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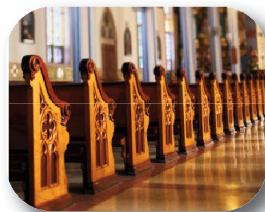
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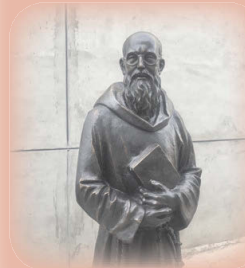
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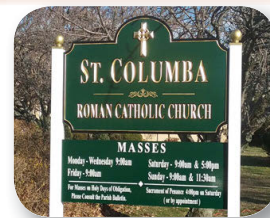
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ON THE COVER

“The sound of very English bells echoes down the stone streets of Old Québec” (see “Treble Is Going,” p. 29).

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THE LIVING CHURCH

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We are grateful to St. Philip’s in the Hills Church, Tucson [p. 40], the Episcopal Church Foundation [p. 41], and Trinity Church, Vero Beach [p. 43], whose generous support helped make this issue possible.



On Love — and Fire — in Windsor

In the lead up to the May 19 wedding of the Duke and Duchess of Sussex, many unusual elements, not least the marriage of a British prince and an American actress, captured the attention of the press. But on the day of the wedding, it was the preaching of Presiding Bishop Michael Curry that surprised worldwide media, the Twitterverse, and those inside St. George's Chapel.

Curry began his 13-minute sermon, which *Vanity Fair's* Katey Rich described as feeling “entirely different from a traditional royal wedding service,” by quoting the Rev. Martin Luther King Jr.: “We must discover the power of love, the redemptive power of love. And when we do that, we will make of this old world a new world. Love is the only way.”

Curry continued to extol the power of love — and not just the love of a young couple. “Jesus of Nazareth, on one occasion, was asked to sum up the essence of the teachings of Moses,” he said. “And he reached back to the Hebrew Scriptures of Deuteronomy and Leviticus. And Jesus said, ‘You shall love the Lord, your God, with all your heart, all your soul, all your mind, and all your strength. This is the first and great commandment, and the second is like it: love your neighbor as yourself.’”

Curry described the new earth that God will establish through love: “When love is the way, there is plenty of good room for all of God’s children. Because when love is the way, we actually treat each other like we are actually family. When love is the way, we know that God is the source of us all. And we are brothers and sisters, children of God. My brothers and sisters, that’s a new heaven, a new Earth, a new world, a new human family.”

Curry’s sermon drew laughs at his promise to end with alacrity to “get ya’ll married” and at a reference to the social dysfunction instilled by social media. It also drew high praise from traditional media. The BBC, the *Independent*, and CBS News all called



YouTube/CBC News photos

Curry’s sermon “powerful.” But the consensus among many — including the *Telegraph*, *The Washington Post*, *The Guardian*, *news.com.au*, *The Independent*, *Reuters*, *Vox*, *The Sun*, *HuffPost UK*, and *GQ* — was that Curry, in fact, “stole the show.”

On Twitter, T.J. Holmes of ABC’s *Good Morning America* said, “We have a breakout star of this #RoyalWedding: Rev. Michael Bruce Curry.”

The New York Times compared Curry’s sermon to the presence of Pippa Middleton at Prince William and Princess Kate’s 2011 wedding. “Keep your fascinators, tiaras, regalia and romance,” wrote Margaret Lyons, Anna Schaverien, and Jonah Engel

Bromwich. “What if the surprise biggest star — the Pippa Middleton, if you will — of this royal wedding was a sermon about love?” The *Times* wrote that the service had been “staid, stuffy even” until Curry’s sermon.

Indeed, the presiding bishop’s sermon, delivered with the welcoming energy and evangelizing flair to which Episcopalians are accustomed, may have caught unawares royals expecting a staid, stuffy homily. Or, as WXYZ Detroit’s Brad Galli tweeted, “Watching the royals watch American Bishop Michael Curry has become an unexpected highlight of this #RoyalWedding. This man is fantastic.”

Matthew Townsend

Time for a President's Salary?

By Kirk Petersen

For the fourth time in two decades, General Convention will include a faceoff between bishops and deputies about whether the church should pay a salary to the president of the House of Deputies (or PHoD), which has always been a volunteer position.

In 1997, 2000, and 2015, the House of Deputies passed resolutions calling for compensation for the president. Each time, the House of Bishops voted no. Early indications are that the same thing may very well happen again.

There's more at stake than just one person's paycheck. The dispute touches on issues going to the heart of the Episcopal Church's polity and its bicameral governing body.

The two houses look at the issue through very different filters. The deputies see it as a fairness issue, while the bishops believe it's important to protect the authority of the episcopacy in the Episcopal Church.

The president has always had important duties under the Constitution & Canons of the church. By all accounts, the role has become increasingly broad and powerful in recent decades, and has grown into a full-time job, or something close to it.

At the 2015 General Convention, a conference committee hammered out a compromise between the two houses. After rejecting the original resolution, the bishops agreed to create a joint task force to study the issue and report back in 2018.

In a 14-page report issued earlier this year, the Task Force to Study Church Leadership and Compensation makes the case that a salary should be provided. The group drafted a resolution calling for the Executive Council to determine and establish the salary.

TLC asked Diane B. Pollard, who chaired the 11-member task force created by the 2015 General Convention, if the members unanimously endorse the report. "Yes, when we sent it out for approval, no one came back and said that they did not like it," she said. "It was unanimously approved, and as far

as I know there is no minority report out there."

Two of the three bishops on the task force see things differently. They plan to vote against the resolution in its current form and said the task force seemed to be moving toward a predetermined result.

"It was a *fait accompli* for which the bishops really had no voice," said the

Rt. Rev. William Michie Klusmeyer, Bishop of West Virginia and a task force member.

"My take on it was there was an expectation that we would all eventually agree that full-time and salary and everything was the right way to go. That seemed like the only choice," said the Rt. Rev. Carol Gallagher, Assistant

(Continued on next page)



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President's Salary?

(Continued from previous page)

Bishop of Montana. "It was never put to a vote."

The third bishop on the task force said that while he did not agree with everything in the task force report, he supports the resolution. "I think the resolution calls us to a discussion we need to have. I think we need to define the position; I think it's an essential position," said the Rt. Rev. James Waggoner Jr., retired Bishop of Spokane. While the report describes the *current* duties of the president at great length, Waggoner thinks the church needs to reexamine the governance structure and decide what those duties *should* be.

He added, "I want the church to own that ... for the convention to say, we own this, which means it's necessary, and we also think it's important that we fund it."

But while Waggoner said he would vote in favor of the resolution, he will not cast a ballot. Retired bishops are entitled to vote in the House of Bishops, but Waggoner is in the first year of his retirement and does not plan to attend General Convention.

The Rt. Rev. Daniel Martins, Bishop of Springfield, who is not a member of the task force, has been outspoken in his opposition to providing a salary for the president. He believes most of the bishops agree with him.

"There may be some bishops who are in favor of it," he said. But when the issue was discussed for most of two days at the latest House of Bishops meeting in March, "I did not hear one bishop speak favorably of the idea."

In a blog post during the bishops' meeting, Martins wrote: "We cannot create a two-headed monster, where the Presiding Bishop and the PHoD are, in effect, co-primates."

The current president, the Rev. Gay Clark Jennings, declined to be interviewed for this article, as did Presiding Bishop Michael Curry. Both were ex officio members of the task force, as they are for most major committees, but did not participate in deliberations.

Jennings, who is eligible to run for a

third and final three-year term, previously declined to say whether she intends to do so. She may have to decide before the compensation issue is settled. The canons specify that the president "shall be elected not later than the seventh day of each regular meeting of the General Convention." This year that is July 11. Legislative sessions continue for another two days.

The communications disconnect between the bishops and deputies on this issue is remarkable.

After three years of studying the case, the task force, which was led and dominated by deputies, either did not discover or did not acknowledge the widespread opposition of bishops — including two of the three bishops on the task force.

Or those bishops, both with many years of service in leadership roles, did not speak up loudly enough to ensure that the task force report would reflect their dissent.

Half of the task force report is devoted to enumerating the various duties and responsibilities of the position. The report notes that the canons require the president to wear multiple hats.

As **President of the House of Deputies**, the individual presides over the House of Deputies meetings at General Convention, a 10- to 12-day endurance test every three years.

As **vice chair of the Executive Council**, the individual is an active participant in council meetings, three or four times a year, for three or four days at a time. Between General Conventions, the 40-member Executive Council essentially serves as the church's board of directors.

As **vice president of the Domestic and Foreign Missionary Society (DFMS)**, the individual is empowered to sign contracts and checks on behalf of DFMS, and serves as an officer of the corporation that runs the business functions of the church. DFMS was organized under the laws of New York in 1821. Its formal name is the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Rebecca Wilson, an outside consultant who serves as a spokeswoman for Jennings, said in an email: "Presi-

dent Jennings approaches being president of the House of Deputies as a full-time job. About 75% of her time is spent fulfilling the canonical duties that are outlined in the task force report.” She added, “The remaining 25% of her time is spent fulfilling requests from around the church” for speaking engagements and other matters.

The task force report does not recommend a specific salary, saying the amount should be set by the Executive Council using the methods it uses for setting compensation for other officers and senior staff.

Executive Council proposed a budget for the 2019-21 triennium that has a line item of \$900,000 as a placeholder for total compensation of the president, pending approval by General Convention. Since benefits typically cost about a third of a person’s salary, that implies a maximum salary in the same range as the other four officers of DFMS.

According to the canonically required annual disclosure of compensation, the officers’ salaries are: Geoffrey Smith, chief operating officer, \$204,000; the Rev. Canon Michael Barlowe, executive officer of General Convention, \$213,282; N. Kurt Barnes, chief financial officer, \$235,448; and Presiding Bishop Michael Curry, \$291,832. Jennings is the fifth officer, and her salary is listed as “volunteer.”

In all three of the president’s roles, the individual makes approximately 700 appointments to various committees and other bodies. Some of these appointments are made jointly with the presiding bishop.

The sheer volume of appointments is a key reason the task force feels the position should be compensated. “The President of the House of Deputies is the talent scout of the Episcopal Church,” said the Very Rev. George Werner, who was president from 2000 to 2006 and was not a member of the task force. “That’s a huge role that people don’t understand.”

Proponents say the president learns of talented people throughout the church in part through extensive travel, speaking, or otherwise representing the church at a broad variety of conventions, conferences, and meetings.

“I have to make a lot of appoint-

ments,” Klusmeyer said. “I don’t know if that ultimately takes a whole lot of time.” He said if the president’s role were stripped down to what is canonically required, he would consider supporting a salary appropriate to the narrowed role.

Even opponents of a salary recognize the demands of the position. “Gay works really hard, there’s no question about it,” Gallagher said. Referring to the three previous presidents, she added, “Bonnie [Anderson] worked really hard, and these are people I know pretty well. ... George [Werner] worked really hard before that, and Pam [Chinnis] before that.”

According to the task force report, “no PHoD has held regular paid employment since the election in 1985 of the Very Rev. David Collins, who retired early at age sixty-two ... from his position as Dean of the Cathedral in Atlanta in order to adequately carry out his duties as PHoD.”

In addition to the fairness issue, the task force notes that providing a salary would broaden the pool of qualified people who realistically could fill the job. The current arrangement ensures that the job will only be filled by a retiree or person of independent means.

London’s New Bishop: Subversive for Christ

Symbols mean a lot in the Church of England. Sometimes the church manages to align symbolism with major events. Sometimes it’s just a happy coincidence. So it was on May 12 — International Nurses Day and the birthday of nursing pioneer Florence Nightingale (born 1820) — when the church invested a former career nurse as 133rd Bishop of London and the Church of England’s third-most senior bishop.

Dame Sarah Mullally, 56, performed the customary tradition of knocking three times on the west door of London’s St. Paul’s Cathedral with her pastoral staff. The doors opened and she was greeted by a trumpet fanfare and a packed congregation joined in singing

(Continued on next page)

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London's New Bishop

(Continued from previous page)

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She chose “being subversive for Christ” as her sermon theme. It happened that 150 years ago in that same week, suffragettes planted a bomb under the seat upon which she was enthroned, disaster being averted by an eagle-eyed verger. “Let me reassure you I do not come carrying bombs — or perhaps not literal ones, anyway. But I am aware that as the first woman Bishop of London, I am necessarily subversive — and it’s a necessity I intend to embrace,” she told the congregation.

She breaks several molds. Her education was not elitist: she attended a comprehensive school and her tertiary education was at a polytechnic. She trained part time for ordination. A high-flyer, at 37 she became England’s chief nursing officer and director of patient experience in the National Health Service. This she combined with being a mother of two. Not surprisingly she hopes that health and well-being will become an important theme under her leadership in London.

In her sermon she called for a culture that “challenges deference and the abuse of power” and for abuse victims to be heard. “We need to speak up for the whole of London, to work to challenge the violence and the crime that have led mothers to clean their own children’s blood from our pavements.”

Without doubt her episcopacy will be closely scrutinized. The Diocese of London has the most parishes that have accepted arrangements for those who do not receive the priestly ministry of women, about 1 in 8. In her first message to the diocese she said, “I hope that this diversity will flourish and we can be a model to the rest of the Church of England of unity.”

