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F3 — which stands for fitness, fellowship, and faith — has grown from inception in 2011 to become a men’s leadership movement in 30 states (see “Basic Training for Virtuous Leadership,” p. 17).

F3 Suncoast photo

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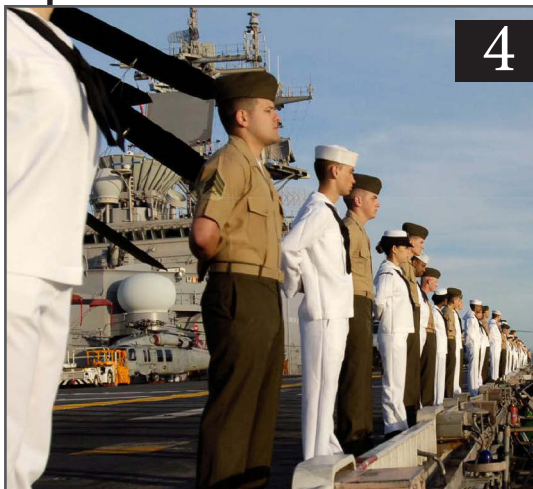
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LIVING CHURCH Partners

We are grateful to All Saints’ Cathedral, Milwaukee [p. 33], and the Diocese of West Texas [p. 35], whose generous support helped make this issue possible.



A Detailed Response to Sexual Misconduct

The Diocese of San Diego releases 60-page report drawing from practices of the U.S. Navy.

By Matthew Townsend

For parishes and dioceses aspiring to overhaul how they handle cases of clergy sexual misconduct, especially concerning recurring trauma suffered by victims and parishes, a new model may be emerging within the church.

Months of deep research by a five-member task force in the Diocese of San

throughout the stages of reporting, adjudication, and recovery.

The task force, led by the Rev. Paige Blair-Hubert, set out to answer a specific question: How do you approach cases of clergy sexual misconduct and abuse without causing additional, continuing harm to victims — a trauma after the trauma? Blair-Hubert told TLC that two women within the diocese developed the resolution launching the task

force, and that they had gone through Title IV processes as victims. “They found the process to be significantly re-traumatizing,” she said.

“It comes in a lot of different forms,” such as institutional or personal failures — people not keeping to their word to protect victims’ interests. Others may approach a victim and say the wrong thing, Blair-Hubert said.

Good intentions might produce poorly conceived comments, while those who doubt the offense might speak barbs defending the accused, like “*He couldn’t have said anything like that to her, he never said that to me,*” she suggested. The women who drafted the resolution “were really calling our diocese to do Title IV better; not just do it better on the diocesan level, but the parish level, too.”

The task force set out to find an existing example in the church of a “Holy Grail” — a diocese or parish that had figured out how to approach misconduct in a manner informed about trauma, incorporating current understanding of brain science. “No one was doing it,”

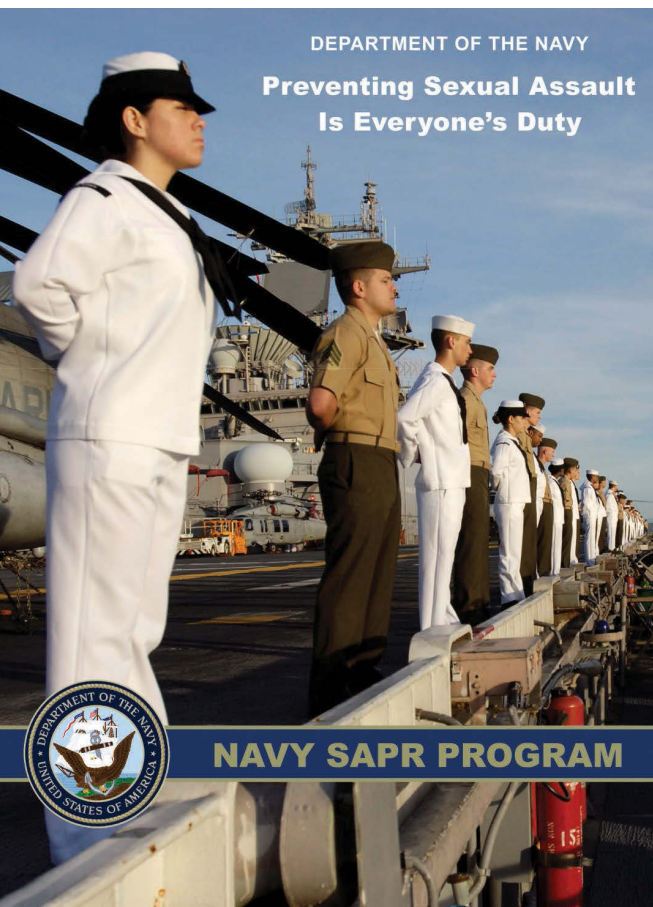
Blair-Hubert said. “We couldn’t find the Holy Grail anywhere. On phone call after phone call, we promised that when we were done with our report, we would send the report to the people who had helped us.”

The group kept working, though, and eventually found inspiration in an unexpected place: the U.S. Navy Sexual Assault Case Management Group, part of its Sexual Assault Prevention & Response program. The task force then assembled its research into the report, which outlines three core recommendations for the diocese: (1) broad education within the diocese about trauma and retraumatization, (2) creation of a victim-focused compassionate care team based on the Navy model, and (3) a similar congregation-focused pastoral response team — a method the group found in use within the Diocese of North Carolina.

Blair-Hubert said the report has been described as an indictment — it cites 23 ways in which existing approaches in the diocese and the wider Episcopal Church cause retraumatization, ranging from inconsistent application of Title IV to not covering fees for survivors’ therapeutic needs. This is really just the first few pages, though; the bulk of the report provides detailed information about the nature of trauma and developments in trauma-related care, offering a path for the diocese to become better informed in its approach.

It is in plain, accessible language and divided into digestible sections, with bullet points breaking down complex concepts. Recommendations are comprehensive and direct, most likely offering answers to most questions a parish or diocese might raise.

For example, the section on communications in trauma-informed respons-



U.S. Navy sexual assault awareness poster

U.S. Navy art

Diego has produced a 60-page report (bit.ly/sandiegoreport) with sweeping and specific recommendations for introducing trauma-informed care and reducing retraumatization of victims

es to clergy sexual misconduct begins: “All communications must be managed by the Diocese. ... We have seen when the Respondent manages the communication, the result is often wildly inconsistent, and often lacking in truthfulness.”

Likewise, four of the report’s pages offer recommendations on preventing isolation of victims. “If the Respondent is not immediately put on administrative leave, the Complainant is likely unable to attend her home church during the Title IV process.” Another section addresses reintroduction of clergy offenders to parishes.

Suggested prayers and liturgical resources are included, with a glossary in the appendices. Appendix II lists the members of the task force — and identifies four of the five members as survivors of clergy sexual misconduct.

The diocese’s Standing Committee is now charged with carrying out the report’s recommendations — a resolution to this effect was brought to the convention in November. “It ended up passing overwhelmingly at our convention, with only a murmured no,” Blair-Hubert said.

The success of the recommendations will hinge on their collective adoption, she said — and on a change in attitude.

“It’s really about changing our culture. It’s really addressing how the culture needs to change in our dioceses and our parishes around these issues of sexual misconduct by clergy or lay people with power. What I would say, if a parish found [itself] in the situation, is the only way to heal is to move through it,” she said. “Parishes that are willing to look honestly at their circumstances and move through it, those parishes can heal.”

Blair-Hubert said many feel called to do this work — but the challenge is not making the harm worse. Many abuse survivors leave the church, “which means we’re making it worse.”

She cited the Episcopal Church’s three-year suspension of the statute of limitations on sexual abuse, which became effective Jan. 1. “We need to get our act together about this quickly,” she said, wondering whether the church is prepared for what might come. “I think about all those victims who want to be survivors.”

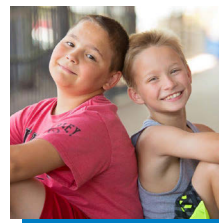
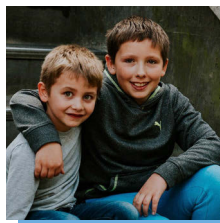
Olympia Bishop: ‘No Statute of Limitations’

As the Episcopal Church’s three-year suspension of the statute of limitations on sexual misconduct charges came into effect, more than one diocese took notice — including the Diocese of Olympia, where Bishop Gregory H. Rickel wrote parishioners about the change.

Rickel said he supported the suspension and that since he became bishop, “whenever this particular clause regarding statute of limitations has arisen, my

response has always been, ‘there no statute of limitations in the Body of Christ.’”

Rickel said “the basic result of this suspension is that any allegation against a cleric in this Church for acts of sexual misconduct may be brought forward in this three year window regardless of any prior invoking of a statute of limitations. In short, you do not have to wonder if the allegation comes from too long ago.”



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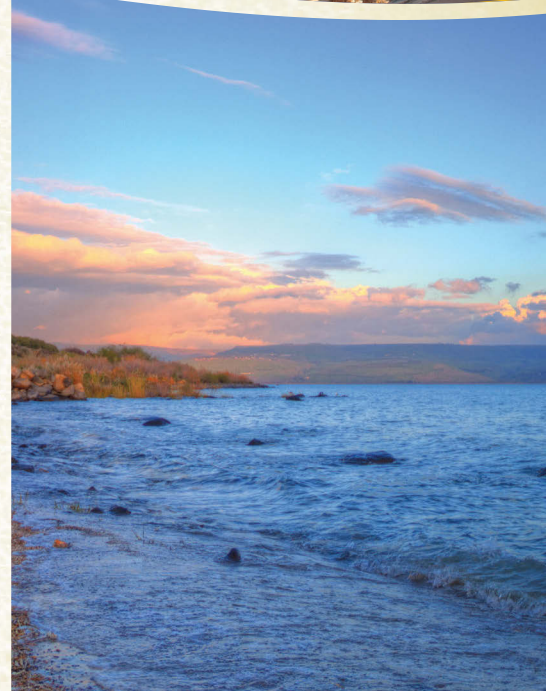
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'We Have Saved Saint Augustine's'

By G. Jeffrey MacDonald

Saint Augustine's University, the Episcopal Church's oldest historically black university, will remain open and return to good standing with accreditors after a two-year probationary period raised the specter that financial woes might force the school to close.

"You can't understand what this day means for me, having been born here 60 years ago in that very building," President Everett Ward said, pointing to where St. Agnes Hospital once stood on campus, at a press conference on Dec. 11. "By God's grace, I am here to today and can report to you that we have saved Saint Augustine's University."

Ward made his comments after learning the Southern Association of Colleges and Schools Commission on Colleges would restore Saint Augustine's to good standing. His announcement drew 30 seconds of applause.

With no compliance issues left to resolve, the university can now turn to rebuilding enrollments, which dropped by more than 50 percent between 2010 and 2017 to fewer than 1,000 students. Saint Augustine's needs more than 1,000 students to be sustainable, Ward said.

Established in Raleigh in 1867, Saint Augustine's is one of only two remaining historically black colleges and universities (HBCUs) affiliated with the Episcopal Church. The other is Voorhees College in Denmark, S.C. Eight other Episcopal HBCUs have closed.

Since 2014, Saint Augustine's has been scrambling to avoid the fate of St. Paul's College in Lawrenceville, Va., which closed in 2013 after losing accreditation. The loss of accreditation rendered St. Paul's unable to attract enough students.

To show accreditors the financial stability they sought, Saint Augustine's trimmed academic degree programs, expanded fundraising, and cut staff positions. Among the most important steps, Ward said, was a transition from manual record-keeping to a system run on financial software. Canon Lang Lowrey

of the Diocese of Atlanta helped the university design and implement the software system.

The Episcopal Church also provided in-kind support for Saint Augustine's by helping develop traditional fundraising systems. Fundraisers held at Christ Church in Raleigh and St. Paul's in Atlanta combined to raise more than \$90,000 for Saint Augustine's. The university receives \$548,333 annually from the Episcopal Church.

"The Episcopal Church, with the strong support of Presiding Bishop Michael Curry, has provided exceptional and ongoing financial support to the university," Ward said.

HBCUs don't always fare as well as Saint Augustine's in weathering this latest storm, said historian Bobby Lovett, author of *America's Historically Black Colleges & Universities: A Narrative History, 1837-2009*. He noted via email that HBCU trustees often lack the ability to raise significant sums of money, and "unacceptable" turnover rates among presidents can also contribute to "catastrophic collapse of academic and institutional stability." But not all have succumbed to such problems.

"Many of the weak ones commendably are dogmatically holding on and with bulldog grips," Lovett said.

Limited public funding and grant program restrictions create challenges for HBCUs, where low-income students are the majority, said the Rev. Canon James Callaway, general secretary of Colleges and Universities of the Anglican Communion. He underscored the need for continued support.

