

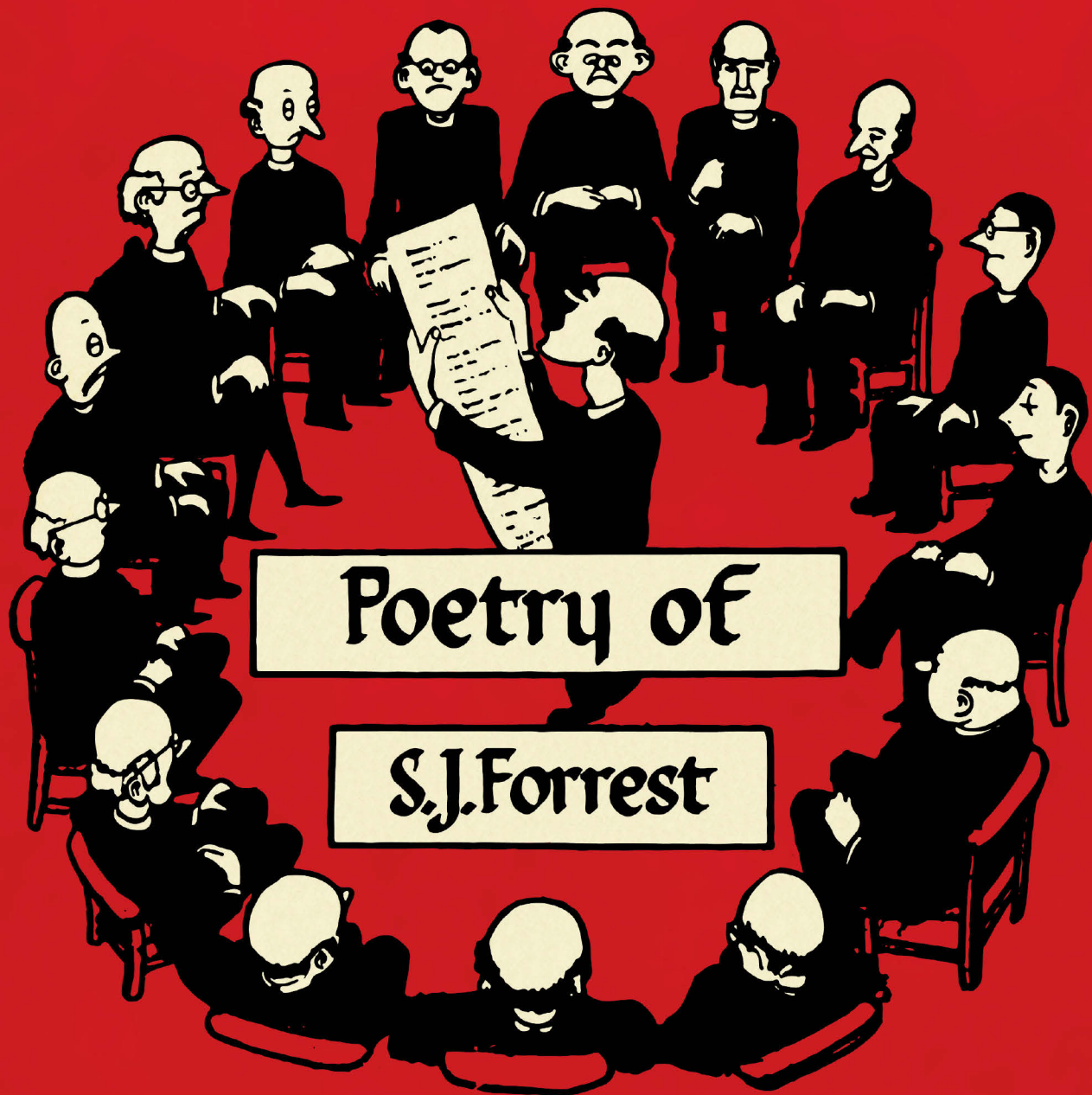
# THE LIVING CHURCH

September 23, 2018

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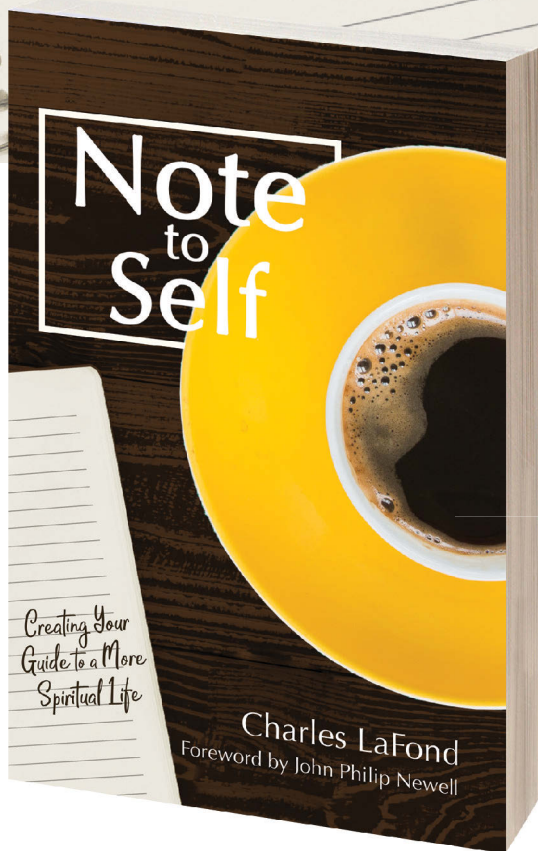
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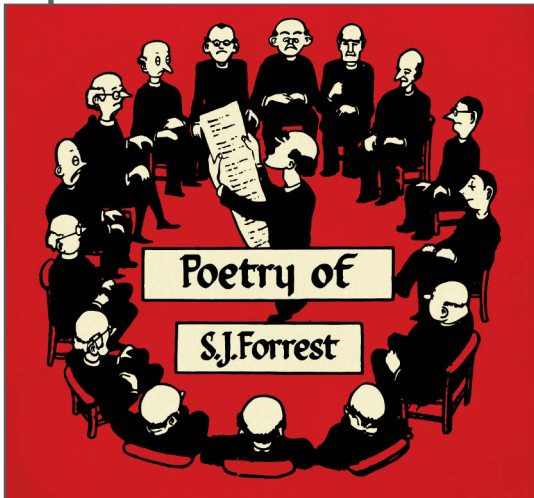
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## ON THE COVER

“If we can laugh about ourselves we can love one another” (see “Light Verse for Heavy Weather,” p. 12).

Illustration from the cover of  
*Chapter & Verse* by S.J. Forrest

# THE LIVING CHURCH

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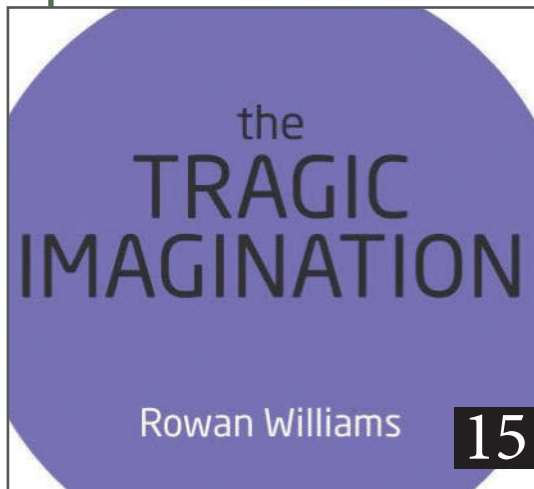
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We are grateful to the Diocese of Florida [p. 27], and the dioceses of Albany and Fort Worth [p. 28], whose generous support helped make this issue possible.



# Haitian Election Forces Reckoning

By G. Jeffrey MacDonald

A bitter power struggle in the Diocese of Haiti has spread into the rest of the Episcopal Church in the wake of a church court's finding that a June 2 episcopal election was "deeply flawed."

The Office of Pastoral Development is preparing for the rare possibility in which election results are not ratified by a majority of bishops with jurisdiction and a majority of diocesan standing committees. A leadership vacuum in Haiti would then need to be filled quickly before March 2019, when Haiti Bishop Zaché Duracin reaches the mandatory retirement age of 72.

"This is uncharted territory," said Bishop Todd Ousley of the Office of Pastoral Development. "We would certainly counsel them to seriously consider and accept the idea of a bishop provisional" who would serve during the vacancy.

Ousley said he would not select a bishop provisional for Haiti, but would instead identify a set of candidates for Haiti's standing committee to consider presenting to an electing convention. But Duracin, who tried to stack the electorate ahead of the June 2 vote, according to an Aug. 16 report from the Province II Court of Review, is warning that Haitians will not accept a bishop from another country or one who is imposed on them.

"If Haiti is denied the opportunity to have a Haitian bishop of its own choosing, I believe it will cause significant problems for the diocese and for its ministry in Haiti," Duracin told TLC in an email.

The crisis is adding another hurdle to Haiti's many financial challenges. Episcopal donors are bypassing the embattled diocese and finding other ways to support Episcopal institutions in one of the world's poorest countries.

Since 2016, the Episcopal Church has twice imposed a moratorium on



Proceedings at the June 2 episcopal election in Haiti have been vigorously protested by clergy and lay members of the diocese — and found "deeply flawed" by the Province II Court of Review.

Diocese of Haiti photo

fundraising for church projects in Haiti, including the Centre d'agriculture Saint Barnabas (CASB), a technical college. Each time, reasons included the need for better systems of accountability from the diocese. In April, the Episcopal Church eliminated the job of fundraiser for Haiti projects, a position held by Dan Tootle. He has since established a non-profit, the CASB Support Group, to assist the school, which has seen enrollment plunge from a high of 85 to 13 today amid its severe cash shortage.



Delicat

"We're no longer supporting the college through the Episcopal Church," Tootle said. "We just realized that if this was ever going to get done, we were

going to have to do it ourselves."

Factional divisions in the Diocese of Haiti came to a head June 2 when Duracin's favored candidate, the Rev. Joseph Kerwin Delicat, prevailed. The results were promptly contested, including allegations that Duracin had swelled the ranks of voting clergy loyal to him by ordaining 35 new deacons since November. Those ordinations increased the number of clergy votes by more than 50 percent, from 61 to 96.

Protesters charge that delegates opposing Duracin were housed with-

out food far from the voting location and subjected to various forms of intimidation, including the presence of armed guards and interrogation during the convention.

Contestants alleged that both of the primary candidates on the ballot, Delicat and the Rev. Noé Bernier, belong to the Duracin faction of the diocese. A third candidate, the Rev. Samuel Saint Louis, was a token placeholder only, they say, and as such received no votes.

The court's report said Duracin and the standing committee were "chiefly responsible" for the "deeply flawed" election. Duracin told TLC that the court's findings were "simply wrong" and stemmed from "sham" proceedings that would not allow all participants to review evidence and blocked cross-examination of witnesses.

Not all accusations were deemed credible. Delicat was exonerated of a charge that he had done nothing to rescue a pregnant woman who, accusers said, was "beaten, tortured, and humiliated" in Delicat's presence by a priest who wanted her to abort his child.

But the six-page complaint nonetheless highlights how dysfunctional the Episcopal Church's largest and poorest diocese has apparently become. Altercations reportedly broke out between lay and clergy delegates; some involved police as well. Longtime participants in Haiti ministries say the acrimony and



distrust are taking a steep toll on the church's mission in Haiti.

"It's a very grave situation," said the Rev. Sam Owen, priest in charge of the Haitian Congregation of the Good Samaritan in the Bronx, New York, where he has served since 2012. "It is bad down there. I don't think you can overstate that. It's a distraction from the mission of the church. What the prayer book says is that our mission is to restore unity with God and people through Christ. And this is as ununified as you can get."

As bishops and standing committees weigh whether to accept results of the June 2 vote, three possible possibilities loom large: Delicat could be consecrated bishop; a bishop provisional could step in; or the Diocese of Haiti's standing committee could be empowered to govern with ecclesiastical authority. Opponents object to the last option because the committee is heavy with Duracin allies, and he's critical of the idea, too, albeit for other reasons.

Vesting a standing committee with ecclesiastical authority "is always difficult for any diocese," Duracin said. "But in this case, the unfounded accusations made against the members of the standing committee will make calling for another election problematic, at best."

That sets the stage for supporters of Duracin and Delicat to wage their battle on two fronts. They are allied with a bishop who has been accused of authoritarianism, corruption, patronage, and vindictive tactics, such as frequently reassigning priests who have opposed him and not paying certain clergy for months or years. In Haiti, priests are paid by the diocese, which is funded by a stipend in the Episcopal Church's budget.

Their local battle is with a faction led by Suffragan Bishop Ogé Beauvoir, a cosmopolitan figure who has lived abroad and has a more progressive vision for the diocese, according to Tootle, who served as a missionary in Haiti before becoming a church fundraiser. Beauvoir has sought for example to establish parish vestries, he said, and otherwise distribute power beyond clerics.

Now a second front has opened up

to resist the perception of bullying at the hands of richer, whiter Americans in the Episcopal Church. Duracin and Delicat loyalists are pushing back against what they regard as a likelihood of new, colonialist-style meddling in Haitian affairs.

"Many within the leadership of the Diocese of Haiti believe that the report represents an attempt by the American Episcopal Church to interfere in the lawful administration of the Episcopal Church in Haiti, reminiscent to the multiple American invasions of Haiti which have taken place since its emancipation in 1804," Duracin said.

