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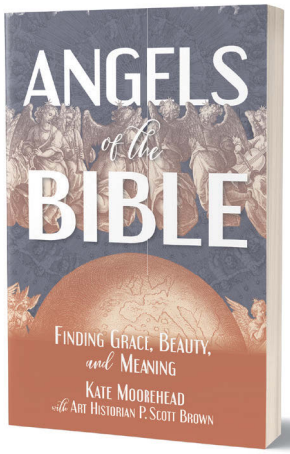

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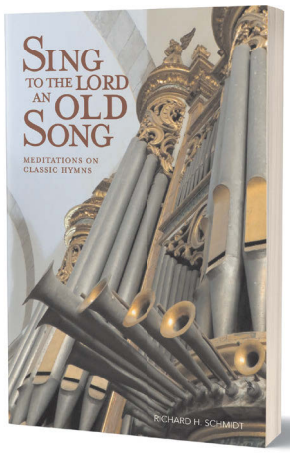

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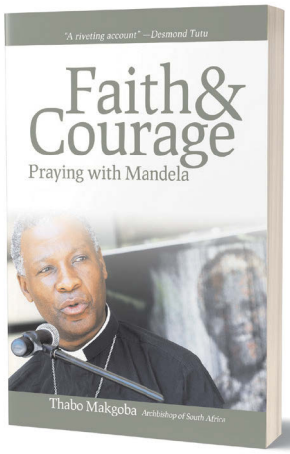

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ON THE COVER

The Rev. Rob Gieselmann, Rev. Kathleen Bean and Rabbi Robbi Sherwin bless a thousand head of sheep during the annual Trailing of the Sheep Parade in Ketchum, Idaho (see "Unexpected Duty Leaves New Priest Sheepish," p. 11).

Photo by Phoebe Bean

The Living Church

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We are grateful to the dioceses of Southern Ohio [p. 33] and Tennessee [p. 35] whose generous support helped make this issue possible.

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News Analysis

Global South Anglicans Launch New Covenant

By Mark Michael

Bishops and other leaders convened in Cairo, October 8-11. | globalsouthanglican.org photo

A group of over 100 senior Anglican leaders from across the Global South "adopted in principle" a "covenantal structure" for their mutual relationships at a meeting October 8-11 in Cairo. Similar in many ways to the stalled 2009 Anglican Covenant, the 34-page proposal would create a body called the Global South Fellowship of Anglican Churches. Those who opt into the body would commit to orthodox teaching and common discipline, adjudicated by a series of councils similar to the Anglican Communion's instruments of communion.

The proposal was the work of the Global South Anglicans' Study Group on Enhancing Ecclesial Responsibility, which was commissioned at the sixth Global South Conference in 2016. The study group, chaired by Bishop Rennis Ponniah of Singapore, includes the Rev. Canon Michael Poon, a former member of the Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO). Poon was a primary author of "Towards a Symphony of Instruments," a 2012 IASCUFO working paper that critiqued the ineffectiveness of the instruments of communion in responding to Communion-wide divisions over sexuality.

The Global South Anglicans (GSA) has been gathering in a largely ad-hoc fashion every few years since 1994, issuing a series of public statements called "trumpets," a usage borrowed from the Book of Revelation. The official record of the Cairo gathering, the seventh in the series, is entitled, "The Seventh Trumpet."

The GSA is a big-tent group, and the proposal acknowledges that the group "speaks by and large with a moderate tone." Twenty five of the Anglican Communion's 39 provinces are officially members, and delegates from 16 of them attended this conference.

While the group's communiques have consistently taken conservative positions, some member provinces like the West Indies, Southern Africa, and the Churches of North and South India are considered moderate. Archbishop Mouneer Anis of Egypt and the Middle East, outgoing chair of the Global South Primates' Steering Committee, has been an important leader in communion-wide reconciliation.

The Rt. Rev. Graham Kings, who served as the Archbishop of Canterbury's representative at the conference, told *TLC* "The Global South Anglican movement is significant because its leaders are both orthodox on issues of sexuality and keen to keep the Anglican Communion together. Its origins date back to the South-South mission initiative of the ACC (Anglican Consultative Council), which held its first meeting in Limuru, Kenya, in 1994." The ACC is one of the four instruments of communion.

Most of the group's prominent leaders, including all seven members of the newly elected Primates' Steering Committee, are involved in GAFCON, a traditionalist renewal movement largely based in the Global South, which initially emerged out of the GSA. Some of GAFCON's member churches view it as an alternative to the Canterbury-oriented instruments of communion, and some have decided not to participate in next summer's Lambeth Conference. Kings said that Archbishop Justin Badi of Southern Sudan, the new chair of the GSA Primates' Steering Committee, "is attending Lambeth 2020 and encouraging other bishops to do so too. Most of the primates on the Steering Committee are also attending."

The Anglican Church in North America, headquartered in Pittsburgh, is also a member province of the Global South Anglicans, and has been involved with GSA since shortly after the ACNA's own founding in 2010. Archbishop Foley Beach of the ACNA was elected as the secretary of the Primates' Steering Committee at the Cairo conference. The ACNA's founding archbishop, Robert Duncan, was a member of the study group tasked with

preparing the proposal for new ecclesial structures for the GSA, as was Canon Phil Ashey, president and CEO of the American Anglican Council, an Atlanta-based network that played a central role in founding the ACNA. The Global South Anglicans also recognize the Anglican Church of Brazil, a church that developed out of a 2005 decision of the Diocese of Recife to separate from the Episcopal Church of Brazil, which remains a province of the Anglican Communion.

The proposed covenantal structure for the GSA outlines a series of doctrinal commitments, as requisite for "full communion" between churches, dioceses, and even congregations. It also states that "our churches are out of communion with those churches that allow the blessing of same-sex relationships or purport to solemnize same-sex marriages in their doctrine and practice."

Like GAFCON's founding Jerusalem Declaration, the GSA covenantal structure depends upon texts beloved of Anglican evangelicals, especially the 39 Articles and the 1662 Book of Common Prayer. It quotes as authorities numerous English Reformation texts, and asserts that "Anglican Churches need to rediscover afresh the authentic basis of their bonds of affection, that is, the faith of their Anglican forebears, which sets the doctrinal framework within which Anglicans can discern the limits of diversity and comprehensiveness in their common life." The text also reaffirms Resolution 1.10 of the 1998 Lambeth Conference as the official teaching of the Anglican Communion on marriage and sexuality.

The document pointedly critiques the focus on provincial autonomy that has been prominent in discussions of inter-Anglican relations since the mid-nineteenth century, when autonomy originated as a necessary concession to the Church of England's established structure. The text reiterates the conclusion of the Windsor Continuation Group and IASCUFO that the Anglican Communion suffers from an "ecclesial deficit" in being unable to marshal sufficient authority to make binding decisions about crucial matters. Even if the Anglican Covenant from 2009 had been adopted, by retaining the principle of autonomy, it argues, "the Anglican Communion would still be left without the necessary structure to teach and speak with one voice on matters of faith, order, and unity."