"Like all other HBCUs, Saint Augustine's University is tuition-driven and must find donors to educate their students well," Canon Callaway said. "The difficulties are basically financial. Fortunately, in the last several years, Episcopalians, starting with Bishop Curry, have given the university a significant edge of support and assistance to put their financial house back in order. But we have to keep doing it for these smart students to continue to succeed."

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The Inside Story on Bishop Searches

By Kirk Petersen

Bishop searches have come in concentrated batches lately, prompting some questions: Are there more searches than usual? Is the pool of candidates more limited than it has been in the past? Why have some slates been reduced before election, and why did the Diocese of Nevada cancel its search outright? TLC correspondent Kirk Petersen talked with the Rt. Rev. Todd Ousley, Bishop for the Office of Pastoral Development, to learn more. This interview has been lightly edited for brevity, grammar, and narrative flow.

There are about 20 or 21 bishop searches going on now, right?

If I'm doing the counting, I'm going to give you a higher number than that, because I know about searches that have not begun but which are imminent. We've got about 23 or 24 that are in process, some in the preannouncement stage. I also work with elections that have already happened, but the consecration of the bishop has not happened yet, so you start looking at 26 or 27. That's over a two to two-plus year period of time. I'm aware of some where the consecration of the bishop will go into 2021.

If we looked at it in a calendar year, roughly 10 to 12 bishops will be consecrated.

I've heard any number of people say, "We have so many bishop searches going on." Is there some way to quantify whether this is an unusually large number?

According to data from the research arm of the Church Pension Group, the average tenure for a bishop is 8.5 years. There are 10-ish suffragan bishops, who are elected, and you've got 110 dioceses, convocations, and mission areas, so there are about 120 bishops in that pool. If you divide that by 8.5, somewhere around 10 or 12 elections during



The Rt. Rev. Todd Ousley

Seminary of the Southwest photo

any 12-month period is reasonable. So those who are saying there are an unprecedented number of elections going on are jumping to conclusions.

Let me say a little about why I think people are reaching that conclusion. When I was elected 12 years ago, dioceses were still producing printed profiles that you mailed out to people. You maybe made 300 of them. So it was a more limited pool that was even aware that an election was going on.

Today, we've got it on Facebook, we've got dedicated webpages, it's a link on the diocesan webpage, it's sent out to the House of Bishops and House of Deputies Listserv [hobd.org], it can appear on various online banners advertising it, and those of us who are most plugged into it are also sending links by email to people we think ought to be reading it to discern whether they've got a call to be the bishop of X diocese. There's just a much greater awareness.

Also, I think there's been a certain compression recently. Rather than those 10 or 12 being spread out evenly, one a month, we had had three elections and

one decision about moving into a provisional bishop arrangement two Saturdays ago. That kind of cluster creates an impression that there's more of it going on than is the norm.

People also have said that with all these elections going on, it has reduced the pool of potential nominees. There's an assumption in that: that every diocese is the same. I was the bishop of Eastern Michigan, which is a small diocese. It is financially under-resourced by some standards, lots of rural, blue-collar people, lots of lower educational attainment. That is not the Diocese of Chicago, or New York, or Washington, D.C., or Los Angeles. It's a very different place.

Somebody who is attracted to San Diego likes 75-degree weather year-round. Somebody who's attracted to Eastern Michigan and has done their homework really likes that there are four seasons, and each asserts itself quite boldly.

I'm glad you brought up San Diego, because they recently announced a one-person slate. That is San Diego,

it's not Podunk. How is it that a diocese like that only comes up with one candidate?

They had a rich and deep pool of persons to consider. They came to the point of being almost ready to announce their nominees, and determined, based on some last-minute information, that for two of the persons it was not in the diocese's best interest, or in those priests' best interests, to go forward with the nomination.

They had to decide whether to start over, because there's just one person, or they could determine that they had done thorough vetting, felt confident about the one person who had made it through to that final stage, and name her as sole nominee from the search and nominating committee process, and then recognize that in all dioceses there is another way that a person gets onto the ballot, through the petition process.

We're used to seeing around three or four come from the search and nominating process, and there may or may not be someone through the petition

process. San Diego's going to have petition nominees, so they're going to end up with the normative number on the slate come election day.

The petition process is the church's contemporary way to handle nominations from the floor responsibly. In the old days, back before we did more comprehensive background checks — criminal, behavioral, employment, and financial background checks — you could arrive at the day of convention and someone could get nominated, and there had been no vetting. People would say, well, we've known this person for years. Well, it doesn't mean we truly know them.

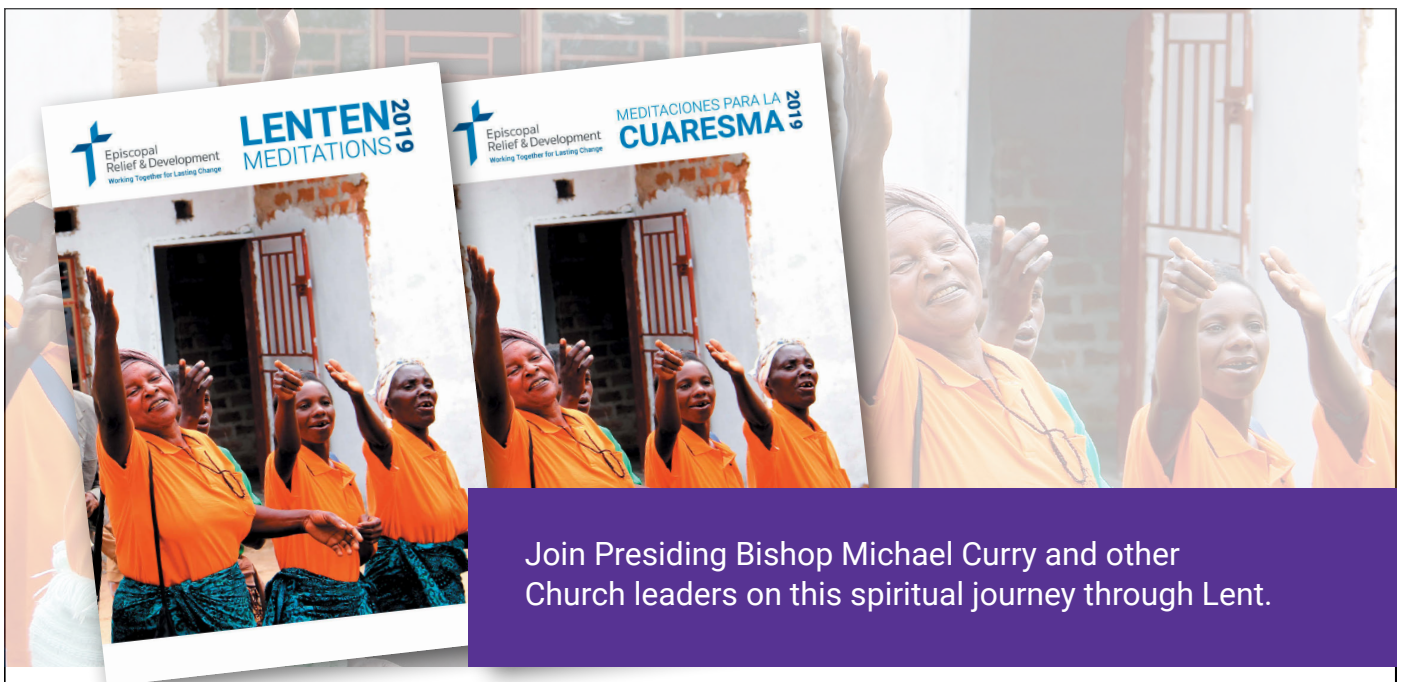
In the petition process, there is a résumé that gives us some sense of who the person is, and then background checks are done that deal with those criminal, employment, and financial aspects, so that we can find out if there's a challenge in this person's background that would mean they've either behaved in a way that or they've got some particular personal or financial challenges that would mean that they don't

really qualify as a bishop nominee at this time. What they will not have as a petition nominee is an opportunity to go through a more thorough discernment process with a group of people in the diocese — either a search and nominating committee, or a discernment retreat, which is a standard part of recommended practices in dioceses now.

We have good history in the church of the petition process being a way to enhance the election process, and also to be a corrective. Let's use San Diego as an example. They've got one person right now who's come through the search and nominating committee process. And that's insufficient as far as a diocese and as the church as a whole understands it. So they need to correct that somehow, and the petition process enables that.

There also can be in a diocese a real sense that there ought to be somebody who is from the diocese, or who has a particular gift or experience that's important for the diocese. And if that kind of person has not come through

(Continued on next page)



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Bishop Searches

(Continued from previous page)

the search and nominating committee process, then the petition process is a way to provide that alternative.

The current Bishop of Los Angeles was a petition nominee. His predecessor was a petition nominee. The current Bishop of New York was a petition nominee. By all measures they seem to be doing a marvelous job. I also might be slightly biased — I was a petition nominee and was elected as bishop. I didn't think I was going to be, I thought I was serving a purpose because I was the only internal candidate. And lo and behold I was elected. The Holy Spirit moves in strange and mysterious ways that surprise us.

I'm in the Diocese of Newark, and we love our new bishop, Carlye Hughes. Yes, she's marvelous, isn't she?

She's great. I happened to be one of the deputies to the special convention that elected her. The consensus among the people I talked to was, we can't go wrong — any one of these three could be a great bishop.

You had a marvelous slate, absolutely marvelous. I'm thinking about the slates that I have seen over the last year and a half that I've been in this role. Each slate's been unique, but I think each diocese has had real choices, where you could make a clear argument for any one of the nominees as someone who's going to be a marvelous bishop for the diocese. It just kind of depends on what are you looking for at this moment in time, and what's your experience been before, and how a person is perceived in the walkabouts and their written materials and video materials, that resonates and speaks to the people in the diocese. That's how the Holy Spirit works.

In Nevada, they postponed the election after naming a slate of candidates. Is that an unusual thing?

That is an unusual thing. I want to acknowledge that one of the people

nominated in the diocese is my brother [the Rev. Lance Ousley of the Diocese of Olympia]. I think it's fair to say that after receiving the nominations, the Standing Committee received additional information, that was not available to the nominating committee at the time of their decision, that called into question the suitability of one of the nominees. That resulted in taking a step back and asking other questions about the process that they used. As best I could tell, they didn't feel like they were going to be able to defend the process. And that while it was hurtful to the nominees, they felt like the diocese was best served by taking a pause and reassessing. I wasn't in the room, so I can't say whether they made the right decision for the diocese or not. What I can say is that's the decision they made, and we're going to support them in taking a time out and then restarting that process sometime in 2019. That is certainly way outside the norm for that to happen.

You can look at two recent processes. The Diocese of Colorado had three nominees, they found out some information about one of those nominees and determined to remove him from the slate, so they ended up with two people on the ballot when the election happened. In San Diego, they were moving forward with additional names, but determined at the end that given other information they received, that they could only name one. Nevada decided to cancel the election. Those are all defensible responses, and those are decisions for the Standing Committee to make; and for me and the office of the Presiding Bishop to support them in the decisions they make and as they move forward.

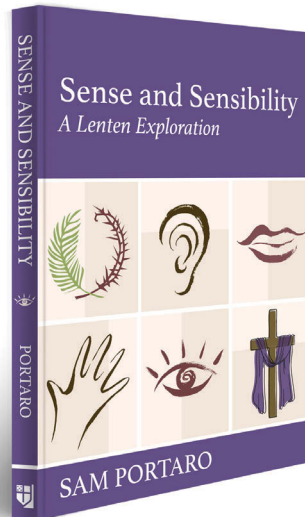
Does your office work to recruit people as potential bishops?

That's something that each diocese does. We provide them assistance through our consultants about best practices for executing the search and nominating process, the election and the transition. And that includes guidance to them and learning from them.

One of the key learnings is that simply developing a set of materials that says this is who we are and what we're

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Lent Resources for 2019

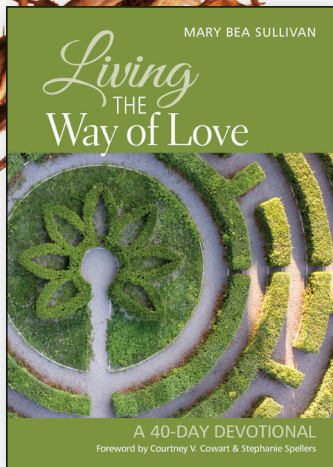


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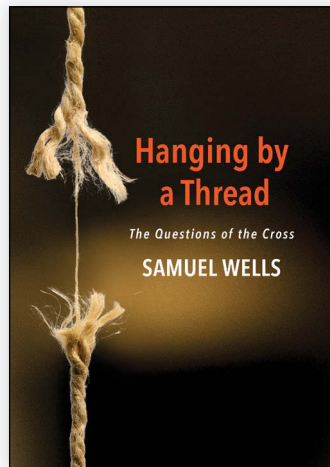


Living the Way of Love A 40-Day Devotional Mary Bea Sullivan

Foreword by Courtney V. Cowart
and Stephanie Spellers

Forty brief reflections about the seven Jesus-centered practices identified by Presiding Bishop Michael Curry in "The Way of Love" initiative.