The London Plan, instituted in the mid-1990s under Bishop David Hope, has kept the peace. Mullally’s immediate predecessor, Bishop Richard Chartres, was a traditionalist and maintained the plan throughout his long episcopacy (1995-2017). Under that

plan, the Bishop of London only ordained deacons, and delegated priests’ ordinations to area bishops. Meanwhile, a variety of episcopal functions were delegated throughout the diocese to the Bishop of Fulham.

The London Plan is binding until the Bishop of London and a majority of the diocese’s six area bishops agree on new arrangements. The current Bishop of Fulham, the Rt. Rev. Jonathan Baker, indicated in an *ad clerum* letter that there have been conversations about new arrangements, since Bishop Mullally intends to ordain deacons and priests. But these new arrangements are not yet clear.

Forward in Faith responded to Mullally’s appointment in December 2017 by saying it would “result in a deeper impairment of communion” in the diocese. “Faithful to the Five Guiding Principles adopted by the Church of England in 2014, we remain committed to maintaining the highest degree of communion that is still possible in these changed circumstances, while being realistic about its limits.”

The issue of clergy and sexual abuse is also troubling. Bishop Mullally has been in conversation with Gilo, a survivor, who believes the church has not done enough to address his concerns. She has indicated that she sees merit in the point made by some critics that safeguarding should be taken over by an independent body. She believes it is right for the church to ask itself, “Are we independent enough?” The church needs to take responsibility, not hand everything over, she said.

She has indicated she supports the current position of the Church of England that marriage is between a man and a woman, while she says LGBT people should be embraced and valued. She is a member of the group set up by the archbishops to further examine the issue of sexuality.

How to encourage vocations from beyond the middle classes and from black, Asian, and other minority ethnic groups is another issue crying out for systemic change. Still another is that while there is now an abundance of women in the priesthood, few lead large parishes or serve in senior posts.

John Martin



Church of the Angels photo

Restored altar cross of Church of the Angels

Church Arsons Prompt Ecumenism

In Psalm 74, the Psalmist pleads with God to intervene against enemies who have “roared within your holy place,” setting fire to the holy temple and desecrating it. A recent string of arsons left two churches coping with such heartbreaking damage, but through the smoke they glimpsed a vision of unity.

Church of the Angels in Pasadena, California, was among the attacked churches. The Rev. Robert Gaestel, rector of Church of the Angels, told TLC that the 129-year-old parish was lucky to escape catastrophic damage from a late-night attack on Jan. 13.

In addition to setting the fire, an attacker smashed statues, defaced the church with graffiti, and pulled crosses from the altar and tossed them into the fire. “It could have just been a disaster,” he said. “We’ve been doing very well. We were able to get back in the church the very next day.”

Parishioner Steven Leland told TLC that parishioners worked hard to worship the day after the fire, which became a part of the healing process. “One of the things we were absolutely intent upon was getting back up and having church the next day. The church was smoky, so we burned some incense to make it a holy smell,” he said.

Baptisms were scheduled for that day, and they were held. “There’s something magical about it: you’ve taken a punch, but the next morning you’re bringing new people into the faith.”

“We’ve been called a poster child for

disaster recovery and resilience,” Gaestel said. “If you have a natural disaster, that’s one thing. But a human-caused violation, that’s a whole different animal. It was really important that we get back into the church.”

Of some help to Church of the Angels was nearby Resurrection Church in Boyle Heights, a parish of the Archdiocese of Los Angeles. Resurrection helped connect Gaestel and Leland with vendors who could quickly restore damaged items. One such relic: an altar cross that had tossed into the fire.

“It was badly burned and singed, and the glass jewels in the arms bubbled and broke,” Leland said. The cross went to a metalsmith, who recast it in fire, and then a to a jeweler. A parishioner finished the restoration by applying silver leaf to the cross, which returned to the parish on Easter Sunday.

Resurrection soon needed help of its own. On Jan. 25, a fire consumed much of the church’s first floor. A 25-year-old suspect has been arrested and charged with arson and vandalism of both churches, in addition to charges related to two other churches and a sheriff’s station.

“Resurrection suffered immense damage — they’re still out of their church,” Gaestel said. “We were lucky we caught it early, but Resurrection would tell you that they’re lucky, too.

“Another 10 minutes and the whole church would have gone up. We’re all counting our blessings.”

Unlike Church of the Angels, Resurrection’s congregation was unable to re-enter the sanctuary quickly. Parishioners worshiped in a tent in the parking lot, and fundraising continues to restore the building. Among those raising funds: Church of the Angels. At a March 11 Evensong, the Episcopal parish raised about \$2,000 to help its Roman Catholic neighbor. Monsignor John Moretta of Resurrection was there to thank his neighbors.

“I felt very much at home with the Evensong, but more importantly, by the warmth of Father Robert, who arranged for his congregation to help with our parish restoration,” Monsi-

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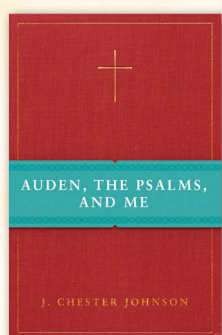
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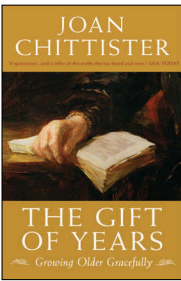


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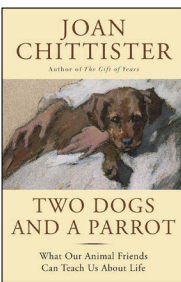


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NEWS | June 3, 2018

Church Arsons

(Continued from previous page)

gnor Moretta told *Angelus*, the newspaper of the archdiocese. "On behalf of the people of Resurrection, I want to sincerely thank our brothers and sisters at Church of the Angels for their support."

Since then, Moretta and Gaestel have shared lunches. Gaestel was invited to attend the 50th anniversary of Moretta's ordination.

The experience has left Gaestel and Leland appreciating the miracles that followed the fires.

"I was surprised that a whole bunch of neighbors came out to help us. We're good neighbors to everyone, and that's fine, but they don't come to church," Gaestel said. People showed up to the church and expressed grief at seeing their neighborhood church burned. "The Christian faith goes deeper into the culture than we might sometimes think."

Leland agreed. "We were just dazzled by the outpouring of support from our neighbors," he said. "People have feelings about it, even if we don't see them on Sundays." Among those who turned out: a carpenter who works in the entertainment industry who helped patch a broken window and provided cleaning supplies. "On and on, people have come out with donations.

"It's also drawn the congregation together. The rector reminded us to be kind to each other during this time. We held a town hall where people could ask their questions and vent their feelings."

Another miracle: at Resurrection, the arsonist knocked over a heavy statue of Our Lady of Guadalupe. As she fell, she hit a hardscape planter and broke it. She lay face down, surrounded by broken masonry.

"The assumption was that [her face] was completely shattered," Leland said. "But the statue was absolutely unscathed. The sidewalk cement was broken, but she was really unhurt. So, they lifted the statue back in place."

Leland said that at the March Even-song, the priests joked that Roman

Catholic churches always experience the best Marian miracles.

"Woe are you who mess with his mother, because she hits back."

Matthew Townsend

N.Z. Church Allows Same-sex Blessings

The Synod of the Anglican Church of Aotearoa, New Zealand, and Polynesia passed a resolution May 9 that would allow churches in New Zealand to bless same sex relationships — but the traditional definition of marriage stands.

Motion 29 says that individual bishops should be free to use provisions already within the province's canons for "a non-formulary service" to allow for blessing same-sex relationships. The resolution also calls for changes to the canons so that no member of the clergy can face disciplinary action either for agreeing to bless such relationships or for refusing to do so. The resolution states that there should be no change to "the Church's teaching on the nature of marriage [which] is to affirm marriage as between a man and a woman."

The decision follows lengthy discussion in this year's session of the synod and in the previous two synods, in 2014 and 2016. Anglican Taonga, the news service of the Anglican Church in Aotearoa, New Zealand and Polynesia, said that there had been "earnest debate" in the province for 50 years.

In more recent years, the 2014 synod called for proposals to bless same-sex relationships. The province established the Way Forward group that came up with proposals at the 2016 synod for new rites of blessing as "additional formularies" rather than doctrinal changes. But instead, the synod voted to let the motion lie on the table "with a firm expectation that a decision to move forward will be made" at the 2018 synod.

After the 2016 meeting, the province established a working group to explore "structural arrangements" that would allow people who hold differing convictions about same-sex relationships to remain together in the Church.

The motion passed on May 9 accepted

(Continued on page 12)

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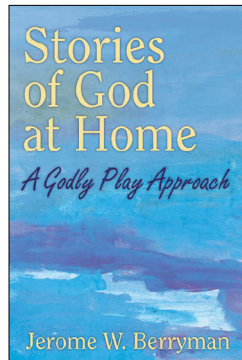
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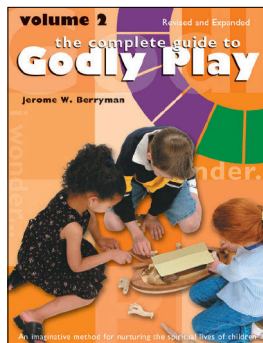
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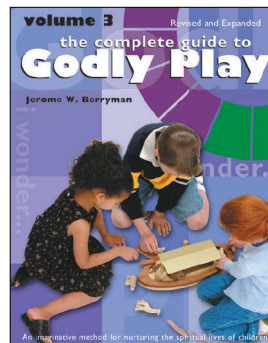
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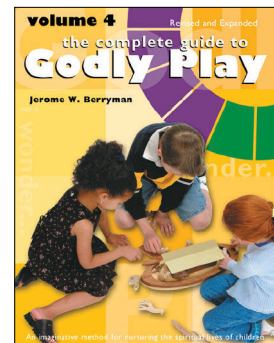
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New Zealand

(Continued from page 10)

the recommendations in the report and “endorse[d] in principle, for consideration, the proposed changes to the Constitution/Te Pouhere and Canons of the Church set out in the report, and in Bills 20-24.” Further procedures will implement the changes.

The three Tikanga — or cultural streams — of the church gave their

assent to the motion, which was then put to a general vote by voices, before a request for a standing vote. This “visibly confirmed that the motion, by a big majority, had been passed,” Anglican Taonga said.

“By contrast to General Synod 2016, when the Way Forward report and its recommendations were shelved, the reaction to today’s decision was, after a brief burst of applause, quite muted,” Anglican Taonga reported.

The move will not apply to the Diocese of Polynesia — the province’s

Tikanga Pasifika. In a separate motion, passed without dissent, the synod said it was “deeply mindful of the deep interweaving of cultural and religious values at the core of our Pacific societies that place a profound respect, and reverence for the belief in God and the belief in the traditional understanding of marriage.”

The motion said the Pacific Island countries within the diocese — Samoa, Tonga, and Fiji — do not recognize unions between people of the same sex and that a debate at the Polynesia diocesan synod had shown its members were opposed to blessing same-sex relationships.

Despite opposition from the Diocese of Polynesia, the motion noted “with appreciation” that its members did “not to be an obstacle in the journey of Tikanga Maori and Tikanga Pakeha [New Zealanders of European descent] towards the blessing of same gender relations in Aotearoa New Zealand.”

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The Rio Grande Elects PB’s Canon

The Rev. Canon Michael Buerkel Hunn, canon to Presiding Bishop Michael Curry for ministry within the Episcopal Church, has been elected as 10th Bishop of the Rio Grande. Hunn won on the third ballot.



Hunn

The other two nominees were the Rev. Canon Lucinda Ashby, canon to the ordinary in the Diocese of Idaho, and the Rev. Simon Charles Justice, rector of Church of the Good Samaritan, Corvallis, Oregon. Justice withdrew from the election after the second ballot.

The diocese has scheduled a consecration service for Nov. 3.

Melissa Skelton Elected Archbishop

The Rt. Rev. Melissa M. Skelton, Bishop of New Westminster since 2014, was elected Metropolitan of the Ecclesiastical Province of British Columbia and Yukon on the first ballot on May 12.

She is the first woman to be elected an

archbishop in the Anglican Church of Canada. Bishops Logan McMenamie (British Columbia) and Larry Robertson (Yukon) also stood for election.



Skelton

Archbishop Skelton will replace the Most Rev. John Privett, Bishop of Kootenay, who resigned as metropolitan effective April 30. He will complete his ministry as a diocesan bishop May 31.

Archbishop Skelton takes office immediately and will begin by leading meetings of the Provincial Executive. She will be installed at the commencement of the Provincial Synod, to be held Sept. 14-16 at Sorrento, B.C., and will preside at the synod.

*Randy Murry
Diocese of New Westminster*

Camino Ministry

In Emilio Estevez's film *The Way*, Californian ophthalmologist Tom Avery (Martin Sheen) travels to the Pyrenees to recover the body of his son who died

in a freak storm while walking the Camino de Santiago.

Instead of returning home immediately, Tom decides to complete his son's journey on the Way of St. James. While walking the Camino, Tom falls in with pilgrims from around the world. In particular, Tom finds himself engaging with three others, each carrying an experience of grief and pain and looking for fresh meaning and purpose. None experiences a straightforward religious conversion, but each changes during the journey. Tom finds there is a difference between "the life we live and the life we choose."

