, according to the United States Sentencing Commission. That is the highest such percentage in America, almost 18 points higher than the next-highest state (Montana). About 10 percent of the state’s population is native.

Assimilation and Termination

Last year’s struggle over the fate of an oil pipeline running through the Standing Rock Sioux Reservation in North Dakota — along with a November oil spill just outside of the Lake Traverse Reservation — highlighted the pain felt by natives who see the justice system, political systems, and age-old prejudice stacked against them.

Such struggles over land and water are not new. Zephier and Simon both described how damming practices in the ’40s and ’50s left many people homeless — and often flooded the richest farmland available on reservations.

Simon said that on the Cheyenne River Reservation, the Army Corps of Engineers had placed markers indicating high water once dam construction was complete. “I lived down along the old river, the original Missouri River,” she said. “There were a lot of trees where our house was, our corrals, our pens, our horses. When the water started backing up and started coming up and coming up, we stayed there until the water was at the corrals. It started coming into our corrals — last minute, we had to move,” she said.

“We moved up on the flats. That water came over the mark. It came way up past what they actually said it was going to do. It had taken over everything.” According to the Partnership with Native Americans, 8 percent of the reservation was submerged when the dam was completed in 1948.

When the flooding came, Simon had been in a Cheyenne Agency boarding school but was moved to a school in Eagle Butte, in the center of the reservation. At first, she was bused back and forth to school. “Then, one night, when we got home, we had to pack all of our bags. They took us back up to Eagle Butte. They put us in a dormitory that was made for 58 girls. They moved all the little girls, the first-graders all the way to the 12th-graders, in one dorm. I had 12 beds in a room that was supposed to have four. We were stacked in there.” After new dormitories were finished, other girls we moved out.

The effects of the flooding continue to this day.

“It was a trying time,” she said. “It was sad for us.” The new dormitories that were built also included asbestos. “Now, people who are my age have strange diseases like scleroderma and a lot of cancers.

“Our cemeteries were moved. Who we think is buried there might not even be the person in that grave.” Another problem has emerged: the water that once rose has fallen again. “My sister fishes a lot, and there’s an area down there where the bones are coming back up.

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A Little Hope on the Prairie

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They're not animal bones." It has been declared illegal for non-tribal members to visit that area, Simon said, because of looting that has occurred from gravesites that were not moved.

Simon's experience raises one of the most complex and sensitive issues among Native Americans: the long-reaching shadow of efforts to assimilate Native Americans into white culture, and the abuses that followed suit.

After historical policies of warfare and forced removal, the federal government settled into a plan of assimilation, often Christianization or acculturation. In 1934, the Indian Reorganization Act — the Indian New Deal, informally — attempted to restore native management of land, education, and self-rule. By the 1940s, however, a new policy had emerged: termination, that is, ceasing to recognize Native Americans as Native Americans. Made official in House Concurrent Resolution 108 in 1953, this policy sought to dissolve tribes, halting federal recognition and BIA support. The Indian Relocation Action of 1956 followed, attempting to move populations from reservations to urban areas. During President Lyndon Johnson's administration, the government responded to pressure from the American Indian and civil rights movements, and the policy was informally ended. Termination was officially repudiated in 1988.

Crucifix in St. John's Church, Brown's Valley

Through assimilation and termination efforts, off-reservation boarding schools served a crucial role. Many students matriculated by way of force or kidnapping, even into the 1950s. The schools were founded by the BIA and by Christian churches, including the Episcopal Church. The schools sought to eliminate indigenous culture, religious practice, dress, and expression through harsh discipline. Some people have fond memories of their time in boarding school — but reports of physical, psychological, and sexual abuse within church-run schools are also commonplace and well-documented.

Irene Rondell of St. James' Church, Enemy Swim, chose to attend boarding school. "I wanted to go to boarding school. I wasn't forced to, I wanted to," she told TLC.

"I only went one year," she said. She described strict discipline at the now-defunct St. Mary's Episcopal School for Indian Girls, as well as some meager meals — toast and tea for Sunday dinner.

"If you didn't break your bread in a certain way, four ways, those nuns would walk around and hit your hand with a ruler."

Rondell, a lay reader, said her grandmother would send care packages of apples, oranges, and cookies — of which she saw none. "They'd all just rot away in this big barrel they kept them in," she said.

Valorie Augustson, also a lay reader at St. James', told TLC that the boarding schools seemed to have a chilling effect on her father.

"I always wondered why he never talked Dakota to me," she said. "He did to his mom, my grandma. They talked back and forth all the time. But he never talked to me in Dakota."

She said she has concluded the trauma — beatings for speaking Dakota in the schools — must have lingered in the back of his mind. "It brought back too many memories. I don't know. It just seems unreal that people would treat people like that, but they did."

Sam Crawford, a lay reader at Gethsemane and husband to Sylvana Flute, said he observed similar signs of trauma with his grandmother. She was forced to learn the piano at the Pipestone Indian School.

"My grandmother could play the piano so beautifully," he said. "But she would never play it."

When he became an adult, his aunt and uncle also told him why his grandmother kept a hidden garden in the woods: to keep her children safely out of sight. "They used to hide their kids back then," he said. "They'd come around to take them to boarding school."

The second half of this article will appear in the next issue of TLC and is available at livingchurch.org. Look for an interview of Bishop John Tarrant in a future issue.

Those interested in making donations may send checks to: Sisseton Mission, c/o Charley Chan, 716 7th Ave W., Sisseton, SD 57262. Checks should include a memo for specific needs, such as propane and utility bills, or scholarships. Large donations (more than $1,000) should be sent through the Diocese of South Dakota via Bishop John Tarrant: jtarrant@episcopalchurchsd.org or 605.494.2020.

A Shocking History

What happened at church-run Native American boarding schools was abusive, traumatic, and buried.

By G. Jeffrey MacDonald

One of the darkest chapters in American history remains largely unknown as records from federally funded, church-run boarding schools for Native Americans collect dust in obscure vaults at local historical societies and universities.

But now a new push aims to bring national attention to what happened when more than 250,000 children were removed, often forcibly, from their families and taught to despise everything Indian in themselves.

"The churches were not just complicit. They were participatory," said Christine McCleave, executive officer of the Native American Boarding School Healing Coalition (NABS), a nonprofit agency building a database of survivor accounts. "They received federal funding and helped carry out the policy."

NABS hopes that locating records and sharing stories on a prominent stage might spur a reckoning akin to Canada's Truth and Reconciliation Commission (TRC), which found in 2015 that 6,000 aboriginal children had died in that country's residential schools, where poor nutrition and abuse were rife.

In the United States, however, the key to confronting this painful history will be voluntary church participation, according to NABS. The group is calling on U.S. denominations, including the Episcopal Church, which ran at least 18 Native American boarding schools, to lead the way among U.S. denominations by mapping its boarding school records and helping bring hard realities to light.

"We need the churches," said Denise Lajimodiere, a NABS board member and North Dakota State University professor with a forthcoming book of boarding-school survivors' stories. "We need your church, the Episcopal Church, to research your schools: where they were, when they were established, how many students were there. It would be recognition of what was done to us."

Church initiatives will be crucial because suing the federal government to compile records and be held to account (as happened in Canada) is not feasible in the United States. A federal statute of limitations shields the U.S. government from liability in cases dating to the mid-20th century and earlier. That means a lawsuit will not compel the creation of a TRC like Canada's. And because state statutes also make lawsuits in old cases difficult to bring, the process will most likely be driven by moral, rather than legal, imperative.