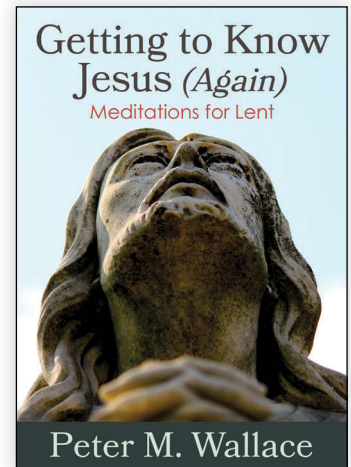
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Bishop Searches

(Continued from page 10)

looking for, then sitting back and waiting for people to come is not going to cut it. You've got to get out there and invite people, challenge people, look for both the expected and unexpected potential nominee. It's an active and intense process, and the dioceses that really have a rich pool of potential nominees are the ones who are doing that work. That's certainly the way also to increase the pool of women, and persons of color, and persons across sexual orientation that are part of the overall discernment.

There have been a number of times when two dioceses have ended up sharing a bishop, or one has been a provisional bishop in a neighboring diocese. Is that a long-standing tradition?

No, that's a more recent phenomenon, and certainly the sharing of a bishop

provisional, rather than a bishop provisional who has no other responsibilities, that's a more recent innovation and experiment for us, that we've found quite successful.

I think we'll see more of it in the future. Because the church is in the midst of examining its structures — and recognizing that in many cases the structures or the boundaries that we have in place were perfectly appropriate in the 19th century, but they don't translate so well into the 21st. Or, you may have a diocese where circumstances have changed, that they were once a vibrant part of the economic landscape of this country, and now they have economic challenges.

And there's the schism, too.

Well yeah, sure, there's that. But in most cases where we're looking at a provisional who's serving in two different places, it's two dioceses that are thinking creatively, not responding to schism.

Do you think we're going to end up having some of these dioceses merge altogether?

I think merger is one of the possibilities. I think you can look at what is happening in Northwest Pennsylvania and Western New York, what is happening now in Eastern Michigan and Western Michigan, and those are both instances where the dioceses are continuing to value and affirm their separate corporate identity, but recognize that they can achieve certain synergies by sharing resources — sharing a bishop, or perhaps sharing Christian formation or youth ministry, camping ministries, canon to the ordinary, communications structures. In many cases, what it means is that when a diocese is economically challenged, it can put its resources together with another diocese, maintain its own integrity as a diocese, but share support and staffing resources that are life-giving for both dioceses. That could lead to merger, it could lead to continued joint operations that become increasingly more closely aligned, or which kind of ebb and flow, depending on what the ministry opportunities and mission possibilities are as the years go by.

It's kind of a time of creative expect-



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tancy. We don't have to wed ourselves to one particular way, we can try something on for size, and if it works it works, and if it doesn't, we can say well, we gave it a nice shot, let's try something else.

The Diocese of Quincy was reabsorbed into the Diocese of Chicago, after having left it, and that was a part of the schism. But Quincy was such a small diocese to begin with.

There's some question, I think in lots of people's minds as we look back on it, was Quincy ever viable? Maybe not. It certainly had not been viable by most measures for many years, without using excess resources in certain aspects of diocesan life. So being absorbed back into Chicago as the Peoria Deanery has given new life to the church in that area, and it has enhanced the life of the Diocese of Chicago. It's been a win-win for everyone.

There are 16 dioceses in the United States that each have a lower average Sunday attendance than St. Martin's Church in Houston. And those same 16 dioceses collectively are smaller than the Diocese of Texas. It seems like some of these dioceses should not be there.

I think that's a good place to start the conversation, and then to go to the next level, and explore why that diocese exists, what's its particular missional call, what other kinds of relationships or alignments could it develop that would be more life-giving.

Let me use the state of Michigan, for example. From a practical standpoint in the 19th century, when there was no bridge between the lower and upper peninsula, it made sense for the Diocese of Michigan to spin off Northern Michigan. And then just because of travel and challenges and population growth, it made sense in the 19th century to split the lower peninsula down the middle of the state, and have Western Michigan and the Diocese of Michigan. Then in 1994 at General Convention in Indianapolis, the Diocese of Eastern Michigan was created. That was in large part because of a long-term perceived focus at headquarters in Detroit around issues to which the

northern part of the diocese was disconnected. So a new diocese was created. Another way of looking at that is, in large part what is today the Diocese of Michigan has been shaped by racial issues, social justice issues, particularly social justice issues around lesbian, gay, bisexual, and transgender persons, and had the largest concentration of what we affectionately refer to in Michigan as "management."

The headquarters for the Big Three automakers and all their executives,

they were in Detroit and the suburbs. The workers were still in Detroit and the suburbs, but as you got into the northern part, Saginaw and Flint, that's where the blue-collar workers were. So you had a divide based on labor and management. I was bishop of the labor diocese. The economy in the eastern side of the state was based on the automotive industry.

The western side of the state is the furniture industry, high-tech, former

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Bishop Searches

(Continued from page 13)

lumber industry, and expensive, exclusive tourism. So what you've got in the lower peninsula is three different cultures. Geographically it makes no sense for there to be three dioceses. Culturally, it's a huge challenge to bring the three together into one diocese.

Look at the state of Wisconsin. The Diocese of Milwaukee is the mother diocese. Fond du Lac and Eau Claire have different cultures, and there are churchmanship differences. From the pure numbers, financial, membership, and attendance standpoint, they ought to be one diocese.

The very small dioceses, it doesn't seem like there's any way they can be financially sustainable. At some point you're small enough, how do you cover the bishop's salary?

And when you get to the point when you can't cover the bishop's salary, it's a different question than the sustainability question when you say, gosh, we have to move to a half-time youth, young adult, camp and conference center director, where all three roles are rolled into one. When you can't afford a bishop and you're an Episcopal diocese, that's an existential question.

I'm impishly tempted here to say, now let's talk about the provinces, should they exist?

That's another conversation for another day.

All right, we'll leave it at that.

Abp. Ntahoturi Resigns

The governors of the Anglican Centre in Rome have announced the resignation of its director, Archbishop Bernard Ntahoturi, after an allegation of sexual misconduct.

The Anglican Centre in Rome is the permanent Anglican Communion presence in Rome. Its director is also the Archbishop of Canterbury's Per-

sonal Representative to the Holy See.

The resignation was announced Dec. 21 in a statement by the Anglican Centre's governors (an independent board of trustees). The governors "are now taking urgent steps to appoint an interim director, who will also act as the Archbishop of Canterbury's Representative to the Holy See," they said in a statement.

Details of the allegation against Archbishop Ntahoturi have not been made public. The governors have invited "anyone with a safeguarding concern or requiring support" to contact the Church of England's national safeguarding team.

Ntahoturi, who serves on the Living Church Foundation, was installed in October 2017. He previously served as Primate of the Anglican Church of Burundi. Before ordination, he was a civil servant and chief of staff to Jean-Baptiste Bagaza, former president of Burundi. He served four years in prison after a military coup in 1987. Later, he was appointed Bishop of Matana and then Archbishop of Burundi. He also worked as vice chairman of the country's commission on truth and reconciliation.

Ntahoturi's resignation comes at a time of significant change at the Anglican Centre. The Chair of Governors, Bishop Stephen Platten, stepped down at the end of 2018 after 15 years in the role and 30 years of serving the Anglican Centre. Platten has been succeeded by the Rt. Rev. Michael Burrows, Bishop of Cashel, Ferns, and Ossory.

Adapted from ACNS

New Derbyshire Bishop

The Rt. Rev. Libby Lane, appointed as Suffragan Bishop of Stockport in 2014, will now be Bishop of Derby.

Derbyshire is a "place that holds my heart," the bishop said, because she grew up in the county. Her installation service is scheduled in Derby Cathedral after Easter. Lane, the mother of two children, was the first woman to join the House of Bishops.

"I grew up here, my vocation was fostered here. Derbyshire nurtured me and brought me to faith and I want to love Derbyshire back," she said. "I want to lead a church in Derbyshire where people find hope because they know they are loved by God in Christ, and I pray that hope sets us free to live our lives in ways that bring change for good."

Bishop Lane replaces the Rt. Rev. Alastair Redfern, who retired in August and was widely known for campaigning against modern-day slavery.

John Martin

Bishop Hultstrand Dies

The Rt. Rev. Donald Hultstrand, Bishop of Springfield from 1982 to 1991, died Dec. 21 in Greenville, S.C. He was 91.

He had served as bishop in residence at Christ Church in Greenville since 2005. He was executive director of the Anglican Fellowship of Prayer from 1975 to 1979 and continued as an adviser. He was president of the Living Church Foundation from 1991 to 2001.



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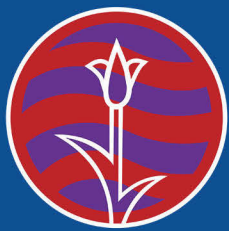
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Florida-based F3 Suncoast members prepare for a workout in a Sarasota-area nature preserve.

F3 Suncoast photos

Basic Training for Virtuous Leadership

F3, a 21st-century version of Muscular Christianity, grows into a national phenomenon.

By G. Jeffrey MacDonald

When David Redding and his friend Tim Whitmire started a men's discussion group at Christ Church in Charlotte, N.C., they never imagined it would lead to 1,850 more men's groups. These new groups use something very different — physical fitness — to prepare men for virtuous leadership in their communities.

That's what happened as F3 — which stands for fitness, fellowship, and faith — grew from inception in 2011 to become a men's leadership movement in 30 states. Redding had taken part in workout groups before, but Christ Church helped him come to faith in Christ and envision how men's fitness groups might lead to something more than bodily conditioning.

"You can take the Book of Common Prayer and find, particularly in the catechism, the roots for how a Christian man should conduct himself," said Redding, a 55-year-old litigator and retired U.S. Army captain and Green Beret. "It's all there. All you need to do is follow it."

Redding, who now attends a Presbyterian church, and Whitmire launched the first F3 group in Charlotte with a few core principles in mind. It would be open to all men. Participation would be free. Leadership in each workout group would be by volunteers; participants take turns at the helm and become more confident leaders. Workouts would always be outdoors, even in extreme heat and cold. And each workout would end with a circle of trust in which men say

their F3 nicknames (each person receives one), their ages, and concerns they have.

It is not uncommon for a circle of trust to result in a "ball of man," as F3 calls it when men huddle, sometimes to lay hands on someone in prayer.

"The circle of trust is this time we spend together and get a little vulnerable," said Frank Schwartz (nickname: Dark Helmet), an F3 leader who helps promote the movement nationally. "You've been through this tough thing together, so they're guys you can trust. They've demonstrated that they're trustworthy."

With no staff to pay and no properties to maintain, F3 brings an eclectic approach to its mission to "plant, grow and serve small workout groups for the invigoration of male community leadership." It borrows from Alcoholics Anonymous, for instance, in expecting participants to acknowledge the existence of a higher force or power, though not necessarily God. Military influences are hard to miss: the workout leader, or "Q" in F3 lingo, uses a simplified form of counting cadence like in the U.S. Army.

The F3 workout atmosphere, which routinely begins before dawn, is like a combination of high school football practice and drill sessions at Parris Island. Yelling can be loud enough that guys need to find remote areas, far from congested neighborhoods, for workouts. Training means using whatever's around, which leads to lots of running and calisthenics. Guys will sometimes bring cinderblocks or sand-

(Continued on next page)

Fitness

(Continued from previous page)

bags for lifting. Or they might be more resourceful.

“You’ll find big rocks in certain places, and you’ll lift the rocks,” said Schwartz, who says he’s dropped 37 pounds and five inches around his waist since joining F3 three years ago. “It sounds silly to say it out loud, but it’s good in that way. They expect intensity. A lot of guys aren’t able to keep their breakfast down at the first one they come to.”

Perhaps the strongest influence on F3 is that of Muscular Christianity. A movement begun in 1840s Britain, Muscular Christianity sought to help men carry out overseas missions in harsh environments. The solution at the time was to condition them to be strong in body, with an expectation that newfound habits of bodily control would lead to virtuous character.

When F3 advances Muscular Christianity’s ideals, Redding said, it helps fill a virtue void in society. F3 aims to address, via fitness and fellowship, problems that came to light at the men’s group at Christ Church, where Redding saw the benefit of meeting in a single-sex environment.