But observers say the situation in Haiti is too broken, too split along theological and class lines, to raise up effective local leadership.

"That diocese cannot elect someone from within their own ranks who can bring that diocese back together," Too-

tle said. "That is not possible. It is that badly divided."

Inspiring potential donors to support the diocese again, Tootle said, must involve three steps: establishing a Creole-speaking bishop provisional; installing a chief operating officer to manage diocesan resources; and galvanizing a more transparent, reinvigorated Haiti Partnership Committee to raise money for projects.

Resistance is to be expected, Tootle said, but that is not sufficient reason to let the church in Haiti collapse amid its divisions.

"It's going to smack of colonialism no matter what," Tootle said. "That plays right to the sensitivities of the Haitian people. So that's a given that you're going to have to deal with. I think you're going to need a darn good plan and approach to deal with the fact that it's there. Acknowledge it and prove it to be wrong through action."

#### POSTCARD FROM LONDON

## Smyth Scandal Rumbles On

By John Martin

John Smyth, a lawyer alleged to have beaten boys from elite English schools who attended evangelical summer camps, died of heart failure in Cape Town on Aug. 15. His death has abruptly halted attempts to bring him to the United Kingdom for police questioning, but this scandal rumbles on.

Archbishop Justin Welby was a junior officer at camps Smyth led, but has said he was unaware of such abuse.

This is a scandal with long tentacles. It touches the great and good in U.K. church life and it is an example of secrecy pervading some Christian circles. Why was a confidential Iwerne Trust report into his activities, compiled in the 1980s, never made public or passed on to the police? Why was Smyth allowed to leave the U.K. and help found a camping movement in Zimbabwe?

Many of these issues will be pursued. Pundits have opined that the Church of England should commission an inquiry. But even this is not straightforward. Plenty of Anglicans were



Smyth

involved with the Iwerne Trust that ran these camps, but it was originally an interdenominational agency under the umbrella of Scripture Union. Iwerne Trust no longer exists.

The Titus Trust, which now runs activity holidays for children and young people from independent schools and is acknowledged as Iwerne's successor, has issued a statement expressing regret that Smyth's death "has robbed his victims of the opportunity to see justice done."

"Since 2014, when the board of the Titus Trust was informed of the allegations, we have done all we can to ensure the matter is properly investigated by the relevant authorities," the

(Continued on next page)

Nov. 1-2

**Anglo-Catholic Roots II: Is Christ Divided? Full Visible Unity**  
A conference at Church of the Advent, Boston, MA

Dec. 8

**St. Augustine of Hippo as Catechist**  
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## Smyth

(Continued from previous page)

statement added. "We sympathize deeply with Smyth's victims and continue to pray that they find healing and freedom from the harm that was so unjustly inflicted on them. Our thoughts and prayers are with all those affected by the news of John Smyth's death."

A group of men who say they were groomed and beaten by Smyth have launched a legal claim against Titus Trust.

"I have personally written to every individual Titus Trustee more than once, pleading for them to do their duty as trustees and as Christians, and help the victims," said victims' advocate Andrew Graystone. "Not one has responded. The refusal of the trustees to offer any help to Smyth's victims has massively compounded their suffering."

The Rev. Eric Nash, known to his friends as "Bash," devoted his life to bringing the gospel to boys from the top 30 British elite fee-paying schools. He launched summer camps to reach this target group. Attendance was by invitation only.

He wanted to influence the nation by reaching the few to reach the many. Alluding to Jesus' parable of the talents, Nash would pray: "Lord, we know that thou dost love one-talent and two-talent men, but we pray that thou wouldst give us a five-talent man."

To this day those who attended the gatherings are called "Bash campers." Many of them had an important influence on turning around the fortunes of evangelicals who between the wars had lost their way in British church life.

An estimated 200 Bash campers entered the ministry of the Church of England. Among the best known were Michael Green, John Stott, and David Watson. Bishops included hymnwriter Timothy Dudley-Smith, David Sheppard, and Maurice Wood. Latter-day Bash campers include the rectors Hugh Palmer of All Souls' Langham Place, William Taylor of St. Helen's Bishops-

gate, and vicar Nicky Gumbel of Holy Trinity Brompton.

In another era the chief influence exercised by Bash campers was in student outreach, in particular through InterVarsity Fellowship (now Universities and Colleges Christian Fellowship). Today, Iwerne's chief legacy is the Alpha Course, founded at Holy Trinity Brompton and expanded through Gumbel.

David Fletcher, who succeeded Nash at Iwerne, has described Alpha as "basically the Iwerne camp talk scheme with charismatic stuff added on." Nash's surviving notes from talks invariably end with the ABC: "Admit your need of Christ; Believe that Christ died for you; Come to Him."

Iwerne camps and their progeny certainly had a significant role in shaping the thinking of U.K. evangelicals.

When I took over as editor of *The Church of England Newspaper*, I was taken aside by John King, who held the job for many years. He said I needed to exercise care about the influence of Bash campers, by then a still influential though largely invisible network.

The Bash camps' invitation-only template applied elsewhere. Archbishop George Carey once told me that as a young man he declined an invitation to join Eclectics, a society for young evangelical clergy founded by John Stott, because its membership was by invitation only.

David Winter, erstwhile editor of *Crusade* magazine who became head of the BBC's religion programming, said that Nash and his camping movement created an "oddly male, oddly elitist, and oddly simplistic world."

John King has written, "Many 'Bash campers' went from school to Cambridge and became pillars of the Cambridge Inter-Collegiate Christian Union, so that it was possible, when the movement was at its zenith, for a boy to go from public school to Cambridge, to ordination, to a curacy and to a parish of his own without encountering the kind of life lived outside those particular circles."

King added that Iwerne discouraged conflict. "As a result, many issues which ought to be faced were quietly avoided."



## Costa Rica Elects New Bishop

The Diocese of Costa Rica has elected the Rev. Orlando Gómez as its bishop.



Gómez

The election convention gathered July 14 but was soon forced to stand in recess. A tropical storm caused the closure of national roads, preventing delegates in the Caribbean region from traveling to San José to attend the convention.

The extraordinary convention resumed July 21, and elected Gómez on the third ballot.

Gómez has served in the priesthood since 2000 and has been part of the mission of the Episcopal Church since 1991. He is priest in charge of All Saints Mission in San Rafael Abajo, one of the poorest districts in the south of the province of San José. There he has developed a social, communal, and environmental ministry in conjunction with the local government and other social organizations.

He will be consecrated October 13 in San José.

*Diocese of North Carolina*

## Archbishop Proposes 'Distinctive Coexistence'

Archbishop Glenn Davies of Sydney has asked the Anglican Church in Aotearoa, New Zealand, and Polynesia (ACANZP) to consider a model for peaceful coexistence of divided Anglicans in its province.

Speaking at the invitation of ACANZP's three archbishops, Davies proposed a model of overlapping jurisdictions that he compared to the jurisdictions in Europe.

"It is interesting to observe that within Europe there are two overlapping Anglican churches: the Diocese of Gibraltar in Europe under the jurisdiction of the Archbishop of Canterbury and the Convocation of Episcopal Churches in Europe under the jurisdiction of the presiding bishop of TEC," he said.

"Each has differing constitutions

and canons, yet they share the same Anglican heritage. No one seems to have complained all these years that they coexist distinctively and exercise separate jurisdiction over the same territory. This is different from the current arrangement in the ACANZP, which has overlapping jurisdictions within the one province."

His proposal follows ACANZP's decision to allow for blessing same-sex couples without revising the church's doctrine of marriage.

"After thirty years of debate about these issues, including the calling of meetings, writing of reports, convening of panels and the essential element of listening to one another (as per Resolution I.10), humanly speaking, we have exhausted the possibility of convincing each other of our position," Davies said. "If Paul and Barnabas could separate due to differing views on mission strategy, then we should be able to separate on differing views of doctrine."

## St. Paul's Releases New Abuse Report

A new report details allegations of sexual misconduct by ten former members of the St. Paul's School faculty, including David Pook, a former teacher

who pleaded guilty to witness tampering in a case related to his alleged relationship with a student.

The report is part of a continuing investigation into sexual misconduct at the prestigious prep school in Concord, N.H.

In a letter sent to the school community Aug. 28, interim rector Amy Richards and Archibald Cox Jr., president of the board, shared what is a second supplemental report by the law firm Casner and Edwards.

That firm issued a final report on its investigation of abuse at the school in May 2017, but it has continued to hear from and interview former students who were affected.

*New Hampshire Public Radio*

## Virginia to Choose Provisional Bishop

Helen K. Spence, president of the Diocese of Virginia's standing committee, has announced plans for a provisional bishop to serve for three years or more.

"The process the standing committee will follow will be similar to what happens in a parish when a rector leaves, and an interim rector is appointed by the vestry," Spence wrote.

*(Continued on next page)*



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## Virginia

(Continued from previous page)

“In this case, the standing committee is working with the Presiding Bishop’s Office of Pastoral Development to identify individuals who would be willing to serve as our bishop provisional for approximately three years, with extensions to that time frame, if needed, to be voted on at diocesan convention.”

Spence said the provisional bishop will be “an experienced bishop who will have the canonical authority of a bishop diocesan, and who will partner with us in a thorough diocesan review to enable us to prepare for a healthy call for our next bishop diocesan.”

## Diocese Evaluates Campus Ministry

The Diocese of Chicago has formed a transition team to explore new models for Episcopal campus ministry at Northwestern University in Evanston. The group will be led by the Rev. Jeannette DeFriest, rector of St. Luke’s Church in Evanston.

The transition team will seek a sustainable model for campus ministry and ensure pastoral care and Christian community for Northwestern’s Episcopal students during the 2018-19 academic year.

The campus ministry of Canterbury House concluded Aug. 1 with the departure of the Rev. Andrew Guffey, who has served as chaplain since 2015.

“We’re committed to campus ministry at Northwestern University and to finding the best model,” said Bishop Jeffrey Lee, who has asked the Rev. Andrea Mysen, director of ministries, and Chad Senuta, associate for youth and campus ministries, to work with the transition team. “I’m grateful to Jeannette for leading this effort, which will help us identify how best to structure meaningful, sustainable ministry with students on this vibrant, cutting-edge campus.”

The transition team, to which several additional members were appointed in August, will study a variety of campus ministry models, including the diocese’s other campus ministries at Northern Illinois University and the University of Chicago, and the South Loop Campus ministry, which serves students at five colleges in downtown Chicago.

The team will also continue conversations about possible collaboration

with Evangelical Lutheran Church in America and United Methodist campus ministries at Northwestern.

“Campus ministry offers a crucial connection point to the church in a time when students are integrating their faith, studies, and vocation,” Senuta said. “Since the college years are filled with transition, this can make for challenges in building relationships and community. It’s important for the church to frequently re-evaluate models for ministry and adapt structures to best serve the students on our campuses.”

*Diocese of Chicago*

## South Indian Church Offers Flood Relief

Members of the Church of South India have been at the heart of relief efforts after flooding devastated swathes of the southwestern state of Kerala. Affected dioceses include Cochin, East Kerala, and Malabar.

About 350 have died in the floods, and more the 700,000 are displaced and living in relief camps around the region. The crisis began with a wave of monsoons, leading to swollen rivers. Eventually 35 of the 36 dams in the region broke, releasing nearly 700,000 liters of water per second, causing landslides, flooding homes, and blocking roads.

The Most Rev. Thomas K. Oommen, moderator of the church, was among the first to visit the suffering, either traveling by foot or by boat, because of washed-out roads. After the dams broke and the situation became more dangerous, he and other diocesan leaders continued to visit those in need, handing out kits with food and medicine.

Churches have turned their parish halls, schools, and administrative buildings into relief centers, providing medicine, food, and clothing. Although the water has begun to recede, the relief centers will continue to operate for at least another week.

Young people in the church have also responded through social media. “Cyber warriors” in the Diocese of Madhya Kerala have organized a

(Continued on page 10)



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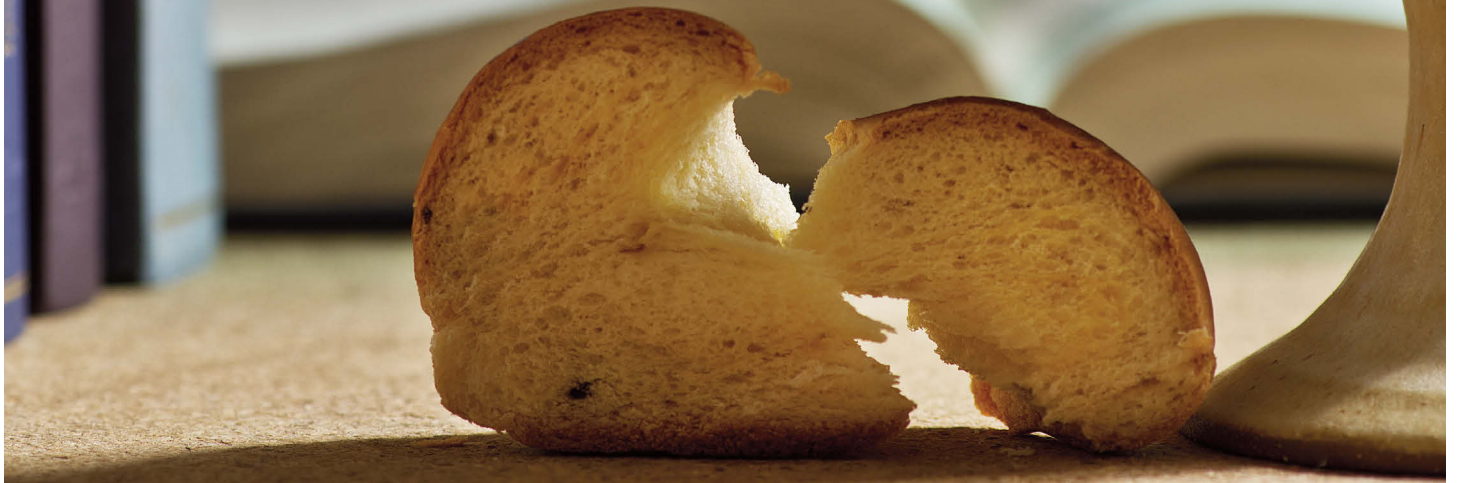
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*When you come together  
to eat, wait for one another.*



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## South India

(Continued from page 8)

rescue helpline. Operating from the CSI Retreat Center in Kottayam, they have communicated with those in need through social media, especially a “Kerala Flood Rescue Facilitating Group” on Facebook.