"Only the churches can make this happen," said David Wallace Adams, professor emeritus of history at Cleveland State University and author of *Education for Extinction: American Indians and the Boarding School Experience, 1875-1928*. "It's not going to come from the federal government. It's got to come from the churches."

At issue is the challenge of coming to grips with how whites sought to assimilate American Indians in the 19th and 20th centuries. Church-run schools played a prominent role, especially from 1871 to 1890, under a new federal policy to treat Indians not as separate nations but as people in urgent

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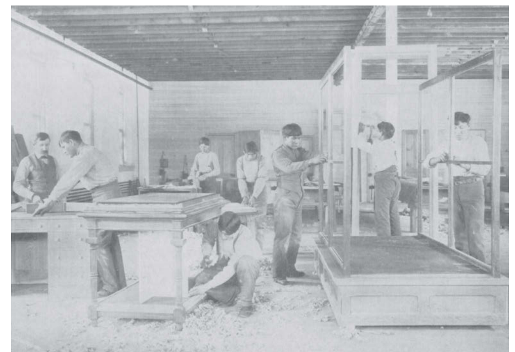
Third grade, outdoor lesson

Small boys' reading room


Carpenter work — cabinet making

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need of assimilation. The federal government contracted with Episcopalians, Roman Catholics, Presbyterians, Quakers, and other Christians to run schools and teach Indians to think and act like European-Americans.

Away at boarding schools, Indian children learned English and trades while also being taught to abandon traditional dress, languages, and customs. "Kill the Indian in him and save the man" said Capt. Richard Pratt, whose philosophy permeated the program.

Church schools operated as agents of assimilation into the 1970s, although many closed or lost federal funding after 1890, Adams said.

What happened at the schools, which number at least 351 according to a NABS database, was often tragic, say those who have interviewed survivors. One woman, now 72, told Lajimodiere that she was molested by adults at Chamberlain Indian School in South Dakota from age four to 10, resulting in hospitalization for psychiatric treatment.

Lajimodiere's late father learned carpentry in boarding school and told of frequent beatings. One classmate died from damaged kidneys after lashings from a studded belt. Every boarding school had a cemetery, she said. She counted 220 gravesites on grounds at Chemawa Indian School in Salem, Oregon.

"I wonder to this day whether my father had to build a casket for that little boy," Lajimodiere said.

While often horrific, the history was not entirely grim. Learning trades sometimes led students to gainful livelihoods after graduation. Church schools were more tolerant of Native languages than government-run schools, Adams said. Some former students are grateful for the Christian faith they learned at boarding school, said Paula Palmer, a Quaker sociologist who has researched Quaker-run boarding schools for Native Americans.

Still, after complying with the NABS request to locate and analyze Quaker records, Palmer believes all denominations with boarding school ties should confront the ugly side of this past, repent for harm the schools did, and work toward reconciliation.

"People are surprised, if not shocked, to learn about this history. It's something we just don't know about," Palmer said. "You have to give people a measure of time for it to sink in and for a measure of grieving to happen."

The checkered nature of the boarding-school legacy hits close to home for Bradley Hauff, the Episcopal Church's missioner for indigenous ministries. Both his parents had good boarding-school experiences overall in the 1930s and '40s, he said via email. His mother attended St. Mary's School for Indian Girls, an Episcopal school in Springfield, South Dakota. But he said that other elders experienced nightmarish cruelty at boarding schools, and the system was deeply flawed.

"The enforced assimilation process of Indian children that was carried out by the federal government in partnership with several Christian denominations was part and parcel of the worst genocide in human history, and it took place right here in the United States," Hauff said.

Some churches have already repented. On behalf of the Anglican Church of Canada, Primate Michael Peers apologized in 1993, saying that "we tried to remake you in our image, taking from you your language and the signs of your identity." Last year, the Presbyterian Church (U.S.A.) apologized "to those who were and are part of 'stolen generations' during the Indian-assimilation movement, namely former students of Indian boarding schools, their families, and their communities."

To date, the Episcopal Church has not apologized for operating Native American boarding schools, despite calls from within the church to do so. Last year at the United Nations Permanent Forum on Indigenous Issues, Hauff called on all churches and governments involved in "genocide and assimilation of Indigenous people," including boarding schools, to apologize and invest to build up a sense of "authentic Native identity" in children and youth.

The church has, however, laid related groundwork by repudiating the Doctrine of Discovery, which was used to invalidate indigenous people's claims to land.

In 2009, 2012, and 2015, General Convention directed all dioceses to "examine the impact" of the Doctrine of Discovery on indigenous people. In 2012, a General Convention resolution called for equipping dioceses with tools to "document and explain the church's historical role, negative and positive," in living by the Discovery Doctrine. Despite these commitments, stories of church-run boarding schools in the United States remain hidden from the broader public.

Native American boarding school history has not been ignored within the Episcopal Church. Hauff is part of an ecumenical group that discusses related issues twice a year. Staffers at the Archives of the Episcopal Church in Austin are just beginning to document boarding-school experiences, including a planned trip next fall to the Navajoland Area Mission region to collect oral histories, said director Mark Duffy. But the church needs to do better, in his view.

"The scattered disregard that the church has given to its recorded history in native lands has served to hide a story that should be in front of us and addressed as part of our mission of racial reconciliation goals," Duffy said via email.

What is missing, Duffy told TLC in a phone interview, is funding. At a cost of about $350,000, denominations with ties to boarding schools could index their respective records and fulfill the NABS request. The job could perhaps be completed within a few months, he said, if the National Endowment for the Humanities would fund a grant and denominations would share remaining costs.

Canadian Christians are now urging U.S. churches to go beyond indexing written records. They should do as

Canada did and convene public forums, as well as one-on-one interview opportunities, in which survivors may tell their stories for the record, said the Rev. Karen Hamilton, who served as General Secretary of the Canadian Council of Churches when the TRC report came out. Bringing this history to the surface will be important, not only to the tribes but also to the churches, she said.

"We have done wrong, and it's the right thing to do what can be done to make it right," Hamilton said. "But more important is the theological case: we cannot witness to the gospel of Jesus Christ and the Lord of life, who has created us all in the divine image, without addressing this."

This sense of imperative is resonating with U.S. Christians who say it is time for churches to walk their talk on justice and Native Americans.

"It's one thing for the churches to cry out against what the government is doing that's unjust, but it's another thing for the churches to say, *Oh yeah, we've got our own dirt in this part of history too*," said Steven Martin of the National Council of Churches. "This is why Jesus said, 'Don't point out the speck in somebody else's eye unless you're willing to look at the log in your own.' That's applicable to the individual and to the institutions, including the church."

Making boarding-school stories widely known will surely be difficult, observers say, especially when it triggers feelings of disbelief, shame, or anger. But some believe that in the wake of last year's Standing Rock protests, which brought together church and Native American activists to oppose the Dakota Access pipeline, denominations might finally be ready to take this step.

"I pray for not just lip service, not just fancy words," said Sarah Eagle Heart, former program officer for Native American/indigenous ministries in the Episcopal Church. "I really pray for action because that's what our community needs. And I'm hopeful right now because I feel like we are so close. … Our own communities are beginning to heal. Our grandmas are finally sharing their stories. We're at that tipping point right now." ❑

Alice Springs, 2015 Bahnfrend/Wikimedia Commons photo

'The Living Edge of the Church'

Australia's Aboriginal peoples may become missionaries to the country's wider church.