This new proposal envisions instead a set of authoritative structures for "establishing the limits of diversity, holding each other accountable to a common dogmatic and liturgical tra-

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dition, and making decisions which carry force." The Assembly or "Trumpet," a mixed body of clerical and lay delegates, would serve as the GSA's "comprehensive and authoritative voice." A board elected of its members continues its work when the assembly is in recess. The proposal also envisions a gathering of all bishops every eight to ten years, and a primates' council. The structure closely resembles the Anglican Communion's existing instruments of communion, with shadow versions of the Anglican Consultative Council and its Standing Committee, the Lambeth Conference, and the Primates' Meeting.

The proposed structure suggests no single representative leader and mentions the Archbishop of Canterbury only in passing. The structure also includes a Faith and Order Commission, as the "operational means … for guarding the faith and order of the GSA."

"The proposed formation of the GSA," the writers say, "has in mind the well-being of the Anglican Communion. We are resolved in Christ's love to be a faithful witness within the Communion to the faith once for all delivered, and to conserve all that is true and good in Anglican faith and practice. … The leadership of the GS Churches is also keenly aware of the failure of the Instruments of the Communion in dealing with the besetting problems of faith and order in parts of the Communion that are contrary to Scripture and orthodox Anglican practice."

Bishop Kings described the proposal as loyal to the Canterbury-based Anglican Communion. "This significant document, in its final version," he said, "does not mention GAFCON nor the Jerusalem Statement. It has rigour without rancour, is set in a Catholic and Reformed framework, the influence of Canon Dr. Michael Nai-Chiu Poon, and is orthodox on sexuality."

The proposal's historical appendix, however, voices serious concerns about potential changes in marriage doctrine by the Church of England, noting that "the decisions it makes on faith, order, and morals impact other Churches and the well-being of the Communion more deeply than those made elsewhere. … This leads us to ask what would be the basis of the Anglican Communion should the CoE depart from the orthodox and historic teaching of the Church on marriage and sexual ethics?" It continues: "While it is true that the worldwide Communion grew out of the mission and ministry of the CoE, we need to dig deeper to find the basis of why the Communion exists as a distinct part of the one, holy, catholic, and apostolic Church."

The GSA covenantal structure requires that member churches respect the provincial boundaries of other member churches, while also allowing "orthodox" dioceses and "networks" in other provinces to apply for membership. The GSA has already recognized among its members two churches, in Brazil and the United States, as alternatives to more progressive counterparts.

"Living in Love and Faith," an extensive Church of England teaching document about "human identity, sexuality and marriage," is expected to be released early in 2020. The General Synod has committed to reflecting on its work at its February and July meetings. Were the Church of England to move in a liberalizing direction, the GAFCON-affiliated Anglican Mission in England, led by recently consecrated ACNA bishop Andy Lines, or an organized network of conservative Church of England parishes, might apply for admission to the GSA's covenantal structure. The GSA's decision about such a step could significantly alter its relationship with the existing Anglican Communion.

The conference delegates adopted the covenantal structure in principle at the close of their meeting, and referred it back to their provinces for consideration. The body also charged the existing primates' steering committee to oversee the process of establishing the covenantal structure and approving applications for membership. They hope to have the new structure fully operational before June 30, 2021.

Council Takes Racial History Pilgrimage in Montgomery

By Kirk Petersen

It's hard to decide which image of racial injustice was the most disturbing.

As part of their October 18-21 meeting in Montgomery, Alabama, the Executive Council of the Episcopal Church spent a full day on a pilgrimage. The members toured two related exhibits, each a year old: The Legacy Museum, and the National Memorial for Peace and Justice.

Here is some of what they saw:

- Walls in both places displaying hundreds of clear glass jars filled with dirt – from red clay to black soil to parched brown dust – collected by volunteers at the known sites of lynchings, each jar engraved with the name of the victim.
- Floor-to-ceiling descriptions of "Negros" offered for sale, often including name, age, opinions on level of intelligence, and suitability for work in the house or in the field.
- Photos of young white children and adults, some of them grinning, posing at the dangling feet of a lynching victim.
- At the outdoor memorial, more than 800 dark metal monuments, some of them dangling from overhead, each listing the names of people lynched in an individual American county.
- A 1919 newspaper article announcing the time and place of an upcoming lynching in Ellisville, Mississippi, quoting the governor claiming to be "powerless to prevent it."

The Executive Council is the 40-person body that governs the Episcopal Church between the triennial General Conventions. It meets three times a year in locations around the country.

Montgomery, a city of around 200,000, is both the Cradle of the Confederacy and the birthplace of the Civil Rights Movement. It briefly served as the first capital of the Confederate States of America. In 1955-56, the 11-month Montgomery bus boycott that was sparked by Rosa Parks introduced the world to a charismatic young black preacher named Martin Luther King, Jr., who preached of non-violence as the "weapon of love."

"This is a normal, small city with a big huge history," said Presiding Bishop Michael B. Curry, in his opening remarks for the four-day meeting. "But it's not just a history of Montgomery, Alabama, and it's not just a history of the South. It's a history of America. … It's the story of America and our struggle to make *E pluribus unum* more than simply a Latin phrase."

Since he was elected presiding bishop in 2015, racial reconciliation has been one of Curry's three missional priorities, the others being evangelism and care of creation. Council members focused on all three priorities in the course of their meeting, and a major evangelical initiative was announced (see page 10). But

Kirk Petersen photo

Dirt collected from the sites of Alabama lynchings

the images of racial injustice are what the council will most remember.

The Legacy Museum is in downtown Montgomery, near a warehouse where enslaved Africans were held while awaiting sale. The National Memorial for Peace and Justice sits on a six-acre hilltop less than a mile away.

Both were opened in April 2018 by the Equal Justice Initiative (EJI), an organization that "provides legal representation to people who have been

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illegally convicted, unfairly sentenced, or abused in state jails and prisons," the website says. "We challenge the death penalty and excessive punishment and we provide re-entry assistance to formerly incarcerated people."

The museum traces the full history of racial injustice in America, from Colonial slavery, to the Civil War and Reconstruction, to Jim Crow, to Civil Rights, to mass incarceration today.

The memorial focuses on lynching. EJI has documented more than 4,400 lynchings of black people in the United States between 1877 and 1950. "Racial terror lynchings were violent and public acts of torture that traumatized black people throughout the country and were largely tolerated by state and federal officials," the memorial's website says. "Lynchings in the American South were not isolated hate crimes committed by rogue vigilantes. … These lynchings were terrorism."

The driving force behind EJI is Bryan Stevenson, a public interest attorney and the author of *Just Mercy*, a 2015 bestseller. Stevenson spoke to the council for nearly an hour after the pilgrimage, from the pulpit of Good Shepherd Episcopal, a small church in a historically black neighborhood.

"I think the worst part of American slavery wasn't the involuntary servitude. The great evil was the narrative of racial difference we created to justify slavery," Stevenson said, adding that the same narrative was used to justify Jim Crow. "Those signs that said 'white' and 'colored' weren't directions – they were assaults. … The work of changing the narrative is the urgent work we face."

The museum and memorial are well-attended, and are even advertised in the local airport. But Alabama still celebrates the Confederacy.