Legend holds that the mortal remains of St. James (martyred circa A.D. 44) were transported by boat to northern Spain and buried in Santiago de Compostela. A network of roads and paths in Spain and northern France converge on the site. It has become one of the world's most popular destinations for pilgrims, not least gap-year millennials.

Growth among those taking the journey has prompted the Church of England to send chaplains to assist pilgrims in their spiritual search. The Rev.

Alastair Kay, a priest from Derbyshire, came up with the idea after making the journey during a sabbatical. He has been joined by priests from Australia and Canada.

"There is a spirituality amongst millennials," Kay told *The Daily Telegraph*. "They wanted to talk about prayer, they wanted to talk about spiritual experience, they wanted to talk about Jesus."

Many are not explicitly Christian but want to find spirituality in and through nature.

Santiago de Compostela has been a place of pilgrimage since medieval times. Its popularity waned in the 1980s, but recently there has been a resurgence of interest, with 300,000 making the journey last year. They are people of widely varied ages and backgrounds.

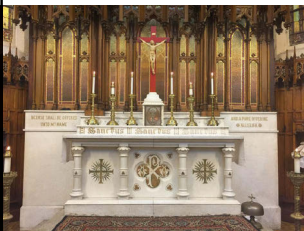
The Roman Catholic Church has long had chaplains in Santiago de Compostela and is supporting efforts by other Christians, including Anglicans, to provide services and spiritual support to English speakers.

In June, Kay will join a priest from Canada who has been on-site for 12

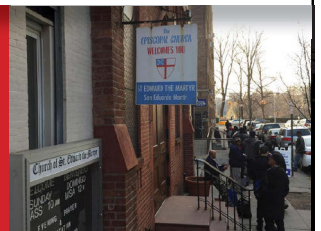
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Camino

(Continued from page 13)

weeks. There is a lull during summer, but autumn sees renewed traffic. Chaplains will fill two-week rounds celebrating Sunday Eucharists and praying with individuals and groups.

The Ven. Geoff Johnston, Archdeacon of Gibraltar, supervises the project. “Some people are still searching for some spirituality in their lives,” he said. “Sometimes the traditional church doesn’t resonate with them, but other things could help them to become closer to some kind of spiritual life, and to God, and taking part in a pilgrimage makes them think about what life is about.”

John Martin

Māori Anglicans Welcome Young Leader

Māori Anglicans welcomed the Most Rev. Don Tamihere as a new archbishop April 28 during a lively ceremony in the North Island coastal town of Gisbourne.

Archbishop Tamihere, 45, becomes the sixth Māori leader under the 1992 constitution of the Church of Aotearoa, New Zealand, and Polynesia. He succeeds Archbishop Brown Turei, who died in January 2017.

The main ethnic groups within this Anglican province operate within a tri-cameral system. The senior bishops of each tikanga have equal standing as primates within the church.

Tamihere shaped the ceremony to reflect Māori culture. He chose to be installed not by fellow bishops but by three students from Māori schools. The Rev. Wiremu Anania, 24, who was ordained to the priesthood three months ago, celebrated the Eucharist.

Anglican Taonga

Kansans Elect 6th Bishop

The Diocese of Western Kansas has announced the election of the Rev. Mark Cowell as its sixth bishop on May 5.

Cowell is priest in charge of Holy Nativity, Kinsley, and vicar of Sts. Mary

and Martha, Larned. Cowell’s wife, Julie, is a district magistrate judge, and they are parents to three children: Gabriel, Cathleen, and Gryffin. The Cowell family has lived in Larned since 1996. Cowell has served as a deputy to General Convention four times, and will lead the diocese’s deputation this summer.



Cowell

The other nominees were the Rev. Mary J. Korte, rector of St. Stephen’s, Wichita, and the Rev. Jonathan Singh, clinical manager of St. Leonard’s Hospice in York, England.

In his profile for the election, Cowell said he would continue serving both parishes if elected as bishop.

The diocese’s fifth bishop, the Rt. Rev. Michael P. Milliken, served in a dual role for three years. He stepped down as rector of Grace Church in Hutchinson at the end of 2014 to focus fully on his work as bishop.

Package Explodes at Beaumont Church

Sometime between the end of evening worship May 9 and the beginning of school the next morning, a package detonated outside the office door of St. Stephen’s Church in Beaumont, Texas.

No one was injured in the blast, which drew a large response from Beaumont law enforcement, the Bureau of Alcohol, Tobacco, Firearms, and Explosives, and the FBI, said to the Rev. Steven Balke, rector.

Balke immediately called police and soon had the office and school evacuated. “The FBI is here and checking the property,” Balke said. “Everyone is taking this very seriously, especially since there is a school involved.”

An explosive device was found at a nearby Starbucks on April 26, but it had not detonated.

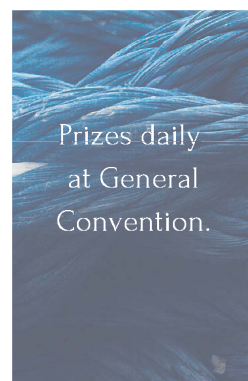
Balke, who had attended an eighth-graders’ breakfast at All Saints School on the church campus, said he is grateful the explosion happened before he arrived at his office and thought of retrieving a box at the front door.

“We are very blessed that no one was injured,” he said. “We are grateful for the messages of support and for the prayers that we have had from friends in town and across the country.”

Scottie Clark, head of All Saints’ School, said she was proud of her students. “The kids were calm and respectful” as they left campus, she said, adding that she realized previous practice for emergency situations had been valuable.

Melanie Hartfield agreed: “The

(Continued on next page)



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Package Bomb

(Continued from previous page)

teachers did a fabulous job.” Hartfield, the school’s advancement director, said the school was initially placed in lockdown after the discovery of the damage, before students were released to their parents.

“I am so grateful there were no injuries and that St. Stephen’s and All Saints School have very strong and wise leadership,” said the Rt. Rev. Andy Doyle, Bishop of Texas. “We must pray for the person who carried out this act of cowardice so that they might come to understand that God’s love waits for them.”

Balke has been at St. Stephen’s since June, 2017, just months before Hurricane Harvey devastated Beaumont. “Steven is grace under fire,” said his wife, Katie.

Diocese of Texas

Salina’s New Dean

The Very Rev. David Hodges, president of the Saint Francis Foundation and chief development officer of Saint Francis Community Services, is the 18th dean of Christ Cathedral in Salina, Kansas.

The Rt. Rev. Michael Milliken, Bishop of Western Kansas, installed Hodges on April 26. Before his appointment as dean on Jan. 1, he had served as the cathedral’s provost for 10 months.

Before joining Saint Francis, Fr. Hodges served as vice president for external affairs at Holy Family Cristo Rey Catholic High School in Birmingham. He also served as rector of St. Paul’s Episcopal Church in Winston-Salem, North Carolina, and Church of the Holy Comforter in Charlotte.

Chilean Church Moves toward Province

The Diocese of Chile could become an autonomous province of the Anglican Communion by the end of the year.

An extraordinary diocesan synod

will meet this month for a second reading of a resolution it ratified in 2015. Nearly 100 deputies from across Chile will gather in Santiago on May 12.

“This meeting is vital in our journey towards being an Anglican province, and this fact is undoubtedly important for the missionary growth that we long to experience as a church in future years,” said the Rt. Rev. Héctor Zavala, Bishop of Chile, who served as presiding bishop of the Anglican Church of South America from 2010 to 2016. “Being a province means in part that we will have an independent and autonomous church in direct relation with the Anglican Communion and its different Instruments of Communion.

The synod will also consider creating four new dioceses: Concepción, Santiago, Temuco, and Valparaíso.

Archbishop Paul Kwong, chairman of the Anglican Consultative Council, will lead a delegation to Chile later this year to assess whether the Chilean church has met the criteria for becoming a new province.

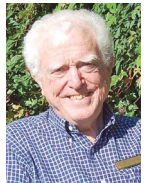
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Loren B. Mead Dies at 88


The Rev. Loren Benjamin Mead, founder of the Alban Institute, died peacefully under hospice care at Goodwin House Bailey’s Crossroads in Falls Church, Virginia, on May 5. He was 88.

Mead was a native of Florence, South Carolina. He received a bachelor’s degree from the University of the South, and was elected to Phi Beta Kappa. He also earned a master’s degree from the University of South Carolina, and was a 1955 graduate of Virginia Theological Seminary. He was ordained deacon in 1955 and priest in 1956.

He wrote the books *The Once and Future Church* (1991), *Transforming Congregations for the Future* (1994), *Five Challenges for the Once and Future Church* (1996) and *Financial Meltdown in the Mainline?* (1998). His last published book, *The Parish Is the Issue: What I Learned and How I Learned It* (2015), refocused on his work with



Mead



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congregations as the future direction.

Mead founded the Alban Institute in 1974. When he stepped down from its presidency in 1994, the institute had 8,500 members and was recognized as a leading force in the life of the contemporary church. He continued to consult, write, and teach until the last years of his life.

Alban at Duke Divinity School, the successor to the Alban Institute, continues his agenda of research and consulting. Institutions like the interim pastorate and the Consortium of Endowed Parishes continue to express the concern for the life of local religious communities that was the heart of his professional vocation.

Mead worked for racial justice and reconciliation throughout his career. Besides marching with a delegation of white pastors in support of Martin Luther King after the death of Medgar Evers, he played a leading role in the desegregation of Chapel Hill. At the end of his life, he was working on a manuscript about an ex-Confederate Civil War chaplain who left the Episcopal Church to serve African-American congregations in post-Reconstruction South Carolina.

Mitties DeChamplain Dies at 70

The Rev. Mitties McDonald DeChamplain, who for many years served as a professor of homiletics at the General Theological Seminary in Manhattan, died May 8 after a brief hospitalization.



DeChamplain

Born in 1948 in Pasadena, California, DeChamplain earned her doctorate in communications from the University of Southern California. Drawn to the Episcopal priesthood, she was ordained by Bishop Frederick Borsch in the Diocese of Los Angeles in 1996 and taught homiletics at Fuller Theological Seminary, an evangelical seminary in Pasadena. Her love for the Episcopal Church, however, led her in 1998 to leave Fuller in California to join the faculty of General Seminary in Manhattan. There, until the school's 2016 commencement, she helped to

educate and prepare future Episcopal clergy to be preachers.

She volunteered for months as a chaplain at the Temporary Mortuary at Ground Zero in Manhattan after

the attacks of Sept. 11, 2001, blessing remains as they were recovered, and ministering to recovery workers and law enforcement.

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Wilt Thou Be Made Whole?

Rural health providers are improving patient care with a simple question: should your church know you are in the hospital?

By G. Jeffrey MacDonald

Like rural counties across the United States, Carroll County, Maryland, has no easy solutions to the challenge of access to healthcare. Obstacles from unreliable transportation to social isolation contribute to untreated conditions and relapses in people managing health issues.

But Carroll County congregations are putting a big dent in the age-old problem of caring for people in sparsely populated areas. They have significantly reduced hospitalization rates by making sure at-risk congregants are well-tracked when they need care and do not fall through the cracks of a labyrinthine system.

They have done it by partnering with Carroll Hospital Center through a pilot program that includes hospitals and congregations in two other regions, one urban and one suburban. When churchgoers opt in to the Maryland Faith Health Network (MFHN), they become part of a system that alerts church contacts when someone is hospitalized, moved to rehabilitation, or sent home with a crucial list of do's and don'ts.

Results from the 21-month pilot, delivered in MFHN's February report, show fewer patients returning to hospital after discharge. When compared to individuals who did not enroll in the network, congregants who had been treated at the hospitals were 75 percent less likely to return within a month and 17 percent less likely to return within a year. Among participating hospitals, Carroll Hospital Center had the most patients involved, in part by asking upon admission: do you belong to a congregation? Would you like us to let the church know you are in the hospital?

"We were putting another layer of



St. Philip's Church photo

An ambulance demo during health outreach program at St. Philip's Church in Hearne, Texas

keeping track of post-hospitalization to make sure they didn't end up back in the hospital because they didn't have meals or medication or they weren't following up with doctor visits," said the Rev. Shari McCourt, pastor of St. Paul United Methodist Church in rural New Windsor, Maryland. "I saw a lot more hospitalizations in the first six months than I did after we launched the Maryland Faith Health Network."

The partnership helped reconnect isolated former churchgoers in declining health with their congregations, said Suzanne Schlattman, deputy director of development for the Maryland Citizens Health Initiative, which coordinates the MFHN project.

"Through that connection, they were able to start getting regular visitors," Schlattman said. "Their health dramatically improved. And they're now kind of back into the life of the congregation, which has addressed their loneliness and their depression.

These are things that are difficult to quantify, perhaps, but lead to significant improvements in health."

Based on a model pioneered in urban Memphis, the MFHN program is showing how congregations can have a strong effect on healthcare in rural areas. Where populations are spread out geographically, budgets are tight, and resources are limited, churches help communities identify assets at their disposal. Simple partnerships in Maryland and other states are opening doors to better health where needs are urgent.