“Men could talk about the kind of things that are affecting men in general in our society and our community: loneliness, thoughts of suicide, lack of confidence ... not knowing how to balance their work and family life,” Redding said. “If there were women in the room, then we wouldn’t be honest.”

F3 seems to be riding on a wave of fitness popularity. Trends include people finding community in programs such as CrossFit, in which a leader barks at participants to step it up and afterward they can commiserate about what they suffered together.

F3 “probably attracts somebody looking for something,” said Andrew Meyer, assistant professor in sport foundations at Baylor University in Waco, Texas, and an expert on Muscular Christianity.

“What people used to look to was their faith,” Meyer said. “But we see declining numbers in churches all across the country, except for maybe here in the South. What we see are increases in people joining groups like this looking for meaning in their lives.”

Meyer said he regards F3 as the clearest expression of Muscular Christianity that he has seen emerge in recent years on the American landscape. F3 “is a little different because of its reintegration or expressed concern for the community.”

Though explicit references to Muscular Christianity were fading by the 1930s, its conception of physical activity as a tool to develop noble character became thoroughly mainstream and never disappeared. It motivated the revival of the Olympic Games in 1896, Meyer said. The idea saturated

American culture through institutions such as the YMCA, church bowling leagues, marathons, or charitable tournaments.

F3’s influence is not documented by hard research, but organizers say anecdotal evidence indicates a pattern. Typically, Redding said, a man loses weight, makes friends, gains confidence as a leader, and seeks new ways to contribute in his community, often by inspiring volunteers for a cause. Sometimes Christians in F3 will travel together on a mission trip and nonbelievers from F3 will come along.

“It’s a disciple machine,” Redding said. “I spent all this time and energy before F3 doing what I felt God was calling me to do in discipling men, and I was 0 for 100. I never made any headway because I didn’t have any relationships with anybody. ... But if you sweat with them and you’re out there with them and you’re there for a man when he needs you, he will adopt it. It’s really not that hard.”

While the dynamics in F3 can be channeled to do a lot of good, in Meyer’s view, he also cautions that local groups could be co-opted by propagandists. He cites an example from Chechnya, where the government has paid for young men to be trained in mixed martial arts. It has become a militaristic training program wildly popular among thousands of white nationalists.

Though the cultural context in America is very different from Chechnya, Meyer said that F3’s adaptability to local settings could make it vulnerable to similar dynamics in one or another locale.

For propagandists, “you and a bunch of your buddies could start recruiting people and meeting people and they don’t have to pay a thing,” Meyer said. “You’re going after people who are already looking for something. You find somebody who’s addicted to opioids or is listless and has no purpose. You and your friends have a certain ideology, you bring people to this meeting of F3, and you start indoctrinating it in that sort of way.”

Redding said F3 has not had a problem with white supremacists or other ideologues trying to infiltrate or take over a workout group. Instead, he said, a healthy diversity manifests from one region to the next. In the Pacific Northwest, groups tend to be more secular-minded than in the Southeast, where it’s not uncommon for workouts to end with prayer.

Whatever the location, the goal remains to speed men’s development as leaders motivated and equipped to help their communities.

“If you really want to live a real life, and that means you’re

willing to accelerate to get away from the status quo, ... Any man who says he’s willing and wants it is in,” Redding said. “The bar for membership is pretty low. In fact, it’s non-existent. All you have to do is want.”



Members of F3 Suncoast work out in Sarasota, Fla.

Giving and Outreach in the Smaller Church

By Neal Michell

What do you do about outreach when you are in a small church with limited resources? Outreach is often an unmined treasure for the smaller church. I learned this in a church I served several years ago.

My first impression of the congregation was that it was fairly dispirited. It had declined in attendance for the previous four years. Because of limited volunteers, it had recently shut down two signature outreach ministries: a resale shop and a community-wide meal served at the church on the day before Thanksgiving. Typically, as a church moves through decline, there are fewer volunteers available as well as fewer leaders.

Every year the vestry would allocate 10 percent of the annual budget for outreach and missions. But with a decrease in attendance comes a decrease in giving, and that 10 percent ended up being unfunded in order to help balance the budget. (Members did *not* consider their diocesan assessment as giving to missions or outreach. That was simply support for the larger church.)

What Did We Do?

First, we noticed that, although the church was no longer doing these two signature programs, many parishioners volunteered in community programs and ministries. We were having a significant effect beyond our size. Although we were unable to contribute money to these programs and ministries, we gave something more important: we gave our people, our most treasured resource.

Second, for the next six weeks at our Sunday services, during announcements, I would interview volunteers about the community ministry they were involved in. We had two members who traveled overseas with ministries as well.

The third thing was totally unplanned, but our response was crucial. Our community was hit by a 500-year flood. Our members stepped up to help others recover from the flood. We became known as “the church that cares.”

Fourth, when it came time to prepare the budget that next year, we allotted only one percent for missions and outreach and determined to fulfill that commitment. We established a missions and outreach committee that would disburse that one percent to community ministries with the requirement that a parishioner had to be a volunteer in that ministry.

Several members of the vestry objected to such a minimal amount because they used to set aside 10 percent. We responded that, although the vestry had been setting aside 10 percent for the past several years, they spent nothing. It would be better to budget one percent and actually spend it.

Each year for the next several years the vestry increased the amount for missions and outreach by one percent and fully funded it. From this practice we learned at least four things.



Lapwai Church Mission, Idaho

Charles Knowles/Flickr photo

There must be an incarnational connection between the congregation and the ministry. One mistake that vestry members had been making — which many smaller churches make — is they did not seem to value their connection with people. With their two larger programs, as well as their budget for missions and outreach, they placed their value in the programs and in the money rather than the relationships that they represented.

Once we began to interview volunteers from the various ministries in which our parishioners were involved, people were able to connect a face to the ministry. Highlighting congregational efforts honored our parishioners for their volunteer work and the local ministry. We always interviewed a parishioner for that ministry rather than the director — who was not a parishioner. People bought into their fellow parishioners before they bought into the work being done in the community, regardless of the work’s nobility.

When we reached the point that we could contribute more funds to an organization, we required a parishioner to be involved in that ministry. As a result, the vestry — and ultimately the congregation — had more buy-in for that program. *That* is why the amount budgeted each year continued to grow: the vestry was contributing to *our* ministry, not *their* ministry. Limiting the growth of that budget line item allowed the budget to absorb the extra amount each year. It’s much easier to fund a one percent growth and honor it than a 10 percent growth in one year.

The size of the ministry must be appropriate to the resources of the congregation. We did not start adding money to the budget right away. We highlighted our members’

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Giving and Outreach

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involvement because all we had at first was the volunteer hours of our people. We really could not afford to devote 10 percent of our budget to outreach. In my mind, I set a goal of five percent for missions and outreach. We accomplished that within three years. As funding followed parishioners, we tapped into the spiritual gift the congregation had: compassion for the poor and needy. We celebrated what we were doing before we tried to expand it. Growth in mission and outreach became organic in that way. If we had started by trying to find more volunteers — expansion of missions and outreach — we would not have been nearly as successful. We had to be faithful in the small things before our Lord would give us stewardship over larger things.

The congregation must be known for doing one thing really well. There is a Yiddish saying: “Man plans and God laughs.” That happened to us. As we were working on rebuilding self-esteem among the congregation by focusing our attention on outreach and missions, our town suffered the ravages of the 500-year flood. So, we made it a priority for our parishioners to volunteer to muck out houses, serve as Red Cross liaisons, and so on. I served in a high-profile way on the community-wide steering committee and became a public face of community efforts at recovery. I really don’t know how that happened, but I learned the importance of having a signature ministry for the church and linking the local church with one signature ministry in the eyes of the community.

Communicate effectively with members of the congregation. We backed into this lesson as well. Something amazing happened when we started interviewing parishioners about their involvement in community ministries: our congregation began to see itself as very active, with members involved throughout the community. Parishioners were no longer dispirited. They were *much more aware of what we were doing* than when I arrived.

Remember, when it comes to raising the missions and outreach profile of your church, that there are two target audiences: the congregation and the public. Communicating the missions and outreach involvement of the church to the congregation conveys that it is fulfilling its divine purpose. Our congregation’s purpose was to extend our Lord’s arms of love to a hurting world, to the poor and needy of our community. Ultimately, this raises the congregation’s self-esteem and makes the church a more attractive community of faith to invite friends and acquaintances. Here are some ways to raise the profile for missions and outreach within the parish:

Place a monthly article in the parish newsletter on an outreach ministry or mission opportunity that the church is involved in. Name names and quote people.

Place a short paragraph in the weekly worship leaflet about a specific ministry.

Mention the outreach ministry or mission trip in the prayers of the people with a specific request (that is, do not simply “file by title”).

Conduct a two- to three-minute interview with a parishioner who is involved in a specific ministry or who has just returned from a mission trip. The interview format is much more interesting than having the parishioner report on the mission trip or ministry. It keeps the parishioner from talking too long and being simply another talking head.

During a church service before a mission team leaves on a trip, commission the team members, praying for them and specific needs and opportunities that they will encounter.

Dedicate bulletin board space with a map of the world and show the places where the church has sent short-term missionaries or supports missionaries.

Do the same with a map of the church’s city or town, highlighting outreach ministries that parishioners are involved in or the church supports.

Print thank-you notes or letters received from recipients of the church’s mission or outreach efforts in the church’s newsletter.

The second target for communicating the missional and outreach involvement of the

church is the surrounding community. As the congregation becomes known as a church that cares for the local community and offshore missions, the church will become a magnet for those who aim to make a difference in other people’s lives.

Here are some suggestions for raising the missions and outreach profile of your church:

Have a regular missions-emphasis Sunday and invite a missionary or a local outreach leader to preach. Be sure to promote this event in the local newspaper.

Write an article on the church’s short-term mission trip or outreach ministry — with photos — for the local newspaper.

Invite a short-term mission group from another church to recruit members from your church — with the aim that your church will develop a team within two or three years. Again, write an article for the local newspaper.

Sponsor a community involvement day in which your church recruits parishioners to assist local helping ministries with four- to six-hour volunteers. In the United States, the fourth Saturday in October is known as “Make a Difference Day.” This is a great way for the smaller church to work with other churches to help their community.

The Rev. Prebendary Neal Mitchell is a retired priest and former cathedral dean of the Diocese of Dallas.

We had to be faithful in the small things before our Lord would give us stewardship over larger things.



Mount Desert Island, Maine, by Jervis McEntee, 1864

Wikimedia Commons image

Holy Listening

Spiritual directors are “listeners with the job of being attentive to God, with and for the sake of another.”

By Marcia Hotchkiss

As a college communications professor, each semester I teach a chapter on listening. “How many of you feel like you have enough people in your life to listen to you?” I ask my students. On average, only one person in 25 raises a hand.

“The first service that one owes to others in the fellowship consists in listening to them,” Dietrich Bonhoeffer wrote in *Life Together*. “Just as love to God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God’s love for us that He not only gives us His Word but also lends us His ear.”

I have been an Episcopalian for the last 31 years, and just recently I received a certificate in the art of spiritual direction. As the spouse of a priest, I chose an ecumenical spiritual direction program to widen my outlook and to know people who were not in my tradition.

Spiritual direction was somewhat new to me, as it was not offered in seminary when my husband was a student. Until enrolling in my training program, I knew only a few people beside clergy who met with spiritual directors.

“In this covenanted relationship the director has agreed to put himself aside so that his total attention can be focused on the person sitting in the other chair,” the Rev. Margaret Guenther wrote in *Holy Listening: The Art of Spiritual Direction*.

“What distinguishes this listening profession from many other listening practices is its explicit acknowledgment of God,” spiritual director Susan Phillips writes in *Candlelight*. Spiritual directors are “servants of the holy, listeners with the job of being attentive to God, with and for the sake of another.”

In my three-year training program, I was assigned a spiritual director I met with at least once a month. As the director

listened to me, God’s love and interest in my life were fleshed out in a concrete way. I found it helpful to name my struggles with life and faith aloud, without fear of judgment or repercussion. My director also gently questioned and nudged me to look for God’s presence in the mundane and even in the tragic. It was comforting to know that someone cared and was praying for me regularly. The direction strengthened my faith and helped me to see that God’s love is immeasurable and constant.

“It’s easy for Episcopalians to be very head- and action-oriented,” says Nancy Jagmin, a member of Church of the Transfiguration, Dallas, and faculty member at Heart Paths DFW, where I studied. “The notion of personal connection with the Spirit guiding is new for many. Spiritual direction suggests an emotional experience of God, which is an incredible gift for people who tend to be in their heads.”