Stevenson told the council, "The two largest high schools in Montgomery are Jefferson Davis High and Robert E. Lee High. Confederate Memorial Day is a state holiday in Alabama. Jefferson Davis's birthday is

a state holiday in this state. We don't have Martin Luther King Day in Alabama, we have Martin Luther King slash Robert E. Lee Day." That last bit drew a gasp from some in the pews.

Curry preached Sunday morning, the day after the pilgrimage, at St. John's Episcopal, a historic Montgomery church that earlier this year removed a pew bearing a plaque identifying it as the Jefferson Davis pew. Davis, the president of the Confederacy, worshiped briefly at the church before the capital moved to Richmond.

"My kinfolk, from my father's side, hail from a little town called Midway, not too far up the road," Curry told the congregation. "So for me this is also homecoming, so I'm glad to be here."

He didn't mention it in his sermon, but there's a grim aspect to that homecoming story. Curry told *TLC* after the council meeting adjourned the next day, "My family left Alabama in that migration [to the North], it must have been in the early 20's, before my father was born."

The family had seven children at the time of the move, "four of whom were boys. And my grandfather said, 'I've got to get them out of the South.' There was work up north, but it was dangerous here for boys. It just was dangerous. That's part of our story," he said.

"So how do you take that, and try to create something new? That's the work before us," he said. "But it's gotta start by going back. Not wallowing, but learning."

In both his opening and closing remarks to the council, Curry quoted from Maya Angelou's poem, *On the Pulse of Morning*: "History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again."

"That's the spirit of being in Montgomery," Curry said.

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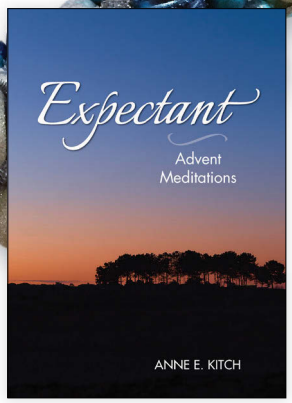

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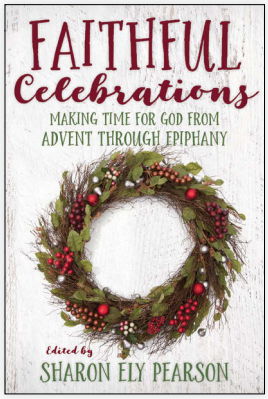

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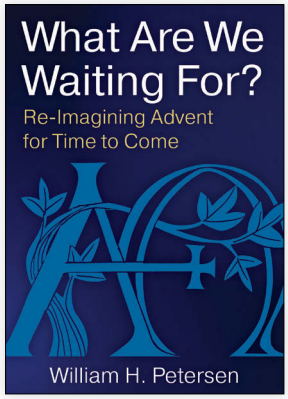

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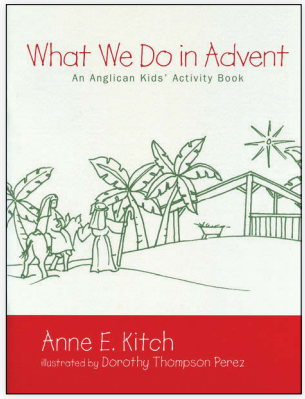

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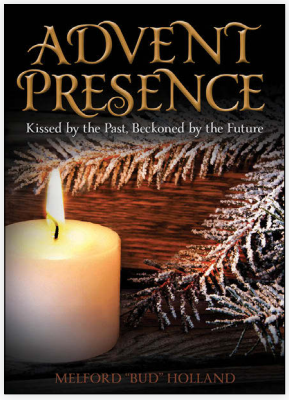

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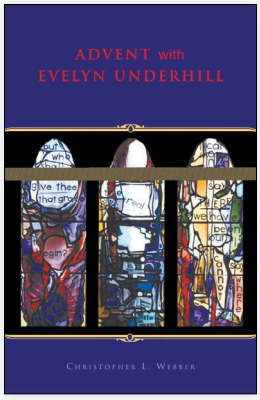

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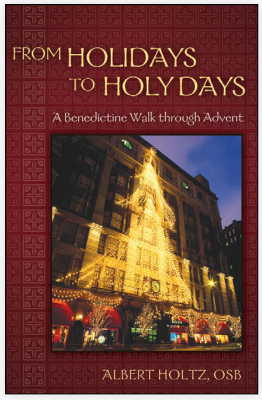

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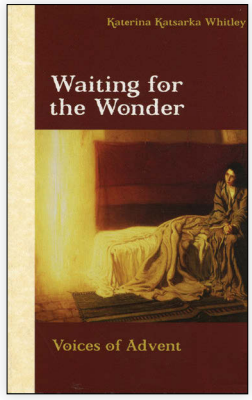

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Adding Wattage to the Cultural Spotlight on PB Curry

(A longer version of this article was published by livingchurch.org on October 21.)

By Kirk Petersen

Nearly a year and a half after the Royal Wedding, random people in airports still recognize Presiding Bishop Michael B. Curry.

By some estimates, nearly 2 billion people watched Curry's thundering testament to the power of love at the wedding of Meghan Markle and Prince Harry in May 2018. Even if the actual number was much smaller, there is no doubt it was one of the most widely watched sermons ever delivered.

Now the Episcopal Church has launched an ambitious effort to leverage the charisma of its leader and promote a message of love in a society wracked by bitter divisions. The centerpiece of the initiative is a revival planned for a major New York City venue — eight days before the 2020 presidential election.

"We're looking at doing a revival in either Madison Square Garden, or the Barclay Center, or Yankee Stadium," said the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation and stewardship of creation.

Spellers and others reported on the plans to the Executive Council, which serves as the governing body of the church between triennial General Conventions. The council meets three times a year, and gathered for four days in Montgomery, Alabama, October 18-21. The council approved the program, dubbed "Sharing the Way of Love," in its final business meeting.

In addition to the revival, plans call for increasing the production values of the ongoing Way of Love podcast series and the Traveling the Way of Love video series. Staff members have also had preliminary conversations with networks such as Netflix for a possible streaming TV series exploring faith. All of it would be backed by "a top-tier marketing effort," Spellers said.

Curry preaching at the royal wedding

The estimated price tag for all of this is $1.3 million, which is quite a bit more than the church can shake loose from nooks and crannies of the budget. Much of the money would be raised by the development office, targeting primarily high-net-worth individuals, and development officers reported strong preliminary interest. The cost and effort would be shared with partners including the the Episcopal dioceses of New York and Long Island; the Evangelical Lutheran Church in America; and ELCA's New York Synod.

James W. Montgomery, IX Bishop of Chicago, 1921-2019

By Kirk Petersen

The Rt. Rev. James W. Montgomery, who served as a bishop in the Diocese of Chicago during 25 often-tumultuous years, passed away October 23 at the age of 98 after a short illness, the diocese announced. He was the Episcopal Church's second oldest bishop at the time of his death.

Montgomery spent his entire ordained ministry in the Diocese of Chicago. He was elected a suffragan bishop in 1962, bishop coadjutor in 1965, then served as bishop diocesan from 1971 to 1987. He was succeeded by Bishop Frank Griswold, who went on to become presiding bishop.