The work comes none too soon. Data gathered by the Rural Policy Research Institute (RUPRI) show America's most rural areas have the highest poverty rates, especially among children (25.5%) and the elderly (11%). Environmental factors, including aging water systems and pollutants from mining and agriculture, can add to the

(Continued on page 20)

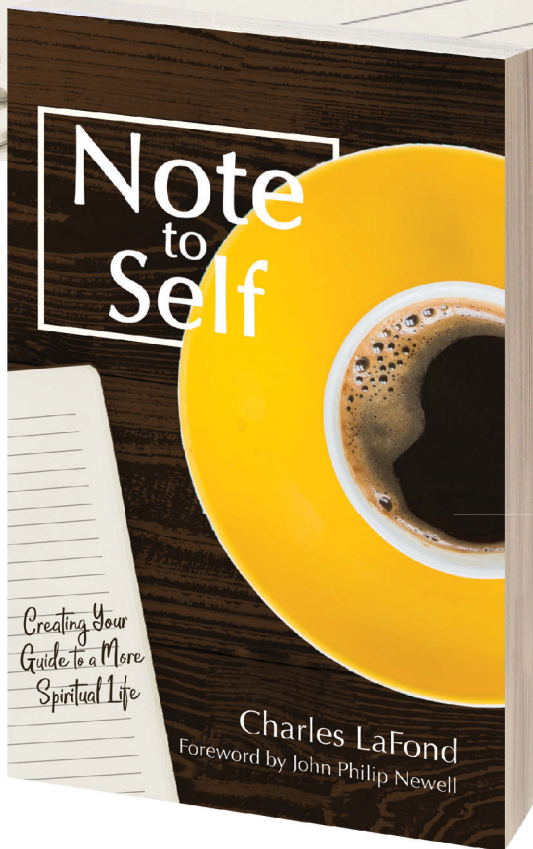
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Rural Health

(Continued from page 18)

risks, according to RUPRI. Data from the Centers for Disease Control and Prevention show rural areas experience substantially higher rates of death from cancer, heart disease, stroke, and unintentional injuries than more populated areas do.

“These issues in the rural communities have been going on for a long time — dealing with lack of transportation, lack of providers, and things like that,” said Shao-Chee Sim, vice president for applied research at the Episcopal Health Foundation, which aims to improve health in the 57 counties served by the Diocese of Texas. “In East Texas, we’re really taking a partnership approach and trying to support community coalitions.”

Faced with nagging challenges, rural congregations are showing creativity.

Episcopalians are taking action, for example, in rural Hearne, a hard-scrabble town of 4,400 located 90 miles northeast of Austin. Vacant storefronts testify to what has been a bumpy commercial history, including how a Walmart came to town, drove family retailers out of business, and then closed in 1990.

Like the local retail sector, churches in Hearne have struggled. By 2014, St. Philip’s Church had only one remaining parishioner: a 95-year-old woman. But the congregation did not close.

“One of the things the bishop said was, ‘We would never think to close down a church that was trying to help, do outreach, reach out to the community,’” said Kathleen Phillips, a member of St. Andrew’s, a larger congregation 20 miles away in Bryan. “That kind of was the kernel.”

With involvement from St. Andrew’s volunteers who helped maintain the building and offer a Vacation Bible School, St. Philip’s has clawed its way back. Volunteers from St. Andrew’s are writing personal notes to all 6,000 residents in the area, inviting them to worship at St. Philip’s. The worshipping congregation climbed back to about 12 on an average Sunday. Mission is now solidly on the church’s radar.

“Everybody in town thought St. Philip’s had closed,” said the Rev. Nandra Perry, priest in charge of St. Philip’s since last year. “We thought: what can we do to reintroduce ourselves to this community?”

Improving morale and health in Hearne emerged quickly as priorities. With grant support from the Episcopal Health Foundation, the congregation put on a festival that attracted 3,000 visitors this spring and gave the town a confidence boost, Phillips said. For a second project, St. Philip’s now hosts regular meetings of seven local residents who are drawing up plans for a health resource center.

“Their vision is for all the health agencies that are around in other counties would have a location where their representatives could come and have an office maybe once or twice a week and provide services for people in the county,” said Phillips, one of the planners.

Like in Carroll County, the approach in Hearne involves building on existing infrastructure, tested models, and new partnerships. Other counties in east Texas have similar facilities that came together with assistance from Texas A&M University’s Southwest Rural Health Research Center, located 26 miles from Hearne in College Station. The hope for Hearne is to accommodate nonprofit agencies working in such areas as nutrition, elder services, and child welfare.

Despite scant resources, St. Philip’s plays an essential role in making the center a reality. It provides both meeting space and facilitators trained by the Texas Rural Leadership Project. They have learned what to do if tempers flare, and how to help participants recognize long-overlooked assets.

The work in Hearne could be replicated elsewhere, observers say, especially if hospitals, community foundations, or other benefactors help cover training costs. Training for congregational volunteers is also a key piece in Carroll County, as volunteers learn to protect patient privacy by keeping key information confidential.

“If all these [training protocols] were not in place, I would have never wanted to sign off on it because the last

thing you want is people being gossiped about when they're ill and trying to recover from something," McCourt said.

As it turns out, much of what congregations are doing to improve rural health draws on what they already know how to do. Helping the infirm travel to appointments makes a big difference in their overall health, Sim said. One key to unleashing a congregation's potential lies in identifying those who need help and connecting them with helpers.

In Maryland, congregations have been learning what makes a partnership work. When churches and hospitals invite people to join the network, both types of institutions raise awareness of the opportunity and importance of keeping churches informed of a person's health status. After joining, they still have a choice whether to notify their home churches about their hospitalization. But having the network in place shifted the status quo.

"It raised awareness with the hospital staff," McCourt said. "They asked most folks that came in if they were affiliated with a faith community. ... That gave them all the contact info for the local pastors."

Those who opt to keep their churches informed are linked with a nurse navigator, who makes sure the church knows where to find a person who has been transferred to a rehabilitation facility. That has allowed congregations to keep tabs despite privacy laws that otherwise make it difficult to obtain information about parishioners.

Before the network launched, "I was just losing countless hours trying to figure out where people went when they were discharged," McCourt said.

Now when a person returns home, a nurse navigator can coordinate with a congregational liaison to make sure the right level of support is provided — if not a family member then by someone else in the church or neighborhood.

As rural congregations tap the power of partnership with hospitals, foundations, and universities, they are learning to recognize and maximize their assets. Leveraging what they have is turning out to be enough to boost health and well-being where their people live. □

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The oldest Anglican cathedral built outside of the British Isles, Holy Trinity Cathedral in Québec City brings in tourists — as well as the city's small but devoted Anglican population.

Pierre-Olivier Fortin
Wikimedia Commons photo



Cooperation across Québec

By Matthew Townsend

Take a walk through the streets of Old Québec, the UNESCO World Heritage Site that lies inside the old walls of the larger Québec City, and you will find the experience deeply reminiscent of Europe. Stone buildings with colonial French aesthetics adorn the narrow streets while horse-drawn taxis clack toward public squares, their passengers photographing each passing sight. As you move toward la Place de l'Hôtel de Ville de Québec, you pass by boutique shops and restaurants, and the hot smell of the fryer (essential for poutine) mingles with crisp air that flows fiercely from the St. Lawrence River below. And indeed, French conversations surround you, spoken by students, workers, professionals, even other tourists.

When you arrive in the Place — the old city's most prominent square — you will stand between two significant structures: the Hôtel de Ville, Québec City's classical, Châteauesque city hall, and La Basilique-cathédrale Notre-Dame de Québec. The Catholic basilica offers an impressive neoclassical exterior, and its stunning interior might remind you of the power and influence the Roman Catholic Church used to hold over Québec's majority francophones. Towering above the altar, Christ offers a cross in one arm and salvation in another, standing atop a globe supported by massive arches. The whole visage, like the statues surrounding the altar, is ensconced in gold leaf. People have worshiped on this site since 1647.

After visiting the basilica, a quick walk around two corners will take you to Chez Jules on Rue Sainte-Anne, a little brasserie with a decidedly Parisian menu and atmosphere. Out the window you might notice another cathedral right across the street — not far from the centers of power. Past the wrought-iron fence topping the close's wall, a Palladian church of light stone rises into a modest vault, topped by a prominent steeple the color of aged

copper. Simpler than the basilica but grand in its own right, you are seeing Holy Trinity, the cathedral of the Anglican Diocese of Québec and the oldest cathedral built outside of the British Isles. King George III paid for the building; the impressive collection of silver Communion wares he donated to the parish is on display inside.

And as with any church in Europe, questions about the future went from looming to pressing years ago.

After the Conquest

Holy Trinity's location in Québec speaks to the role Anglicans played after the English conquest of New France in 1760: visible and present, a little off to the side but also favored by those in the highest levels of power. Québec's French majority had always been Roman Catholic. The newly arrived English — the people who would colonize the colonizers — brought Anglicanism with them. As in other parts of the world where Anglicanism was planted, its parishioners were never in the majority by population, but they held a level of privilege that many outside the church could not. They were English speakers, the new ruling class of a British and then Canadian Québec.

By the 1960s, the Québécois electorate had become distressed with the dominance of Anglophone power structures in the province. Likewise, the Catholic Church's power within Québec — it ran health and educational systems and kept very close tabs on the lives of workers — was called into question. Some saw English magnates and the church as in cahoots. The answer to both problems: the Quiet Revolution, which booted the church out of all public affairs, enacted significant protections for the French language, and began a massive, nationalized project of rural electrification. Separatist movements also came along, in further reaction to the circumstances in which francophone Québécois found themselves.

“Both the church and government

were found wanting and were toppled in their forms at the time,” said the Rev. Cynthia Patterson, a priest based on the Gaspé peninsula of Québec. “You



Anglican Diocese of Québec/Yvan Bélanger photo

Cynthia Patterson at her 2016 ordination to the priesthood

went from having church fathers, male authority figures in government and church, to nothing.”

Descended from nine generations of English-speaking Québécois, Patterson's maternal family had come to the Channel Islands because of the cod-fishing industry. Her father's Scottish ancestor had fought at the Plains of Abraham, an important battle in the conquest, and decided to settle in the New World afterward. Her husband, retired Bishop of Québec Dennis Drainville, comes from a similarly long line of French-speaking Québécois. Before her ordination, Patterson worked in rural community development and in community health. She also helped unionize women postal workers in rural Canada.

Patterson told TLC that policies aiming to increase Québec's birth rate strengthened ties between the government and Catholic Church in the

(Continued on page 26)



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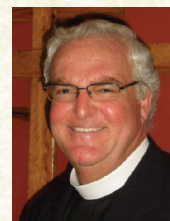
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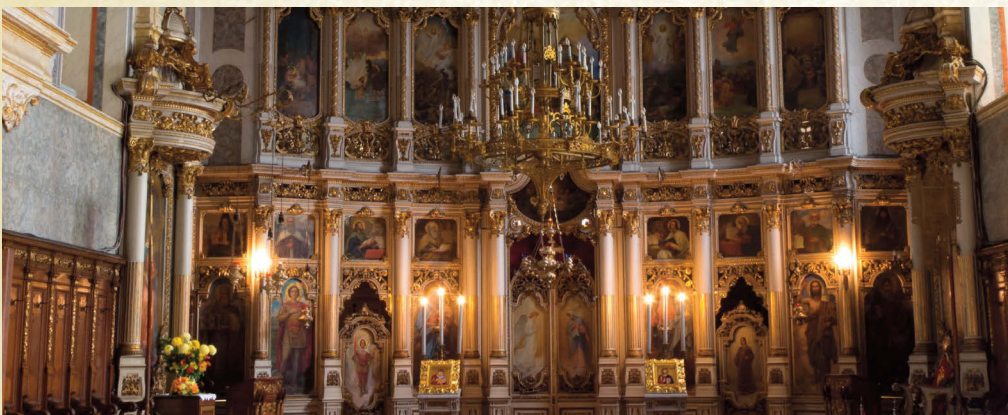
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- February 2** Samaria, Sychar, Shechem, Jordan River Baptismal Site
- February 3** St. George's Cathedral for Holy Eucharist, Mount of Olives, Garden of Gethsemane, Bethlehem
- February 4** Qumran, Masada & the Dead Sea
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Cooperation across Québec

(Continued from page 23)

1950s — and helped lead to crisis. “Priests went from house to house,” she said. In addition to gathering tithes, they would come with a question: “Where’s this year’s baby?”

This happened even in the poorest homes, Patterson said. “People were on very, very small incomes. It would be nothing for a family already to have 12, 14, 16, 18 children, and the priest to still be coming around asking where this year’s child is.” Many women in their 60s and older in Québec, Patterson said, are very reluctant to even talk about religion.

The Quiet Revolution offered a new and substantial vision of secular governance, especially under the political leadership of René Lévesque. What it did not offer, Patterson said, was a reimagining of faith now divorced from power.

“In the absence of a new vision of faith, people went to no faith at all.”

Québec, which had perhaps been the most religious place in North America, was now the most secular. Most people in Québec want nothing to do with any church.

At a Precipice?

Once a plant of conquering anglophones in a nearly theocratic land, the Anglican Diocese of Québec finds itself trying to be a church under these new circumstances. In a place where English is no longer prized and religion is scorned, what’s an English-speaking church to do?