They collect information on survivors, find them on Google Maps, and share that with rescue teams. They also provide families with news about survivors. Now that the floodwaters are receding, the team is focused on informing the volunteers about specific needs of medicine, food, and clothes at the relief camps.

“It is really heartening to see how many of the young teams, predominantly the IT professionals, led this social media war against the floods across the state using the connections,” said a statement from the Diocese of Madhya Kerala.

The Rev. Sunil Raj Philip, a communications officer for CSI who grew up in Kerala, felt helpless as he heard about the situation there. At the same time, the work done by the dioceses also inspires him.

“I couldn’t do anything. I could only tell our partners and update our provincial website,” he said. “My immediate family in Kerala were among the very few to be least affected, but we still feel hit. We still feel the pain.

“But being a priest and person from Kerala, I feel proud of my colleagues, who are relentlessly working to save people.”

ACNS

## Nevada Nominates Three for Bishop

The Diocese of Nevada has announced a three-person slate in the search for its 11th bishop:

- The Rev. Canon Lance Ousley, canon for stewardship and development in the Diocese of Olympia, and priest in charge and head of school at

St. John’s Church, Kirkland, Washington

- The Rev. Tara K. Soughers, interim priest, Church of Our Savior, Somerset, Massachusetts

- The Rev. Kirk A. Woodliff, rector, St. Paul’s Church, Sparks, Nevada

The electing convention is scheduled for Dec. 1.

## Fort Worth Coadjutor

The Rt. Rev. Jack L. Iker, who led most of the Diocese of Fort Worth from the Episcopal Church into the Anglican Church in North America, has called for the election of his successor.

In a letter issued Aug. 20, Iker wrote to the clergy and laity of his diocese saying that he would retire on December 31, 2019.

## Dallas Parishes Merge

Church of the Incarnation has merged with Trinity Church in Dallas to create new growth in a parish that has declined in attendance for several years.

The new campus, Incarnation North, is scheduled to launch public worship in August 2019, said the Rev. Thomas Kincaid, vice rector of Incarnation. The Rev. David Thompson, formerly a curate at St. James in Texarkana, will lead the satellite church as assistant rector.

However, the Trinity congregation will continue to worship at the parish under the pastoral leadership of the Rev. J. Oliver Lee Jr., an oblate in the Order of St. Benedict.

Thompson will develop a seed congregation of about 100 parishioners to take to the new campus in 2019, where they will begin contemporary worship similar to Incarnation’s Uptown service. The seed congregation will begin worshipping on occasion at the new site in early 2019 with a soft launch on Easter Sunday and public launch in the fall.

“We began praying for this in April of 2017,” Kincaid said. “It is part of our DNA as a parish to reach new folks and to grow. We felt this was the next step God was calling us to in that

effort. We are really excited and grateful for the partnership with the existing Trinity congregation.”

Church leaders have been studying the neighborhood around Trinity and believe the demographics will support their efforts at growing the church, particularly with a seed congregation. “We’ve already got folks who have raised their hands and said, ‘We are ready to go. We want to be a part of this,’” Kincaid said.

## Mass. Bishop Apologizes

After protests by CAMERA and the Simon Wiesenthal Center and coverage by *Tablet*, the Rt. Rev. Gayle E. Harris, Suffragan Bishop of the Diocese of Massachusetts, has apologized for remarks she made during General Convention about Israel’s presence in Palestine.

As the House of Bishops debated a resolution about human rights in Israel, Bishop Harris said she was in Israel when a Palestinian teenager was shot in the back multiple times as he fled Israeli soldiers who had questioned him. She also said Israeli soldiers handcuffed a three-year-old boy playing with a ball that bounced into the vicinity of the Wailing Wall.

In a statement released Aug. 17, Harris cited her lifelong support of the State of Israel and her condemnation of antisemitism within the United States. She added, however, that the stories she shared were ones she had heard — not experiences she had.

“I now understand how the framing of my words could and did give the wrong impression. The fault is solely mine,” she said. “I acknowledge also that I did not take the opportunity to verify these stories. I was speaking from my passion for justice for all people, but I was repeating what I received secondhand. I was ill-advised to repeat the stories without verification, and I apologize for doing so.”

The Rt. Rev. Alan M. Gates, Bishop of Massachusetts added, “We grieve damage done to our relationships with Jewish friends and colleagues in Mas-



Harris



sachusetts, and rededicate ourselves to those partnerships, in which we are grateful to face complexities together.”

## C of E Parishes Use Green Energy

More than 5,500 churches in the United Kingdom, including some prominent cathedrals, have converted to renewable power. The change is in response to a Church of England warning that climate change is “one of the great moral challenges of our time.”

Fifteen cathedrals, including those at Liverpool, St. Albans, Salisbury, and Southwark, have signed up for green electricity tariffs — purchasing programs for electrical power generated by wind farms, solar panels, or ocean waves. With an average annual church electricity bill of £1,000, the change to energy not generated by coal could save £5 million annually.

“Climate change is an enormous injustice and is hurting the poor first and worst,” said the Rt. Rev. Nicholas Holtam, Bishop of Salisbury and lead

bishop on the environment. “Switching to responsible sources of electricity may seem like a small thing on its own, but when joined together it can make a real difference.”

*John Martin*

## Wedding Choir Lands Contract

London’s Kingdom Choir has always enjoyed critical acclaim, but its rendition of “Stand by Me” at the wedding of Prince Harry and Meghan Markle has propelled it into the spotlight.

The choir leader, Karen Gibson, says she is constantly recognized on London streets. Now the Kingdom Choir has won a recording contract with Sony UK. Its debut album is due for release on Nov. 2.

A YouTube version of the royal wedding song has reached 10 million views.

A headline concert is planned for London’s Union Chapel on Nov. 28. The choir was founded in 1994. Gibson says that before the royal wedding its biggest audience was just 200,



Gibson and the Kingdom Choir

but its song is now at the top of the UK Billboard’s gospel charts.

*John Martin*

## Kansas Adds Third Nominee

A third nominee has been added in the search for a 10th Bishop of Kansas: the Rev. Cathleen Chittenden Bascom, assistant professor of religion at Waldorf University in Forest City, Iowa.

She joins two others in the all-woman slate: the Rev. Martha N. Macgill, rector of Emmanuel Parish in Cumberland, Maryland, and the Rev. Helen Svoboda-Barber, rector of St. Luke’s Church in Durham, North Carolina.



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# LIGHT VERSE FOR HEAVY WEATHER

The Anglican Poetry of S.J. Forrest

By Richard J. Mammana

For almost three decades in the middle of the 20th century, the Rev. Stanley John Forrest (1904-77) produced a stream of 15 slight volumes packed full of Anglican light verse. They began as paperback booklets issued by the quixotic Coelian Press of the Rev. Herbert Hamilton Maughan, an extreme Anglo-Catholic priest in the unsympathetic Church of Ireland. The early compilations are rare today, and Forrest's work has never been anthologized. (A commentator noted in 1955 that "those pamphlets... must by now be collector's rarities.") The collections of mirthful poetry became 60-page hardbacks, illustrated by the poet's brother, the Rev. Edward W. (Ted) Forrest, and published by commercial presses with a wide transatlantic circulation. A handful of the poems remain in semi-popular awareness, but the majority have faded into an early obscurity.

Forrest was born in Manchester and imbibed an early Anglo-Catholic ethos by attending the now-defunct St. Gabriel's Church, Hulme, where his father was sacristan. After studies at the University of Leeds, he trained for ordination at the College of the Resurrection at Mirfield, and he was ordained to the priesthood in 1929. Forrest served parishes in the dioceses of Manchester, Peterborough, and St. Albans, with notable tenures at All Saints, Leighton Buzzard, and St. John's Church, Watford. As a priest, he married and had two children. His final cure was his work as chaplain to the Sisters of Bethany in Bournemouth from 1961.

His first ventures in poetry as a mode of comment on church life appeared in the columns of *The Church Times* (London), and the forgotten extremist periodicals *The Dome*, *Our Lady's Mirror*, and *The Fiery Cross*, all voices of the Anglo-Catholic Congress movement in the Church of England. The Second Vatican Council looms large in the background of Forrest's later work, with an attitude of bemused insecurity about ecclesiology rooted in the culture of the Branch Theory.

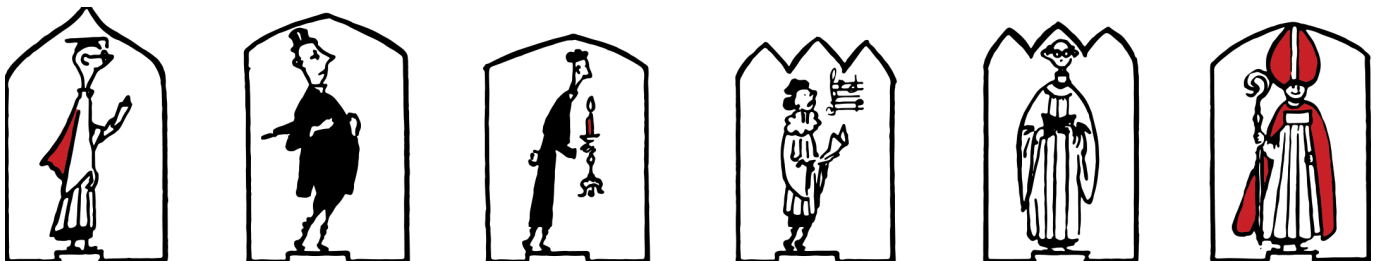
The churchmanship of Forrest's poems is high, self-amused, and self-reflective, like E.L. Mascall's contemporary collection *Pi in the High* (1959). The subjects of the poems

vary from the effects of modern trends in liturgy, music, and church life to ecumenism, new roles for women in the church, the advent of television in English homes, popular preaching styles, the observance or passing of old customs, men and women religious, churchly personalities and dress, and ecclesiastical bureaucracy.

Forrest wrote little about his work, except in occasional forewords where he commented that "So long as the members of our dear Church of England continue to say and do funny things, we shall be inexorably urged to comment upon them in our vilest verse." He laments, in 1959, that "it is very difficult to convince our fellow countrymen that gaiety is of the essence of genuine Christianity. If this little book of verse from the vestry can help people to appreciate this truth it will not have been compiled in vain." But he was not concerned only with diversion and amusement. He moves away from humor into true pastoral piety in his only longer-form work, *A Town Parson's Day* (1960), a gentle 16-page poem that begins:

A quaint conception of the way  
In which a parson spends his day,  
Is entertained on every hand  
By those who do not understand;  
Who wonder, sometimes comment too,  
"Whatever can he find to do,  
This lucky man whose work unique  
Is only needed once a week!"  
We know he gets his little pay,  
But does he earn it, anyway?"

A major promoter of Forrest's work was Sir John Betjeman (1906-84), a broadcaster, architectural conservationist, devout Anglican, and poet laureate of the United Kingdom from 1972 until his death. In a 1960 foreword to *What's the Use?* (along with 1959's *Chapter and Verse* the most popular in American clerical libraries of its time), Betjeman writes that "One of the joys of belonging to the warm-hearted Church of England... is the jokes about ourselves." "If we can laugh about ourselves we can love one another, and these family jokes printed here, though they may sometimes prick, will surely never wound."





## Bibliography of S.J. Forrest

*The Church in Reconstruction* (1945)  
*Anglican Noah's Ark* (1947)  
*Buzzards at Play* (1947)  
*Parish Fashions* (1949)  
*What the Vicar Likes* (1952)  
*Time for a Rhyme* (1954)  
*What's the Use?* (1955)  
*Chapter and Verse* (1959)  
*A Town Parson's Day* (1960)  
*Orders in Orbit* (1962)  
*Our Man at Saint Withit's* (1964)  
*Verse from the Vestry* (1966)  
*Parson's Play-pen* (1968)  
*Saints and Sinods* (1971)  
*The Church Bizarre: Light Verse for Heavy Weather* (1973)

### Soft Shrift (1949)

I love a gentle eiderdown,  
 I am its proud possessor.  
 It is my very dearest friend,  
 And favourite confessor.