His episcopacy encompassed the wrenching social conflict of the 1960s, the Vietnam War, and the police riot of the 1968 Democratic National Convention in Chicago. In church matters, he saw the diocese through the ordination of women (which he opposed) and the introduction of the 1979

prayer book (which he helped lead).

In announcing Bishop Montgomery's death, current Bishop of Chicago Jeffrey D. Lee said: "His resume could rival that of any bishop of the church, but those of us who knew Jim will remember best his deep faith and commitment to the sacramental life, and his clear-eyed love for the people of our diocese in the face of sweeping social change."

Unexpected Duty Leaves New Priest Sheepish

By Mike Patterson

When the Rev. Rob Gieselmann came from Tennessee as interim rector at St. Thomas Episcopal Church in Sun Valley, Idaho, there was one aspect of the job he didn't learn about until he arrived. One of his duties was to bless a thousand head of sheep swarming toward him like a tidal wave of wool.

It falls upon the rector of St. Thomas to undertake this task during the annual sheep parade in neighboring Ketchum, when a thousand or more woolies are herded by shepherds and border collies down Main Street. It's part of the rambunctious Trailing of the Sheep Festival held each October in Ketchum, Sun Valley and neighboring Hailey. 2019 marked the festival's 23rd year, drawing more than 25,000 spectators from dozens of states and several foreign countries.

"I thought I should get some steel-toed boots," Gieselmann told his congregation hours before the parade on Sunday, Oct. 13. "But then I thought I'd better wear something that I can throw away when the parade's over," referring to the droppings left behind by the marching sheep.

The five-day event celebrates the culture, history, people and animals involved in the sheep industry, specifically in the Wood River Valley region of central Idaho and generally throughout the United States. It stems from the region's 15-decade tradition of raising sheep and moving, or "trailing," them from their summer grazing pastures in the rugged Sawtooth Mountains and ultimately to warmer climates in Ari-

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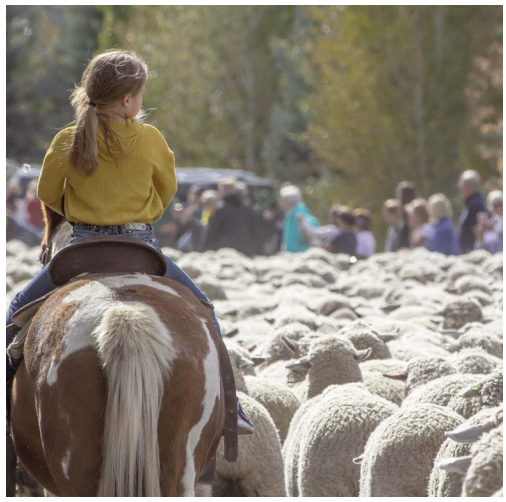

A young girl on horseback trails the sheep parade in Ketchum, Idaho. Photo by Mike Patterson

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zona and California for winter grazing and lambing.

The parade, complete with sheep, historic sheep wagons, dancers and musicians, has been held annually since 1997. Activities during the festival include lamb tastings at local restaurants, cooking and wool craft classes and workshops, sheep tales storytelling, and championship sheep dog trials starring dozens of energetic border collies from across the country. There's a folklife fair, featuring a day of food (lamb, of course), exhibits, sheep shearing, sheep camps, cultural dancers, musicians and booths offering a myriad of sheep- and wool-related items for sale and admiring.

The festival's climax comes on its last day when the sheep are trailed through a canyon of cheering spectators lining Main Street and are blessed by St. Thomas' rector.

By virtue that the original organizers of the festival were Episcopalians, St. Thomas' rector has been the one traditionally asked to bless the sheep. Or as the former rector Rev. Ken Brannon once quipped: "They are Episcopal sheep."

Brannon had been blessing the sheep and his congregation at St. Thomas for nearly a dozen years. When he moved to Dallas in July 2019 as vice rector of Saint Michael and All Angels Episcopal Church, Gieselmann was hired in the interim while St. Thomas searches for a new, permanent rector.

At first, Gieselmann said he was a little apprehensive about standing in front of a herd of sheep, but he concluded that there was little hazard at all. When the sheep approach, they flow around him like a river.

Even the sheep are careful about stepping on each other. "After passing us by, one of the sheep stumbled and fell," Gieselmann said after this year's parade. "I thought it might get trampled but the other sheep started hopping over her and moving around her until she stumbled back to standing."

In the past, Rt. Rev. Brian J. Thom, bishop of the Diocese of Idaho, joined Brannon in the blessing because the parade coincided with his annual visit to St. Thomas. This year, the Rev. Kathleen Bean, who was ordained at St. Thomas this summer and serves as its associate rector, joined Gieselmann. Bean is no stranger to sheep – she and her husband Brian also own Lava Lake Lamb where they produce grass-fed and wild range lambs for market. Rabbi Robbi Sherwin of the Wood River Jewish Community, which utilizes St. Thomas for services, also participated in the blessing as part of an interfaith outreach.

What does one say to bless sheep? Gieselmann told them to "Go and be the best sheep you can be."

The next Trailing of the Sheep Festival is scheduled for Oct. 7-11, 2020. For more information visit www.trailingofthesheep.org.

Mike Patterson, a member of St. Michael's and All Angels Episcopal Church in Blanco, Texas, is a freelance writer and photographer. His family raises sheep and goats in the Texas Hill Country.

Bishop Roundup

The Rt. Rev. Whayne M. Hoagland, diocesan bishop of Western Michigan, was elected bishop provisional of the Diocese of Eastern Michigan on October 19 in Bay City. The action is intended to begin a "3-5 year period of conversation around relationship and sharing of resources."

In a letter to both dioceses, Hoagland noted that Eastern Michigan's decision had come after two and a half years of ongoing conversation between the two neighboring church bodies. The process began when Todd Ousley, Eastern Michigan's last diocesan bishop, resigned his position to begin work at Episcopal Church headquarters. Retired Indianapolis bishop Catherine Waynick has been serving as Eastern Michigan's provisional bishop since 2017.

At their last diocesan convention in the fall of 2018, Eastern Michigan had

voted to invite Hoagland to assume this role, with the consent of the Diocese of Western Michigan. After a series of regional meetings across Western Michigan in the spring of 2019, that diocese's standing committee and diocesan council voted unanimously to approve the cooperative relationship. In the meantime, the two dioceses have been sharing staff and resources in various ways.

The model the two dioceses have chosen to employ is closely based on the relationship begun between the Dioceses of Northwestern Pennsylvania and Western New York in 2018, who have been affected by similar rust-belt demographic changes. Bishop Sean Rowe, the diocesan bishop of Northwestern Pennsylvania, is currently beginning his second year of a five-year term as provisional bishop of Western New York, and met with the leaders of the Michigan dioceses early in the process. As in Rowe's dioceses, there is no immediate plan for merger between the two Michigan dioceses. *(An extensive interview with Rowe appears elsewhere in this issue.)*

Springfield

Bishop Daniel Martins, 68, announced to the synod of the Diocese of Springfield that he plans to retire, and called for the election of his successor, who would be consecrated in June 2021. Martins has served since 2011 as the eleventh Bishop of Springfield.