“Québec’s such an interesting, frustrating, wonderful, paradoxical place,” the Rt. Rev. Bruce Myers, OGS, told TLC in his office within the cathedral close. Myers, like so many of Québec’s Anglican clergy, defies expectations. Belonging to the Oratory of the Good Shepherd, Myers is a professed member of a geographically distributed religious community. He used to be a journalist and is only 45, and says he is the oldest person working in the synod office. He is from Ontario but fully

bilingual, and his ministry began in the Magdalen Islands in the Gulf of St. Lawrence. He also served as the Anglican Church of Canada’s national ecumenism officer.

Myers was elected coadjutor in 2015, ordained as bishop in May 2016, and took the helm in April 2017. A Borg cube — a Christmas present — sits atop one of his bookshelves. He shares the neighboring bishop’s rectory: Canon Theologian Jeffrey Metcalfe [TLC, Feb. 25], Metcalfe’s wife, Julie Boisvert, and their two young children live with Myers in the large home.

“I actually think this is one of the most interesting mission fields in the world right now, for all its challenges, for all its history, for all of the supposed latent hostility towards institutionalized religion, especially Christianity.

“We have a real opportunity to do some very meaningful, call it what you want: evangelization, engagement with the world, spreading the gospel, being church as best we can.”

Opportunities exist — Myers said he sees an increasing appetite among the diocese’s four or five thousand Anglicans to better understand their faith and to grow through loving service. The work for the diocese involves connecting the dots between theology, pastoral care, and helping those in need. “The challenge is: how do you do that when we don’t have a full staff, even a full complement of parish clergy, and a relatively small number of clergy, themselves, have a classical formation for the priesthood?”

While Québec’s Anglican presence is still privileged, in many ways, the church is close to the bone and has been for a long time. The days of one priest serving one parish ended two generations ago, Myers said. No priest serves just one parish in the Diocese of Québec, including the cathedral’s dean. And by the time a synod meeting is held next year — if one is held next year — it will have been four years since the dio-

cese has formally gathered. In spite of changes at the 2015 synod meeting to reduce the size and scope of the meeting, the diocesan executive council, which governs while synod is prorogued, recommended postponing the larger meeting again due to financial constraints. Low pay and long hours take on extra meaning for Québec’s clergy, too. And Québec, like Canada at large, is experiencing extreme rural depopulation, especially in rural anglophone communities — an additional challenge for Anglican churches in the Eastern Townships, Gaspé, and the Lower North Shore.

Under such conditions, a romantic might imagine the faithful of the Diocese of Québec as wayfarers in a post-Christian yet pre-apocalyptic sci-fi drama: a ragtag group of Christians, fugitives from other provinces of the faith who find themselves on a lonely quest to build God’s church in a place where it barely survives. Meanwhile, our heroes are pursued by ruthless demographics inside and outside of their parishes, fueled by relentlessly resurrected resentment about mistakes made by previous generations of Christians, some of them long dead.

Cynics might take a different view, declaring the end of a struggle for souls that the church long since lost. Think less *Battlestar Galactica*, more *Titanic*: this boat will inevitably sink. Shake the dust off your feet and abandon ship.

Are the Anglicans of Québec a cadre of the brave or a voyage of the damned? The clergy and parishioners would say no to both questions — but at the end of a long day, it may be tempting to puzzle over it. “There is a lot of anxiety out there, among our local congregations who see numbers diminishing, who see buildings crumbling, falling apart sometimes, and realizing they may not have the financial resources or the human power to repair them,” Myers said “And recognizing that the pool of people from whom they’ve traditionally drawn their membership either isn’t there anymore because of demographic change, or they’re not interested in being a part of the way the Anglican Church is expressed in this place — or any church or any faith community. It’s



Myers

21st-century Québec. This is one of the realities we were facing.”

For his part, Myers does not perceive that reality with pessimism. “I never fear for the ultimate survival of the church. I have a pretty robust belief in the Doctrine of Indefectibility of the Church. The Church will, in its most authentic form, survive in some way, shape, or form, somewhere, until Christ comes again and redeems all things and the kingdom is fully consummated. And the Church has a role in that in-between time in which we find ourselves,” the bishop said. “So, with that as my baseline, I don’t have a lot of anxiety about the future of, in our case, the Anglican expression of the Church in central and eastern Québec.”

A Road Less Traveled

Regardless of your interpretation of the Diocese of Québec’s circumstances, its churches stand at crossroads of promise and struggle, each intersection unique to a parish’s local context. Two interesting and contrasting examples: Holy Trinity Cathedral and St. Michael’s Church in Sillery. Like Myers and Patterson, their clergy defy expectations.

By Québec standards, the cathedral is a thriving congregation. In fact, the building hosts two Anglican congregations on Sundays — French-speaking *Tous les Saints* at 9:30 a.m. and the English-speaking (though sometimes bilingual) Holy Trinity at 11. Incorporated separately, *Tous les Saints* — All Saints — is part of a handful of French-speaking congregations led by francophone clergy.

The Very Rev. Christian Schreiner, dean and rector of the English-speaking congregation at the cathedral, told TLC that Holy Trinity has been growing at a slow but steady rate in the last few decades: about 50 would come 30 years ago, 68 would show 20 years ago, and 75 when Schreiner arrived a decade ago. Now the average is 88. The service at Holy Trinity is fairly high, and a talented choir offers traditional Anglican music and was most recently led by classically trained opera singer Sandra Bender. The congregation is friendly, though it may take a few visits

to become a known quantity: tourists come and go from the cathedral, so newcomers blend in with one another.

This makes for an unusual environment because, as Schreiner says, the church is not a typical urban congregation. “It’s very much like a small country church,” he said. “Historically, the parishioners are the anglophones, and there are not that many around, and they don’t live in the city — or many of them don’t.”

Yet, the church is in the middle of an urban area. “It’s right in the center of the city, and we’re neighbors to city hall and to the basilica. They sometimes listen to us. I’m this Lutheran pastor from Germany, and here I am — just this week, on three different occasions, I met with all the elected leaders, with the rich and famous of the city. It’s a funny place.”

Schreiner said that the church is a cultural gathering, as well, for anglophones. “But less and less so. You can still see that in some of the country churches, or Trinity Church in Sainte-Foy.”

Many anglophones in Québec may be inclined to prefer English, especially in church, as part of an embattled sensibility “for people who say, ‘We’ve been forced, ever since the [Quiet] Revolution in the 1960s and ’70s, to either speak French or leave.’ Most left. Those who are left here say, ‘We live with that reality that this is a francophone world and we are forced to speak French. So at least leave us our Sundays, where we can be among ourselves.’”

Schreiner said he did not encounter that attitude when he first came to the cathedral. “The people are different. There, we have lots of young families who are bilingual. The group that is growing fastest in our parish are unilingual francophones. For one reason or another, they want to live their spirituality and they don’t find that in their home church, their Catholic church. They have had really bad experiences over the years, and so they want something new. And they find it charming to have this warm and welcoming place that is different, that speaks a different language.”

Local executives will also come to



Holy Trinity Cathedral photos

The ecumenical “Blessing of the Maples” (above) and Muslim-Anglican interfaith dinners bring together faith-filled residents of a secular place — unions encouraged by cathedral dean Christian Schreiner (bottom), an ecumenical wonder in his own right.

the cathedral during the week to quietly reflect, he said. And during the cathedral’s midnight Christmas service, about half of the 300 who typically come are local francophones. After his arrival at the cathedral, Schreiner began offering a simple German Christmas service, which also draws French-speaking Québécois.

In fact, Schreiner’s willingness to experiment and his background — he was ordained in the Evangelical Lutheran Church of Bavaria before being received, through a novel process, into the Anglican Church of Canada — have proved an asset for the congregation. “The first few years, I thought I needed to be Anglican to fit in. That was actually not what they were looking for,” he said. “I had done an internship here in 2004 and 2005, and already then, what people loved was to have somebody from outside

(Continued on next page)

Cooperation across Québec

(Continued from previous page)

with other perspectives.”

This outside perspective has helped the cathedral connect to its surroundings a bit more. Generations of francophone Québécois had always been told that no one can enter the cathedral close — that was for the English. “The cathedral, it’s almost as though it’s not there. Many, many people who lived here had no idea what this was. It’s just a place where you don’t go. There are artists on Rue de Trésor next to the church — they park their bicycles within the cathedral close. But when you talk to them, they have no idea what the building is. They paint it, but they don’t know what it is.

“That was more [common] 10 years ago. Part of my job was breaking down these barriers, and I’m, in a way, perfectly suited because I’m neither English nor French. I’m this weird Lutheran guy, I speak both languages, I’m from Germany, I’m neutral. I’m not an Anglo who tries to convince the francophones or the other way around. I’m the joker in the game.”

Schreiner first came to Québec by way of his spouse, Esperanza — whose mother is Québécois. After they met in Chile, they decided to move to Québec City, which brought Schreiner from Munich. The internship at Holy Trinity proved a good opportunity, and they married there in 2005. In 2006, they moved to Bavaria but did not stay long before deciding to return to Québec. The Anglican Communion office had to get involved with bringing a Bavarian Lutheran permanently into the Canadian church. No existing document linked the Anglican Communion with the Bavarian church, which does not have apostolic succession. Schreiner would be the first to take this road. Because of the warm welcome Esperanza and he had felt in Québec City, however, they decided the effort was worth pursuing.

Today, the combination of Schreiner, young families, curious francophones, relocated Episcopalians and Canadian Anglicans, and lifelong worshipers seems to work well. The growth “is

totally countercultural, especially in a place the Anglos have all left. It’s kind of fascinating that we’re still growing. We’re still here. In terms of giving, we had the best year in the history of the cathedral in 2017. So, it’s good.”

The cathedral has also been making substantial efforts to build relationships with Québec City’s Muslim community [TLC, Feb. 25], and services have taken on more bilingualism over the years — such as prominent funerals and the recent ordination of Joshua Paetkau, a young priest now serving in the Gaspé area with Patterson. The Sunday service is not formally bilingual, though Schreiner celebrates the Eucharist in both English and French. Sometimes, a little German is tossed in.

The Providence of God

A few decades ago, St. Michael’s Church in Sillery — a suburb about 15 minutes from Old Québec by car — decided to embrace a formal identity as a bilingual congregation, a unique choice in the diocese. It also became more liberal, in the hopes that more would feel welcome at the parish. Some parishioners left during that period, and the church has failed to grow. Myers serves as the parish’s incumbent and the church is diocesan property; efforts to sell off underused parts of the church’s campus, including the parish hall, have been active for some years.

The church’s future is uncertain, and parishioners will tell you about it. Some have a sense that the church is dying and cannot be saved — perhaps the congregation will merge with Holy Trinity, eventually. Others hold out hope that the parish will find its footing.

While Myers serves as administrative leader of the church, pastoral care has been provided by an interim priest: the Rev. Thomas Ntilivamunda.

Like Schreiner, Ntilivamunda grew up far from Canada. His ministry within the church, like Schreiner’s, presented a few challenges. Unlike

Schreiner, his ministry had always been Anglican — but that ministry did not draw him to Canada.

“I came as a refugee first, because I was seeking asylum and got an opportunity to come to Canada, specifically to Québec,” he told TLC. In fact, Ntilivamunda, his wife, Yaël, and his children had lived as refugees for 21 years before coming to Canada. Originally from Rwanda, they fled to Kenya in 1994; sometimes they lived in an apartment and sometimes in camps. Since Ntilivamunda was ordained in 1990, he brought his ministry along with him, even if he could bring little else. People found ways to help him and his family. A few of his grown children live in the United States, welcomed on a special visa for Rwandan youth. The rest are with him and Yaël in Québec City. Because of their history of displacement and movement, they typically speak at least three languages in their modest but comfortable Sainte-Foy apartment: Kiswahili, French, and English.

Once in Québec, Ntilivamunda was introduced to the cathedral by a professor at Laval University. “I intro-



Matthew Townsend photo

The Rev. Thomas Ntilivamunda’s polyglottal skills opened a ministry opportunity for him in Québec — but his experiences as a refugee and an evangelist could prove equally valuable.

duced myself, I saw the [previous] bishop, and we talked. And then I told him my story.” Initially, there were concerns about receiving Ntilivamunda into the church — there were few positions open, and he had come from a very different branch of the Anglican Communion.

In November 2016, after continued conversations and paperwork, he was invited to practice ministry in Québec. He began by assisting Schreiner at the

cathedral, where he remained for a year. When the United Church of Canada pastor who was serving as interim at St. Michael's left, Ntilivamunda's bilingual ability made him a candidate. Myers, who had since become bishop, appointed him to the role in mid-2017. The job is very part time, so the priest continues to support his family by working as a night-time security guard.

Ntilivamunda said the mixed nature of the church, especially the low-church elements incorporated into worship, has helped him feel more at home. But many of the challenges are new to him. "I would say it's my joy to serve here, though I have some concerns about the future of the church," he said. "I have come here at a moment where the church is in a critical corner. They are selling the properties and may have to move somewhere else, but whatever happens, we still have a few years to be in this church.

"I don't know whether we can do something, in those few years that we still have here, in order to maintain the church."

Like Myers, Ntilivamunda avoids pessimism about the state of the church — and even describes it as one of the church's challenges. "My concern is, first of all, the attitude of the church in general, because they have accepted the fact that the church is dying. Yes, we have to be realistic and see what is happening," he said. "From my background as an evangelical priest, I believe the church belongs to God. He has promised even the gates of hell will not prevail. I believe in that. So, I still have hope for the church, even where we don't have hope. But that hope has to be carried by a few people.