“The interest in spiritual direction and other contemplative practices is ever increasing in Protestant circles,” says the Rev. Brian Hardesty-Crouch, director of Heart Paths DFW, which began its work in 1982. “People were interested in spiritual direction particularly because it was a way to live out their faith beyond the pew or an additional way beyond church, if you will. In direction, there is also the possibility of building a trusting relationship that I’ve never experienced anywhere else.”

“I feel that spiritual direction is valuable because it allows individuals to deepen their spiritual growth,” says my husband, Tom, an Episcopal priest since 1993. “For some, they are clearly in a seeking posture, while others may be more distressed in their life or in their relationship with God. Either way, inasmuch as one is able, as the psalmist encourages us, we are to ‘Be still and know that thou art God.’ Then we can listen to the voice of God in silence, in prayer, in Scripture, and in another person offering to journey with us.”

Brother Michael Gallagher, a Benedictine monk in Texas,

echoes this. "It always helps to have a guide or companion, especially in sharing our journeys with someone else. We come to a clearer view of where we are headed and what we are called to become," he says. "Liturgical traditions are rich in sign and symbol but are not always done well in practice. It helps to have a guide to relate our worship to our life experience and the transcendent underlying those experiences. It is good to know that there are people available to listen to our deepest yearnings and needs and to help us read the signposts along the way toward union with God."

Connecting fellow strugglers with the God who knows and loves them is the heart of the gospel, and good spiritual direction points people directly to the always-loving God in a powerful way.

In training programs, spiritual directors are taught to think of any direction as a three-way conversation that includes God. Some call this the image of the third chair, and they put a third chair out for the deity. Others light a candle to signify the presence of the Holy Spirit. The point is that both parties are dependent on a loving, present God who wants to communicate with us if we will listen.

As a spiritual director, I find this knowledge calming and freeing, as I know the person across from me is not limited to my knowledge or experience. Instead, the God of the universe is active and interested in this person's life. My job is simply to wonder where God is active and trust the Holy

Spirit to guide us both.

One beautiful example of this was a session when someone was struggling with the possibility of following a new path that made her anxious and unsure. I was led to ask her how she pictured God. She said she saw God as a slightly older man, and the two of them were talking quietly and rocking gently on a front porch swing.

My friend added that as they talked she felt comfortable enough to rest her head on God's shoulder. After the image soaked in, I asked, "And what would the God who is talking and swinging with you say about this new path?" She smiled and said, "He would probably say, 'How do you know until you try?'"

Then with an even bigger smile: "And I think that's the answer — I need to try."

Some say spiritual direction goes back to the desert mothers and fathers; some say it goes back even further to St. Paul. Regardless, this ancient practice is one of the contemplative disciplines that seems to be gaining traction in the lives of those seeking God both inside and out of the church today.

I hope that the church continues to encourage the formation of spiritual directors who will journey with their fellow seekers. After all, during his earthly ministry, Jesus walked with those who sought him.

Marcia Hotchkiss is a spiritual director in the Diocese of Dallas and teaches at Brookhaven College.



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‘God Has Made of One Blood’

Francisco de Zurburán's *Jacob and His Twelve Sons*

By Charles Hoffacker

During his nearly 20 years as Bishop of Durham, Richard Trevor (1707-79) presided over a remarkable establishment from his small see city in northeast England. He was not simply a prominent leader in the Church of England, but as the country's only prince bishop, he had the authority to collect taxes, raise an army, operate a separate legal system, and hold parliaments.

Bishops of Durham amassed great wealth, much of it from the coal and lead mineral extractions occurring within the diocese. In the 18th century, this income exceeded the combined incomes of the Archbishops of Canterbury and York plus the incomes of the four poorest sees of the Church of England. Not surprisingly, bishops of Durham undertook substantial charitable giving, massive construction projects, and sometimes the collection of artworks.

Bishops of Durham had two principal residences: Durham Castle, adjacent to the cathedral in Durham City, and Auckland Castle in the town of Bishop Auckland. Bishop Trevor chose Auckland Castle to be the home for 13 remarkable paintings he acquired, the life-size figures known as *Jacob and His Twelve Sons*, which remain on display there in the Long Dining Room. These were the first paintings by the Spanish master Francisco de Zurburán (1598-1664) to be brought to England and remain today his most outstanding works shown outside Spain. The figures depicted in *Jacob and His Twelve Sons* are featured in the later chapters of Genesis, which give special attention to Joseph.



Jacob by Francisco de Zurburán, with *Asher* below at left and *Issachar* at right Wikimedia Commons art

Jacob, who was renamed Israel, was the son of Isaac and the grandson of Abraham. In Jacob's last blessing of his 12 sons (Gen. 49), they and the tribes named for them are listed and described. Several of these blessings are obscure and several do not sound like blessings. These 12 are the basis for the prominence of 12 and its multiples throughout the Revelation to John, as well as for the number of Jesus' apostles.

During the 1630s, Zurburán was the leading artist in Seville. His workshop bustled with activity thanks to the important commissions he received and a brisk trade in devotional objects. The workshop's output was vast, due in part to the American

market's need for artwork to decorate churches and palaces.

Unfortunately, Seville began to decline after 1640. In 1649 an outbreak of the plague reduced the population by almost half. Zurburán's work seems to have gone out of fashion; perhaps the local market was saturated. In 1654 he left for Madrid, never to return, and died there 10 years later. Zurburán was subsequently forgotten until he was discovered by Parisian critics and collectors in the early 19th century.

Jacob and His Twelve Sons was produced in the early 1640s. Nothing is known about where the series was between then and the 1720s, when it appeared in London. The paintings were part of a sale in 1722 described as one



of the earliest and largest sales of Spanish art in Britain. In 1756, Bishop Trevor purchased 11 of the 13 paintings and soon afterward acquired a 12th, the picture of Joseph. The 13th painting, that of Benjamin, never became part of the Auckland Castle group, but Bishop Trevor arranged for the original to be copied, and that copy has been part of the set since then.

The Long Dining Room became the setting for *Jacob and His Twelve Sons*. A 17th-century Spanish series of the Twelve Apostles was later placed in the Great Room. Above the Long Dining Room's fireplace hung a Dutch painting of four Latin doctors of the Church: Ambrose, Augustine, Gregory the Great, and Jerome. Together these works witnessed to Bishop Trevor's belief in the continuity of the Church's faith. The series of Jacob and his sons was apparently also Trevor's response to a controversy in his time.

The 8,000 Jews living in England in the early 18th century were not classed as citizens and their rights were restricted. They could gain citizenship only by becoming Anglican communicants. As a member of the House of Lords, Bishop Trevor strongly supported the Jewish Naturalization Act of 1753, as did all the bishops of the Church of England.

The bill was passed, only to be revoked a few months later because public uproar against it threatened to become violent. It would be more than a century later before Jews experienced equal treatment in Britain. Three years after the defeat of the Jewish Naturalization Act, Bishop Trevor apparently demonstrated his continuing support for Jewish naturalization by placing the massive series of paintings *Jacob and His Twelve Sons* in a central location where they would be obvious to everyone who visited Auckland Castle.

The bishop's support for Jewish naturalization is now more apparent than ever before. After the church reform acts of the 1830s, the see of Durham lost much of its wealth to the Church of England as a whole. In 2012 the care of Auckland Castle and its paintings was transferred from the Church Commis-

sioners for England to the Auckland Castle Trust, although the castle remains the Bishop of Durham's working office. For the first time in a millennium, the castle is now fully open to the public. *Jacob and His Twelve Sons* continues to convey the message of inclusion that Trevor apparently intended, but now that message reaches a far larger public.

That public expanded still further when the Zurburán series traveled to the United States, where it was on display at Meadows Museum in Dallas and then at the Frick Collection in New York in 2017-18.

A review in *The New Yorker* recommends spending "half an hour minimum" with these paintings. "Each character has a distinct personality, uniquely posed, costumed, and accessorized, and towering against a bright, clouded sky."

Jacob and His Twelve Sons did not have to wait until the 21st century to develop a link with the New World. That the paintings found a home in northeast England was an odd development. They might much more easily have ended up in Latin America.

Akemi Luisa Herráez Vossbrink, a doctoral candidate at the University of Cambridge, asserts that the theme of this series "was a subject matter exclusively produced for a New World audience in the early modern period. It is completely absent from seventeenth century Sevillian inventories" — even though Zurburán and other artists were active there. The Auckland Castle series is the only one of its kind in Europe. Others are now in Puebla, Mexico; Mexico City; and Lima, Peru. Why was the New World more interested in this theme than the Old World?

Starting in the 1600s, a belief circulated among some Jews and Christians that the indigenous peoples of the Americas were somehow descended from the Lost Tribes of Israel and thus had a place in the biblical story foundational to Judaism and Christianity. Jacob's sons were patriarchs of both the Old World and the New World. Drawing upon extensive research, Vossbrink concludes, "The prominence of the Pa-

triarchs in religious and civic festivities in the Americas proves that an interest in the Tribes of Israel predated the appearance of these painted series. The interest had been initiated by sixteenth century texts discussing the origins of the indigenous Americans, which sparked a popularity that extended to visual illustrations, liturgical dramas, religious and civic processions, and private devotions."

Thus the Zurburán series *Jacob and His Twelve Sons* is rooted in the identification of indigenous Americans with Israel's Lost Tribes. Although historically inaccurate, this perspective linked the New World with a foundational Old World narrative. The prominence that Bishop Trevor gave to these paintings apparently expressed his strong desire for English Jews to be recognized as citizens.

In recent years, *Jacob and His Twelve Sons* has been seen by large numbers of people, both in England and the United States. The number of people familiar with this series continues to increase. Perhaps in some new and unexpected way, these old paintings from Spain will continue their surprising witness to a truth common to both Jews and Christians, that God has made of one blood all the peoples of the earth (see Acts 17:26). No less than in the times of Francisco de Zurburán and Richard Trevor, the world needs reminders of our common humanity.

The Rev. Charles Hoffacker is a priest of the Diocese of Washington and lives in Greenbelt, Maryland.

Further reading

Zurbarán: Jacob and His Twelve Sons: Paintings from Auckland Castle (Lucia Marquand), edited by Susan Grace Galassi, Edward Payne, and Mark A. Roglán. This comprehensive catalogue from the Meadows Museum and Frick Collection exhibitions contains extensive essays.

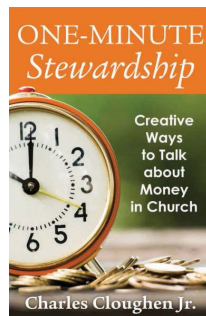


Stewardship Through the Year

Review by Thomas Kincaid

This book is a brief and useful resource to help congregational leaders plan a robust stewardship program. Wide readership of this text could only help the generally anemic stewardship programs (and corresponding visions) of many Episcopal parishes and missions.

Cloughen spends every page advocating for, explaining, and providing examples of what is better called a stewardship program rather than a stewardship campaign. From the beginning of the introduction, this volume calls for a year-round steady drip of stewardship education and formation rather than the more traditional annual focus, never to be mentioned again. Cloughen also links such a stewardship program to the parish's overall vision, as well as the development of relationships



One-Minute Stewardship

Creative Ways to Talk about Money in Church

By Charles Cloughen
Church Publishing, Pp. 200. \$16.95

throughout the parish.

The bulk of the text is a collection of stewardship illustrations, bulletin materials, announcements, and other content that would take approximately one minute to deliver. The content is generally helpful and well-constructed,

and it comes from an impressive array of contributors from both within the Episcopal Church and from ecumenical partners. These meditations are expressly available for reproduction in service bulletins and announcements.

Not every meditation is perfect, but Cloughen's principles and his emphasis on planning are keys to successful and effective fundraising. In general, the meditations are good raw material for replication and adaption, but the book is most useful as an apology for, and guide to, establishing continual stewardship education, continual thanks to supporters, and long-term strategic stewardship planning in connection with a parish's particular mission.

The Rev. Thomas Kincaid is vice rector of Church of the Incarnation, Dallas, and treasurer of the Living Church Foundation.

Caroline Divines for Today

Review by Richard J. Mammana

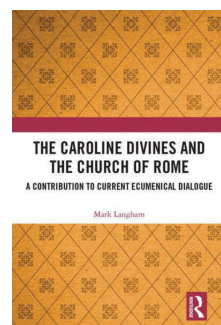
The Caroline Divines — who flourished during the reigns of King Charles I and King Charles II — are often mentioned in Anglican life but seldom studied directly. They positioned themselves in 17th-century religious writing not just as defenders but also ardent practitioners of the Church of England's liturgical order, spiritual discipline, canonical resources, and homiletic traditions.