For, when I tell it all my sin,  
 It seeks no retribution;  
 But lulls me in its silken folds  
 With downy absolution.

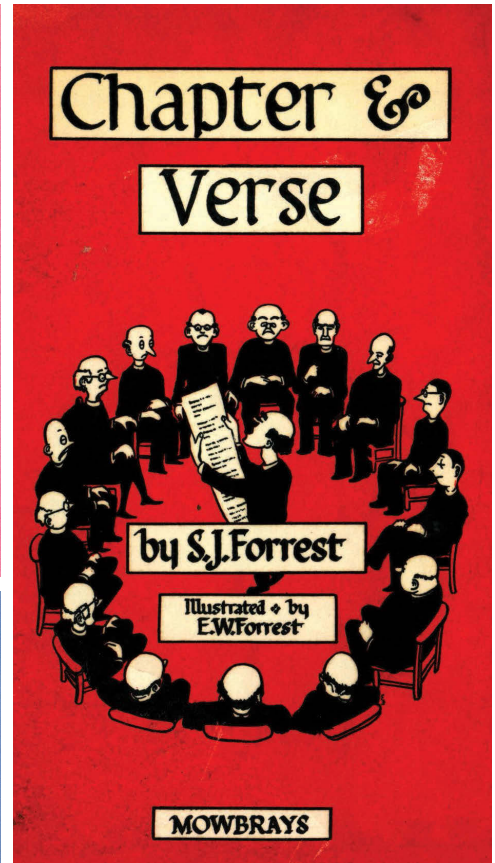
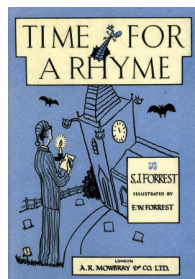
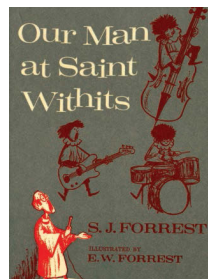
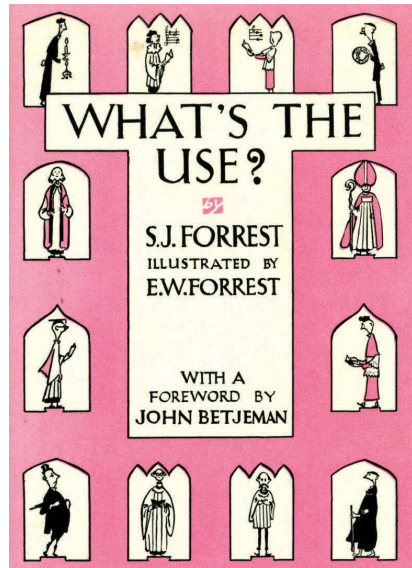
I know deluded Catholics,  
 By sinister persuasion,  
 Are forced to give themselves away  
 To priests, without evasion.

I know neurotic server-boys,  
 And women with obsession,  
 Are lured by curates to commit  
 Auricular confession.

Yet, sins by which the Romanists,  
 And foreigners are smitten,  
 Are hardly likely to infect  
 The sturdy sons of Britain.

For, though we English have our faults,  
 Of which we do not chatter;  
 We seldom find the conscience bowed  
 By any weighty matter.

Although in church at Morning Prayer,  
 Of erring sheep the tale is;  
 Such florid Stuart rhetoric  
 We take cum grano salis.



A family affair, the 60-page collections of poetry by S.J. Forrest were illustrated by his brother, the Rev. Edward W. Forrest — and were published widely by commercial presses.

To own my failings to a priest,  
 I dread beyond all measure;  
 But tell them to my eiderdown  
 And find it quite a pleasure.

This gospel of the Kindly Quilt,  
 Is worthy of all spreading.  
 Let Church of England saints exult,  
 Rejoicing in their bedding!

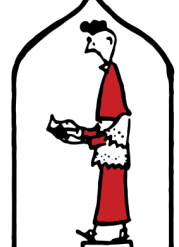
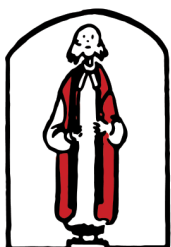
### Surgery Liturgical (1957)

How lucky that it is the Pope  
 Who has curtailed our yearly scope,  
 By ordering the S.C.R.  
 To simplify the calendar.  
 For, had these changes come to be  
 By Anglican authority  
 What cries of agonized dismay  
 And threatenings to disobey!  
 How many would have disagreed

If Convocation had decreed  
 To drop each semi-double feast  
 That ferias might be increased;  
 Or else a finger dared to lay  
 On Corpus Christi octave-day.  
 Had English Bishops, in the past,  
 Reduced the eucharistic fast,  
 Or dared such violence to wreak  
 On services in Holy Week.  
 How surely this would seem to be  
 Some protestant conspiracy.  
 How many Anglicans would say:  
 "The Church of England's had its day;  
 This really is the final straw,  
 It's evident we must withdraw,  
 And seek, beneath St. Peter's dome,  
 The changeless liturgies of Rome."

How lucky that it is the Pope  
 Who thus curtailed our yearly scope.

(Continued on next page)



Light Verse

(Continued from previous page)

**Beware of the Dogma (1949)**

He preached about the Trinity and how the world began;  
Explained the Incarnation and the destiny of man.  
He carefully expounded every detail of the creeds,  
And tried to show their relevance to modern human needs;  
He brilliantly upheld the Christian heritage of truth,  
And sought to make it lucid and acceptable to youth.  
They listened with correctitude, but everybody said,  
“He’s far too theological, and *quite* above our head.”

He gave an exposition of the Church’s means of grace,  
Revealing how the Sacraments revive a fallen race;  
Of self-examination and the ways of mental prayer,  
And why we need Communion, and how, and when, and where.  
He spoke of Bible-reading, and to make it all complete,  
Gave practical instruction on the value of retreat.



**Turn Again Clergyman (1968)**

“I find myself unable to worship in a church  
where the vicar faces the congregation  
across the altar—it seems to destroy all the  
mystery.” Complaint by suburban lady.

I may be thought peculiar  
Eccentrically odd,  
But, when I see the vicar’s face,  
I cannot think of God.

Though some may term me heretic,  
Or even silly ass,  
I feel that this degrading sight  
Invalidates the Mass.

I love the sense of mystery  
That fills the human mind,  
And thus prefer in peace to view  
The vicar from behind.

The awesome clouds of Sinai  
All seem to melt away,  
Before his frightful countenance,  
Obtruding in the way.

The worship seems to lose its point,  
Tortures our thoughts askew,  
By setting human features thus  
In focus of our view.

The ugliest of idol forms,  
From darkest heathen race,  
Presents an image less debased  
Than our old parson’s face.

Indeed, a student of the play,  
Might pertinently ask,  
If clergymen could not revive  
The old dramatic mask.

A laughing face for Eastertide,  
A sombre mask for Lent,  
Would swiftly indicate to all,  
Just what the seasons meant.

How useful if our architects  
Ingeniously drew,  
A special mask for Series One,  
And one for Series Two!

**Altarations (1971)**

Although I’m Church of England,  
I haven’t been of late,  
Since organized religion  
Is somewhat out of date;  
With desiccated clergy,  
And fossil-forms of prayer,  
Which fail to bring conviction,  
Or lead us anywhere.  
I never went to worship,  
Since everybody said  
The Church was quite outdated,  
And almost wholly dead.

And everyone agreed that it was logical enough,  
But only suitable for those who *like* that kind of stuff.

He chose the Ten Commandments as the basis of a course,  
He amplified their meaning and emphasized their force;  
He took the eight Beatitudes and Sermon on the Mount,  
And spoke of Christian stewardship and rendering account.  
He did his best to penetrate beneath their toughened skins  
With pointed expositions of the Seven Deadly Sins.  
They felt a little slighted to be led across this ground,  
For morals in suburbia are basically *sound*.

One day, in disillusionment, believing no one cared,  
He flung at them a homily completely unprepared,  
Endeavouring his customary quarter-hour to fill,  
With sentimental platitudes that meant precisely NIL;  
Returning to the vestry in the grip of horrid fears  
That people would consider it insulting to their ears.  
But no, they were enraptured and devoured every word:  
“Oh, Vicar, it was *lovely!* Quite the best we’ve *ever* heard!”

’Twas plain its aged structure  
Was riddled with decay,  
And in an early future  
Would surely pass away.

I went to Church at Christmas,  
In sentimental mood,  
To rouse nostalgic echoes,  
On bygone days to brood;  
But horror rose on horror,  
And left my mind deranged,  
For services had altered,  
And everything was changed!  
The noble rites of Cranmer,  
The fine old B.C.P.,  
Had now been superseded,  
As far as I could see;  
A crowded congregation,  
Equipped with books of blue,  
Were ploughing through a service,  
Described as “Series Two.”

The rights of every voter  
To find his Church the same,  
Are cynically flouted  
By such a Christmas game;  
These words, so unfamiliar,  
The language, stark and bare,  
All blatantly unsuited  
For Anglicans at prayer.  
If changes thus continue,  
We confidently state,  
The Church of England structure  
Will soon disintegrate;  
As clergymen, and vandals,  
Injure her soul unique,  
And thus destroy for ever  
A valuable antique.



Richard Mammana is archivist of the Living Church Foundation.

# Storytelling Reaffirmed

Review by Christine Havens

**T**he *Tragic Imagination* by Rowan Williams is one of a dozen books in the Literary Agenda series by Oxford University Press. Other titles in the series include *Readers' Liberation, Is Literature Healthy?*, and *Tales of Literacy for the 21st Century*. Each monograph, according to the series' description, takes a polemical tone, in the hopes of bringing new arguments, in the traditional sense of the word, to each topic. In essence, this series serves as a reminder that literature has real-world relevance, a given for some that seems to be up for grabs in this world we live in.

Thus, we have Williams's excellent work about tragedy — tragic drama, narrative, or the tragic imagination. Why might the tragic imagination be problematic in a world full of terrible events like gun violence in high schools or refugee crises? His concern is that society tends to turn away from the tragic imagination in favor of denial, in favor of untold stories. This is the challenge that Williams takes on: "not only how we speak without false consolation in a world like this but how we keep our culture alive to the fact that it is 'a world like this,'" as he writes in his introduction.

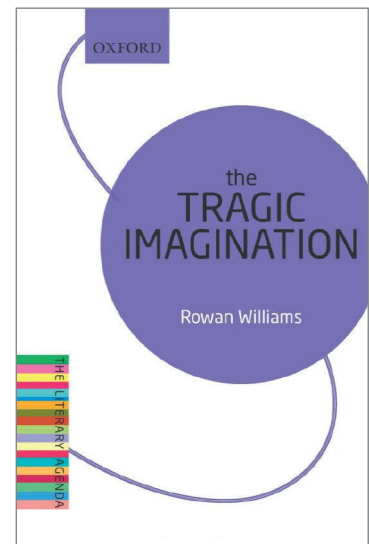
Williams guides the reader on a pilgrimage of sorts through the tragic imagination, beginning with the ritual, even liturgical, plays given at the Dionysian festivals in ancient Greece, bringing us, as Virgil brings Dante, ever upward to his final chapter, which he calls "Tragedy Against Pessimism: Reli-

gious Discourse and Tragic Drama."

In his rich text, Williams takes pains to help the reader see why he feels we should not flinch away from, or gloss over, the stories we tell of our pain and suffering, our grief and mourning. Early on, he relates a story about the Russian poet Anna Akhmatova. Her response on whether she could describe suffering is a significant point. The author returns to it in his conclusion, in order to direct our gaze. Hegel, Job, the Gospel of John, Shakespeare's *King Lear*, and others are waypoints, too, on the way to discovering that "the tragic idiom is a vehicle for managing loss by narrating it" (p. 15).

Throughout his text, Williams is careful to stress that for him the tragic imagination is not synonymous with a tragic worldview. This is an important distinction; each of the chapters is a step building to the purpose of tragic representation. For Williams, such an equation of tragedy with pessimism is a misinterpretation, and maybe even misuse, of the genre. The tragic imagination, in his eyes, serves like religious language to keep us mindful that we are not in control of all that surrounds us. He writes in resistance to the human tendency toward "comfortable lying" when it comes to telling stories of pain and suffering.

Important to note, though it comes later in the book, is Williams's acknowledgement that his exploration is of the Western European mode of tragedy; other models that might be grounded in nonlinear narrative are not in his purview for this argument. The relationship of the comic to the tragic is



## The Tragic Imagination

By Rowan Williams

The Literary Agenda Series

Oxford University Press. Pp. 168. \$24.95

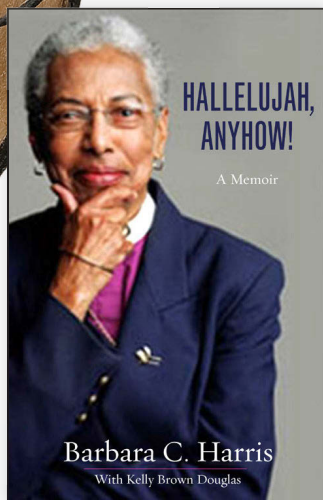
explored only in his conclusion; I hope he will expand on it in the future.

*The Tragic Imagination* is definitely to the academic side of Williams's works, and despite its brevity is not easy reading. Of course, this is what his faithful readers expect and love about his writing and thought. Most likely this book will not be his most popular seller, but those who venture to read it will find real-world value in his wise words.