"Secularization has really affected Christians. We have several Christians who will tell you, 'Oh, the Bible is not really the word of God.' I have heard it even among the clergy."

Ntilivamunda said this kind of disbelief is a great challenge. "To me, it is an issue of coming back to basics, to the priority of the church," he said. "The priority of Jesus was not to perform miracles — we can get them just by God's grace. His focus was on the preaching of his coming, his death, his

resurrection, as the center of the gospel.

"I don't know how much time I have here, but I believe as long as I'm here — or whoever gets in touch with me among the elders, among the Christians — it is a matter of telling them that we are not dead, we are alive because God is alive. We have hope because our God is powerful."

He acknowledged the difficulty in reaching a surrounding population of people devoted to secularism — atheists, agnostics, and the otherwise disengaged. Figuring out how to even approach them and talk with them, he said, is not easy. Therefore, coming to know and understand God inside the church comes first. "After that, with the people, we can study the culture and see what model of the church, of evangelism, we can put into practice. This is something that may take years, because when you try out a model of evangelism, it may fail. You then have to come back to your drawing board."

On his presence — a doctrinal, evangelical priest in a struggling, progressive parish in suburban, secular Québec — Ntilivamunda cited the providence of God in the movement of peoples around the world, even those in crisis. And in many ways the priest's differing background does not set him too far apart from others in the church. As Myers and other clergy in the diocese said, the church's efforts to survive often defer concerns about political or theological difference. Conservative and progressive, gay and straight, French and English manage to coexist.

"I think there is quite a bit of diversity, probably theologically, among the clergy, among the folks who are the members of the church week in and week out," Myers said. "I think part of the reason we probably haven't seen some of the larger, drag-'em-out debates that we've had in some of the wider expressions of the church play out in this diocese is because our reality is such that many of our congregations are more focused on their immediate survival. And so, one of the outworkings of that is you tend to be fairly inward-looking and less [concerned] with some of the preoccupations of the wider church, whether it's national, international, or even diocesan." □



Frederick Legault photo

POSTCARD FROM QUÉBEC CITY

Treble Is Going

Holy Trinity Cathedral in Québec City is a community that defies many expectations. Among its unusual attributes: a change-ringing bell tower said to be the oldest in Canada.

On Wednesday evenings and Sunday mornings, members of the Québec City Guild of Change Ringers converge upon Holy Trinity; once they begin their work, the sound of very English bells (ringing in very English patterns) echoes down the stone streets of Old Québec.

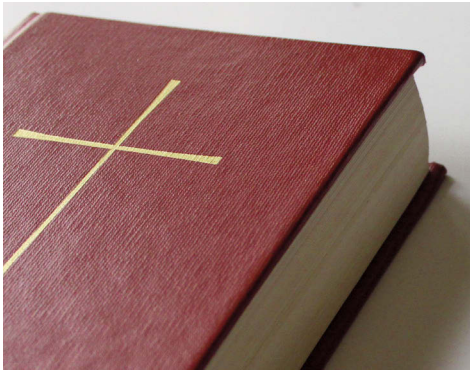
I did not have plans to write about the cathedral's bells or the independent guild — but nor could I resist the opportunity to see the 1830 Whitechapel bells and their ringers in action. I showed up with Frederick Legault, a Québécois friend and photographer, and neither of us had a clue of what to expect.

After greeting us, one of the ringers gives Frederick a set of instructions in rapid French. Frederick translates that we cannot touch the ropes, even brush against them, and we should not move once ringing begins. And, with a look of confusion, he adds, "He says not to cross our legs." Under any circumstances. "Oui," I acknowledge. The terms accepted, we enter the tower's ringing chamber.

French and English blend together in the bell tower before one of the ringers — the one on the lightest bell — calls everyone to attention. "Look to," he says. "Treble is going." The rope is pulled, and then the bell begins to swing. "Treble is gone." Frederick and I behold the spectacle as the guild members ring, each with one bell to command. Pattern changes are announced above the din.

During a lull, I ask Douglas Kitson about the prohibition of leg-crossing. Out of respect for the bells? Guild custom? Good posture? Kitson, a longtime ringer originally from Australia, smiles and explains that the looped ropes are quite easy to pull — but are also connected to a counterweight with the heft of a small car. A stray foot in one, and up you go.

Matthew Townsend



Necessary or Expedient?

A teaching series on prayer book revision

This Source of Doctrine and Unity Requires Our Care

By John C. Bauerschmidt

“If you want to know what Episcopalians believe, look in the Book of Common Prayer.” This statement is a well-worn commonplace of Episcopal Church life. We may take it as substantially true, although there are important modifiers to keep in mind.

The church’s Constitution and Canons contain doctrinal content in places, as do resolutions of conventions, statements of bishops, and other forms of teaching, even down to the parish level. This last category differs from the prayer book and the church’s governing documents in being doctrinally non-binding.

Undergirding all this is reference to the Holy Scriptures, on which the Book of Common Prayer and all other formularies and statements rest. Article XX of the Articles of Religion sets forth the classic standard: “The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another.” It’s significant that the Episcopal Church authorizes translations of Holy Scripture but never purports to authorize the Bible, simply recognizing and receiving it.

Having these references in mind, we may still agree that the Book of Common Prayer has doctrinal content that expresses what we believe. It is not simply a compendium of liturgies, assembled between the covers of a book or a series of digital files for the sake of convenience. People look to it for what Episcopalians believe because these are the words Episcopalians pray. Furthermore, the prayer book has been authorized by the church as a whole, established by the General Convention as “the Liturgy of this Church,” requiring its members to receive it as such (“The Ratification of the Book of Common Prayer [1789]”). It has a unique authority for Episcopalians.

As an expression of what we believe it also serves as a

source of unity. Episcopalians have disagreed about many things over the years, but the prayer book has remained a focus of unity, authorized by the church for the use of the church. Though there has never been complete uniformity in practice, the prayer book has served as a unifying force. Its liturgies allow for variety and flexibility within reasonable parameters without undercutting the principal of unity.

Episcopalians of different theological perspectives are accustomed to using common forms of prayer without prejudice to their doctrinal commitments. This has been the case in Anglican churches since the English Reformation. The exercise of articulating formularies that broadly express the mind of the church and are acceptable to its members is a source of unity. These forms of prayer are meant to be where we come together as a church in order to authorize, to make authoritative.

Any proposal for revision of the prayer book that hints at doctrinal change deserves to be approached with caution. So it is with proposals coming before General Convention in July (such as the one sponsored by the church’s Task Force on Marriage) to add gender-neutral liturgies to the Book of Common Prayer. These liturgies, already authorized for trial use with the permission of the bishop, were drawn up with same-sex marriage in mind, but could be used by any couple. A proposed revision along these lines cannot help but have serious doctrinal implications.

A part of this proposal of particular concern to members of the church committed to the traditional teaching that “Christian marriage is a solemn and public covenant between a man and a woman in the presence of God” (BCP, p. 422) is the change in the section “Concerning the Service,” declaring Christian marriage to be a covenant simply between two people. A similar modification of the definition of Holy Matrimony as it currently appears in the Catechism — as “Christian marriage, in which the woman and man enter into a life-long union” (BCP, p. 861) — would

Ordained leaders who are committed to the traditional teaching on Christian marriage will be concerned about the “doctrine, discipline, and worship of the Episcopal Church” to which they pledge conformity.



also be troubling. This is especially the case as our Catechism has never purported to be the teaching of the Episcopal Church in particular, but a straightforward expression of the Christian Church’s teaching.

It is now possible for two people of the same sex to marry in the Episcopal Church, subject to the bishop’s permission to use the trial liturgies for that purpose. The canons of the church were changed at the 2015 General Convention to remove any ambiguity or question of the legality under church law of such marriages, which were already being performed in many places prior to the change. This performance created a “facts on the ground” argument for canonical change. This canonical change is now being leveraged to argue for changes in our prayer book formularies.

We have come a long way from permission to bless people’s unions, argued after the fact from the existence of such unions, to where we are now: contemplating changes in authoritative statements in the Book of Common Prayer about the nature of Christian marriage. These are exactly the texts that are widely supposed to represent consensus in

the church, texts that we wisely hold to a strong scriptural standard. As an exercise in “tidying up” church doctrine, it has the unfortunate result of no longer expressing the Church’s traditional teaching in the Book of Common Prayer. As an attempt to make the trial liturgies more widely available, it is a singularly blunt instrument to employ.

Ordained leaders who are committed to the traditional teaching on Christian marriage will be concerned about the “doctrine, discipline, and worship of the Episcopal Church” to which they pledge conformity. Leaders of all sorts in the church will wonder whether space will be left for affirmation of the traditional teaching in the life of the Episcopal Church. If it is true that theological traditionalists have a valued place in the church, and if the Episcopal Church is to remain theologically diverse, then good answers to these questions need to be discovered and implemented. Revision of the prayer book at this time seems imprudent and likely to be injurious in the absence of convincing answers.

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



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The Lord Is One

Review by J. David Moser

Christian theology traditionally begins with God, the origin and end of all things. Katherine Sonderegger, who holds the William Meade Chair in Systematic Theology at Virginia Theological Seminary, wholeheartedly follows this tradition in this first entry in her projected three-volume systematic theology. For Sonderegger, theology, properly conceived, considers the *identity* of God (his Subjectivity) as Holy Scripture reveals it, as well as his *being*, or his Objectivity (her capitalizations). But as she observes, modern theology suffers from a persistent allergy to questions about the second aspect: God's being or nature (p. xi).

Modern theologians frequently oppose talk of God's being or nature on grounds that it is abstract and overly metaphysical. Another argument they make is that such talk is unrelated to biblical revelation. The Bible discloses a God who gets involved with Israel and the Church in history, so this argument goes, revealing him to be a dynamic, covenantal actor. Biblical language for God is therefore opposed to "metaphysical" talk of God's being or nature, since talk of being and essences is static and rigid. So much the worse, then, for queries into God's being or essence.

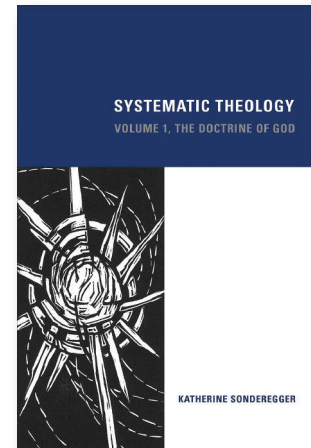
Sonderegger warns us to beware of false distinctions like this one. She thinks careful attention to Scripture actually bids us to make metaphysical claims about God's being. This follows from her belief that the Church rests upon the foundation of the 12 tribes of Israel and her Scriptures, the Old Testament. Because the Church rests on the prophets of Israel, theology has to take the Old Testament on its own terms in an act of "utter loyalty" (p. 11). The Old Testament begins with the Torah, whose subject matter is the one God, whose being invites our contemplation. If Sonderegger is going to be

loyal to the form and content of Scripture, then, she must begin the doctrine of God with the teaching of God's oneness as the Torah presents it.

The volume is divided into five parts. In the first, Sonderegger examines biblical texts that teach the oneness of God and prohibit idolatry. Her key insight is that in Scripture God's oneness is known by contrast with visible forms. This reality means that God, who exceeds visible forms, is a mystery. Yet when God revealed himself to Moses on Mount Horeb, he truly made himself known to him. For Sonderegger, this event leads to a counterintuitive insight: the mystery of God follows from human *success* in knowing God (p. 24).

Humans *truly know* God as mystery. God is formless and is therefore not an idol who could be grasped by finite concepts or images, as the Old Testament continually observes. For Sonderegger, "there can be no affirmation of God that is not controlled by the radical negation of form, image, and likeness" (p. 29). On this point, she agrees with Thomas Aquinas that God is beyond any genus in which God would be a member (p. 33). At the same time, she disagrees with Immanuel Kant, who argued that human beings are unable to know God because he is beyond our capacity to know certain things. What Scripture teaches is *not* that humans cannot know God by virtue of their constitution. Rather, it teaches that God has made himself known as a mystery to human beings in "annihilating concreteness" (p. 25).

Parts two through four treat three traditional metaphysical predicates or "attributes" of God: omnipresence, omnipotence, and omniscience. Part two on omnipresence examines the modern philosophical problem of divine hiddenness. Many a book has been written on the origins of modern atheism and secular society. Some of these accounts correlate the rise of



Systematic Theology Volume 1, The Doctrine of God

By Katherine Sonderegger

Fortress Press. Pp. xxv + 539. \$49

modern secularity to God's hiddenness. For Sonderegger, however, divine hiddenness in the secular world is simply one mode of God's presence in the world today (p. 47). If God has no form, as we see in the Old Testament, then we should not be surprised that God is hidden from our eyes. Scripture also reveals in myriad ways that God is present to creatures "in the Mode and form of invisibility" (p. 74). But God's invisibility does not negate our ability to know him.

Sonderegger turns to the biblical account of Moses' encounter with God at the burning bush (Ex. 3:1-8). She argues that, in this story, God is revealed to be "compatible" with creatures. God reveals himself in the bush to Moses while exceeding it. The more general term she uses for this aspect of God is "theological compatibilism." It refers to God's ability to make himself known in creaturely words and signs, since God is "fundamentally diffusive" (p. 107). God's nearness to us and his desire to be represented in human speech makes it possible for us to know him.