By Robyn Douglass

In our suburban parish kitchen, there is a large freezer. It is stocked with casseroles for hungry families, and a packet or two of frozen lamingtons can always be found.

Lamingtons — squares of sponge cake dipped in chocolate and coconut — are an Australian delicacy. They are a popular item for bake sales, and they are sold every year to support the work of the Anglican Board of Mission (ABM).

And while parishioners are faithful in their support of ABM by buying lamingtons, new development projects by the organization show how the church's notion of mission in Australia's Red Centre is thawing.

An estimated 70 percent of this vast continent is desert, and 80 percent of Australians live on the coastal rim. Alice Springs is a small town almost

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'The Living Edge of the Church'

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bang in the center and a regional hub for the many remote Aboriginal communities that live in Australia's heart.

ABM reconciliation officer Celia Kemp has found her work in that heart.

One of her most recent projects has been the development of two apps for daily reflections for Lent and after — more than 10,000 people took up the Lenten series, Into the Desert, which featured her photographs and meditations. It is also available as a booklet. The apps are available at bit.ly/ABMapps.

For Kemp, the desert has been the biblical place of refuge. She was trained in medicine and law, and her busy urban working life was shattered by illness. She withdrew to the Campfire in the Heart, a Christian community in Alice Springs, and is finding abundant life in the desert.

ABM offered her part-time reconciliation and advocacy work, and it has grown from there.

"God led me here," she told TLC.

She stresses that is part of an ABM reconciliation team working with the Australian Aboriginal Bishop and the National Aboriginal and Torres Strait Islander Anglican Council.

Some of that work is administrative support and connecting with various groups and projects, particularly those that support Aboriginal Christians in the "Top End," the northern expanse of the Northern Territory.

But some of her most exciting work is learning from the spirituality of Aboriginal and Torres Strait Islander Christians. "I believe indigenous Christianity is extraordinary," Kemp said. "It has so much to offer and is not sufficiently heard. It hasn't been given the priority which it should have.

"It really is the living edge of the Church."

The desert is hardly an easy place to settle. Summer temperatures regularly surpass 100 degrees; winter nights are well below freezing. Aboriginal communities struggle with great difficulties: endlessly shifting and labyrinthine government policies, displacement from land past and present, and violence. Kemp describes it as "a legacy of woe."

But she loves the mix of ideas and cultures in the Alice, which she says is "amazing and inspiring and confusing and challenging."

And expressions from the heart — the artwork and poetry and prayers that come from Aboriginal communities — offers a real possibility for reconciliation between black and white Australia, and regeneration for the church.

"Aboriginal and Torres Strait Islander art and liturgy and theology is alive," Kemp said. She quoted Dietrich Bonhoeffer's analysis of the Church in his day as needing to be silent for a time until it could speak again in a transforming way.

"The deep truths carried by the Church are as important as ever, but the Church needs to find new ways to communicate them," she said. The Australian church "has a huge amount to learn from Aboriginal and Torres Strait Islander Christians, and if we are able to give them space to be who they are called to be in Christ, and then listen to what they have to say, I believe it will be the renewing of the church."

"God led me here," Celia Grant says of her work in the Australian desert. Gabriele Delhey/Wikimedia Commons photo

Such a renewal, led by Aboriginal Christian spirituality, might require Australian Anglicans to grasp the idea that mission is now coming from Aboriginal Christians and not something that is brought to them.

The Rt. Rev. Chris McLeod is assistant bishop in the Diocese of Adelaide and is Australia's only active Aboriginal bishop.

His ministry is to listen to and serve Aboriginal people in the diocese and the wider church. And he has a unique perspective on both indigenous and European traditions.

"I think Aboriginal spirituality deeply connects to the land," Bishop McLeod told TLC.

"It is born from the land. It therefore deeply connects Aboriginal people to the land whereby we are one with the land. Many Aboriginal people talk about the earth as our mother.

"It is a spirituality that is born from over 50,000 years of continual occupation of the land. It is the longest continual spiritual tradition in the world. It is also one of the most resilient — surviving, and adapting to, colonialization."

McLeod said the connection with the land is the key to the church's interest in Aboriginal understanding of Christianity.

"Many contemporary Australians are interested in Aboriginal spirituality because of these things. It connects us to the land rather than seeing our environment as something purely to be used and dominated," he said.

"Many Australians are still searching for an Australian identity and feel. I believe that Australia's longest-surviving continuous culture may have something to teach them."

Robyn Douglass is a journalist based in Adelaide, South Australia. She attends St. Oswald's Church, Parkside, in suburban Adelaide.

On the Sawdust Trail

By Douglas LeBlanc

For about the first decade of my life, nearly everything I thought about God centered on St. Luke's Episcopal Church in Baton Rouge, which in those years was a broad church with a spice of Anglo-Catholic piety.

I served as an acolyte for years, and worked to look very pious each time I donned a black cassock and white surplice. I fantasized about a church fire in which I saved the processional cross. My family grew close to Fr. Donald George, a blind priest who served as a missionary to Barbados.

But my understanding of the gospel was impoverished. I thought it amounted to this: God is holy, we are not, and at the end of time our lives will be measured for the balance between good deeds and evil deeds. I knew Jesus died on the cross, but I thought it was because he was too good for this world and the time when he was present in it.

In the early 1970s, God brought many changes to the spiritual life of the LeBlanc household. My older brother, Randy, became a Jesus Freak, as hippies-turned-converts were called then, through a coffeehouse ministry called the Looking Glass.

My father was bewildered and thought Randy had joined a cult. Dad began reading Scripture more, and I think he was searching for a verse in which Jesus said, "Follow me, but don't be a nut about it."

I adored my older brother, in the way that causes older brothers endless grief: I wanted to hang out with him, to be friends with his friends, and to let some of his hippy magic rub off on me. Because of this, I responded well when Randy helped me grasp the more personal nature of Jesus' death on the cross. It took the Jesus Movement for me to learn about the Atonement.

For a time the faith I shared with my brother felt like a great struggle between the with-it kids and their square parents, which gave it a flavor of forbidden fruit.

But then the Billy Graham Crusade came to town, stopping at LSU's Tiger Stadium in 1970. Mom sang in the crusade's choir, just as she sang in the choir at St. Luke's. I cannot remember if Dad attended the crusade with us, but Graham's message — which included references to Jesus' Second Coming and the Last Things — began sowing seeds that what my brother had discovered might not be so fanatical after all.

What sealed my father's spiritual awakening was the Faith Alive movement, which visited St. Augustine's in North Baton Rouge. My parents attended, and when Faith Alive's leaders invited parishioners to commit their lives to God, Mom and Dad responded.

The change in Dad was phenomenal. The man who came home drunk with some frequency and had spent the night in jail on a DWI arrest suddenly lost his interest in drinking. His temperament shifted from steady agitation and occasional yelling to gentleness and only rare touches of anger. He stopped cursing (something I've never quite achieved, to my great shame). In time he became a regional coordinator for Faith Alive.

Graham's influence in my life continued past that time. In the library at my public high school, I spotted a magazine called *Campus Life*. That led me to the awkwardly named *HIS*, published by InterVarsity Christian Fellowship, and later to *Christianity Today*, which Graham helped create in 1956.