According to a diocesan press release, Martins' ministry as bishop has focused on "re-imagining the way the church operates in an increasingly secular age." Each of the diocese's 33 churches have been encouraged to claim responsibility for developing mission work in their local area and each is required to develop an annual mission strategy plan.

Bishop Martins is one of nine Episcopal Church Communion Partner bishops (six are diocesan bishops in domestic dioceses). The group is committed to traditional faith and practice with respect to marriage and to unity with the wider Anglican Communion. After the passage of Resolution B012 at the 2018 General Convention, like most of his fellow Communion Partner bishops, Martins decided to permit same sex marriages within the Diocese of Springfield for parishes who accepted alternative episcopal oversight.

Bishop Anthony Clavier, who preached at Martins' 2011 consecration and now serves as vicar of a church in the diocese said, "His most significant achievement is that he restored the morale of clergy and people. Bishop Daniel achieved this by dint of his shy kindness and pastoral care. It wasn't a strategy. It happened because of who he is."

Martins announced to the diocese October 2 that one congregation, the Chapel of St. John the Divine in Champaign, had opted for the arrangement. Bishop Matt Gunter of the Diocese of Fond du Lac has accepted oversight of the chapel for this purpose.

In his address to the diocese, Martins urged his fellow clergy and lay leaders to stay focused on the work of evangelism even as the they begin the process of discernment that will lead to the election of a new bishop. "Let's not forget that we have a mission to pursue," Martins said, "a gospel to proclaim, souls to lead to Christ, and baptisms to perform. We are and remain one church, organized for mission into geographic parishes, manifested in eucharistic communities and communities-in-formation, with a goal of being concretely incarnate in all of the 60 counties of central and southern Illinois. Thank you for the indescribable joy of sharing this ministry with you."

Bishop Martins is secretary of the board of The Living Church Foundation.

West Virginia

Bishop W. Michie Klusmyer, the VII Bishop of West Virginia, called for the election of a bishop coadjutor in 2020 at the diocesan convention at Oglebay Convention Center in Wheeling on October 19. He announced that after a search committee has been convened, an election is expected in late, 2020. The coadjutor bishop would succeed Klusmyer after his retirement, which will be at an unspecified future date, up to three years after the coadjutor's consecration.

Klusmyer, 64, was consecrated in 2001, and is the longest-serving bishop

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De terra veritas

Partners in Righteous Work

He was there almost every day, perched on the thin concrete median strip in the middle of Falls Road, right in the heart of Potomac, Maryland, where I serve. His name is John, and his sign says that he has type I diabetes and isn't able to work. He is tall and gaunt, with the deeply fretted skin of a man who spends life outdoors. Sometimes he winces as he moves, but he carries himself with the swagger of a prophet. He'll be glad for whatever you have to share.

John is also my brother, a fellow Christian. He takes his religion unfiltered, like his cigarettes. King James Bible, a Damascus Road conversion, and plenty of Holy Ghost power. My youngest son asked him to come with us to church, but John never took us up on the offer.

One would hope he would feel at home. Our church is named for St. Francis, after all, the man who found Jesus disguised as a beggar, and taught his followers to join him in taking up mendicant's bag.

In one of his rules, Francis said that Jesus, the apostles and the blessed mother all lived on alms (RNB 8). The Bible scholars aren't so sure, and the claim eventually got trimmed away by the rule's later editors. But it would certainly make us all feel a bit less awkward about our Episcopalian church named for St. Francis in one of the nation's wealthiest suburbs if someone like John were sitting on the front row, someone the great saint would have actually understood.

I tell John that I pray for him. He says I'm the one that really needs the prayers. "There's some great folks. But you'll have a tough time getting them to listen to a Gospel in a place like this." I expect his prayers make it easier for me.

We have a small weekly newspaper, *The Almanac*. Two or three weeks later there was an interview with our representative on the County Council. The reporter asked her about the buzz on the street. Very few complaints, she said. People are very content. The only grumbles she ever hears are about the panhandlers on Falls Road.

About a week after that, I saw John one more time. The boys had missed the bus again and he came up to the car as we waited at the light. A dollar bill exchanged, a word of blessing, a quick assurance that we mattered to each other, that each of us was trying, in his own way to do God's will.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want … and no man gave unto him" (Luke 15:14, 16). Jesus is rather ambiguous about whether the prodigal son was among "the deserving poor," but surely this was the clearest sign that he had "journeyed into a far country" — not that the people raised swine, but that their hearts were so clearly closed to God and his laws. So empty of love, so forgetful of social duties — only a people far from God would scorn a beggar.

Fellowship is at the heart of the divine economy, a partnership in well-doing. *The Shepherd of Hermas*, an ancient text that made it into a few of the first New Testament canons, lays it out quite succinctly: "The poor, by interceding with the Lord for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls. So then both are made partners in the righteous work. He then that doeth these things shall not be abandoned of God, but shall be written in the books of the living" (*Par*. 2:7-8).

Surely, more can be said. Few Biblical passages have been more scrutinized than "Give to him who begs from you, and do not refuse him who would borrow from you (Matt. 5:42). Even St. Augustine cautions, "'To every one that asks,' says He; not, 'Everything to him that asks:' You are to give that which you can honestly and justly give" (*On the Sermon on the Mount*, I.20.67). And what of justice, of social sin? A desperately poor man, wending his path through the Teslas? Windows and hearts are both shut tight, eyes cast away from such a reminder of the inequality that rules still in the would-be "land of the free."

And yet, we can be "partners in the righteous work." We are bidden "to do good, to be rich in good deeds, liberal and generous, thus laying up a good foundation for the future, so that they may take hold of the life which is life indeed" (I Tim. 6:18-19). There are few practices more native to the life of discipleship than giving, as the philanthropy statisticians can easily attest.

It's giving season in the church. Every-member canvasses, #Giving Tuesday, and those great stacks of end-of-year fundraising appeals. We'll be sending one as well, of course. In this issue, we look at the work of giving from a variety of angles, from new technologies for gathering the collection to strategies for "honest and just" investment. We review a book that asks how to be a "shrewd Samaritan" and another that traces the way that oil wealth led to battling visions of Christian philanthropy.

Read and pray about it, but be sure you don't miss out on a chance to "take hold of the life that is life indeed." John may not always be standing on the median strip.

—Mark Michael

Investing for an Impact

By G. Jeffrey MacDonald

For almost a half century, Episcopalians have collectively used their voices as shareholders in public companies to hold firms to high moral standards. Shareholder activism for social change was born in 1971 when then-Presiding Bishop John Elbridge Hines showed up at a General Motors shareholder meeting with a message from the church: we want this company, in which we own a stake, to stop doing business in apartheid South Africa.

Now Episcopal organizations with funds to invest are embracing new strategies and tools with hopes of confronting what some regard as corporate-driven crises in public safety and the environment. With such moves come new opportunities for investment and influence, along with new levels of resistance from industry lobbyists.