They also engaged other strands of Christian tradition in conversation (although in their time this was often in the register of controversy or open hostility). Mark Langham delves into their writings to examine current questions of dialogue and difference between Anglicans and Roman Catholics: "Have the Caroline Divines any relevance to contemporary ecumenical issues, and do their methods and works provide any reference which modern Anglicans

might find of assistance?" His strong answer is a Yes on matters such as eucharistic doctrine, Christian morality, ministry and ordination, authority, salvation, ecclesiology, Mary, and modern doctrinal development in both churches.

The shape of this scholarship is all the more important for its source: Langham is a priest of the Diocese of Westminster who served in Rome at the Pontifical Council for Promoting Christian Unity from 2008 to 2013. He has served as co-secretary to the Anglican-Roman Catholic International Commission (ARCIC) and is a chaplain at the University of Cambridge. His deep engagement with this vast, often overlooked corpus of writings is a gesture of sincere offering and direct encounter.

The book begins with elucidations of the historical context for the 17th century's theological debates and fixations: antiquity, typology, essential elements of church life, moderation, conscience,



The Caroline Divines and the Church of Rome

A Contribution to Current Ecumenical Dialogue

By Mark Langham
Routledge, Pp. xiv + 270. \$140

civility and urbanity of knowledge, jurisdiction, the beauty of holiness, and the distinction between doctrine and discipline.

Langham's primary resource is the Library of Anglo-Catholic Theology (anglicanhistory.org/lact), which was a selective retrieval of a core group of 20

writers, including Lancelot Andrewes, William Beveridge, John Cosin, William Laud, and Thomas Wilson. An ultimately abandoned effort, it included 95 volumes by these writers, out of a projected edition and publication project of 53 authors. The library was an Oxford counter-volley to the parallel Cambridge editions of the historic Low Church party in the Church of En-



William Laud

Wikimedia Commons art

gland, published by the Parker Society.

To this list of writers, Langham pulls in John Donne, Jeremy Taylor, George Herbert, Peter Heylyn, Richard Hooker, Robert Sanderson, and Izaak Walton, but curiously not Thomas Ken or William Sancroft. A small lost opportunity in this connection is not having covered in depth the formation of this critical edition, working from the 19th century backward, and its principles of selection. But Langham is wise and correct in including poets and musicians in his wide view of the breadth of Caroline church thought.

Langham next combines this impressively broad survey of old resources and their insights with the fruit of the last 52 years of ARCIC dialogue since since it was established under the authority of Pope Paul VI and Archbishop Michael Ramsey in 1967. ARCIC's documents outlined broad yet precise agreement about our churches' teachings on the sacraments, legitimate variation in doctrine or practice regarding the Blessed Virgin Mary, and divergence on issues of Petrine prima-

cy, infallibility, authority considered more generally, the separated work of modern moral discernment, and the interpretation of Scripture.

In seven chapters, he unpacks the insights of Caroline writers on all of these topics, sometimes using material from conversation with contemporary Roman Catholic writers and sometimes using material written for Anglican consumption.

"In the twentieth century, Anglicans and Roman Catholics came together in a new spirit of engagement, [and] there existed a history of dialogue between them to which they could look back," he writes. "Modern ecumenical theology itself proceeds, not in an abstract fashion, but by a process of connecting with issues raised by partners."

On the most popular controverted matters between the two large international communions of Christians — the validity of Anglican orders, the ordination of women, and the nature of marriage — Langham seeks to set the clock back *aux racines et sources*: to roots and sources. He notes that it is in the texts surrounding the early establishment of breaches that we can find our self-definition and self-presentation very well already. To begin the conversation anew in each generation is folly and defeating if our predecessors have covered ground that we try in ignorance to re-tread. The gift of this book is the offering of the Caroline Divines as guides in this work.

This imaginative book begins with a commendation from Cardinal Cormac Murphy-O'Connor, who reminds readers that "the search for unity is a task of intense scholarship, but more than that, of imagination, creativity, and holiness." It ends with the hope that deeper reading by Anglicans in the riches of our tradition in this school will "inspire new generations of theologians as they seek to deepen the real but imperfect communion that exists between Anglicans and Roman Catholics."

Richard J. Mammana, archivist of the Living Church Foundation, serves as staff for the Anglican-Roman Catholic Dialogue Consultation in the United States.

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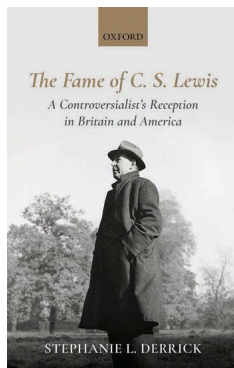
Why Lewis?

Review by Zachary Guiliano

“So, why did an Ulster medievalist . . . become one of the twentieth century’s most beloved authors of children’s books and Christian apologetics?” One of the opening questions in this recent volume reveals much about its author’s approach to the life of C.S. Lewis and his enduring popularity, especially in the United States. It seems incongruous to many that a pipe-smoking, heavy-drinking, brash Oxford don should have such a global appeal: with many millions of his books sold in dozens of languages, films and television series based on the *Chronicles of Narnia* grossing billions of dollars, and adulatory remarks about him made by more than one Archbishop of Canterbury.

Derrick’s approach is that of the academic historian with an argument to prosecute through hundreds of footnotes referencing middle to late 20th-century advertisements, publishers’ and agents’ notes, reviews, personal letters, and much else. Early chapters attend to his biography and working methods as a scholar, but it is the chapters on his reception that are the real meat of the book.

Chapter Three, focusing on his growing fame in the 1940s and ’50s, is particularly revealing, as Derrick brings to



The Fame of C.S. Lewis

A Controversialist’s Reception
in Britain and America

By **Stephanie L. Derrick**
Oxford University Press. Pp. 240. \$30

light a number of otherwise unknown facts. For example, Lewis initially struggled to find a publisher for *The Screwtape Letters*, until his London editor personally delivered “a copy to the President of MacMillan Publishers in New York, a house that had already rejected the text once.”

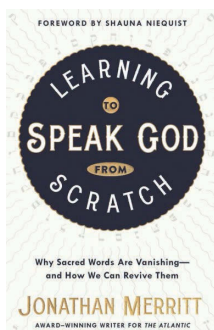
The rest is history: the volume was wildly successful, Lewis became “a sensation,” and “with twenty-two other Lewis titles” it provided handsome returns to MacMillan for over 50 years. She also highlights how Lewis’s emergence as a Christian author came at a high point of public interest in religious themes and with novel opportunities for the dissemination of information

through radio and television.

Throughout, it can feel as if Derrick means to maintain a certain tone of incredulity regarding Lewis’s success and highlights some of his personal and professional shortcomings. *How* could he be so popular? She highlights “the element of chance” and contingency, of which she notes Lewis was aware.

She draws our attention to the whimsy of markets and public opinion. In all this, she is perhaps simply a good modern historian, and provides a balance to those who seem to see in Lewis only brilliance. We should not go too far, however, and attribute to her a position she does not hold. Derrick explains that Lewis’s essential quality of thought and style must form “an elemental part of his fame,” and that her task has been to bring to light aspects of his reception that others have not previously attended to. But in giving little space to considering the merits of Lewis’s work, there is occasionally something of an explanatory deficit.

This lack will not prevent fans of Lewis from learning more about him and perhaps realizing that an author’s popularity is only partially owing to personal qualities. Publishers, prices, and marketing matter. Thankfully, Oxford University Press seems to have realized this, and kept this academic volume within a more populist price range.



Learning to Speak God from Scratch

Why Sacred Words are Vanishing—and
How We Can Revive Them

By **Jonathan Merritt**
Convergent Books, Pp. 239. \$15.99

A New Vocabulary for Belief

Review by Christine Havens

It would be an understatement to say that Jonathan Merritt is active in the national conversation about religion, faith, and culture. A graduate of Southeastern Baptist Theological Seminary and Emory University’s Candler School of Theology, Merritt is a regular commentator for print, digital, and broadcast media outlets, such as *The Atlantic*, *The Washington Post*, *BuzzFeed*, *USA Today*, and CNN.

In addition to developing several podcasts, he has written two other books,

Jesus is Better Than You Imagined, and *A Faith of Our Own: Following Jesus Beyond the Culture Wars*. Parishioners at St. Matthew’s Church in Austin were surprised by his youth and casual appearance when he came to speak about his book, yet left impressed with his wisdom.

Merritt, who was raised in the Southern Baptist tradition, begins the conversation by relating his move from Georgia to New York City. He struggles with culture shock — snow and subway travel, for example — but also is working to further his writing career. As a man im-

mersed in his faith, Merritt finds that he struggles with how to “speak God” in the largely secular ethos of Manhattan but also with those who follow other faiths. As he says in the introduction, in talking with a woman who practices the Baha’i faith about attending worship services, “it became clear that neither of us understood what the other was saying.” This realization made him explore, which helped take Merritt out of himself as he worked through depression.

As Merritt researched the issue, he found that this disconnect between practicing faith and communicating with that specific vocabulary seems to be widening. His concern is that the “fire of sacred speech is fading due to indifference and ignorance and avoidance,” the three broad categories that arose in a Barna Group poll of 1,000 people he commissioned while developing his premise (p. 32). In *Learning to Speak God from Scratch*, Merritt addresses those broad topics in specific ways.

The book is structured in two parts. In the first section, “The Lost Language of Faith,” Merritt builds his case, drawing from a wide variety of sources, such as David Brooks, Barbara Taylor Brown, C.S. Lewis, and Brian McLaren. In the course of these foundational chapters, Merritt sets out why he feels sacred language is in crisis, and proposes ways to renew our use of a faith vocabulary.

From there, in “Finding Our Voices Again,” Merritt analyzes 19 words from the sacred vocabulary: yes, creed, prayer, pain, disappointment, mystery, God, fall, sin, grace, brokenness, blessed, neighbor, pride, saint, confession, spirit, family, and lost. Merritt draws largely on his experiences, conversations, and other eclectic cultural and theological knowledge to open up each word. There is a certain vulnerability in this as he admits that not each will sit well with readers. As he says, he is not trying to “create a definitive spiritual dictionary. ... I encourage you to do what I have done. Dream about what sacred

words might mean for you in the here and now” (p. 82).

In *Learning to Speak God from Scratch*, Merritt has produced an engaging and informative book that mingles memoir and practical theology, and that lends itself nicely to a spiritual formation class. A reader can also easily use it for meditation or devotional purposes. The point, however, is to participate with this book, not simply to read it. Merritt says it best as he closes the first section: “When we speak, we aren’t just saying something — we’re pointing to something. In the case of sacred language, we’re pointing to meaning, to identity, to transcendence, and ultimately, to God” (p. 82).

Do not let the casual format of this book fool you into passing it by. Pick it up and refresh your *imago dei*.

Christine Havens is a graduate of Seminary of the Southwest and communications coordinator at St. Matthew’s Church in Austin, Texas.

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The November gathering of Faith Talks featured the Rev. Stephen Rankin, chaplain at Southern Methodist University, speaking on the university's role in helping students grow spiritually and live an integrated life. Is education primarily about employability? If not, what can a university do to offer more? †

The Gospel and the University Campus

By Stephen Rankin

More than 3,000 four-year colleges and universities dot the American landscape. Among that number are hundreds affiliated with various Christian traditions. Some of them adhere closely to that faith; others, especially national research universities, adopt a diffident posture. Many Christian students attend these schools for reasons other than religious affiliation, but also expect to grow spiritually while attending college. What conditions do they find on arrival?

Careerism: Because of identity diversity on campus (and because diversity is pursued as a value), it is easy not to notice shared values that make up an institutional ethos. Ethos is the characteristic spirit of a group or culture or community as manifested in its beliefs and aspirations. A traditional residential university is a community dominated by careerism that is rooted in a fiercely individualistic view of human nature.

Publications and conference programs of professional associations make constant reference to knowledge and skills needed for success. “Return on investment” is directly tied to the percentage of graduates who land a job in their field of study. This pressure forces schools to assess their educational offerings accordingly. Since students and their parents are paying, they have become increasingly discriminating customers.

Outside the classroom, student affairs staff work to develop students in their personal identities. Developmental psychology, while recognizing the formative influence of social

groups, still emphasizes the individual. Students are encouraged (and ostensibly given tools) to think critically and develop their internal voice. There is much to be lauded here, but the commitment to individualism is a concern.

Naturalism: Another worrisome aspect of campus ethos is the assumption of naturalism, which holds that questions about the nature of reality (“metaphysical speculation”) are unproductive and irrelevant in the search for knowledge. The university is dominated by what philosopher Charles Taylor calls “the immanent frame,” which privileges this-world concerns over transcendent ones. Yearnings for God and faith are left to private exploration. This prejudice is almost never named or consciously evaluated. It has become part of an academic “sensibility,” as the late Jean Bethke Elshtain put it, a kind of pre-reflective aspect of our intellectual apparatus.