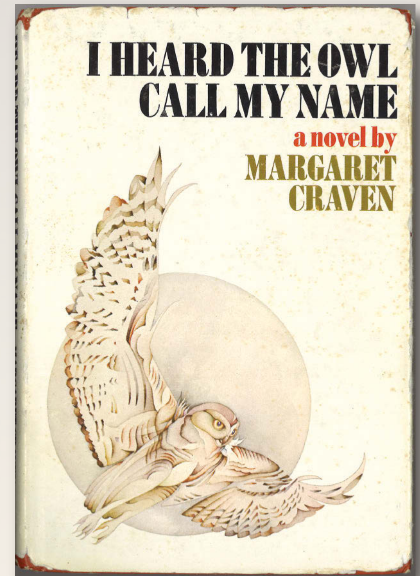
Wikimedia Commons photo

While attending LSU, I became part of InterVarsity. By about then I finally found the word for what I had become — *evangelical* — even while remaining an Episcopalian.

I have since learned that evangelicals have a rich history in the Church of England and the Anglican Communion. When a fellow Episcopalian associates the word with fundamentalism or the cartoon figure of Elmer Gantry, I invoke William Wilberforce of blessed memory.

Through Graham's crusade I came to a deeper understanding of what it means to be a Christian, and I learned to be an unapologetic evangelical. I give thanks for the creative tensions that come into my life as an evangelical Episcopalian, and I give thanks for Billy Graham. ❏

Owl Calling



By Richard J. Mammana

In the first half of 1974, a book about a Canadian Anglican priest spent 19 weeks on *The New York Times*'s best-seller list, in company with John LeCarré's *Tinker, Tailor, Soldier, Spy* and Richard Adams's *Watership Down*. The book was Margaret Craven's *I Heard the Owl Call My Name*, first published in Canada in 1967, but catapulted to fame by a made-for-television movie broadcast on CBS in the week before Christmas in 1973. It went on to sell more than a million copies, and was translated into a dozen languages. The book's plot is as simple as the factual background for it is complex, and *I Heard the Owl Call My Name* remains an enduring Anglican classic.

The book's title comes from a tribal legend of the Kwakwaka'wakw people of the Pacific Northwest (the novel calls them Kwakiutl, in the usage of the time), according to which owls can foretell the deaths of humans by calling out their names. It is set in an undetermined recent past in the First Nations communities of Kingcome Inlet, a fjord on the central British Columbia coast northwest of Vancouver. The local industries are logging, fishing, and canning. European colonial contacts with these communities began in the late 18th century, and Anglican missionary activity under the direction of Alfred James Hall (1853-1918) produced translations of portions of the New Testament and the Book of Common Prayer into Kwak'wala from the mid-1880s.

By the time of the novel, settler Anglo-Canadians and communities of First Nations in the region were under the care of the Columbia Coast Mission, an organization incorporated by the Diocese of British Columbia and the Diocese of New Westminster to serve the religious and medical needs of residents during much of the 20th century. The CCM, fondly known as "God's Little Ships," operated hospitals, mission boats, retirement homes, and seaplanes.

Like all European contact with indigenous persons, the CCM's work was complex. There were elements of literacy, obstetric care and dentistry, religious education and the like, held in difficult tension with cultural destruction and shaming, language and ritual loss, and deracination of many kinds. And even as the mission sought to alleviate the problems of poverty and alcohol abuse in both settler and native communities, it participated ineluctably in the larger fixed dynamics of dispossession and lopsided power.

Into this social milieu, described with real sympathy and keen observation, Craven has her fictional bishop send a fictional young priest named Mark Brian. The priest's internist has diagnosed him with an unidentified terminal illness. In a diocesan culture that would be inconceivable today, the doctor informs the bishop, rather than the patient, of the diagnosis. The bishop then sends Brian to Kingcome to die, but there also to live out his Christian priesthood more fully during the life he has left. His teachers will be the Kwakiutl, their land and its inhabitants, his isolation and his relationships, his learning to see and know in ways to which he was unaccustomed in metropolitan Vancouver.

In other hands, this plot line would have devolved quickly into a churchly reflection on the Noble Savage, the uncorrupted stock character who imparts intangible wisdom or virtue to an outsider visiting an unspoiled wilderness. But this is not the case for Craven, who depicts genuine encounter and exchange between the Kwakiutl and their priest, as well as Brian's essential differentiation of himself from other outsiders (including a visiting American anthropologist). It is a work of its time, but goes further and deeper in some important ways than other contemporary fiction did. The failure to veer into cliché is rooted in the author's spiritual orientation; the last lines of her autobiography, *Again Calls the Owl*, are from Hooker's *Laws*:

> Though for no other cause, yet for this,
> That posterity may know we have
> Not loosely through silence
> Permitted things to pass away as in a dream.

There is also abundant perspective from her months-long visit to the Kwakiutl and their fjords in the early 1960s. This extensive trip to British Columbia was the beginning of Craven's friendship with the Rev. Eric Powell, the basis of the novel's protagonist. Powell was a dedicated priest who served remote British Columbia communities for decades, but the terminal illness so important to the novel is fiction; Powell had a spinal injury and severe condition for which Craven says simply, "he swallowed pain pills."

Margaret Craven (1901-80) was born in Montana but grew up in Washington when it was among the newest states admitted to the Union. A Phi Beta Kappa graduate of Stanford, she began a career in journalism in her early 20s in the hope of working as a short-story writer and novelist, but suffered a major setback because of eye ailments, including early-onset cataracts, that made it difficult for her to write for long periods of time. She fell back on newspaper work for the San Jose *Mercury Herald* and became a regular contributor to *The Saturday Evening Post* for decades, but still longed to write longer-form fiction. Following a medical breakthrough that improved her eyesight significantly, she was 66 years old when she published her first novel.

Craven's vision declined again after one more novel and an autobiography, but a posthumous collection, *The Home Front* (1981), pulled together a group of her shorter work for what had become an interested audience. She never married, living in Sacramento with her twin brother and mother until their deaths.

Craven's work is notable for its employment of real literary skill to depict a world that would have been strange to many of her readers, particularly the Americans who read it with such eagerness after the 1973 CBS broadcast featuring Tom Courtenay of *Doctor Zhivago* and Dean Jagger of *White Christmas* and *Elmer Gantry*. (In an unusual decision for the time, all of the First Nations roles in the television adaptation were played by tribal members; it was filmed on the western side of Vancouver Island.)

She reflects with a mixture of surprise and delight in her autobiography about the commercial success of the book: "It is strange when a professional creative writer turns out a story that becomes so successful. It is not the critics who let him know. It is the readers." And she brings humor to informing acquaintances in British Columbia that she would write about them. "I tried my best to make you a nice, plump, short, jolly bishop, but I couldn't do a thing with you," she tells a sometime Bishop of New Westminster, likely Godfrey Philip Gower (1899-1992).

Excerpts

On a Sunday in late March there occurred another of those small unforgettable happenings Mark had grown to expect. The snow was gone. Day after day the rain had fallen patiently. When Mark shook up the fire in the big round stove and rang the church bell, he noticed that the leaden sky, which had overhung the village all winter long, seemed less dark and gloomy. During the communion service, just as he spoke the old, old words, "Therefore, with Angels and Archangels and with all the company of heaven," bright light suddenly filled the church and all the bowed heads lifted to see the sun glistening on the snows that crowned [the mountain], and it seemed to Mark that he felt the burden of the winter lift as from a common shoulder, and heard the sigh of gratitude rise from a common heart.