For the first time, the Episcopal Church this year began investing a small portion of its $478 million portfolio for the sole purpose of advocating as shareholders. In compliance with a 2018 General Convention resolution, the church bought at least $2,000 worth of stock (the minimum required to sponsor a resolution) in three manufacturers of firearms: American Outdoor Brands, Sturm Ruger & Co. and Olin Corporation.

The goal, according to the GC resolution, is for Episcopal entities "to do everything in their power to minimize lethal and criminal uses" of guns. In October, Executive Council instructed Treasurer Kurt Barnes to file shareholder resolutions calling on gun makers to promote restrictions on guns and ammunition sales, conduct background checks and make guns safer through technology.

"You're not buying it for any fiduciary purpose" when the church buys a gun stock, said Paul Neuhauser, a member of Executive Council's Committee on Corporate Social Responsibility and an active participant in Episcopal Church shareholder activism since 1971. "You're buying it to effectuate a policy position as to what the church should be trying to do in society. That's why it's so different."

Photo courtesy of Church Pension Group

Church Pension Group CEO and President Mary Kate Wold at a recent panel on shareholder engagement in Washington, D.C.

But a rising tide of shareholder activism on gun safety and other issues could soon be curtailed as regulators face pressure from industry groups to reign the movement in.

The Securities and Exchange Commission (SEC) is expected to propose in November new rules that would make it harder for shareholders to petition for new corporate behavior vis-à-vis any number of issues, from governance to climate change to the opioid epidemic. Higher threshold requirements would deliver on pleas from industry groups such as the U.S. Chamber of Commerce. They would also mark a setback for the Episcopal Church Office of Government Relations among others who have been calling on the SEC to keep the current rules.

A higher bar for participation "would be a means to make it impossible to file a shareholder resolution," said CCSR Vice Chair Brian Grieves. "It's an attempt to try and do away with socially responsible investing."

The church's new strategy on gun makers, who used to be screened out of socially responsible portfolios, underscores just how far faith-based, socially responsible investing has come.

In the 1970s and 80s, faith-based investors focused largely on keeping portfolios free of "sin" stocks by screening out weapons manufacturers along with defense contractors, tobacco, alcohol and gambling stocks. Shareholder advocacy was in practice limited to a small handful of issues and largely confined to companies that investors already owned.

Today the universe of "sustainable, responsible and impact" (SRI) investments in US markets has swelled to $12 trillion, or one-quarter of all professionally managed assets in U.S. markets. That's up 38 percent since 2016 and 1,700 percent rise since 1995, according to a 2018 report from the U.S. SIF Foundation. The Episcopal Church and Trinity Wall Street have been among those forging shareholder coalitions through the Interfaith Center on Corporate Responsibility (ICCR).

Fueling the mainstreaming of SRI is mounting evidence that investors can prosper while also doing good via their portfolios. A 2019 study by fund tracker Morningstar analyzed the financial performance of 56 funds that were screened according to environmental, social and governance (ESG) criteria. Conclusion: 73 percent have outperformed their non-ESG equivalents since inception. Proponents of ESG investing say positive screening criteria help weed out risky and poorly managed companies.

"The important shift over the last decade or so is that ESG investing can produce returns that are comparable to traditional portfolios," said JoAnn Hanson, president and CEO of Church

(Continued on next page)

Investing for an Impact

(Continued from previous page)

Investment Group, a nonprofit that uses ESG criteria in managing $92 million for Episcopal entities. "You're not asking an investment committee to sacrifice returns."

Avoiding bad actors is still part of the strategic mix. Example: at its October meeting in Montgomery, Ala., Executive Council created a Human Rights No Buy List of companies (Motorola, Caterpillar, Israel Discount Bank) that reportedly do business with "illegal settlements" in Israeli-occupied territories and/or with the Israel Defense Forces.

But although years of dialogue with those companies proved unsuccessful, the Church still owns shares in other firms (Facebook, Trip Advisor and Booking.com) with hopes of persuading them to distance themselves from Israeli projects with questionable human rights records.

"Our focus has been on engagement rather than boycotting or divesting or sanction," says Episcopal Church Treasurer Kurt Barnes in a short new video from the Church Pension Group. The Palestinian-led Boycott, Divestment, Sanctions movement (BDS) seeks to put financial pressure on Israel and has been accused of using anti-Semitic rhetoric and narratives.

In practicing shareholder engagement, faith-based investors need to be comfortable with profiting from enterprises that some regard as morally suspect. Example: if gun sales spike next year and Sturm Ruger's stock soars, the Episcopal Church will share in the gain.

But business ethicist Robert McNulty sees no problem with owning stocks with hopes of swaying policies to impact society for the better. Investors with relatively few shares in public companies should still have a voice in how they're run, he said. And Christians can look to Jesus' example to justify associating with the corporate world's "sinners."

"Jesus said we should be praying for our enemies," said McNulty, director of programs at the Hoffman Center for Business Ethics at Bentley University. "He was never one to say, 'we're so pure that we should never associate with them.' Here he was down in the trenches with the tax collectors and the prostitutes to the great disdain of the Pharisees and the religiously powerful of his time. … He did it because he said heaven will celebrate for every sinner that we bring on the right path. This is the whole story of the prodigal son. So if this is a prodigal son strategy, go for it."

SRI investing hasn't caught fire church-wide. Some of the 200 members of CEEP Network (Council of Endowed Episcopal Parishes) structure their investments as fiduciaries to seek only financial returns, not to drive social change via the companies in their portfolios, according to Executive Director Joe Swimmer. They regard investments as tools for generating resources whose impact will be felt later in ministry initiatives, he said.

Like parishes, dioceses don't always bring their financial clout as investors

into annual shareholder meetings or corporate boardrooms. For example, several dioceses have inquired about how to take part in shareholder engagement with gun makers, according to CCSR Chair and Diocese of Western Massachusetts Bishop Doug Fisher. But he's not aware of any that have actually bought shares, according to an email from Diocese of Western Massachusetts spokesperson Vicki Ix.

"I've always been disappointed that there's not more response from dioceses and parishes" to collaborate on Episcopal Church shareholder initiatives, Neuhauser said. "They say, 'Oh yeah. Yeah, fine.' But they don't actually do anything."

Still, resources are proliferating to help organizations that want to advance their Episcopal values via their endowments. Examples:

- The Diocese of Connecticut is piloting a "Values Investing Fund" to help Connecticut parishes invest in companies that "have acted in a way that is consistent with Episcopal values" according to environmental, social and governance (ESG) criteria.
- Church Investment Group offers active portfolio management within an Episcopal value system for parishes, dioceses and other Episcopal-affiliated entities. Since 2016, those with at least $500,000 to invest also have had access to two CIG funds: one that has no fossil fuel holdings and one that invests in all industries and seeks to improve policies and practices according to ESG criteria. Entities with more than $15 million to invest may have separately managed accounts.
- In September and October, the Church Pension Group hosted events in Washington, D.C. and Seattle respectively to educate Episcopalians on the power and promise of shareholder engagement tactics. Upcoming panels on the same topic in 2020 are planned for Atlanta (April 28), Chicago (June 25) and San Diego (Sept. 22).