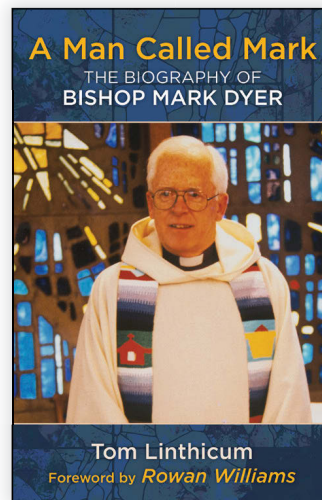
*Christine Havens is a poet and writer, and a graduate of the Seminary of the Southwest whose work has appeared in The Anglican Theological Review and Forward Movement's Daily Devo family subscription series.*



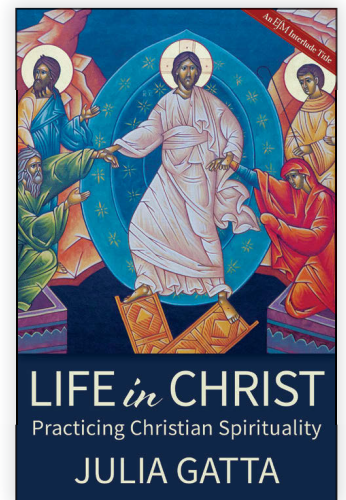
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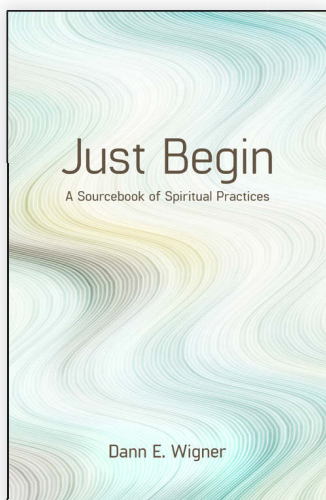
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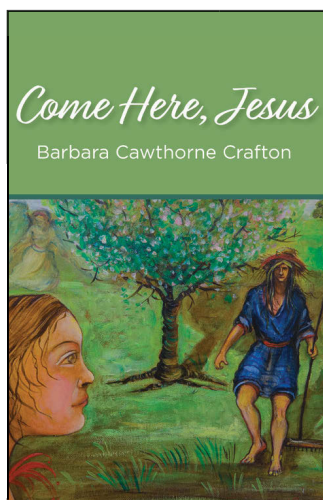
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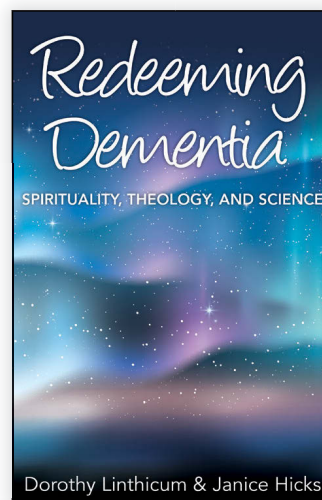
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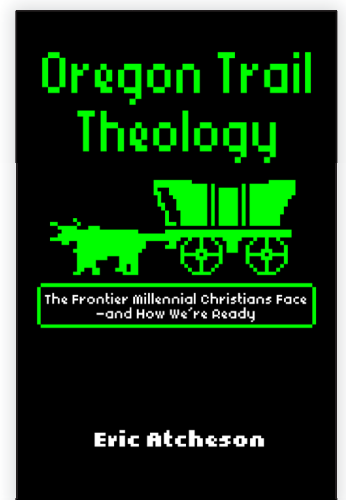
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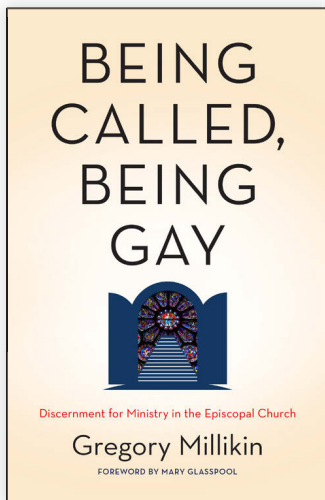


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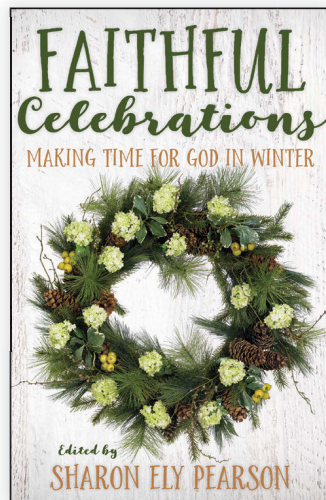


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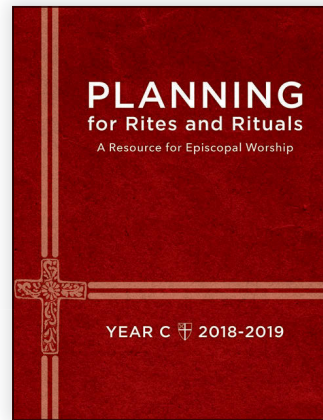




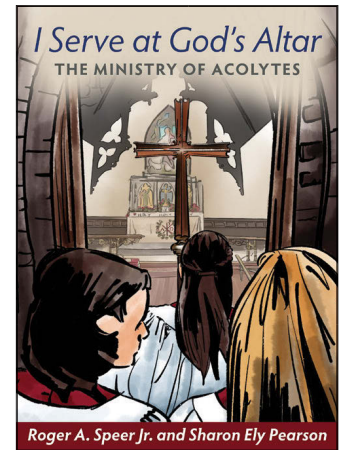
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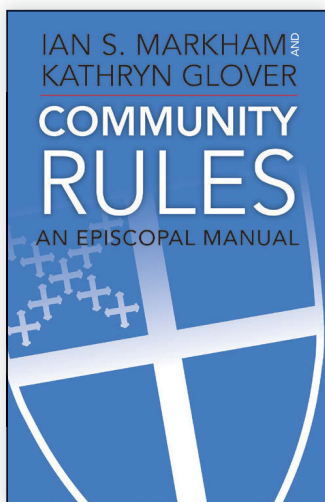
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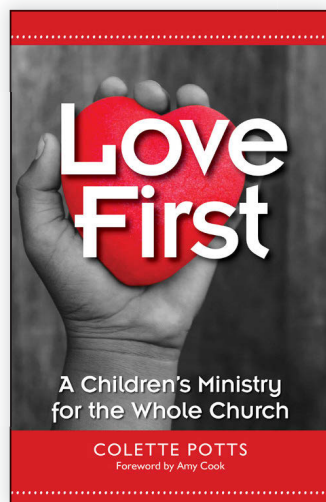
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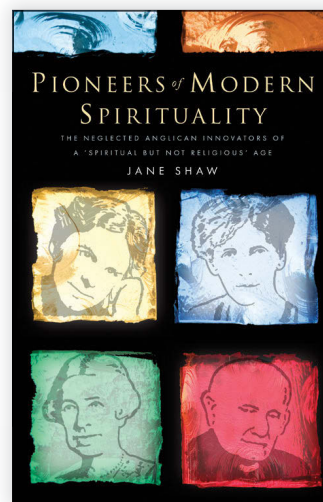
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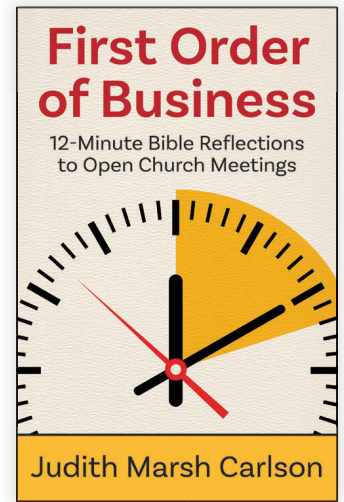
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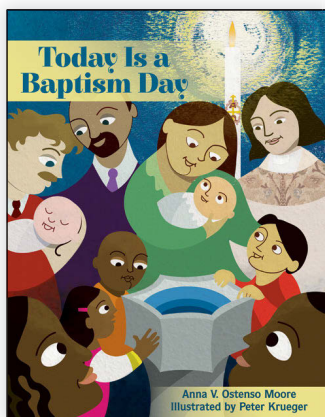
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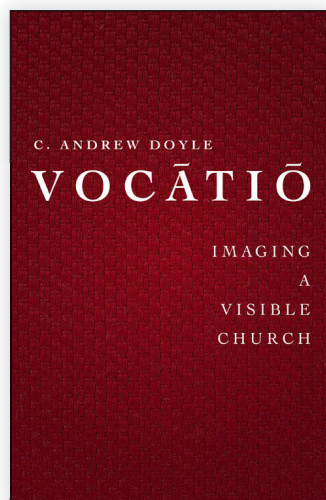
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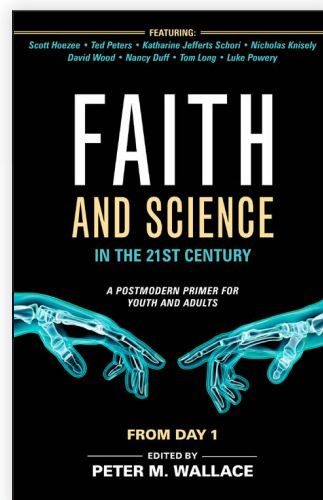
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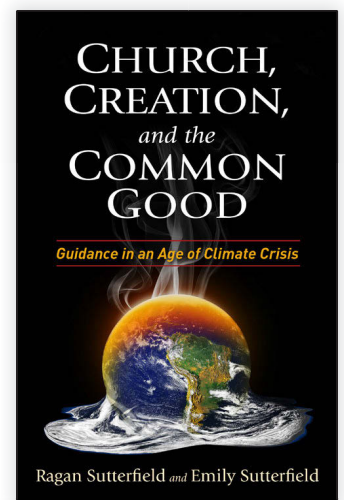
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# More Mystical than It Seems

Review by Erin Risch Zoutendam

Regarding the mystical theology attributed to Dionysius the Areopagite, Martin Luther — as ever — had strong words. “This is a mere provocation of a self-inflating and show-off theology, that someone could believe himself a ‘mystical theologian’ if he were to read, understand, and teach this stuff, or rather seem to

tory of mystical theology, the book was published in 2017 to mark the 500th anniversary of the Reformation. Despite his irenic tone, McGinn acknowledges a polemic aim, arguing throughout against the commonly held belief that “the Protestant branch of Christianity was not favorable to mysticism and therefore had few, if any, important mystics” (p. 299). McGinn proposes that the Reformers did not reject mysticism so much as recalibrate it.

McGinn’s treatment of the magisterial Reformers — Luther and Calvin — is nuanced and balanced. With respect to Luther, McGinn occupies middle ground. Though scholars have argued vehemently both for and against Luther’s personal mysticism, McGinn argues that the Reformer took a *sic et non* approach to mystical theology, rejecting some aspects and appropriating others. Accordingly, an understanding of medieval mysticism is “vital to understanding Luther’s new evangelical theology, whether or not one wants to call the Wittenberger himself a mystic” (p. 148). Calvin is a somewhat easier case. Though there are similarities between his understanding of Christians’ union with Christ and the broader stream of Western medieval mysticism, he was, McGinn concludes, “not really a mystic” (p. 56).

In the final chapter, McGinn turns to the English Reformation and the great Anglican poets. John Donne “often plays with and reverses traditional mystical motifs” (p. 226), such as the violence of God’s love, the soul as temple of God, and the vision of God’s face. George Herbert likewise makes use of several traditional mystical themes, and what has been called his “everyday mysticism” puts him, according to McGinn, in the company of Meister Eckhart, Catherine of Siena, Julian of Norwich,

and Thomas Merton.

McGinn’s treatment of two lesser-known Anglican poets, Henry Vaughan and Thomas Traherne, is especially enticing. He argues that while neither is considered the equal of Donne and Herbert, the “inward turn” of later 17th-century Anglican poets (as opposed to Herbert’s emphasis on the ecclesial and liturgical) makes them important voices in the history of Western mysticism. McGinn concludes the chapter with a brief but spirited argument for Puritan mysticism, insisting that “popular conceptions of their dour religion are mistaken” (p. 275).

More recent Reformation scholarship has tended to emphasize continuities with the Late Middle Ages rather than characterizing the Reformation as a radical or decisive break. Such a move has been necessary to better understand our Reformation inheritance and has undoubtedly helped to mend fences between Catholics and Protestants, but it can also obscure real differences. In *Mysticism in the Reformation*, McGinn carefully marks continuity and discontinuity; he is a judicious guide. Furthermore, McGinn’s exhaustive citation of primary and secondary literature will point curious readers in the right direction for further study.