This detachment from religious faith as a valued means of pursuing truth and the common good is revealed in a 2007 survey by the Institute for Jewish and Community Research. It found that 79 percent of professors (religious and nonreligious) do not believe religious faith is necessary to develop good moral character in students. Less than 45 percent of religious faculty believe that faith is necessary for moral formation. These are troubling statistics.

Signs of Hope

While we must recognize the matters of concern, it remains the case that most college students sense a yearning for more than success and material fulfillment. Studies (from the Higher Education and Research Institute, for example)

consistently show that students want to explore spiritual questions. They want spaces to ask honest questions without fear of judgment. Once they discover that professors, staff on campus, or mentors and guides in a congregation provide the kind of relationships that encourage such conversations, they participate enthusiastically.

Another hopeful sign is that engaging in gospel conversations with college students is not only for the young and hip. A major prejudice in college ministry is that, in order to relate well to students, you have to be close enough to their age. There is some truth in this view, of course, but letting it dictate who is fit for ministry with college students denies them the opportunity to receive wisdom from experienced Christians.

The social psychologist Jean Twenge (*Generation Me, iGen*) has shown that young people are increasingly afraid of adult life and want to postpone it for as long as they reasonably can. (Have you heard of “adulthood”?) They know that eventually they have to enter adult life but they feel unprepared. Once they realize that older, wise Christians are willing to “do life” with them through relationships and conversation, they often are like sponges, soaking up the Good News from faithful witnesses.

One example from own experience: I facilitate a group for students who participate in something we very uncreatively call “Faith and Learning Scholars.” It started as a 10-week seminar-type experience to explore how students’ Christian faith informs their career interest. At the end of one semester, a young man scheduled an appointment and came with a list of questions. At the end of that hour’s

Selective Discipline

Presiding Bishop Michael Curry's response to Bishop William Love's refusal to authorize same-sex marriages in the Diocese of Albany was to say that those "who have taken vows to obey the doctrine, discipline, and worship of the Episcopal Church must act in ways that reflect and uphold the discernment and decisions of the General Convention of the Church" [TLC, Dec. 2].

When Bishop Love took this oath, the doctrine of the Episcopal Church was, and had been for centuries, exactly what Bishop Love asserts. His views are in complete accord with Lambeth Conference Resolution 1:10 (1998).

Does no one see the irony and contradiction? After decades of bishops ignoring oaths and vows concerning scriptural and creedal faith, they now are demanding obedience to General Convention teaching that was until very recently condemned by previous conventions.

Bishops' sworn obligation to guard the faith has been strikingly absent since Bishop James Pike's denial of the doctrine of Christ and the Trinity. He was censured by the House of Bishops for the "tone and manner" but not for the substance of his teaching.

Presiding Bishop Katharine Jefferts Schori publicly identified with the teaching of Marcus Borg, who claimed Jesus was neither divine nor unique. Presiding Bishop Frank Griswold refused to distribute copies of Archbishop Rowan Williams's critique of Bishop John Spong's "12 Theses." The bishops of Province IV refused to respond to it because "it was too controversial."

This is only a brief list of a long history of our bishops' failure to fulfill their ordination vows concerning denials of the faith. Are they now preparing to coerce Bishop Love to abjure and relinquish the faith of the virtual unanimity of Christians living and dead? The faith of secularism is singularly sad, inadequate, and ultimately cruel. It is a religion that is threatening to replace the good news of God's love we see in Jesus Christ and know by the Holy Spirit.

Richard John Neuhaus was right: "Where orthodoxy is optional, orthodoxy will sooner or later be proscribed."

C. FitzSimons Allison
Georgetown, South Carolina

chat, he said, "Could I just come back every week?" We met every week of his final undergraduate semester. It was a holy privilege to journey with him through his questions.

A final hopeful sign is that students are very willing to listen — at length — to good teaching. Let's stop worrying about shortened attention spans and competing with smart devices. If the topic is one that speaks to human hearts, and if the relationship invites honest soul-searching and, furthermore, if it offers edifying, encouraging, true-to-the-gospel insights, students

will sit with you for as long as you are willing to sit with them. Nothing needs to be slick and packaged. It needs to come from people whose transparency and vulnerability shows that they love God and are totally sold out to following Christ.

This last point means that catechesis is vitally important, though perhaps not the forms that we often use with youth. Let us make it more relational, smaller in scale, and less hurried. And let us never forget that sound doctrine is life-giving and crucially connected to our practices. †

Response by Seth Oldham Executive director of student affairs University of Dallas

As a student affairs professional, I encounter Steve's matters of concern and signs of hope almost daily. Students are overwhelmed with questions about meaning, career, God, relationships, and the nature of community. Colleges would do well, however, to see his matters of concern as an open door for conversations that can lead to a discussion of the Good News.

In 2000, the Lilly Endowment launched the Programs for Theological Exploration Initiative, which has awarded over \$250 million to colleges and universities of varying sizes and creeds to develop programs that encourage students to contemplate faith and vocation. The word *vocation* may be discouraged on some campuses due to its religious connotation, but I have found that students are quick to embrace the word, especially millennials and iGen students.

These students want to find meaning in their work; they don't want to work 50-hour weeks just for a paycheck. Conversations about vocation open doors to a variety of important questions such as *Calling from what/whom?* to *Do I have multiple vocations?* to *Can my vocation change?*

People of faith can enter into the conversation about "return on investment" by encouraging college students (and those considering college) to think about what type of person they will become after graduation. *What types of values will you have? Will you be a lifelong learner?* As people who profess that the good life is grounded, not in a job, but in the Good News of Jesus crucified and risen, we should enter into the conversation and demand colleges and universities do more for our students than simply get them their first job.

Finally, let me echo Steve's hope about good teaching, especially that which is relational and in community. It can be life-changing for both student and teacher. Look no further than the resurgence of the residential college model on college campuses across the country. These residence halls have faculty living side by side with students, and research shows student and faculty benefit immensely. Some religious schools even have residential chaplains. It does not just create opportunity for conversation, but role models for students to follow. Jesus was the perfect model for this. Why should we be any different? †

PEOPLE & PLACES

Appointments

The Rev. **Lauren Ackland** and the Rev. **Gary Commins** are interim rectors of St. George's, Maplewood, NJ.

The Rev. Canon **Henry Atkins Jr.** is theologian in residence at Trinity, Houston.

The Rev. **Stephen Batten** is deacon in charge of Trinity, Chocowinity, NC.

The Rev. **J. Brad Benson** is rector of Trinity, Seneca Falls, NY.

The Rev. **Nathan Biornstad** is associate for pastoral care at St. Cross, Hermosa Beach, CA.

The Rev. **Eugene Bourquin**, a deacon, is pastoral missionary to the deaf in the Diocese of New York.

The Rev. **David Carlisle** is priest in charge of St. Andrew's, Tucson, AZ.

The Rev. **David Casey** is young adult missionary for the House Episcopal Lutheran Campus Ministry in Fredericksburg, VA.

The Rev. **Fennie Hsin-Fen Chang** is vicar of St. Thomas, Hacienda Heights, CA.

The Rev. **Steve De Muth** is rector of Holy Trinity, Covina, CA.

The Rev. **William J. Doggett** is interim rector of St. Edmund's, San Marino, CA.

The Rev. **Julian Eibin** is interim rector of St. Mary's, Emmorton, MD.

The Rev. **Michael Engfer** is rector of All Saints, Las Vegas.

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

The Rev. **Curtis Farr** is rector of St. Paul's, Fairfield, CT.

The Rev. **David M. Faulkner** is vicar of Our Merciful Saviour, Kaufman, and continues as rector of Good Shepherd, Terrell, TX.

The Rev. **Pete Gustin** is rector of St. Stephen's, Catlett, VA.

Alexis Guszick is canon for communications for the Diocese of Central Pennsylvania.

The Rev. **Martha L. Hubbard** is canon for the Northern and Western Region in the Diocese of Massachusetts.

The Rev. **Deven Hubert** is chaplain of Episcopal SeniorLife Communities, Rochester, NY.

The Rev. **Marta del Carmen Illueca**, a deacon, is curate at Brandywine Collaborative Ministries, Wilmington, DE.

The Rt. Rev. **Russell E. Jacobus** is associate interim rector and bishop in residence at St. Francis in the Fields, Harrods Creek, KY.

The Rev. **Alfred Jewson** is interim pastor of St. Francis, Eureka, MO.

The Rev. **Emily Krudys** is vicar of Our Saviour, Montpelier, VA.

The Rev. **Peter Lane** is rector of St. Alfred's, Palm Harbor, FL.

The Rt. Rev. **Peter James Lee** is bishop in residence at Chapel of the Cross, Chapel Hill, NC.

The Rev. **Linda Murdoch** is deacon at St. Christopher's, Elizabethtown, NC.

The Rev. **Austin Murray** is priest in charge of St. James' Memorial, Eatontown, NJ.

The Rev. **Claudia Nalven** is rector of St. Andrew's by the Sea, Port Isabel, TX.

The Very Rev. **Ryan Douglas Newman** is dean of St. James Cathedral, Fresno, CA.

The Rev. **Kelly A. O'Connell** is canon for the Southern Region in the Diocese of Massachusetts.

The Rev. **Mary Ogus** is priest in charge of St. Christopher's, Elizabethtown, NC.

The Rev. **Susan K. Oldfather** is priest in charge of St. Mary's, Woodlawn, MD.

The Rev. **Kenneth Orsburn** is 5th Battalion chaplain at the Naval Academy, Annapolis, MD.

The Rev. **Dan Puchala** is permanent supply priest at St. Luke's, New Orleans.

The Rev. **Scott Parnell** is priest in charge of St. Vauter's, Loretto, VA, and continues as chaplain of Christchurch School.

The Rev. **Daniel Robayo** is missionary for Latino/Hispanic ministry in the Diocese of North Carolina.

The Rev. **Frank Russ** is assistant to the rector of St. James, Wilmington, NC.

The Rev. **Grant Stokes** is rector of Trinity, Portsmouth, VA.

The Rev. **Warren Swenson** is curate of Southeastern Tennessee Episcopal Ministries.

The Rev. **Jason Terhune** is rector of St. Mary Magdalene, Fayetteville, TN.

The Rev. **John T. Thomas** is interim rector of Grace, Kilmarnock, VA.

The Rev. **Paula Jean Waite** is deacon at St. John the Baptist Church in Milton, DE.

The Rev. **Mark Wastler** is chaplain at Canterbury Episcopal Fellowship, University of Virginia, and associate rector of St. Paul's, Charlottesville.

The Rev. **Joshua Weaver** is deacon at St. Francis of Assisi, Ooltewah, TN.

Deaths

The Rev. Canon **Ronald G. Albury** of Marlton, NJ, died Oct. 24 at age 88.

The Rev. **George C. Anderheggen** of Monroe, CT, died Sept. 27 at age 90.

The Rev. **Ernie Bebb** of Salt Lake City died Oct. 19 at age 86.

The Rev. **Charles Beem** of Wyomissing, PA, died Oct. 5 at age 71.

The Ven. **Elaine Bellis**, archdeacon emerita of Chicago, died Nov. 24 at age 75.

The Rev. **George Harold Cave Jr.** of Tampa, FL, a veteran of the Merchant Marine, died Oct. 29 at age 91.

The Rev. **James Stanley Cox Jr.** of Thomasville, GA, died Nov. 2 at age 82.

The Rev. **Charles Van Day III**, 82, of Tobyhanna, PA, died Tuesday, Oct. 23 at age 82.

The Rev. Canon **Ray Lawrence Donahue**, canon of the Cathedral of All Saints in Albany, NY, died Nov. 22 at age 89.

The Rev. **Elizabeth Ann Dumolt** of Monrovia, CA, a deacon and retired social worker, died Nov. 25 at age 63.

The Rev. **John Charles (Jack) Fleming**, longtime rector of St. Timothy's Church in Creve Coeur, MO, and a teacher of Celtic spirituality, died Nov. 2 at age 80.

The Rev. **Robert A. Freeman** of Keene, NH, died Oct. 15 at age 85.

The Rev. **Lance Allen Ball Gifford** of Roland Park, MD, who served in the Diocese of Maryland for nearly 50 years, died Nov. 20 at age 74.

The Rev. **Charles B. Gompertz** of Nicasio, CA, who organized a Jazz Mass with pianist Vince Guaraldi at Grace Cathedral in San Francisco in 1965, died Oct. 2 at age 83.

The Rev. **George E. Hall** of Southbury, CT, a priest for 62 years, died Nov. 14 at age 88.

The Rev. **John Hall** of Exeter, RI, died Oct. 7 at age 82.

The Rev. **George W. Jenkins** of Connecticut, a U.S. Air Force veteran, died Sept. 27 at age 82.

The Rev. **Frederick J. Kuhlmann**, a U.S. Army veteran of World War II, died in Danbury, CT, at age 95.