All day long he moved down the longest, the loveliest of all the inlets, and it seemed to him that something strange happened to time. When he had first come to the village, it was the future that loomed huge. So much to plan. So much to learn. Then it was the present that had consumed him — each day with all its chores and never enough hours to do them. Now time had lost its contours. He seemed to see it as the raven or the bald eagle, flying high over the village, must see the part of the river that had passed the village, that had not yet reached the village, one and the same.

Slowly, as the needles fell, the waters of the inlet grew less clear, and on the river floated the first green leaves of the alders. When the nights cooled, the little berry bush burned crimson under the great, dark cedar, and on one deep green island side, a single cottonwood turned gold.

The full half-century since the first publication of *I Heard the Owl Call My Name* has seen a sea change in relations between church bodies and North American indigenous persons. The Primate of the Anglican Church of Canada, the Most Rev. Michael Peers, issued a detailed apology in 1993 for ecclesiastical support of residential schools that perpetrated decades of abuse and intergenerational trauma; it was issued in English, East Cree, French, Gwich'in, Inuktitut, Inuvialuktun, Maliseet, Mi'kmaq, Mohawk, Naskapi, Oji-Cree, and Plains Cree. In 2010, the Canadian church's General Synod passed a motion repudiating the Doctrine of Discovery — the concept that European explorers "found" the lands already inhabited by indigenous persons — a decision the Episcopal Church's House of Bishops made in 2009. Today both the Episcopal Church and the Anglican Church of Canada support the spiritual leadership of indigenous persons on official levels in new contexts of jurisdictional, national, and international law.

I Heard the Owl Call My Name was a small if now largely forgotten step in a necessary healing, highlighting the hard work of disparate persons who found themselves sharing life and its difficulties because they shared a church and its Lord. The novel still repays careful reading for the beauty of its prose, the insightfulness of its narrative descriptions, and the sensitivity of its depiction of a priest changed by and changing for his people.

Richard J. Mammana is the archivist of the Living Church Foundation and a member of the Connecticut Academy of Arts and Sciences.

Reformation Anglicanism in New South Wales

Review by Jeremy Bonner

A few more efforts made
To please the Sydney group
And we shall very likely be
Completely in the soup
And on other hand
If Queensland sets the pace
The Reformation might as well
Have never taken place

So runs the "Hymn for the Constitution Committee" written in 1950 by Francis Batty, Bishop of Newcastle, which typifies so well the gulf that has opened in the past half-century between the Diocese of Sydney and the wider Anglican Church of Australia (ACA). While Sydney is perhaps best known to outsiders as the home of Moore College, principal bastion of Australian Evangelical teaching and scholarship, and the brothers Phillip Jensen (former Archbishop of Sydney) and Peter Jensen (former dean of St. Andrew's Cathedral), the renaissance of Reformation Anglicanism in New South Wales has a far more complicated backstory to which Marcia Cameron has brought a sympathetic (she is, after all, "formed by and grateful to the Diocese of Sydney") but far from uncritical pen (p. 5).

In the decades that followed the Second World War, Sydney underwent a transformation that left bishops like Hugh Gough (the "last of the Englishmen") and Harry Goodhew increasingly at odds with a majority within their diocese. While it might seem strange that episcopal leadership should become so muted, it was in keeping with an evangelical ecclesiology that finds the locus of the Church at the congregational level.

Phenomenal Sydney
Anglicans in a Time of Change, 1945-2013
By **Marcia Cameron**
Wipf and Stock. Pp. 324. $38

"It is in the parishes," writes Cameron, "that the evangelism and teaching and discipling takes place, and the bishop, if he earns the respect of the rectors and laypeople, has an advisory role" (p. 9). Authority in Sydney, then, has increasingly been vested in such bodies as the Anglican Church League, in which Broughton Knox, principal of Moore College from 1959 to 1985, played a prominent role, and the Reformed Evangelical Protestant Association, of which Phillip Jensen was once chairman.

Though Cameron includes a chapter on the historical origins of the Diocese of Sydney, her focus is on the post-1945 transformation of an admittedly low church but still mainstream body into a leading voice in the Global Anglican Future Conference (GAFCON). In so doing she necessarily engages with Australian Anglican commentators who see Sydney not merely as eccentric but as a perverter of the essential qualities of the Anglican via media. While Cameron takes a far more positive view of Sydney's development (pointing, for example, to the work of Sydney Anglicare as proof that a commitment to mission does not preclude social justice), she implicitly concedes that Sydney's emphases are very much its own, whether in her extended discussion of the role of women within the diocese or the vexed question of lay presidency of the Eucharist.

Even more telling has been the manner in which Sydney has cultivated ties with such bodies as the Church of England in South Africa (an evangelical group outside the Anglican Communion) rather than the Church of the Province of South Africa and its more recent adoption of an ordinance that has allowed it to receive into fellowship independent evangelical churches planted in other Australian dioceses without the consent of the local ordinary.

Such a model (also pursued by the Anglican Mission in America in the United States and the Anglican Mission in England in the United King-

dom) proclaims a vision that favors the Bebbington Quadrilateral (biblicism, crucicentrism, conversionism, and activism) over the Chicago-Lambeth Quadrilateral. The increasing sense of separation from the Anglican Church of Australia has only been exacerbated since 1992 by the New South Wales Supreme Court's determination that the ACA Constitution had no authority over the Anglican dioceses of Australia. While *Scandrett v. Dowling* conferred on other dioceses the ability to ordain women to the priesthood, it also left Sydney "free to begin more church planting, to refashion liturgy, and to engage in evangelism unfettered by the Constitution" (p. 167).

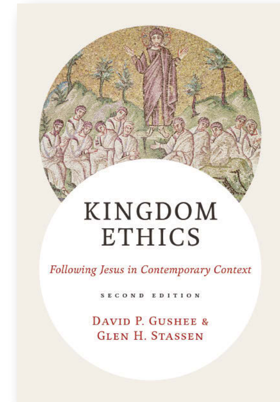
No account can deal with every facet of life in the same level of detail. Cameron's extensive reflections on the ordination of women contrast starkly with the minimal detail accorded lay presidency or, indeed, the debate about homosexuality, both highly germane to the present-day struggles of the Anglican Communion. Greater detail on the more recent history of Moore College and on the partnerships being developed under GAFCON might also have been revealing.

Taken as a whole, however, this volume is instructive not only for Australian Anglicans, but also for those interested in the dynamics of church growth and in the expanding partnerships between the Global South and evangelicals in the Global North. As the author of a history of the Diocese of Pittsburgh, I am struck both by the similarities and the differences between the two dioceses. Inter-diocesan comparisons may ultimately prove a better guide to success and failure than models reliant on comparing either parishes or provinces, being both large enough to exclude outliers yet small enough to enjoy an identity grounded both in a global confession of faith and in a particular ecclesiastical context.