Part three, on omnipotence, treats God's power as a species of his humility. For Sonderegger, the dominant theological traditions of Aquinas and Friedrich

(Continued on next page)

Systematic Theology

(Continued from previous page)

Schleiermacher err in their use of the term *causality* to describe divine power. The language of causality raises too many problems for modern theodicies, not least because causality often implies coercive force (p. 177, 184, cf.

pp. 249-58). Sonderegger proposes that Schleiermacher's Christology ought to be a model for how we think about divine power and action. Schleiermacher thought of Christ as a teacher who draws us to himself noncoercively (p. 263). An exegesis of Numbers and Genesis follows this, which attests to the generous humility of God in his

relation to creatures as the "immutably mutable" one.

Part four treats divine omniscience, extending the idea of theological compatibilism to divine knowledge. God is identical with his knowledge, since God does not 'have' knowledge in the way that creatures do. However, as the prophetic visions in Scripture show us, God communicates some of that knowledge to human creature indirectly (pp. 429-30). Humans therefore can know God and predicate attributes to him. Here Sonderegger argues that God is known best by creatures not in terms of causality but *relation*: by a "transcendental relation," God communicates his knowledge to creatures (p. 451). Relation here is not something God *does*, but something God *is* (p. 79). God inherently relates to us, making it possible for us to know things about him.

Part five contains a treatise on divine love, the "keystone of the Divine Perfections" (p. 469), rooted in Scripture.

Throughout this 530-page tome, Sonderegger demonstrates that theology is a form of prayer, and that God can only be contemplated through prayer (p. 23). The book's form is meditation, prayer, and praise. On one page, Sonderegger ruminates on the divine nature as it is presented in Scripture; on the next, she praises the God of Christian confession. This is undoubtedly one of the book's greatest strengths. It invites the reader to contemplate and praise Scripture's object: the living Lord of the Church.

Karl Barth also serves as a major source and model for Sonderegger. Like his *Church Dogmatics*, Sonderegger summons an indefatigable commitment on the long journey to deeper knowledge and love of God through a rich, biblically realistic portrait. The result is a wide-angle view of God as both ineffable mystery and intimate presence. This is theology at its best: closely attuned to Scripture, ordered by love for God.

J. David Moser is a PhD student in theology at Southern Methodist University.

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One Reading of 1 Samuel

Review by Cole Hartin

If you are looking for a technical commentary on the book of 1 Samuel, one that delves deeply into historical fineries and layers of source criticism, this book is not for you. Rather, it is for the theologian, the pastor, and the theologically engaged Christian.

Chapman, in a similar vein to the Brazos Theological Commentary series, engages with the narratives of Scripture theologically; he is aware of the historical-critical concerns within the text, though these are ultimately peripheral.

In the substantial introduction, which also provides a rationale for Chapman's take on 1 Samuel as Christian Scripture, he notes that "rather than offering 'the' Christian reading of 1 Samuel, I hope instead to provide only one way of reading this rich and subtle Old Testament book — a way of reading it that honors its historical integrity and literary complexity, while also listening expectantly for how it addresses, confronts, confirms, and deepens a Christian understanding of life before God." This could serve as a summary of Chapman's work as a whole.

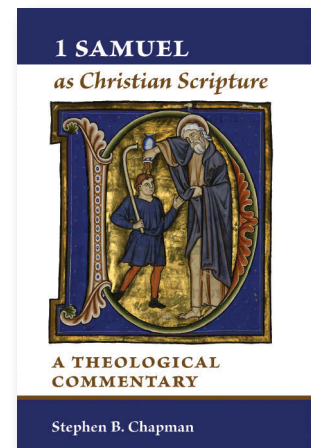
Chapman moves from his 70-page introduction to a close reading as in a traditional commentary. Chapman sustains this through three chapters dealing with 1 Samuel by looking at chapters 1-12, 13-20, and 21-31. In these chapters, Chapman examines episodic clumps of text in more depth; some sections deal with ten verses at a time, some sections deal with three chapters. Chapman seems equally at home quoting rabbinic tradition, modern biblical scholars, church Fathers, and, 16th-century poets, though he draws most heavily from modern biblical scholars.

One example of the commentary that characterizes these sections is the attention Chapman gives to Eli and his sons. He notes how the narrative of the

wicked priests serves as a constant undercurrent regarding the differences between formal, institutional religion in Israel (as typified by Eli and his sons) and the personal knowledge of God (something David experiences). Chapman does not suggest that the two are mutually exclusive, but they are certainly distinct, and the latter ought to infuse the former.

In the last section of the text, "1 Samuel and the Christian Faith," Chapman thematically surveys topics from the previous section such as the tragic elements in the book, or the christological foci.

It's peculiar that Chapman's volume is not part of a larger series, and so having it as a standalone may be a deterrent for pastors and scholars who aim to collect whole commentary sets. On the other hand, the book is worth having for the first and last chapters alone. They are particularly helpful as Chapman addresses some wider interpretative concerns in a necessarily ad hoc manner. Further, the exegetical sec-



1 Samuel as Christian Scripture

A Theological Commentary

By Stephen B. Chapman

Eerdmans. Pp. 357. \$36

tions of the text provide more light than many historical-critical commentaries, especially if one is reading for personal edification or for sermon preparation.

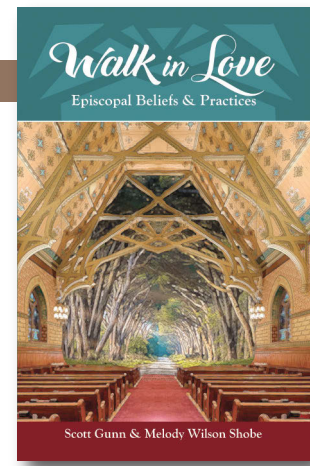
Cole Hartin is a PhD candidate at Wycliffe College, a postulant in the Diocese of Fredericton, and discipleship ministry associate at St. Matthew's, Islington, on the West End of Toronto.

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A Warm, Accessible Primer

Review by Andrew McGowan

The long trek by clergy and parish educational leaders through the desert of mediocre catechetical materials reaches an oasis with the appearance of *Walk in Love: Episcopal Beliefs and Practices* by Scott Gunn and Melody Wilson Shobe.

Walk in Love is a welcome addition to the offerings for newcomers, and deserves serious attention by those planning educational programs. It is also a good candidate for recommendations to individuals when the inevitable questions arise about why we do such-and-such in church, as well as those along the lines of “What do Episcopalians really believe?” This is not the deepest dive imaginable, but its breadth is striking and its substance real.

It also has the great merit of integrating a specifically Anglican understanding into the questions in a way that sticks close to Christian basics, rather than wandering into the more precious or at least arcane realms of history and tradition. This is not

another “What is a miter?” and “Who is an archdeacon?” book, thank God. While there is a lot about the Church and the sacraments here, the gospel is always the point.

The structure of *Walk in Love* reflects the experience Christians have of Church: it begins with worship. So the first eight (very concise) chapters introduce baptism and Eucharist, then proceed to other offices and occasions. The book then moves to time, with four chapters on daily and yearly patterns of liturgical time, as well as the burial office, that inevitable marker of human time.

Doctrine follows, with another set of four chapters on creeds, the Bible, and salvation. Prayer is included here, curiously perhaps, given the emphasis already given to liturgical prayer, but the intent is to include personal prayer more clearly.

The Church then gets another four chapters, with a brisk walk through doctrine as well as the Episcopal Church’s governance. Three chapters in a section titled “A Trinitarian Life”

address creation, incarnation, and spiritual gifts as aspects of lived discipleship.

Finally, a set of three chapters on “What Next?” offer ideas for growing in spiritual discipline and effective witness.

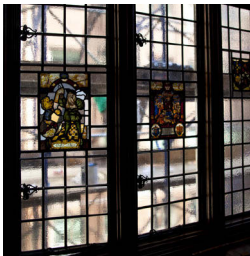
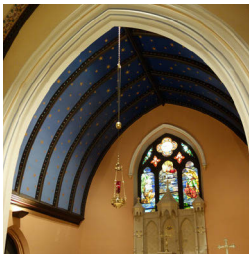
The form of *Walk in Love* will lend itself to individual as well as group use. It manages to be substantial while maintaining a light touch, and the very number of chapters — perhaps initially forbidding — actually allows each to be accessible. It is easy to imagine asking confirmands and newcomers to read a chapter each day, not just each week, as seems inevitable with some resources. It is also easy to imagine a more select use of chapters, or skipping past some of those on specific rites. Each chapter includes questions for reflection and provides good suggestions for further reading.


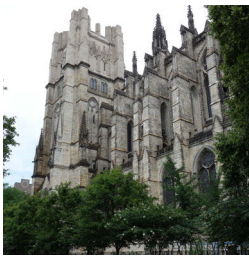
This is a primer, not a handbook, let alone an encyclopedia. Its warm and accessible tone, combined with careful and accurate consideration of a huge range of topics, will make it not just a welcome addition to literature for catechesis but arguably the go-to book in the Episcopal Church for this purpose. It’s not the catechetical promised land, but there is good water for the people on their journey to be had from this rock.

The Very Rev. Andrew McGowan is dean and president of Berkeley Divinity School at Yale.

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‘Two Schools’ Needed More

After THE LIVING CHURCH published “Two Schools of Congregational Development” [April 8] by Kirk Petersen, a choir of unhappy voices rose among those involved with the College of Congregational Development. Unfortunately, I must add my voice to the choir.

As the creator of the college, I am concerned about the article’s approach — beginning it with the dissolution of a marriage — and information in the article that I regard as incomplete or misleading.

When TLC first reached out to me, I had hoped to increase interest in CCD and other congregational development opportunities in the Church. I still hold this hope — and the hope that, with some additional facts, readers may better understand the efforts of those dedicated to increasing the vitality of congregations throughout the Church.

Here are some areas I would like to describe more fully and/or to correct:

CDI and its history at General Seminary — Dean Jim Fenhagen brought what was then PDI to General Seminary during his tenure. After a happy period with a number of General graduates participating in the program, the program entered a de-energized and unhappy time. By the time I became the vice president for administration at General, the program was disorganized and had very few people attending. My role was to learn about it (by becoming a participant) and, should the seminary want to continue its relationship with the program, to assist its director in focusing, improving, and marketing the program. This I did. My relationship to the director was never supervisory, but instead was to provide the energy and know-how to improve and market the program. I continued my involvement with CDI for 12 years and contributed to its renewal while the program was housed at General and after it left General.

The Development of CCD in the Diocese of Olympia — After Bishop Greg Rickel was elected in the Diocese of Olympia, he wanted to initiate a comprehensive training program for congregational development. Given my background, he sought my help in putting this together. Together we explored CDI becoming that program. Accordingly, we received from its director a proposal to launch the program in Olympia. Ultimately, Bishop Rickel and I found this proposal unacceptable due to two things: (a) the fee specified for the director was

unaffordable and, we believed, excessive and (b) the director specified that I have no involvement whatsoever in the initiative, something with which Bishop Rickel could not agree.

It was then, with many misgivings, that I accepted Bishop Rickel’s invitation to create our own diocesan training program. At the time I was the rector of a growing Anglo-Catholic parish and had very little spare time. Despite this and with only six months before launching the program, I agreed to take on the project, drawing on my experience as a rector, my experience in working within and contributing to CDI, my experience as vice president for system (organization) development at Tom’s of Maine, my experience as a graduate of National Training Lab’s Certificate Program in Organization Development, and my experience as a congregational and organization development consultant.

Differences Between CDI and CCD — The differences are many. I’ll focus on what I know about CCD in the context of my 12 years of having worked within the CDI system.

First, the primary model that CCD uses (Gather-Transform-Send), a model that expresses the primary purpose of a congregation, is a model unique to CCD. This highlights one of the major philosophical differences in the two programs. CDI was created by someone whose experience was primarily as a consultant and trainer. CCD was created by someone in the thick of leading and energizing a growing parish. What this means is that the two programs are oriented very differently.

Second (but connected to the first point), CCD has a much greater emphasis on teaching its participants to facilitate the engagement of people in the parish as a way to create momentum for growth and change. This difference was intentional given my own learning about how important facilitation skills were to the changes I had experienced and was experiencing in the congregations within which I had served. Throughout the CCD program we not only learn basic facilitation skills, we learn and practice creative facilitation techniques and facilitation techniques related to participative decision-making.

Third, CCD spends more time on and is more oriented toward congregational growth. This manifests itself in more material about and more time spent on Anglican

and congregational identity and more training designs about decoding insider language and helping us all speak in compelling ways about our congregations and the Anglican heritage which we all steward.

Fourth, the extensive case work in CCD was generated from real-life congregational situations (changed to protect the identity of those congregations) so that participants could analyze and strategize what they as congregational leaders might do in a similar real-life situations. Again, the emphasis is on congregational leadership in the program.

Fifth, CCD makes intentional use of biblical material in the models that participants learn and in the reflections and exercises that participants engage in. Connecting what we do in CCD to the story of the early Church in the Book of Acts, to Paul's letters, and to the life and witness of Jesus is an important dimension of the program.