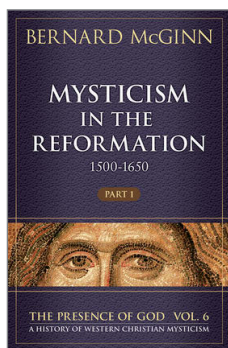
If the picture of Reformation mysticism that emerges from McGinn’s book is a complicated one, it is no less complicated than the relationship between Protestantism and mysticism today. Readers will find not only much to stimulate their historical interest but also fodder for reflections on the state of mystical theology in the 21st century. Was the mystical baby thrown out with the Catholic bathwater, or can Protestants lay claim to a mystical tradition of their own? Is there something inherently incompatible about Protestantism and mystical spirituality, or is

## Mysticism in the Reformation 1500-1650

By Bernard McGinn  
Crossroad  
Pp. 350. \$59.95

himself to understand and teach it,” Luther wrote in his *Second Commentary on the Psalms*. “By living, yet more, by dying and being damned you become a theologian, not by understanding, reading, and speculating” (trans. Bernard McGinn, p. 25). Luther’s dismissal of the speculative mystical theology so prized by medieval Christians in favor of a more experiential and practical theology would seem an easy explanation for why Protestantism has often been reluctant to embrace mystical spirituality.

Of course, it is not always safe to take Luther at his word. In *Mysticism in the Reformation: 1500-1650*, Bernard McGinn complicates simple explanations of the relationship between the Reformation and mysticism (which he defines as concern with the direct or immediate presence of God). Part of McGinn’s magisterial series on the his-





the rift between the two the result of contingent historical circumstances? Who are the great Anglican mystics, and how can their work be retrieved and cherished? If, as Rowan Williams

wrote, “good theology does not come from bad history” (*Why Study the Past?*), McGinn’s book will prove valuable to those who do not mind more academic reading as they weigh the

current state of mystical spirituality and imagine its future.

*Erin Risch Zoutendam is a PhD student in religion at Duke University.*

# Tightly Focused Study

Review by M. Dion Thompson

Anyone looking to see how much American society has changed in the last few decades need look no further than the American family. The declining influence of

Wolfinger call a “code of decency” and often an affirming and supportive community.

The book’s title gives the impression that the authors have cast a wide net in their research. Actually their focus is quite narrow. It has to be. This is the statistician’s lot. Take a limited sample and extrapolate from there to make a sweeping conclusion.

And so Wilcox and Wolfinger give us couples struggling to find their way. Drug use and casual sex are normal behaviors. In this world, religion and church attendance, primarily in the Protestant and evangelical churches preferred by the subjects, become virtual life rafts that occasionally save them from drowning in what some of their Latino subjects call *del mundo* (the world). From this perspective, secular life takes on a menacing, seductive quality. People are “lured by the call of the street.” Church activities protect members “from the siren song of the street,” “the siren call of the street,” and “the ethos of the street.”

This street is a devouring, merciless monster, feeding on young men and women. The authors rightly point out the devastating effect of the nation’s criminal-justice policies on African American and Latino communities. One result is that marriages become imperiled. Some couples opt out of marriage, preferring to live together.

Yet the institution of marriage survives. The authors note the strong sense of family among Latinos. Among African Americans, the lingering effects of slavery and the burden of racism have been countered by the

enduring strength of the black church.

In their conclusion, the authors write: “Clearly religion is no panacea to the challenges facing black and Latino families or, for that matter, families of any race or ethnicity. By our reckoning, it will take a range of economic, cultural, and religious developments to bridge the racial and ethnic divides in American family life.”

Wilcox and Wolfinger suggest that public policy changes to the earned income tax credit, reforms in the nation’s immigration policies, and eliminating jail time for nonviolent drug offenders could help the most vulnerable members of society and strengthen their families.

With its charts, graphs, and statistical analyses, the book often reads like a doctoral dissertation or public-policy report. Some assertions, such as the following, are painfully obvious: “Criminal activity and incarceration pose serious risks to the quality, stability of family life among Latinos and especially African Americans.”

This is not a writer’s tale, or a narrative journey into the world of religion and marriage. And, despite the book’s focus on religion, there is a startling lack of scriptural references to marriage.

It would have been interesting if Wilcox and Wolfinger had interviewed middle- and upper-class couples, and couples married 10, 20, even 50 years. Those couples are in the pews, and have stories to tell about faith’s role in keeping them together.

That, however, would have made for a different book, one that might have been more compelling and wider in scope.

*The Rev. M. Dion Thompson, a former journalist, is a priest in the Diocese of Maryland.*

## Soul Mates

Religion, Sex, Love, and Marriage among African Americans and Latinos

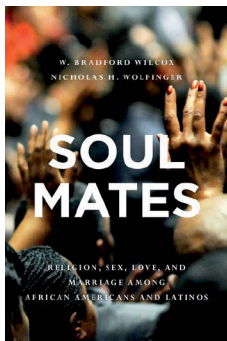
By W. Bradford Wilcox and Nicholas H. Wolfinger

Oxford University Press  
Pp. 225. \$27.95

religion, the rise of secularism, and changing sexual mores have helped to redefine our understanding of what constitutes a family.

W. Bradford Wilcox and Nicholas H. Wolfinger, who have dedicated their academic careers to family studies, seek in *Soul Mates* to understand how religion sustains and strengthens African American and Latino families. Armed with statistical, longitudinal, and case studies, the authors conclude that religion has an overall positive effect, but that faith, prayer, and church attendance do not guarantee a happily ever after life for married couples.

Their finding should not surprise anyone who has spent time in church. Married and unmarried churchgoing couples experience the same challenges, joys, and frustrations as those who never attend church. Religion does, however, offer what Wilcox and



# Recapturing Wonder at the Creation

Review by Daniel Perett

I cannot be the only tired congregant who has occasionally wondered what the story of the Creation in Genesis is *for*. Many of us are taught that the spiritual meaning of the text is obvious, and we often read through it with careless familiarity. One Easter Vigil, though, a parishioner at my church rose by candlelight and

each creature as they enter into the first nine chapters of Genesis. This allows him to explore many Christian teachings with imagination and emotion, avoiding theological debate. In God's unilateral promise not to repeat the flood, for example, Greenway finds a proclamation of unshakable grace and its role in our world. As he proceeds through the beginning of Genesis, Greenway slowly builds a picture of the most basic reality in which we live, one that he never demands we accept as true, but which becomes increasingly compelling.

Greenway's focus on creation is especially important because, as he reminds us, we all hold beliefs about the ultimate nature of existence. These beliefs, whether literally accepted or not, have an effect on our other ideas and on how we feel and live. Contrasting Genesis with the Mesopotamian *Enuma Elish* and with Hobbes's *Leviathan*, Greenway shows us not only what is unique in Scripture's portrayal of our existence, but also what has resulted from an acceptance of Hobbesian materialism. For example, he argues that while the identity that is based on loving relationship in Genesis leads to a sense of connection with all of creation, the influence of Hobbes has led to an ever-increasing sense of loneliness as identity became isolated from relationship in Western thought.

The role of human beings is, naturally, central in many readings of Genesis. Taking care to avoid anthropocentrism, Greenway explores what it means for human beings to imitate the God of creation. Since God takes delight in his creation, Greenway says, we too ought to approach every creature with delight and love. More broadly, we may choose either death in self-centered domination of nature or life in caring dominion with all of God's creatures.

Greenway's portrayal of a life full of love for all creatures may seem impossibly idealistic. He freely grants that it is idealistic, but not naively so. Noting that the Creation narratives reached their final form in the shadow of the Babylonian captivity, while the flood in Genesis unleashed horrifying devastation, Greenway identifies the beginning of Genesis as simultaneously idealistic and realistic. He then turns from the story to the experience of anyone who is truly seized by love for all creatures, who will feel deeper joy but also deeper sorrow.

*For the Love of All Creatures* raises questions for further thought. First, Greenway is remarkably careful not to tell the reader what to do. Instead of asserting, "We love," he says, "We awaken to being seized by love." Throughout his meditation he speaks of passive blessings that come upon us. A sympathetic reader may often be tempted to respond, "But what should I do?" Second, Christian readers will need to consider how to incorporate this love for all creatures in their spiritual lives because Greenway makes one very great omission: he does not talk about love for God. A love for all creatures, beautiful as it may be, seems to suffer a great emptiness if it is not taken up in love for the Creator. Nonetheless, it is no criticism of a moving meditation to note that it raises more questions than it can answer. Greenway's reading of Genesis invites us to meet all of the world with wonder and love, seeking grace even in times of sorrow, and to become more fully alive and more authentically human than we had ever been before.

*Daniel Perett is a scholar of late classical and early Christian rhetoric and received his doctorate in medieval studies at the University of Notre Dame in 2013.*

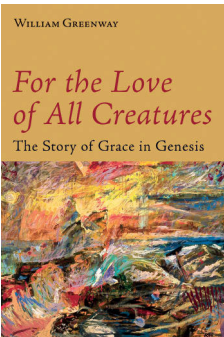
## For the Love of All Creatures

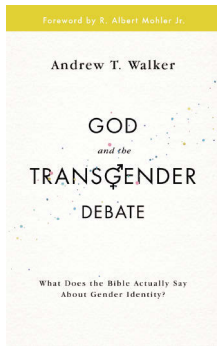
The Story of Grace in Genesis

By William Greenway  
Eerdmans. Pp. 178. \$18

recounted each day of the Creation as a true storyteller would, pausing in wonder before phrases like "He also made the stars." The sense of awed delight that she shared has remained with me ever since. But what place is there for wonder at all creation in our daily lives as Christians? In *For the Love of All Creatures*, William Greenway offers a moving reflection on the devotion that we ought to embrace toward all creatures, a devotion simultaneously idealistic and realistic, that encounters both joy and sorrow as it lives with grace in a fallen world.

Greenway describes his book as a meditation, and that is how it should be read. He is writing for all people, Christian or not, who are "seized by love for all creatures." Leaving aside any questions of scientific accuracy or scriptural authority, he invites readers to be informed by the love they feel for





# Surprised by Compassion

## God and the Transgender Debate

By Andrew T. Walker

Good Book Company. Pp. 144. \$14.99

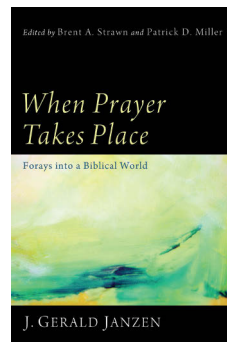
Review by Grey Maggiano

# Lingering Lovingly with Scripture

Review by Paul Cizek

This collection of 18 essays by J. Gerald Janzen — MacAllister-Petticrew Emeritus Professor of Old Testament at Christian Theological Seminary (Indianapolis) and a priest of the Anglican Church of Canada — is like a rigorous continuing education course of accessible and self-contained lessons.

Janzen aims to guide the reader through the distinct and yet connected ways that Old and New Testaments texts describe the places in which prayer occurs. He allows thematically and lexically related texts to resonate alongside one another and



## When Prayer Takes Place

Forays into a Biblical  
World

By J. Gerald Janzen

Edited by Brent A. Strawn  
and Patrick D. Miller

Cascade Books. Pp. 450. \$52

trusts that such texts yield a construal of prayer that is greater than the sum of its parts. Along the way, Janzen aims to assist the reader in “lingering lovingly” with the biblical text.

In general, Janzen succeeds. In an introduction, Janzen sets Jesus’ instruction about prayer in secret (Matt. 6:6) with various psalms and bits of Isaiah and Ezekiel, in which God dwells as a refuge. He argues that in prayer one has standing before God, a place distinct yet not separate from one’s geographic coordinates and social world.

The essays in part 1, though each self-contained, crescendo in chapter 4, in which Janzen strings together Genesis 1, Exodus 3, John 17, and Romans

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I did not have an open mind when I started reading this book. What could a conservative Southern Baptist say to a progressive Episcopalian about God and the transgender debate?

So the first words of the book surprised me: “He had compassion.” I assumed I would be reading a call for condemnation, not a plea for compassion, love, and concern. It provides a relatively unbiased, short explanation of what it means to be trans, acknowledges the physical and mental realities of gender dysphoria, and even says being trans is not a choice. Much of the book focuses on Christians’ call first and foremost to love our trans brothers and sisters, to seek to understand their experience, and to help them deepen their relationship with Christ. How we accomplish the last part is where I part ways with the author.

Walker believes it is impossible for trans persons to live into their experienced gender as faithful Christians, since by rejecting their created physical form, they are also rejecting the Christ through whom they are created.

The book is unclear, however, on what gender dysphoria is. Is it like an illness or birth defect? If so, it may then be like other physical defects we correct with surgery, therapy, and medicine. It is unthinkable to tell the mother of a child with a congenital heart defect that “God made them that way, so love them in their imperfection,” or that a person born lame or blind should not be healed.

Yet the argument here seems to amount to telling trans people to suffer and wait for heaven. Walker suggests it is in our bodies that we see God’s perfection and not in our soul or mind.

We read in the Psalms, however, that “before I formed you in the womb I knew you”: God knows our souls before our bodies are put together, to say nothing of our genitalia. It is simply a lack of imagination to say that our mind and soul could not have one gender while our fragile earthly forms have another.

We need to think more carefully about how best to love our trans brothers and sisters. Walker’s answer amounts to telling them that life will be hard, but it will be better in heaven. But this is not an answer I can give. In the same way as Jesus heals the bleeding woman and the man blind since birth, I hope that by lifting up how our trans brothers and sisters see God’s image reflected within them, the Church can help them come into deeper relationship with Jesus.

Walker offers excellent advice for when a child mentions being gay or trans: “These few seconds are perhaps some of the most consequential of your child’s life. And yours.” He condemns any effort by parents to ostracize, alienate, or marginalize their children, because “a child who rejects your faith ... will never cease to be your child.” Those words should remind us of the need to keep open minds and hearts in the face of difference.