Jeremy Bonner is the Michael Ramsey Fellow for Anglican Studies at the University of Durham. He is author of Called Out of Darkness into Marvelous Light: A History of the Episcopal Diocese of Pittsburgh, 1750-2006 *(Wipf & Stock, 2009).*

In Captivity to the Zeitgest

Review by Brad East



Kingdom Ethics
Following Jesus
in Contemporary Context
Second Edition
By **David P. Gushee** and **Glen H. Stassen**
Eerdmans. Pp. 550. $40

Stanley Hauerwas once remarked that evangelicals have two strong suits: Jesus and energy. This book, a product of evangelicalism if ever there was one — though one of its authors recently disabused himself of that tribe — has Jesus and energy in spades. Its goal is to center Christian ethics on the person, teaching, ministry, story, and work of Jesus Christ, summarized particularly in the Sermon on the Mount, and the volume of words and topics covered is great. The goal is laudable, and the authors are admirably earnest (another evangelical trait), but the effort is doomed from the start. That is not to say the book lacks merits or cannot be used with profit, only that it fails in its principal goals as a single work, united by an almost exclusive focus on Jesus.

I say almost because Gushee — coauthor with Stassen of the first edition of this book in 2003, but solely responsible for the extensive revisions to this second edition — does not exclude *all* other moral norms and sources of authority, though the ones he does include are haphazard and curiously chosen. There are long stretches of the book that read as a kind of hypothetical exercise in which Christian ethics has nothing to work with except the Gospel of Matthew, the Book of Isaiah, modern biblical scholarship, and contemporary science. Across hundreds of pages of ostensibly theological moral reflection, the tradition of the Church between, say, the death of Paul and the birth of Bonhoeffer receives only the occasional glance, and almost always as a foil. In effect, Gushee maintains evangelicalism's reductive biblicism and simply comes to different conclusions than usual. The Bible is shrunken down to a handful of books with operative authority, now supplemented by the parochial wisdom of the age.

The result is a book in captivity to the zeitgeist. Not, note, because it comes to conclusions amenable to cultural trends. Sometimes yes, sometimes no. I share Gushee's principled opposition to capital punishment, war, abortion, and laissez-faire capitalism. The moral proposals of the book are neither liberal nor conservative. What I mean, rather, is that the book is arrested, and in a way determined, by the fractious political and culture wars of the United States in the early 21st century. This is always the implicit, and sometimes the explicit, subtext of the work. As the new introduction says, the first edition had become outdated, and so it "must change where fresh thinking and fresh evidence require change" (p. xiii). The approving references to ("recent," "growing," "increasing") trends in Millennials' beliefs as a kind of warrant for or evidence of an argument's correctness serve little purpose beyond holding out the authors' hope that perhaps Christians are finally coming around to the right views — theirs.

More often than not, the book's primary interlocutor is not a scholarly opponent of the proposed argument, but rather the unthinking populism of the

(Continued on next page)

Wages of War

Review by Colin Chapman

This is a compelling account of sustained contact with Christians in Iraq and Syria as they have suffered under the rule of ISIS. Mindy Belz is the editor of *World*, and has covered wars in a number of different countries, making regular visits to Iraq and Syria between 2003 and 2015. This very readable book ought to open the eyes of Western Christians to the unintended consequences of the Iraq War of 2003 and the rise of ISIS that has led to the decimation of the Christian community.

Belz describes how she travelled and worked alongside many Iraqi Christians, and her racy, journalistic style weaves together helpful explanations of the complex history and politics of the region. She records the real feelings of many Christians and others who have lived through these conflicts.

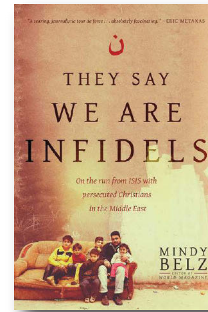
Readers will surely be deeply moved by the vitality of these Christian communities, their love for their country, their sense of being rooted in the Arab world, their love for enemies, and their extraordinary courage and perseverance in the face of the deliberate targeting of Christians through kidnap, rape, murder and the destruction of their churches.

There are many references to the work of St George's Anglican Church in Baghdad under the charismatic leadership of the Rev. Canon Andrew White, including its extraordinary medical work and the tragic abduction and murder of five leaders of the congregation who were returning by car from a conference in Jordan.

My one reservation about this book is that there is not enough reflection on the foreign policies of the United States and its allies, which have done so much to create the context in which ISIS came into existence and Christians became so vulnerable. There are plenty of references throughout the book to results of American policies, like the lack of planning before the war for the rebuilding of the country, the complete disbanding of the 400,000 soldiers of the Iraqi army, and the dismantling of the Baathist civil service.

There is a very revealing passage in which a former director of the U.S. Committee for Refugees and Immigrants explains why the U.S. Administration was so unwilling to offer asylum to refugees who were suffering for religious reasons.

"To admit the Christian refugees, in essence, would be to acknowledge the political failure of the Iraq War and the United States' failed policies in Iraq," Belz writes (p. 168). One Iraqi Christians tells the author, "America has destroyed our country" (p. 167). Another says, "Religiously I am gone. Ethnically I am cleansed. Culturally I am wiped out" (p. 283). And an Armenian archbishop in Baghdad says, "It's only a matter of time—thirty years, and no Christians will remain in the whole region" (p. 209).



They Say We Are Infidels
On the Run from ISIS with Persecuted Christians in the Middle East
By **Mindy Belz**
Tyndale. Pp. 374. $15.99

If these many threads were drawn together more powerfully, might American and British Christian readers be forced to be more critical of their governments' policies that have so obviously contributed to the almost complete destruction of the Christian community? Might they perhaps be forced to conclude that the whole war of 2003 was a disaster? This book deserves to be read by all who are painfully aware of the increased persecution of Christians worldwide. But perhaps concern for persecuted Christians needs to go hand in hand with a more critical analysis of all the different reasons for this persecution.

The Rev. Colin Chapman is visiting lecturer at Arab Baptist Theological Seminary in Beirut.

Kingdom Ethics

(Continued from previous page)

pews. Doubtless there are any number of unhealthy, unchristian views at large in American churches; and one can understand, in an introductory text such as this one, the desire to speak to them, on their level. I am sure this book has been and will continue to be most profitably used as a gateway for young evangelicals to a wider spectrum of ethical and political options than their upbringing may have offered. The problem is conflating audience with interlocutor. This does not serve the book's arguments well. Avoiding straw men and considering, for example, a formidable proponent of capital punishment's justice, like Edward Feser, or an influential critic of liberal disestablishment, like Oliver O'Donovan, would have made for far more substantive treatments of these and similar contested issues.

As it stands, Jesus alone, like its cousin *sola scriptura*, is insufficient for the ambitions of *Kingdom Ethics*. This is most evident in the closing chapters of the book, which become increasingly untethered to anything the Jesus of the Gospels taught, did, or even expressed concern about, such as climate change, racism, and bioethics. Gushee is correct that Christians have something significant to say on such issues. In fact, they have said many significant things, seeking the will and guidance of the risen, living Jesus, in and through the members of his body. This body includes the living as well as the dead, not just the present but also the past: the whole communion of saints. One wonders what difference consulting them might have made for this book.

Brad East is assistant professor of theology at Abilene Christian University.