As SRI strategies continue to evolve, Neuhauser warns against wider usage of the gun industry strategy, prescribed by General Convention, to start buying shares for the sole purpose of swaying corporate policies. To bring that approach to other industries could have a detrimental effect in his view.

"As a policy matter, I don't think it's a good idea," Neuhauser said. "It lends support to those who want to get rid of shareholder proposals on social issues because you're not acting as a shareholder. You're acting on other motives."

Meanwhile existing tools remain underutilized. CCSR members say they hope dioceses and parishes will take steps to be heard inside the boardrooms of companies they already own. Proxy voting season begins early in 2020 as annual shareholder meetings convene. Dioceses and congregations can learn how to align their investments and proxy votes with those of the Episcopal Church by contacting CCSR. Neuhauser said interested parties may email him at pmneuhauser@aol.com. ❑

A Practical Church Guide to Digital Pledge Systems

By Kirk Petersen

Maybe a parishioner has asked you about paying his or her pledge on a smartphone. Maybe you saw an ad from a digital pledge processor saying their product can increase your income by some suspiciously precise percentage. Does your church need to take the plunge into digital giving?

The short answer: probably not.

If you want to look into digital giving, there is no shortage of options. Church-oriented payment processors include easyTithe, Pushpay, SecureGive and Tithe.ly. Sophisticated church management platforms like ACS and Servant Keeper also support digital payment. There are secular payment solutions like Vanco and Venmo.

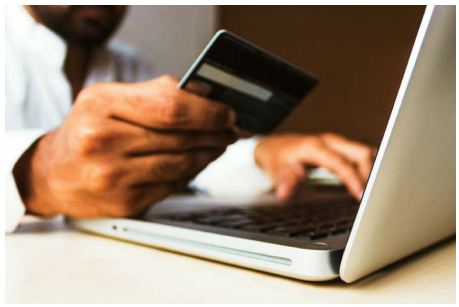

Photo by rupixen on Unsplash

But before you start digging into their websites, know this: Using a digital giving system will add work and cost money, and it only makes sense if your church has enough staff and cash flow to absorb those hits.

The Episcopal Church's annual Fast Facts publication says that in 2018, there were 6,423 domestic Episcopal parishes and missions. Their median ASA (average Sunday attendance) was 53, meaning half of all churches were that size or smaller.

If that describes your church, stop reading right now. Relax – you're not missing out. Use your excess administrative bandwidth to start a youth group or some other ministry.

All the payment processors described above are going to charge you some different combination of a flat monthly fee, a per-transaction fee (a flat amount and/or up to 3 percent), a start-up fee, and maybe more. Will digital giving increase your income enough to pay for itself? Maybe. How much cost and effort is "maybe" worth to you?

Payment processors will tell you that their products simplify bookkeeping by flowing a donor's information directly into whatever database you're using. Sounds great, but unless you're going to stop accepting cash and checks, you're still going to be using your legacy bookkeeping system as well. (*Pro tip*: Don't stop accepting cash and checks.)

"Each time you add a new giving method, you add administrative work," said Natalee Hill, associate for communications and administration at Church of St. Martin-in-the-Fields in Philadelphia. (ASA of about 250, annual plate and pledge income of $700,000.) They accept donations via direct transfer and credit cards through their ACS church management platform. They lose a bit on each transaction, but she said "it can be worth it when more and more people do not have checks or carry cash, and prefer online methods of payment."

Church of the Redeemer in Bryn Mawr, Pennsylvania (ASA 300+, plate and pledge $1.0 million plus) also uses ACS for online giving, according to Ken Garner, director of communications and stewardship. "When a parishioner decides to pay a large pledge in one lump sum in order to get their credit card miles or whatever, we take a hit. We've tried to educate people about the fees," he said. "Still, people just want it, so you have to make it available."

A recent *Christianity Today* article was headlined "Tithing Over Text Is Now A Multi-Billion Dollar Industry." (Actually, no it's not. A billion-dollar industry has *revenues* of a billion dollars. Payment companies may *process donations* adding up to billions, but knock off two zeros for a ballpark estimate of revenues.)

From the *CT* article:

Last year, Pushpay — a public company traded on the New Zealand Exchange — processed a record $4.2 billion in giving, up 40 percent from the year before. Its clientele includes a majority of the 100 largest US congregations, including some bringing in $140 million a year and staffing more than 500 people.

"These are not just your little mom-and-pop churches," [company official Troy] Pollock said. "These are enterprise organizations, and the folks running [them] are high-ranking executives."

If your church is big enough, then yes, there are potential advantages to online giving. If visitors can donate with their smartphones, you may get some spontaneous donations you otherwise would not get. If parishioners set up their pledges so a certain amount is paid every week or every month, that can help ease the typical summer slump in donations. If your church is blessed with a large number of affluent young adults who are used to paying things on their smartphone, it may well be a service worth providing.

There is a form of digital giving that's easy to use, creates no extra work for the church and has no cost. Most large banks have offered online bill paying services for years, so you can make your pledge payment every month while you're paying your utility bills. The difference is that the utility will get its money daily through a bank-to-bank transfer. Your church will get a physical check in the mail from the bank, unless the church is using a donation processor or otherwise paying for direct transfer.

If you're considering anything more sophisticated than online bill paying, start with the knowledge that it will create work and cost money. Then decide how confident you are that it will be worth the cost and effort.

The author has been, at various times, a parish administrator, a finance committee member, and a professional in the financial services industry.

A Miraculous Gift

By Furman Buchanan

The following is adapted from Fr. Buchanan's new book, Gifts of God for the People of God: Exploring Worship in the Episcopal Church.

In 1988, a year before a half million Chinese people converged on Tiananmen Square in Beijing to protest for reform, I received a miraculous gift. It was one year before a single, unarmed man inspired the world by facing down an army tank, stubbornly refusing to back down as he cried out for justice.

As part of a solo journey around the world during college, I visited China. Sitting with a dozen other foreigners in a youth hostel dormitory, I re-packed my backpack under the pale green hue of a fluorescent light. We were setting out in search of the buses and trains to carry us along our journeys throughout this huge and immensely populated country.

A young Canadian was leaning over her backpack nearby, struggling to close the zipper in time to catch the next bus out of town. This was not an unusual sight: Backpackers are constantly discerning what to keep and what to discard or give away in order to travel without too much weight. What caught my eye, though, was when she tore a thick paperback novel in half along the book's spine.

"What's that?" I asked.

"*Les Miserables*, by Victor Hugo," she replied.

"You know, it's probably an unpardonable sin to destroy a book that spectacular," I said with a smile, "unless…*unless* you were willing to give those pages to me!" I was teasing her of course. Yet, as I looked at the cover of that Penguin paperback, I thought perhaps the discarded 700 pages could keep me company for the next couple of months, and I would simply buy the book when I returned home in order to finish reading the novel.

She handed me the chunk of pages. And this small, yet significant gift changed my life.

I had attended the musical, *Les Miserables*, more than once. I had heard the story of those miserable souls enduring the unjust and unrighteous state of affairs in 19th-century France — *les miserables* who cried out for justice.