I was not prepared to like this book, and I certainly disagree with some of the conclusions. But if every Christian modeled the kind of love and compassion shown in this book, we would be a much better church, not just in the area of human sexuality but in every aspect of our common life.

*The Rev. Grey Maggiano is rector of Memorial Episcopal Church in Baltimore.*



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8 to argue that in the Spirit-filled groanings of prayer (Rom. 8:23, 26) one participates in God's work in Christ to make all things new, liberating persons from chronic social and psychological gridlock.

Part 2 contains some of Janzen's most developed theses. In chapter 5, he sets the story of Hannah's prayer (1 Sam. 1) with Psalms 42, 43, 131, and others in which the psalmist ostensibly lapses from prayer addressed to God into self-address, such as "Why are you so full of heaviness, O my soul?" Self-address is not a lapse from prayer, but an integral and recurring feature of biblical prayers spoken amid personal or social distress, like Hannah's.

Janzen guides the reader through vast swaths of the Old Testament,

patiently puzzling over textual ambiguities and convergences. Chapter 9 develops his earlier discussion of prayer as self-address; chapters 8 and 10 develop the theme of prayer as active participation in God's redemption of creation (not passive acquiescence to evil).

Part 4 is an interlude in the discussion of prayer and a prolegomenon of sorts. Janzen details how his method (listening for resonance between discrete canonical texts) fits into a more general and theologically robust hermeneutics of resonance.

Part 5 concludes the whole. Janzen explores the resonance between the reference to time in Ephesians 5:16 and the narrative of Daniel's prayer (Dan. 2), when time was in short supply. He argues that prayer creates a space in

which those who dance to the tune of an evil age (e.g., "time is money") are freed to dance here and now to the tune of the coming eschatological age.

In an introductory setting, Janzen's collection would be challenging and likely overwhelming. But for those undaunted by discussions of grammar and original languages, for those willing to read with a Bible on hand for reference, and certainly for those who labor with Scripture and in prayer on behalf of the Church, this collection provides accessible, bite-size, and delightful exercises that will foster a careful reading of Scripture and provide bearings for one's life of prayer.

*Paul Cizek is a PhD candidate in Judaism and Christianity in antiquity at Marquette University.*

## Thousands of Footnotes, Little Insight

Review by Gregory A. Snyder

**R**onald Caldwell writes that he has collected more than 2,500 items of evidence, and he has used 2,200 footnotes in this history of

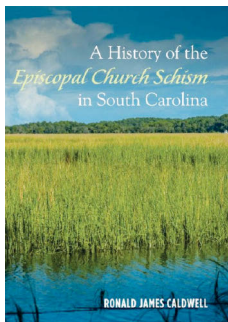
affiliated with the Anglican Church in North America for nearly 13 years, and I served in the leadership of this diocese during disassociation from the Episcopal Church.

With each story Caldwell recounted, I had a nagging sense that something was missing, that his narrative did not comport well with what I saw and heard. I soon realized that this was grounded in my differences with Caldwell's worldview. It is clear from this volume that Caldwell sees human affairs as just that. There are only *human* explanations, often having to do with the past and subsequent motivations of the players, for all that has happened in the Diocese of South Carolina. He does not take into account the spiritual element that motivated many of the players who joined Bishop Lawrence in his departure. Where Caldwell sees conspiracy and secrecy and connivance, my experience in many of these meetings was one of prayerful and thoughtful deliberation, and a sincere attempt to listen attentively to the Holy Spirit (1 Cor. 2:14).

Caldwell finds several underlying influences that have led to schism in South Carolina. First is the leadership of the diocesan clergy in the last four decades, beginning notably with the episcopacy of Bishop FitzSimons Allison (1980-90). Second, and partly because of Bishop Allison's involvement in its founding, Trinity School for Ministry (originally Trinity Episcopal School for Ministry) sent dozens of conservative clergy into the diocese. Third, Caldwell predictably blames socially regressive proclivities among diocesan leaders.

The influx of Trinity graduates into the clergy ranks in the last three decades has indeed transformed this diocese. The focused hiring of Trinity graduates (and sending many clergy raised up in the diocese to Trinity) resulted in a growing concern for evangelism and mission in the diocese that led to great numerical, financial, and discipleship growth.

The book's middle chapters include many speculations and opinions. Caldwell relies too much on Episcopal blog-



### A History of the Episcopal Schism in South Carolina

By **Ronald James Caldwell**  
Wipf and Stock. Pp. 527. \$62

how Bishop Mark Lawrence and many parishes of the Diocese of South Carolina left the Episcopal Church in 2012. His book, while about 85 percent correct on the facts, amounts to a comprehensive timeline and an often biased and superficial commentary.

Full disclosure: my parish has been

gers and friends for his information, rather than trying to understand the sources and motivations on the side of Bishop Lawrence. His speculations about the early life and conversion of Bishop Lawrence in chapter 3, “The Diocese of South Carolina in the Early Lawrence Years,” show the holes in his spiritual understanding of lives, church events, and motivations. He does not perceive the Bishop Lawrence who for years repeated his desire (many times and in various meetings, public and

private, in my hearing) for the Diocese of South Carolina to remain “intact and in TEC.”

I agree with Caldwell that this schism has been brewing in South Carolina for more than a generation, but I see its ultimate source in the control of General Convention by political and theological advocates of radical changes. I would paint a very different picture of how the Diocese of South Carolina has developed in the last few decades. It is a history of courageous

leadership; of a Holy Spirit-driven transformation of a diocese’s vision from endemic parochialism and elitism to worldwide evangelism; and of a small diocese playing an important role on the stage of world Anglicanism, even in the midst of great stress and unrelenting pressure from Episcopal Church authorities.

*The Rev. Gregory A. Snyder is rector of St. John’s Parish Church in Johns Island, South Carolina.*

## The Rest of George Errington’s Story

Review by Peter Groves

George Errington (1804-86) was the first Bishop of Plymouth, having been consecrated in 1851 shortly after the restoration of the Roman Catholic hierarchy in England.

### George Errington and Roman Catholic Identity in Nineteenth-Century England

By **Serenhedd James**  
Oxford University Press.  
Pp xii + 265. \$110

He was later made Archbishop of Trebizond *in partibus infidelium* and was translated to Westminster as coadjutor to his close friend Cardinal Nicholas Wiseman, with the right of succession to his see. That succession did not take place: a series of significant disputes between the two led to Wiseman seeking Errington’s removal and the trial in Rome of the “Errington case.” In this closely documented study, the historian Serenhedd James takes the reader inside the too-small world of English Catholic politics and the clashes of personality, theology, and

ambition that would lead to Errington’s nomination to Westminster by its chapter, and his loss to the convert Henry Edward Manning.

Errington was born into a family that had held to the Catholic faith throughout the turbulence of English religious and political life. An ancestor and namesake had been executed in 1596 and his family’s steadfastness throughout the penal period was something in which he took great pride. However, attempts by historians and biographers to paint the disagreements in Errington’s career as stemming largely from a split along party lines in which Errington, with his recusant background, represented an “old catholic” position, as opposed to the “new catholic” enthusiasm for the modern, and especially the Roman, seem rather too simple. James shows us clearly and patiently, in one case after another, that such an imposition of categories will mislead.

He describes, for example, two serious “ruptures” with Wiseman that took place during the 1850s. The first concerned Errington’s visitation of St. Edmund’s College, where the former Anglican and married layman W.R. Ward was engaged in teaching. Errington’s opposition to this situation was everything to do with the regula-

tions that prohibited laypeople teaching those being prepared for the priesthood, and was not a simple suspicion of the recent convert. Likewise, his reservations concerning the order of Oblates in Westminster that was headed by Manning was not personal, but theological and juridical. (Errington was a canon lawyer and moral theologian of considerable repute.)

In both these cases, as in others, Errington felt himself let down by Wiseman, whose failure to support him became outright opposition and the overruling of his recommendations. The relationship between the two was hardly helped by the relentless interference of that notorious Victorian cleric, Monsignor George Talbot, whose proximity to and influence upon Pius IX gave him a unique position among English Catholics. Talbot’s insistence that Errington suffered from the disease of “Gallicanism” — “a stance that accepts the papacy as a divine institution but opposes or minimises certain papal claims as they have been made in the course of history” — is shown to be not much more than mudslinging. James nicely dubs him the “meddlesome Monsignor,” and when in his historiographical survey he writes of an early 20th-century his-

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torian who “had the measure of Talbot,” the reader is inclined to think that James has repeated the feat from a much greater chronological distance.

This thoroughly detailed and highly readable account will be of interest to all who are acquainted with the Victorian church, and will prove particularly instructive for those who wish to understand the idiosyncrasies of Englishness in ecclesiastical life, idiosyncrasies that continue to beset church hierarchies in more than one communion. As James provides the details of Errington’s defense of himself, and his eventual removal as coadjutor, as well as the circumstances by which he was suggested and refused as Wiseman’s successor, we see a gifted and honorable man thwarted by the peculiar circumstances of an English Roman Catholic identity still in search of itself. His downfall was the triumph of “personality over proper procedure” and those around him more ambitious and more politically adept were not slow to use that imbalance to their advantage. Errington was a close friend and correspondent of John Henry Newman, and the tantalizing counterfactual is placed squarely before us: “The English Church of Cardinal Errington and Cardinal Newman might have been a very different place indeed.”

*The Rev. Canon Peter Groves is senior research fellow and college lecturer in theology at Worcester College, Oxford, and vicar of St. Mary Magdalen.*

## PEOPLE & PLACES

### Appointments

The Rev. **Kathy Dunagan** is rector of Grace, Radford, VA.

The Rev. **Krista Fregoso** is rector of St. Paul’s, Walnut Creek, CA.

The Rev. Canon **Connor B. Gwin** is chaplain at Stuart Hall School, Staunton, VA, and will continue overseeing youth, young adult, and campus ministries for the Diocese of Southwestern Virginia.

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

The Rev. **Mark Johnston** is interim director of the Gray Center, Canton, MS.

The Rev. **Daniel L. Jones Sr.** is rector of St. Michael’s Church, Albany, NY.

The Rev. **Herbert Jones** is priest-in-charge of St. Thomas, Richmond, VA.

The Rev. **Roberta (Bobbi) Kraft**, a deacon, is curate at Holy Spirit, Waco, TX. She was ordained a priest July 21 at the Cathedral of St. Paul in Fond du Lac, WI.

The Rev. **Jaime Leonard** is interim assistant rector of St. Thomas, McLean, VA.

The Rev. **Matt Lindeman** is rector of St. Peter’s, Milford, CT.

The Very Rev. **Justin Linstrom** is associate rector for community formation at Christ Church, San Antonio, TX.

The Rev. **L. Scott Lipscomb** is assistant rector at St. Mark’s, Capitol Hill, Washington, DC.

The Rev. **Kathy Murray** is rector of Beckford Parish (Emmanuel, Woodstock, and St. Andrew’s, Mount Jackson, VA).

The Rev. **Laura Murray** is vicar of Faith, Poulsbo, WA.

The Rev. **Walter Mycoff** is interim priest at All Souls, North Ft. Myers, FL.

The Rev. **Vincent Pizzuto** is vicar of St. Columba’s, Inverness, CA.

The Rev. **Sue Poulin** is interim rector of St. Thomas, in Dover, NH.

**Valerie Reinke** is canon for faith formation: 35 and under in the Diocese of Olympia.

The Rev. **Peggy Ellan Schnack** is assistant rector for children and youth at St. Paul’s, Brunswick, ME.

The Rev. **Leslie Barnes Scoopmire** is priest

in charge of St. Martin’s Church in Ellisville, MO.

The Rev. **Bob Scott** is bivocational priest at St. Luke’s, Tulsa, OK.

The Rev. **Valori Sherer** is interim rector of St. David’s, Cullowee, NC.

The Rev. **Anna Colleen Shine**, a deacon, is curate at Holy Cross, Valle Crucis, NC.

The Rev. **Molly Short** is chaplain at St. Andrew’s-Sewanee School in Tennessee.

The Rev. **Jane Sigloh** is interim rector of Emmanuel, Greenwood, VA.

The Rev. Canon **SuzeAnne Silla** is interim rector at St. John’s, Johnson City, TN.

The Rev. **Elizabeth Simmons** is convener of the Southern Convocation in the Diocese of Central Pennsylvania.