The Rev. **John Howard Lacey** of Murfreesboro, TN, a Royal Navy veteran of World War II, died Dec. 1 at age 95.

The Rev. **Robin George Murray**, who served throughout his ordained ministry with the U.S. Military Chaplain Corps, died Oct. 11 in Zephyrhills, FL, at age 82.

The Rev. **Bruno McKie Myers III**, former chaplain and ethicist at Mississippi Methodist Rehabilitation Center in Jackson, died Nov. 2 at age 68.

The Rev. **George Edward (Ted) Ridgway**, a U.S. Army veteran of the Korean War, died Aug. 17 in Chico, CA, at age 88.

The Rev. Canon **Shirley Jean Rose**, a longtime Christian educator in the Diocese of Los Angeles, died July 17 at age 90. The Rev. **Bert Orville Smith Jr.**, a deacon in the Diocese of Atlanta, died Oct. 29.

The Rev. **Elton O. Smith Jr.**, a U.S. Army veteran of the Korean War and dean of St. Paul's Episcopal Cathedral in Buffalo for 26 years from 1968 until 1994, died Nov. 17 at age 89.

The Rev. **Thomas Tarwater**, a longtime chaplain at hospitals and prisons, died Sept. 18 at age 90.

The Rev. **Samuel S. Thomas** of Clewiston, FL, died Oct. 16 at age 77.

The Rev. **Thomas Meyers Van Culin**, who was active in addiction ministries and in reclaiming Hawaiian identity, died Nov. 4 at age 80.

The Rev. **Peter Van Hook**, a former disaster relief consultant with Church World Service, died Dec. 16 in Salt Lake City at age 71.

The Rev. **Valerie Ward** of Lamar, SC, a deacon and former training and curriculum specialist with the U.S. Department of Defense, died Nov. 17 at age 69.

The Rev. Canon **Ronald L. Wiley**, former canon to the ordinary in the Diocese of Nebraska, died Oct. 8 at age 79.

Many Gifts and the One Gift of Joy

Do not be enticed and led astray to idols that cannot speak. Rather, be filled with the Spirit of God and speak with him by saying in full confidence, "Jesus is Lord" (1 Cor. 12:2-3). Following this confession, a variety of gifts, services, and activities are given to each one individually for the common good of the Church (1 Cor. 12:7). Though not offering an exhaustive list, St. Paul speaks of wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, and interpretation of tongues. "All these are activated by one and the same Spirit" (1 Cor. 12:11).

Every member of the church lives *in Christ*, and every member of the church has a gift that is the *ministration of Christ* for both the good of the individual and the building up of the whole church. "In [Christ] the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God" (Eph. 2:21-22). Every gift is a measure of one essential gift: the same Spirit, the same Lord, the same God. God is love, so love is given to every person, and since love is delight, joy is imparted to each and all.

To be sure, weeping may spend the night, exhaust days and years, but in the end joy comes, the joy of the risen Lord, victory over death and the grave. Speaking of love and obedience, Jesus speaks also of joy. "As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that *my joy may be in you and that your joy may be complete*" (John 15:9-11). This is a message so needed in our distressed time, so needed when almost all news about the church in North America is of challenge and decline. We desperately need to drink the cup of joy Christ offers,

the joy that he is, deep and full.

The story of the wedding in Cana of Galilee, at which Jesus transformed water into wine, highlights the person, authority, and power of Jesus, and it draws attention to the disciples' resultant belief. "Jesus did this, the first of his signs, ... and revealed his glory; and his disciples believed in him" (John 2:11). Every sign in John's gospel points to Jesus and is a call to faith in him. This particular sign evokes a new dispensation from the Jewish rites of purification to the new wine (new life) that Christ is. It further suggests elements of the messianic banquet referenced often in Scripture. The one great point of the miracle almost universally ignored is that in purely human terms it is *unnecessary*. They have run out of wine. Jesus says to his mother, "[W]hat concern is that to you and me? My hour has not yet come" (John 2:4). No one is blind or deaf or lame or dead.

"You make grass grow for flock and herds and plant to serve mankind; that they may bring forth food from the earth, and wine to gladden our hearts" (Ps. 104:14-15). Wine gladdens the hearts of the wedding guests, of the bride and groom, of everyone who knows Christ Jesus the Lord. Jesus wants and gives love and joy. Be bold to take it. Take your crown of beauty and be the married land of the Lord (Isa. 62:3-4).

Look It Up

Read Psalm 36:8-9.

Think About It

Jesus is the river of your delight, the fountain of life, and steadfast love.



Worship and Service

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EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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Listen

Listeners must be ready for the preaching of the gospel. They must settle their nerves and open their ears and focus their attentive powers. For this reason, the “dramatic opening” is much overrated. Listeners do not actually hear the first few words or even the first few sentences. Instead, they adjust to the oratorical manner of a speaker, pass judgment about the speaker’s appearance, and decide whether the speaker is credible, all of which occurs, and much more, as the opening sentences of the sermon are spent. The larger the crowd and the larger the space, the longer this adjustment tends to be. It takes time to truly listen. In the world before electric amplification, it was even harder.

This is why, to note one example, St. John Chrysostom spent so much time in the beginning of his sermons simply asking to be heard: “[W]hen we are to harken to such words, and are not to stand far from a smoking mountain, but to enter heaven itself, we ought to show forth a greater self-denial; not washing out our garments, but wiping clean the robe of our soul, and ridding ourselves of all mixture with worldly things. For it is not blackness we shall see, nor smoke, nor tempest, but the King Himself sitting on the throne of that unspeakable glory, and angels and archangels standing by Him, and tribes of the saints, with those interminable myriads” (*On St. Matthew*, Homily II).

In sermon after sermon, at length well exceeding a modern homily, this great preacher used a long and flowing introduction to prepare his listeners.

Now a biblical example. “They told the scribe Ezra to bring the book of the law of Moses, which the Lord had given to Israel. ... He read from it facing the square before the Water Gate from early morning until midday, in the presence of men and the women and those who could understand; and *the ears of the people were attentive to the book of the law*” (Neh. 8:1b-3).

The people listened, stood in rever-

ence, raised their hands to heaven, bowed down in holy fear, and pronounced their Amen. Unable to understand everything exactly as written, they were given an interpretation, the essential sense. Read, mark, learn, and inwardly digest. There is a book of nature too. The heavens tell the glory of God, day and night speak, and the sun runs its course (Ps. 19:1-6). “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom. 1:20). Nature and the God of nature await a true hearing.

“The scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.’ And he rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of all in the synagogue were fixed on him” (Luke 4:17-20).

Their eyes were fixed and their ears attentive, though not to the point of faith. Faith comes by the grace of deep listening.

Look It Up

Read the opening sentence of the Rule of St. Benedict (bit.ly/BenedictFull).

Think About It

“Hear, my child ... and incline the ear of your heart.”

Though Rejected, He Saves

After his baptism, Jesus was filled with the Holy Spirit. He was led by the Spirit into the wilderness and to return to Galilee. The Spirit is divine love, apart from which Jesus can do nothing. He lives in the Spirit, and yet Jesus has deigned to be among sinners in a world of sin, among his own who reject him, among demons who taunt him.

“The devil said to him, ‘If you are the Son of God, command these stones to become bread’” (Luke 4:3) “The devil led him up and showed him in an instant all the kingdoms of the world” (Luke 4:5). “The devil took him to Jerusalem, and placed him on the pinnacle of the temple” (Luke 4:9). Jesus was led by the devil, but not duped by the allure of worldly power, holding as he does all power and glory and honor forever and ever. Using words of Scripture in his defense, Jesus repelled the devil’s attack, and the devil departed until an opportune time. What a haunting phrase, *until an opportune time!* The Passion of Jesus Christ is ever present. John Donne said it most beautifully and painfully: “His birth and his death were but one continual act, and his Christmas Day and his Good Friday were but the evening and the morning of one and the same day” (*Christmas Sermon*, 1626).

Jesus was opposed by the world he made and by his own people (John 1:10-11). Returning to his hometown of Nazareth, he entered the synagogue and read from the prophet Isaiah. Returning the scroll to the attendant, Jesus sat down. “The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’ And all spoke well of him and were amazed at the gracious words that came from his mouth” (Luke 4:20-22). Jesus read about good news to the poor, release to captives, the recovery of sight, the oppressed going free, and the arrival of the year of the Lord’s favor. Hearing that “Today this scrip-

ture has been fulfilled,” worshipers in the synagogue were lifted up by an ancient yearning. Is the kingdom at hand? Will God vindicate his people? Has our hour come?

Quickly, however, the crowd turned against Jesus. Reaching into their shared tradition, Jesus told the story of Elijah and the widow of Zarephath; he told the story of Elisha and Naaman the Syrian; he told the congregants what they already knew. God wills to save the world, including the foreigner. They heard this as a judgment against them, which in some sense it was, but it was also a judgment against religion as a sacred canopy erected to protect and buttress only one tribe or nation. Nations make rumors of war and lash out in war, and do so with a special vehemence when stoked by religion. The people of Nazareth attending their synagogue that day wanted what most religious people want. They wanted God to do their bidding; they wanted a transcendent justification for a long list of bad ideas and prejudices. They knew better and sometimes wanted better, but the devil led them too. The devil wants a vehement and narrow religion, one for each group and all contradictory.

Jesus is opposed even now because his outstretched arms include the whole world. In love, however — thanks be to God — he saves the ungodly, the unworthy, the lost.

Look It Up

Read Luke 4:28.

Think About It

Are you filled with rage? Pray for a contrite and broken heart.



Love in Action

The Diocese of West Texas includes 85 congregations, 28 schools, and three Episcopal camp and conference centers serving the people of South, Central, and West Texas. In 2019, Bishop David Reed is calling our congregations to explore together “The Way of Love” by Presiding Bishop Michael Curry, as a means of congregational development and supported by diocesan staff and resources. In all that we say and do, our core purpose is to be Jesus’ witnesses, guided by our core values:

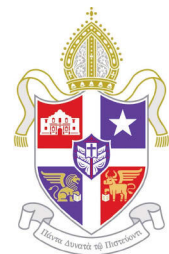
Faith — patterning our lives on Christ’s life and teachings

Scripture, Prayer, and Sacramental Worship — rooted in Anglicanism’s tradition and liturgy

Evangelism — proclaiming, by word and example, God’s saving love revealed in Christ by the Holy Spirit

Mission — reaching beyond ourselves to serve all people in our communities and throughout our world

Reconciliation — committing to life in reconciled relationship with God and all people



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St. Mark's is a community of faith anchored in traditional Anglican theology and liturgy as set forth in the Book of Common Prayer. With a school year ASA of ~350 and an annual budget of ~\$1.5million, this neighborhood church maintains a healthy balance of long-time generational members combined with those who are new to the Jacksonville community.

Inquires should include a cover letter, resume, OTM portfolio, and a list of three references and be sent to the Rev. Tom Murray at tmurray@stmarksjacksonville.org Website: stmarksjacksonville.org/welcome/associate-rector-search.html

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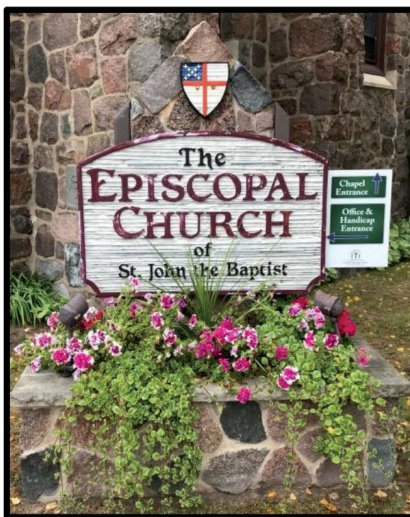
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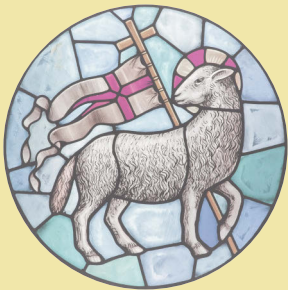
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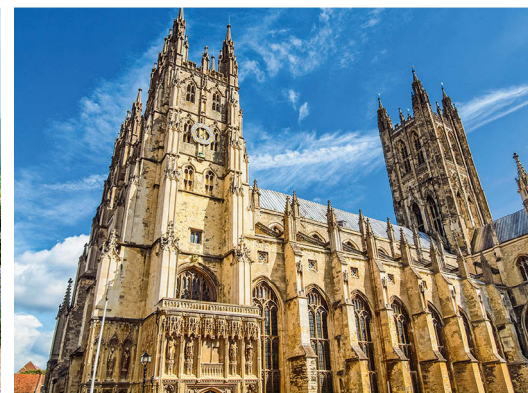
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