Ordinations

Priests

Dallas — **Pedro Lara** and **Ryan Pollock**
Kansas — **Bianca Elliott** and **Katie Knoll Lenon**
Los Angeles — **Mark David Bradshaw**, **Susan Holliday Cardone**, **Robin Lynn Kassabian**, **Elizabeth Grace McQuitty**, **Edward Frank Mikovich**, and **Gethin James Wied**
Maine — **Kerry Mansir**
Maryland — **Lewis Bradford**
Massachusetts — **Duncan Hilton** and **Amanda March**
New Jersey (for Springfield) — **Allen Mitsuo Wakabayashi** and **Diane Carole Mumma-Wakabayashi**
Northwest Texas — **Rebecca Ruth Kello**, associate rector and chaplain to the Episcopal Campus Ministry at Western Kentucky University
Southwest Florida — **Joe Hudson**
Southwestern Virginia — **Anne Grizzle**
West Missouri (for Kansas) — **Mark Ohlemeier**
West Tennessee (for Kansas) — **Robert Clay Calhoun**
West Texas — **Mike Woods**
Western Louisiana (for New Jersey) — **Wayne Fletcher**
Western Michigan — **Michael J. Wood**
Western North Carolina — **Erin Minta Maxfield-Steele**

Received

East Carolina — **Eugene O. Wayman**
West Missouri — **Jonathan Callison**

Retirements

The Rev. **David MacDonald**, as rector of St. Luke's, Sea Cliff, NY; add: 3799 S. Atlantic Ave., Daytona Beach Shores, FL 32118

The Very Rev. **Douglas Wm. McCaleb**, as dean of Trinity Cathedral, Miami

The Rev. **Vicki Natzke**, as rector of St. John the Evangelist, Wisconsin Rapids, WI

The Rev. **Henry Penner**, as deacon at St. Martin-in-the-Fields, Keller, TX

The Rev. **Vincent Schwahn**, as rector of St. Mark's, Van Nuys, CA

The Rev. **Karen Watson**, as priest at St. Elizabeth's, Holdrege, and St. Paul's, Arapahoe, NE

Deaths

Redden Thaddeus Andress II, a longtime deputy to General Convention and a U.S. Army veteran, died Feb. 20, in Minden, LA. He was 85.

A native of Minden, he was a graduate of the University of the South and Harvard University. He served in the Army's Corporal Guided Missile Battalion at Fort Bliss, TX.

He was vice president and assistant manager of Andress Motor Company, and acquired the R.H. Miller Insurance Co. After retiring, Andress managed his family's timberlands.

Andress served as a deputy to eight consecutive General Conventions. He proposed a resolution multiple times to move the church's headquarters out of New York City. General Convention approved a resolution in 2012 to relocate the Episcopal Church Center but not to sell the building.

He was preceded in death by his first wife, Sally Tatum Andress, with whom he had four children. He is survived by his wife, Oneta Hancock Andress; a son, Weston Andress; daugthers Elizabeth Steedman, Laura Beaver, and Collier Smith; a stepson, Kendall Hancock; a stepdaughter, Allyson Kinzel; 13 grandchildren; a brother, Miller Andress; and a sister, Joan Williamson.

The Rev. **Thomas C. Davis Jr.**, a chaplaincy veteran of the Vietnam War, died Jan. 13 in Anderson, SC, surrounded by his family.

A native of Laceyville, PA, he was a graduate of Washington and Lee University and Drew University. He was ordained deacon in 1957 and priest in 1958. He served parishes in Massachusetts, Pennsylvania, and South Carolina.

Moved by the experiences of his young parishioners during the Vietnam War, he joined the U.S. Army as a military chaplain. While he was in Vietnam, his young family lived in Pennsylvania.

He is survived by a brother, Samuel Davis; a sister, Frances Lowe; daughters Pamela Hopkins and Andrea Davis Walker; sons Thomas Davis III and Stephen Davis; and eight grandchildren.

When Fr. Davis wrote "An Advent Letter" for TLC in November 1969, war was part of his focus: "Lord Jesus Christ, I am thinking about your birthday. I know where you will spend it. In Vietnam where men and boys fight even though they do not want to be enemies of anyone, and in city slums and nursing homes, and wherever in the world people are alone and afraid."

The Rev. **Charles R. Summers** died Feb. 8 in Springfield, MA, after a brief illness. He was 87.

A native of Philadelphia, he was a graduate of Ursinus College, Philadelphia Divinity School, and the University of Pennsylvania. He was ordained priest and deacon in 1955. He served churches in Illinois, Iowa, Massachusetts, New Jersey, Wisconsin and most recently at St. Andrew's Church in Longmeadow, MA.

Fr. Summers is survived by his daughter, Andrea Taupier; four grandchildren; and two great-grandchildren.

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Milwaukee, WI 53202

Phone: 414-276-5420
Fax: 414-276-7483
E-mail: tlc@livingchurch.org
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Num. 21:4-9 • Ps. 107:1-3, 17-22 • Eph. 2:1-10 • John 3:14-21

Sin and Salvation

The people had food, but they deemed it miserable. Rejecting what fell from heaven, they complained of having "no food and no water" (Num. 21:5). They spoke against God and against Moses. Given the context, judgment is inevitable; but as happens so often in Bible stories, the judgment is strange. "The Lord sent poisonous serpents among the people, and they bit the people, so that many Israelites died" (Num. 21:6). "Death has passed [*pertransit*] though every human being, because all have sinned" (Rom. 5:12). Sin infects like a poison, and opens a wound that will not close, an issue of blood no doctor can heal. "Whether it be recognized or no," says Karl Barth, "there runs through the story the line of death" (*The Epistle to the Romans*, p. 172).

An incarnational optimism may give a counter voice, but it cannot overrule the obvious reach of sin and death. Sin is not merely a transgression, but the biting and destructive consequence that follows. It is a vicious form of self-destruction that both Augustine and Luther aptly describe with the Latin tag *incurvatus in se*: turned in upon or against oneself. God sent the serpents, but in a sense they are the direct result of sin and embody the misery of self-inflicted wounds. Thus we live as exiles in a barren land subject to biting beasts. It is not a beautiful picture, but it is the newspaper. It is every scandal, every fall. The Old Adam is on earth doing his work marvelously.

"You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient" (Eph. 2:1-2). The passions of the flesh, disordered as they are, lead one by one to the gates of death (Ps. 107:18). But there is a way out, a rescue operation, the work of God in Christ. God has "made us alive together with Christ" (Eph. 2:5). That is, God "has raised us up with him and seated us with him in the heavenly places in Christ Jesus" (Eph. 2:6). We do not go to the throne of grace; we are already there. We do not stand near Jesus; we are "in Christ Jesus." The life of Christ is imputed to us as pure gift. "By grace you have been saved" (Eph. 2:5). "This is not your own doing; it is the gift of God" (Eph. 2:8). It is accepted through faith, to be sure, but faith is always "through him" (John 3:17).

Jesus is the bronze serpent. Looking to him, we believe; and believing, we concentrate our gaze. Christ awakes a deep and personal trust that leads to eternal life (John 3:15). While faith leads one to heavenly places, it also plants each person in the soil of daily life, in all the works for which we have been created in Christ (Eph. 2:6).

Jesus is our way of life; he is what it means to be true (Eph. 2:10; John 3:21). Just as we live with him in heaven even now, we live upon the earth. We live with the one who has overcome the world, the one who will not leave us comfortless. And yet in the world we find tribulation.

We are saved in Christ Jesus. In him, we have everything. And yet we still wait. We wait for "the immeasurable riches of his grace" (Eph. 2:7). We wait for the good works to which we are called. We wait for his coming again. We wait because there is no end to grace upon grace.