### Ordinations

#### Deacons

**Maryland** — Elizabeth Diana Siciliano and Paula Jean Waite

**Massachusetts** — Sonia Hodge, Gregory Johnston, Bernie Jones, Jennifer McCracken, Helen McKinney, Marilyn McMillan, Ruthann Savage-King, Elizabeth Diana Siciliano, Tamra Tucker, Jennifer Vath, and Paula Jean Waite

**Minnesota** — Amelia Arthur, Patricia Benson, Bill Butcher, and Frank Whitman

**Mississippi** — Holly Burris, Abram Jones, Mary Howard King, Jan Moore, Phillip Parker, and Courtney Taylor

**Montana** — Angelique Bolling

**New Hampshire** — Michael James Andres and Drew Courtright

**North Carolina** — Vincent Kopp

**Oklahoma** — Michael S. Clements, to serve at St. John’s, Durant; Mary Ann Coffman, St. David’s, Oklahoma City; Stephen Howard Miller, St. Mark’s, Perry; and Ann Elena Williams Murray, St. Mary’s, Edmond

**Pennsylvania** — Benjamin Charles Capps, Matthew David Simpson, Louis Keith Steffenhagen, and Michael David Whitnah

**Rhode Island** — Charles Lane Cowen, associate rector of Trinity, Newport, and Rob Izzi

**Texas** — Michele Bonner, Nick Earl, David Goldberg, Mary Keenan, Elizabeth Miller, Suzanne Smith, Rebecca Sparks, Nancy Wilkes, and Corey Wright

**Upper South Carolina** — Michael David Winslow Cannon

**Virginia** — Anna Lynn Broadbent, Charles Robison Cowherd, Gail Austin Goldsmith, Marlene Eudora Forrest, Emily Judin Krudys, Joseph Earl Lenow, Robert Grant Mansfield, Darren Franklin Steadman, Jeffrey Neal Stevenson, Sheldon Matthew Walker, Matthew Adam Welsch, and Dina Elaine Wildlake

#### Priests

**Massachusetts** — Patrick LaFortune

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

**Minnesota** — Jennifer Allred, Jon Spinillo





Grzywa, and **Tim Kingsley**  
**New Hampshire** — **Betsy Hess**  
**Northern California** — **Lisa Biersch Cole**  
**Northwestern Pennsylvania** — **Nicholas Evancho**  
**Oklahoma** — **Beth Bell** and **Anthony Moon**  
**Rhode Island** — **Edward G. Beaudreau Jr.**  
 and **Julie Hanavan**  
**The Rio Grande** — **Jéan Pierre Arrossa**  
**Southeast Florida** — **David Casey, Marcea Paul, Gregory Seme, and Sharon Williams**  
**Southern Ohio** — **Charles Cornelius Graves IV, James Devin Rodgers, and Emmanuel Tuyishime**  
**Southwest Florida** — **Adrienne R. Hymes**  
**Springfield** (for Maryland) — **Donald Schranz**  
**Washington** — **Diana Gustafson** and **Marilyn Jenkins**  
**West Missouri** — **Larry Ehren** and **Kary Mann**  
**West Tennessee** (for Chicago) — **Joseph Gilbert Butler**  
**West Virginia** — **James H. Morgan**, associate priest, Trinity, Huntington

#### Deaths

The Rev. **Bennett H. Barnes**, a veteran priest and educator, died July 10, a week short of his 85th birthday.

Born in Waterbury, CT, he was a graduate of Colgate University, Yale Divinity School, and Harvard University. He was ordained deacon and priest in 1958, and served schools and parishes in Connecticut, Florida, and Oklahoma.

The Rev. **James H. Douglass**, a U.S. Navy hospital corpsman during World War II and a longtime missionary, died July 15. He was 91.

Born in DeQuincy, LA, he was a graduate of Centenary College, the University of the South, and Tulane University. He was ordained deacon in 1953 and priest in 1954. He served multiple churches in Louisiana, the Dominican Republic, and Honduras.

The Rev. **Vernon Creighton Evans Jr.**, a priest canonically resident in the Diocese of Southwest Florida, died May 18 in Okinawa, Japan. He was 64, and had intended to retire this summer.

Born in Charleston, SC, he was a graduate of the College of Charleston and Trinity School for Ministry. He was ordained deacon in 1994 and priest in 1995. He served churches in Florida, Japan, and South Carolina.

The Rev. **William A. French**, a U.S. Army veteran and a high-school teacher for 36 years, died July 13. He was 85.

Born in Williamson, WV, he was a graduate of Indiana University of Pennsylvania and Edinboro University. He was ordained deacon in 1991 and priest in 1992, and served several congregations in the Diocese of Northwestern Pennsylvania.

The Rev. **Charles K.C. Lawrence**, a former professor of theology at Episcopal Theological

Seminary in Kentucky and chaplain at the University of Kentucky, died Jan. 4. He was 100.

Born in Lynn, MA, he was a graduate of Harvard College, Virginia Theological Seminary, and Union Theological Seminary. He was ordained deacon in 1941 and priest in 1942.

The Rev. **Thomas Litzenburg Jr.**, a professor of philosophy and chaplain at Wells College, died May 19. He was 84.

Born in Baltimore, he was a graduate of Washington and Lee University, Yale University, and Princeton University. He was ordained priest in 1963. He also served as assistant chairman of the National Endowment for the Humanities, president of Salem Academy and College, and director of the Reeves Center and acting chaplain at Washington and Lee University.

The Rev. **Irvin W. Maranville**, a U.S. Navy veteran, former trooper with the Vermont State Police, and deacon, died July 25. Born in Wallingford, VT, he was a graduate of Champlain College. He was ordained deacon in 1986. After retiring in 1995, he moved to Florida, and served at Church of the Annunciation in Holmes Beach.

“I will remember Deacon Irv for his thoughtfulness and abiding faith,” the Rev. Matthew Grunfield, rector of Annunciation. “I always appreciated his ability to bring together the richness Jesus Christ as found in the Holy Scriptures along with a devotion to the Sacramental life of the Anglican tradition.”

The Rev. **David G. Pritchard**, a U.S. Army veteran who was instrumental in bringing Cursillo to Connecticut, died May 26. He was 90.

Born in Washington, DC, he was a graduate of the Catholic University of America and General Theological Seminary. He was

ordained priest and deacon in 1954, and served churches in Connecticut, Florida, Georgia, and Massachusetts. He edited diocesan newspapers in Georgia and Connecticut.

The Rev. **Hill C. Riddle**, who served parishes in Virginia and Louisiana for 54 years, died among family July 29 in New Orleans. He was 82.

Born in Danville, VA, he was a graduate of the University of Virginia and Virginia Theological Seminary. He was ordained deacon on 1964 and priest in 1965. He was a five-time deputy from the Diocese of Louisiana to General Convention, and worked for better race relations through the St. Thomas Irish Channel Consortium and the People’s Institute.

The Rev. **Elizabeth Stingley**, a former hospital chaplain and retired vicar of St. Hilary’s Church in Hesperia, CA, died June 18 in Texas, where she had been living with her daughter. She was 80.

Born in Los Angeles, she was a graduate of Lebanon Valley College and Church Divinity School of the Pacific. She was ordained deacon in 1990 and priest in 1991. Her burial was planned for Arlington National Cemetery alongside her late husband, Patrick, a career Marine officer who died in 2004.

The Rev. **John P. Wilkinson**, a former U.S. Navy commander, healthcare teacher, and deacon, died July 23 in Staunton, VA. He was 80.

Born in Milwaukee, he was a graduate of George Washington University and Pepperdine University, and served on the adjunct faculty of Mary Baldwin University. He was ordained deacon in 2003 and served at Trinity Church, Staunton. He was a member of Spiritual Directors International and the North American Association of the Diaconate.



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## Two Ways

“Then they came to Capernaum; and when he was in the house he asked them, ‘What were you arguing about on the way?’ But they were silent, for on the way they had argued with one another who was the greatest” (Mark 9:33-34). Their silence speaks loudly of how posturing and maneuvering for position and leadership is often soaked in pernicious sin. “Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? You want something and do not have it; so you commit murder. And you covet something and cannot obtain it; so you engage in disputes and conflicts.” Even when asking, “you ask wrongly, in order to spend what you get on your pleasures” (James 4:1-3). Again and again we pray that we may live no longer for ourselves alone, because living for oneself and only for oneself is the misery of a long hell.

The wages of sin is death, and yet, without counting the cost, and with monumental self-deceit, humans are prodigious in claiming that desires and actions that lead to death are friendly and harmless. “The ungodly by their words and deeds summoned death; considering him a friend, they pined away and made a covenant with him” (Wis. 1:16). “How good and pleasant it is,” death says, “when brothers and sisters live together with bitter envy and selfish ambition.” There are winners and losers. If you want it, take it. “Behold, I stand at the door and knock,” says the devil. “If anyone hears my voice and opens the door, I will come in with food to delight the eyes, I will satisfy every desire and give a world of wisdom.” The devil has written a dissertation of “good reason” to fall into disorder and wickedness of every kind (James 3:16).

If a righteous person speaks out, evil responds. If the Son of Righteousness speaks, evil launches an all-out attack. “Let us wait for the righteous man, because he is inconvenient to us and

opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training. ... He became to us a reproof of our thoughts; the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange” (Wis. 2:12-15). The devil, when opposed, tests, ridicules, tortures, and puts to a shameful death (Wis. 2:19-20).

Jesus demonstrates another way. “He sat down, called the twelve, and said to them, ‘Whoever wants to be first must be last of all and servant of all.’ Then he took a child and put it in among them, and taking it in his arms, he said to them, ‘Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me’” (Mark 9:35-37).

It was a small child, but it might also have been any small thing. Dame Julian’s vision: “He showed me something small, no bigger than a hazelnut, lying in the palm of my hand. ... I looked at it with the eyes of my understanding and thought: What can this be? I was amazed that it could last, for I thought that because of its littleness it would suddenly have fallen into nothing. And I was answered in my understanding, It lasts and always will, because God loves it; and thus everything has being through the love of God” (*Showings*, Longer Text, cap. v.). Nothing is smaller than the Incarnation in which all things are drawn up.

### Look It Up

Read Wisdom 2:22.

### Think About It

God pays the wages of holiness.

Esther 7:1-6, 9-10; 9:20-22 or Num. 11:4-6, 10-16, 24-29  
Ps. 124 or Ps. 19:7-14 • James 5:13-20 • Mark 9:38-50

## Free Speech

“The rabble among them had a strong craving; and the Israelites also wept again, and said, ‘If only we had meat to eat. We remember the fish we used to eat in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our strength is dried up, and there is nothing at all but this manna to look at’” (Num. 11:4-6). God fed the people, but not with the foods apportioned to them by their former slave masters. Manna was the daily diet of freedom, and freedom is a daily risk and hope. “Give us this day our daily bread.”

The people turned against Moses and Moses turned toward God with a bitter and open complaint. “Why have you treated your servant so badly? Why have I not found favor in your sight, that you lay the burden of all the people on me? Did I conceive all this people? ... I am not able to carry all this people alone, for they are too heavy for me. If this is the way you are going to treat me, put me to death at once” (Num. 11:11-15).

Moses spoke to God in a manner we never employ in our churches. To be sure, we recite and sing the words of Scripture, but the appointed liturgical prayers, in part because of their beauty, trim away the most bitter of human emotions, the most distressing of cries against God. But Jesus, the Son of the Father, speaks in just this way: “My God, my God, why hast thou forsaken me?” Is Jesus the answer to Moses’ prayer, the man who is put to death at once, the man who dies once for all?

Before this becomes a story about the dispersion of authority among the 70 elders, it is first the confession of a craving people and their embittered leader. It is an honest and open display of deeply disturbing feelings, unvarnished and without sanctimonious cover. Such speech erupts repeatedly in Scripture because the God of the Old and New Testament can very well

take and absorb the full impact of human pain and frustration and bitterness. More such honesty in our spiritual lives would do us good, would allow a more open access to all the graces God would give. We may cry and groan and crave. God knows. In a sense, as St. Paul tells us, this is all a part of the deepest mystical prayer: “The Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words” (Rom. 8:26).

Creation itself is a wordless prayer. “We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we await for adoption, the redemption of our bodies” (Rom. 8:22-23).

Jesus invites us to his cross. He tells us to cut off a hand, cut off a foot, and tear out an eye. He says we will be salted with fire. The road to life is narrow and long. We are stripped naked for baptism, and we are stripped each day of the old humanity, casting aside everything that impeded life in Christ. This is a form of dying, and real and present living. The soul revives, and the heart rejoices, and eyes are filled with light, and life is honey-sweet at just the moment when we know that the old Adam is dead (Ps. 19:7-10).

Learn to speak and pray from the deepest places.

### Look It Up

Read James 5:13-16.

### Think About It

Suffering, sick, and sinful. Be honest, even about bitterness.



## Forming Leaders

The Bishop’s Institute for Ministry & Leadership in the Episcopal Diocese of Florida offers quality education at the local level for the training of priests, deacons, and lay leaders, and provides continuing education for both clergy and laity. It is also working to provide educational resources for parishes within the Diocese to assist them in developing their various ministries and educational offerings within the parish. In addition, the Bishop’s Institute promotes retreats, events, and forums that bring outstanding speakers from the wider Church and from many different backgrounds here to our Diocese.

Founded in 1838, the Diocese, with its 63 churches and missions, stretches east from the Apalachicola River to the Atlantic Ocean, and south from the Georgia border to the Palm Coast region. Our 13 Diocesan schools range from pre-school to high school.

Currently three campus ministries serve Florida State University, the University of Florida, and the University of North Florida. The Camp Weed and Cerveny Conference Center welcomes more than 650 summer campers and 35,000 guests annually. Multiple Diocesan outreach ministries serve rural and urban areas with prison ministry serving those in correctional institutions. The call to serve all God’s people has remained steadfast and directed by the Holy Spirit over the past 178 years.

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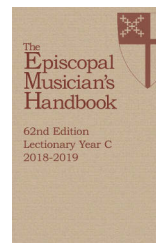
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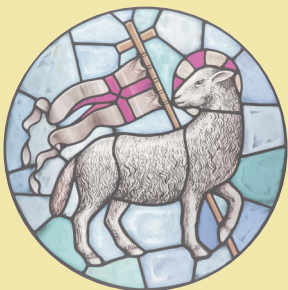
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