Sixth, the CCD trainers, who are overwhelmingly congregational leaders, have each contributed in their own ways to the specific methods by which participants actually engage and apply the materials. In a very real way, then, CCD trainers have continued to co-create the program. This is a unique feature of the kind of trainer community that CCD has fostered and means that the

program continues to evolve and grow in a dynamic way over time.

Seventh, CCD now includes a new intercultural unit that assists participants in learning a developmental model for intercultural interaction, examining conflict from an intercultural perspective, gaining insight into ways cultures may fundamentally differ and develop a personal goal for improving intercultural competency. We feel that the addition of this unit is crucial given the increasing cultural diversity in our world and in our congregations.

Eighth, CCD (also known at the School for Parish Development in the Canada) was created to be a gift for the Church as a whole. Accordingly, while CCD and CDI both charge participants a tuition fee to cover trainer honoraria, accommodations and meals and materials, CCD does not charge any fees to sponsoring dioceses in the United States or in Canada and would not charge any fees to any other potential sponsoring dioceses in the Anglican Communion which might want to initiate the program.

*The Rt. Rev. Melissa M. Skelton
Bishop of New Westminster
Archbishop and Metropolitan of the Ecclesiastical Province
of British Columbia and Yukon
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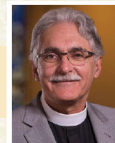
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SUNDAY'S READINGS | 2 Pentecost, June 3

1 Sam. 3:1-10 (11-20) or Deut. 5:12-15 • Ps. 139:1-5, 12-17 or Ps. 81:1-10
2 Cor. 4:5-12 • Mark 2:23-3:6

Righteousness and Mercy

While the boy Samuel is lying down in the house of the God, the Lord calls, not once or twice, but three times. Test every spirit and every voice. Doubt first and consult those whom you trust. At the urging of Eli, Samuel returns to his rest ready to hear, if it may be, the voice of the Lord. The Lord says, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle" (1 Sam. 3:11). The Lord speaks judgment against Eli and his sons for blasphemy, for the sons of Eli have freely pillaged meat offerings and have abused, for their pleasure, women who sit at the tent of meeting. Ceremonial corruption, in this case theft, and sexual abuse are sins ever ancient, ever new. God is not mocked. "Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever" (1 Sam. 3:14). Even religion can run out, exhaust itself in the vain attempt to hide.

"God looks down from heaven on humankind, to see if there are any who are wise, who seek after God. They have all fallen away, they are all alike perverse; there is no one who does good, no, not one" (Ps. 53:2-3). Indeed, to quote from *Hamlet*, "use every man after his desert, and who shall 'scape whipping?" An avenging God fierce in righteousness is a crushing thought to a formed and sensitive conscience. One day tells its tale to another. One thought awaits its compliment. "Almighty and everlasting God, you hate nothing you have made and forgive the sins of all who are penitent" (Collect for Ash Wednesday; Wis. 11:24). "O God, you declare your almighty power chiefly in showing mercy" (Collect for Proper 21). God's seeing is holy judgment; and yet God looks with the contemplative gaze of everlasting love. God beholds.

The Word is very near you, and its proximity is love and love's truthfulness. Here consolation is bracing and the burden of truth borne by love. It is a fearful thing and a loving thing to

know that God has searched me and known me, sits with me, rises with me, sees my path, and knows all my ways, is behind me and before me, lays a hand upon me (Ps. 139:1-4). These thoughts are wonderful, weighty, and vast (Ps. 139:17). Still, this is more a burden than a blessing if divine righteousness remains at eternal war with divine love. No! Christ has conquered sin, the flesh, and the devil. The righteousness imputed to us, in Christ, is love and light. Through "light shin[ing] out of the darkness," God gives "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

This light and knowledge resides in clay vessels, frail flesh, mortal beings subject to affliction and confusion, persecution and abasement. When we are weak, however, we are strong in Christ, knowing that "this extraordinary power belongs to God and does not come from us" (2 Cor. 4:7). Strangely, our failure, our weakness, and our fear witness to Christ who is our inner light and our true life. Christ in us is not crushed, driven to despair, forsaken, or destroyed. Christ is in our hearts, giving a deep and mystical knowledge of triune love.

Your desperate need and your obvious failure help you pass through the eye of a needle. In truth, it is Christ who comes to you as your Sabbath, your food, and your restoration (Mark 2:23-3:6).

Look It Up

Read 2 Corinthians 4:10.

Think About It

Your body holds the death and life of Jesus.

1 Sam. 8:4-11 (12-15), 16-20 (11:14-15) or Gen. 3:8-15
 Ps. 138 or Ps. 130 • 2 Cor. 4:13-5:1 • Mark 3:20-35

Being a Sinner

“The man and his wife hid themselves from the presence of the LORD God among the trees of the garden” (Gen. 3:8). Having stepped outside the protection of divine providence and the limits appropriate to mortal being, humans go it alone and pay immediately with a consciousness of fear and shame, judgment and death. To this is added a dose of self-justification, blame-shifting, moral maneuvering — a false innocence.

This terrible state is not, however, the worst imaginable condition. Fear and shame and moral blaming indicate a conscience still open “to the sound of the LORD God walking in the garden at the time of the evening breeze” (Gen. 3:8). God is walking and, as if forlorn, calling out to humanity, “Where are you?” (Gen. 3:9).

Judgment, therefore, against the serpent and the woman and the man does not blight love from the world, for God so loved the world from everlasting to everlasting. Though they are cast out from the garden of all grace, a measure of grace lingers in the thin whisper of God’s call and the protection of God-made garments tailored to cover shame. “For the first time,” says Gerhard Von Rad, “we see the Creator as the preserver” (*Genesis: A Commentary*). Perhaps we see something more, a garment of mercy that anticipates the summons to “put on the Lord Jesus” (Rom. 13:14).

There was not when the Son was not. Thus, mysteriously, the grace of Christ’s redeeming work touches even primeval history. Christ is calling and clothing humanity, and doing so “while we were yet sinners,” while we were — while we are — hiding in the trees of the garden. In our fallen state, as the ancient theologian says, we lost our likeness to God but not the image. We may still be reached by love’s longing even as we run and hide. In a sense, *being a sinner* is a way of being in the presence of God, whom we both fear and need. For all of our days we

are sinners, justified in Christ, but still sinners.

This is not the worst possible condition. We cry out from the depths and find forgiveness and hope and steadfast love and redemption from all our iniquities (Ps. 130). The Spirit intercedes with sighs and groaning. The Spirit gives the voice of Nina Simone howling “Oh, Sinnerman, where you gonna run to?” We run to the rock, to the river, to the sea, to the Lord, to the devil. She gives voice to every creature under heaven when she cries “Power!” and when she weeps, “Don’t you know I need you, Lord? ... Power, power, power, Lord!” The beauty of being a sinner is being in need. When I am weak, then I am strong.

There is something worse than being a sinner or at least the possibility of something worse. Imagine that the call and grace of Christ is revealed, fully disclosed, and yet awaits the moment of human consent, Mary’s *fiat*, the first steps of the first disciples, a hand that reaches for his garment, oil poured out in love. Imagine that Mary turned away, that Simon and Andrew kept fishing. This would be the worst possible thing. This would be blasphemy against the Holy Spirit, and it would not be forgiven, for there would be nothing to forgive. Humanity minus God is nothing. Absolute autonomy is absolute hell.

Confess your sin and say *yes* to the God of all goodness and mercy.

Look It Up

Find a copy of Nina Simone’s *Pastel Blues* (1965).

Think About It

I need you.



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1 Sam. 15:34-16:13 or Ezek. 17:22-24 • Ps. 20 or Ps. 92:1-4, 11-14
2 Cor. 5:6-10 (11-13), 14-17 • Mark 4:26-34

Great and Small

“Let us now sing the praises of famous men, our ancestors in their generations” (Sir. 44). There were in former times women and men of great glory and majesty, who ruled with valor, gave great counsel, spoke in prophetic circles, preserved the knowledge and lore of their people, were wise in their instruction, composed musical tunes, wrote poetry, lived peaceably in their homes, were honored in their generation, were the pride of their time, and made a name for themselves. There is, indeed, no accounting for Christ’s one holy catholic and apostolic Church without constant recourse to the life and witness of those who were great in their generation, who knew that God gave them a purpose, and who rose to the height of their divine calling.

In a sense, Christian tradition simply is Christianity. Great stories, great lives, great writings, great buildings, and great music make the Church, provided the Church recalls that the great cannot exist without the small, nor the small without the great, and that all are of essential use in one body (St. Clement to the Corinthians, cap. 36). Every great story and every great life rests on the foundation of a thousand small things and myriad unknown persons, all of whom and all of which are great and small to God together. The Lord casts down the mighty from their thrones and lifts up the lowly from everlasting to everlasting so that, in the end, God alone is great and everything small. The great St. Augustine calls himself “a portion of creation, a man carrying his mortality and the witness of his sin, and the witness that you resist the proud” (*Confessio*, II). Your small life is the raw material of God’s great goodness.

King David was the least of his brothers, the youngest and the smallest. He was ruddy and had beautiful eyes, and was handsome, which for the time were the marks of someone weak. But the Lord looks on

the heart. The strength of strong men and their chariots and their horses will collapse and fall, but the grace of God upon the least, the last, and the lost will endure forever (Ps. 20:8-10). A restored nation and a new people begin as a sprig from the lofty top of the cedar. “From the top a tender shoot I will break off and transplant on a high, lofty mountain,” says the Lord (Ezek. 17:22).

Again and again, tales of the insignificant mark the great movement of God’s grace. Jesus said the kingdom of God “is as if someone would scatter seed on the ground, and would sleep night and day, and the seed would sprout and grow, he knows not how” (Mark 4:26-27). The kingdom of God “is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade” (Mark 4:31-32).

The kingdom of God will not come until a grain of wheat falls into the ground and dies. In Christ, all have died, “so that those who live might live no longer for themselves but for him who for their sake died and was raised” (2 Cor. 5:14-15).

Whoever would be great among you must be the least of all. Claim, in Christ, the great dignity of your small life.

Look It Up

Read Ezek. 17:22.

Think About It

I saw a lone small cedar growing up through an ancient lava flow.

1 Sam. 17: (1a, 4-11, 19-23), 32-49 • Ps. 9:9-20 or 1 Samuel 17:57-18:5, 10-16 • Ps. 133
2 Cor. 6:1-13 • Mark 4:35-41

The Battle

The champion of the Philistines, Goliath, stepped out from the camp of his fellow soldiers and, facing the Israelites, proposed settling a military dispute in hand-to-hand combat between himself and a select warrior of his opponents. Goliath stood, shouted, provoked, and ridiculed. At a mythic height of nearly 10 feet, he was a proud and imposing figure, wearing a helmet of bronze, a coat of mail, and greaves on his leg. He had a javelin slung between his shoulders and held a spear like a weaver's beam (1 Sam. 17:5-7). He was massive and strong, lumbering and loud, but not invincible. David, a mere shepherd boy, heard of this threat and said, "Let no one's heart fail because of him; your servant will go and fight with this Philistine" (1 Sam. 17:32). Thus, armed with nothing more than a sling and five smooth stones he took from a brook, "David ran quickly toward the battle line to meet the Philistine. [He] put his hand in his bag, took out a stone, slung it, and struck the Philistine on his forehead; the stone sank into his forehead, and he fell face down on the ground" (1 Sam. 17:48-49).

Do we have enemies? It is a failure of faith to see every stranger and every new experience as a threat, but it is a grave and foolish error to deny the sinister attack of the powers of evil in this world. Again and again, Jesus engaged in direct conflict with demons, diseases, and a storm of powers that set out to destroy the creatures of God. "Let us go across to the other side," Jesus said, knowing a great windstorm was in the making (Mark 4:35). Armed with nothing more or less than the power of his Word, Jesus reclines and sleeps as the winds blow and the waves rush into the boat. He sleeps, and yet he never sleeps. He rests, and yet remains a living and active Word. Awakened by the disciples, Jesus rebukes the waves and brings peace to the sea. "He made the storm be still, and the waves of the sea were hushed.

Then they were glad because they had quiet, and he brought them to their desired haven" (Ps. 107:29-30). With the breath of his mouth, Jesus moved over the face of the waters.

"In the world you face persecution. But take courage; I have conquered the world" (John 16:33). We take courage with "the weapons of righteousness for the right hand and for the left" (2 Cor. 6:7). We are called to "put on the whole armor of God, so that [we] may be able to stand against the wiles of the devil" (Eph. 6:11). We fight, but not against flesh and blood. Rather, clothed with truth, righteousness, and the gospel of peace, with faith, salvation, and the sword of the Spirit, we stand firm and quench the flaming arrows of the evil one. We race into the valley of the shadow of death where rulers, authorities, and cosmic powers seek the end of the sons and daughters of God.

"There are tribulations in this time of present necessity. We suffer, we are afflicted, we move toward death" (St. Augustine on Ps. 148). Thus St. Augustine teaches even as he proclaims the great Alleluia of Easter. "Be of good courage," Jesus says, "I have overcome the world."

Let not your hearts be troubled. Believe in God. Believe also in me. Go on in good works. Welcome every joy, and expect sorrow. Take nothing for the journey but the smooth stones of grace. Fight boldly and peaceably.

Look It Up

Read 1 Sam. 17:39.

Think About It

One size does not fit all.



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