Look It Up

Read Numbers 21:9.

Think About It

Look at Jesus.

Jer. 31:31-34 • Ps. 51:1-13 or Ps. 119:9-16 • Heb. 5:5-10 • John 12:20-30

Purge Me and I Will be Clean

The New Covenant sealed in the broken body and shed blood of Christ pertains to the house of Israel and the house of Judah (Jer. 31:31-34). It reaches back to God's promise to Abraham, whose descendants would be born not merely of flesh, but preeminently of faith. In a homily on the Epiphany, Leo the Great repeats a summons: "Let it enter, let it enter." The assembly waits for the subject, finally hearing, "Let the fullness of the nations, let the fullness of the nations, enter into the family of the patriarchs" (Sermon 3, on the Epiphany).

The covenant of Jesus Christ is global in scope. It is directed to every family, language, people, and nation, and while it providentially takes public shape and is transmitted through the one, holy, catholic, and apostolic Church, it is also takes deep root in persons. "I will put my law within them, and I will write it on their hearts; and I will be their God and they shall be my people. No longer shall they teach one another, or say to each other, "Know the Lord," for they shall all know me, from the least to the greatest" (Jer. 31:33-34). "With my whole heart I seek you," the Psalmist says. "I treasure your word in my heart." "I will meditate on your precepts." "I will not forget your word" (Ps. 119:10, 11, 15, 16).

The life of Christ transmitted by the Spirit into one's "inward being," into the "secret heart," is a life of beneficent purgation (Ps. 51). "Wash me thoroughly from my iniquity, and cleanse me from my sin" (Ps. 51:2). "Purge me with hyssop, and I shall be clean" (Ps. 51:7). "Create in me a clean heart, O God, and put a right spirit within me" (Ps. 51:10). The Spirit of Christ, therefore, meets the human heart in a crisis of both death and new life. The old Adam dies; the new Adam takes root. To state the matter with imperatives, "Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry)"; get rid of "anger, wrath, malice, slander, and abusive language from your mouth. Do not lie to one another" (Col. 3:5, 8-9). In writing "put to death" and "get rid of," St. Paul presumes moral effort, but the principal actor in the soul's purgation is always the Spirit of Christ.

The new life of Christ is a new being. "You have stripped off the old nature with its practices, and have put on the new nature" (Col. 3:9-10). The vestments of Christ are the swaddling bands of a new birth. Put on "compassion, kindness, lowliness, meekness, and patience, forbearing one another … forgiving each other; … Above all these put on love, which binds everything together in perfect harmony" (Col. 3:12-14 RSV). This progress toward new virtues will, humanly speaking, require work and sacrifice, but the mysterious inner working of Christ brings it about, nonetheless, as sheer gift.

"Unless a grain of wheat falls into the ground and dies," says Jesus, "it remains means just a single grain; but if it dies it bears much fruit" (John 12:24). Growing in Christ involve pain and death, much fruit and new life. The great Henri de Lubac addresses the Spirit's impetus to ever deepening growth, saying, "In this abandonment, the believer finds at once his torment and his joy" (*The Christian Faith*, p. 256).

Take up your cross that your joy may be full.

Look It Up

Recite Psalm 51 slowly.

Think About It

"By loving your neighbor," says St. Augustine, "you purge your eyes to see God" [*Diligendo proximum purgas oculos ad videndum Deum*] (Tract. 17, St. John).

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Good Shepherd strives to be an effective congregation for Jesus Christ in the context of the 21st century. We understand that the people of God, deployed and dispersed in their homes, neighborhoods, workplaces, and communities are the primary means of sharing good news of Jesus and offering caring service in the community in his name.

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RECTOR: Christ Episcopal Church, in vibrant Cedar Rapids, Iowa, seeks a full-time rector to lead us in sharing God's love by welcoming, empowering and serving in Christ's name. Find detailed information at **www.iowaepiscopal.org/Bishop/deploymenttransitions.**

RECTOR: St. Mark's Episcopal Church in Fort Dodge, Iowa, seeks a full-time rector: a compassionate, strong leader helping to guide the parish into the future, who relates well to young people and children, will be involved with teaching and Christian Education, faithfully visits shut-ins, makes home visits, becomes involved in community activities, and has administrative skills to oversee the daily operation of parish and stewardship. We seek inspired preaching making Biblical scripture relevant to our lives in today's world. St. Mark's is a small, endowed parish, with a heart for outreach and strong connections throughout the community, seeking to grow the parish. See www.iowaepiscopal.org/Bishop/deploymenttransitions.html. Fort Dodge is a wonderful community with a community college, recreational facilities, trails, events and activities for all ages.

FACULTY POSITION: Virginia Theological Seminary invites applications for a full-time, tenured or tenure-track faculty position in Christian Formation to begin January 2019 or as soon as possible thereafter. The faculty member will share responsibility for introductory and advanced courses in Christian formation and educational leadership in the Masters and Doctoral programs and in continuing education. S/he/they will demonstrate deep knowledge in human and faith development, Christian theology, traditions, practices, pedagogy and learning theories, and will exhibit digital fluency. Recognizing the importance and current challenges of lifelong Christian formation, the candidate will have exceptional capacity for contextual formation, particularly in and among underrepresented cultures and traditions.The successful candidate will exhibit passion for theological education and the agility to move between academy and public square. Specialization in one or more of the following areas identified as a priority would be especially welcome: Christian formation in Latino/Hispanic communities, spirituality of aging, faith formation in early childhood, curriculum assessment and development, discipleship and missional communities, leadership and mission. Candidates for the position should have earned a terminal doctoral degree prior to August 2019.
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Priority will be given to applications received by April 15, 2018. Please apply online through the VTS employment pages.

POSITIONS OFFERED

RECTOR: St. John's by the Campus in Ames, Iowa, seeks a rector who will help us develop a spirit and structure for calling and equipping us for new ministries; inspire us to use our talents to build an identity of who we are as the Anglican presence in our community; guide us in nurturing meaningful relationships, perhaps through small groups or new outreach projects; work with us all in a cooperative, listening way, fostering mutual respect and dignity; inspire new opportunities for leadership and worship; and facilitate needed and desired changes in an empathetic way, challenging us when we need it! We seek someone to love us, someone who will walk alongside us in discerning our journey and expressions of faith. Ames is a college town and a great place to live, within commuting distance of greater Des Moines. The church is across the street from Iowa State University, a major science and technology institution with 36,000 students. Visit **www.iowaepiscopal.org/Bishop/deploymenttransitions.**

RECTOR: A covenant of three parishes in southwest Michigan seeks a full-time rector for an innovative shared-ministry position, which will be supplemented by regular supply clergy. Visit our website to learn more about our parishes: https//sites.google.com/swmec.org/southwest-episcopal-covenant. If interested, please contact the Rev. Canon William Spaid, transition minister for the Diocese of Western Michigan, at **wspaid@edwm.org**.

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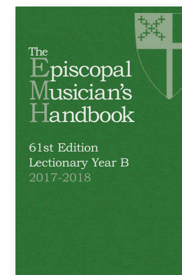

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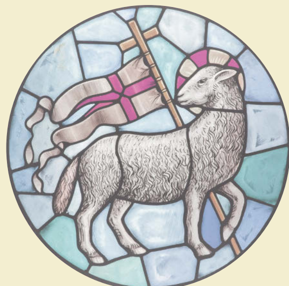

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