And yet I was not prepared for how powerfully Hugo's words would affect me. He spoke to me like a prophet, challenging my own power and privilege, challenging my own abhorrence of those who stubbornly refuse to back down or step aside. Those 700 pages confronted me just as Jesus had confronted a rich, young man in his own day.

Like the young man in the gospel, I followed the rules and I stayed out of trouble. Yet, Jesus says following the rules and staying out of trouble is not enough.

Jesus called the rich young man to be generous. Jesus still calls the rich to be generous. Jesus still calls *us* to be generous.

Like that young Canadian woman

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A Miraculous Gift

(Continued from previous page)

who handed me those pages, we are at least called to give away the surplus we don't need for our journey, to hand off excessive possessions that weigh us down.

I don't believe Jesus calls everyone to sell everything in order to follow him, even though that's what he tells the man in the passage from Mark. But I believe Jesus calls us to a level of generosity that most of us consider beyond our reach: Radical generosity and discipleship often seem impossible to people like us, mere mortals.

Jesus says, "For mortals (like us) it is impossible, but not for God; for God all things are possible!" If we truly believe that promise and trust in it, then we will be inspired to open wide our hands and our hearts with a miraculous generosity that changes lives.

We are called to give because God gives. And with God, all things are possible. We are called to bless because God blesses. And with God, all things are possible. We are challenged to respond generously and proportionally with the gifts God has given us.

I spent the next two months traveling all over China — having entered from Hong Kong, traveling west as far as the Old Burma Road, north as far as Inner Mongolia, and concluding in Beijing. Translating, it would be like starting in South Carolina, going to New Orleans, moving north to Chicago, and finishing in New York City. All the while, I devoured the pages of *Les Miserables*.

This small, yet significant gift was changing my life, and I was grateful. The words helped sustain me through the most demanding parts of my journey. As I read each night, sometimes by flashlight, I began to realize I would finish the first half well before I returned home.

Two thousand miles after receiving the first half of the book, I arrived in one of the most populated cities in the world. The sidewalk in Beijing overflowed with people, a chaotic swirl of pedestrians and bicycles. And then I saw her: the Canadian woman whose small, yet significant gift had begun transforming my life.

I made my way through the crowd and shouted to her. "This book is unbelievable!" I said. "I must get the second half from you as soon as you finish! There is no way I can wait until I get back home to purchase the remainder."

Fortunately, she had just finished reading the book. We agreed to meet at the same corner the next afternoon so she would give me the second half of *Les Miserables*.

In the gospel story of Jesus and the rich, young man, Jesus is setting out on a journey when the man runs up and asks what he must do to inherit eternal life.

We need to remember an important point: Eternal life is not a destination; it is a journey. Eternal life is a way of life defined by incredible and miraculous generosity. It is a journey in which we are sustained by gifts that transform our lives and during which we have the power to offer gifts that transform other peoples' lives.

Sometimes, this seems impossible. We are tempted like the rich, young man in the gospel to back down or step aside, unwilling to give up all the possessions we hold dear. Yet, the gospel is clear. When we journey with Jesus — when we follow Jesus without hesitation or counting the cost — miracles happen and lives transform.

At the offertory of the Holy Eucharist, we have the chance to offer gifts for the sake of justice, mercy, and humility. It is a special opportunity for us to offer our power to make a difference in other people's lives and in our own. Where else in our lives can we mingle our perhaps small, but significant gifts with God's greatest gift in order to make a difference in the world?

Right in the middle of God's gift of Holy Communion we are called — like the rich, young man is called by Jesus — to move beyond our doubts and fears and become generous *with* God. We are called beyond what we believe is impossible with the promise that with God, *all things are possible*.

The miraculous and transforming gift I received in 1988 through a stranger's generosity across 2,000 miles and two months of travel is an example from which I learned that with God, all things are possible. Maybe the promise of God's miraculous possibility — mingled with our generosity — is the mixture which substantiates the transformative gifts of justice, mercy, and humility that God dreams for the whole world.

❄ ❄ ❄

• Think of times when you were surprised, or even transformed, by someone's generosity.
• Imagine your offering during the celebration of Holy Eucharist as your own holy thanks-*giving*, one that mingles with the gifts of God to become a source of power for justice, mercy, and humility.
• Consider an anonymous gift of an especially transforming book, song, or movie to someone who might experience it in the same way.
• Write a note to someone from your past who gave you a gift you still use or value. Even if you thanked the person when you first received it, imagine what it would feel like to hear of your ongoing and enduring gratitude years later.

Furman Buchanan is rector of St. Peter's Church, Greenville, S. C.

Two Dioceses, Two States, One Bishop

In an era of shrinking membership, the Episcopal Church must experiment with options for consolidation. The Rt. Rev. Sean Rowe became Bishop of Northwestern Pennsylvania in 2007 – the youngest bishop in the church, at 32. He was additionally named Bishop Provisional of Western New York in April 2019, upon the retirement of the Rt. Rev. Bill Franklin. The two dioceses have made a formal agreement to share a bishop and staff. TLC Associate Editor Kirk Petersen recently got a status report in an hour-long discussion with Rowe. This interview has been edited for length, clarity and narrative flow. A longer version of the interview was published on the TLC website on October 9.

Bishop Sean Rowe preaches at St. Paul's Episcopal Cathedral in Buffalo, after receiving the crozier from retiring Bishop Bill Franklin. | Libby March photo

How did you come to be in charge of two dioceses?

The experiment with two dioceses comes out of a deep and abiding love for the region, but also a willingness to try to bring our gospel work to a scale where it could have a greater reach.

I grew up in Western Pennsylvania, and came to know and to love that culture. I come from a family of primarily steel and mill workers. That part of the world is resilient, but it was in the process of becoming what we now call the Rust Belt.

I went to seminary and came back to serve a church, a congregation in a small town in western Pennsylvania, and had a tremendous relationship with the community — the church more than doubled in size in a declining demographic. I was doing ministry in a place I know and love.

When I became diocesan bishop, I saw that Western New York shares a culture with the Diocese of Northwestern Pennsylvania, and my colleague bishop also was thinking in similar ways.

What adjustments have you made to the diocesan staffs?

The idea was to take two dioceses and have one staff. Eliminating the duplication allows us to create new capacities — to be able to do more social justice work, plant new congregations, put more resources into redevelopment and the sustainability of current congregations. We estimate this will free up maybe three quarters of a million dollars annually for such projects.

We're still two dioceses, so we're not dealing immediately with all the identity issues. It's not a merger. It's two dioceses who decided to work together. There were no canons that needed to be changed. The fact that it's two different states really is inconsequential.

(Continued on next page)

Two Dioceses, Two States, One Bishop

(Continued from previous page)

What we have is a shared culture, or similarities in a culture, and a drive to make a gospel impact.

So: one bishop, one staff, two dioceses. We're maintaining offices in both places *[Erie and Buffalo, 90 miles apart]*. There are 10 full-time equivalents on staff, all working for both dioceses. We're maintaining cathedrals. We're going to have our conventions together, but we'll be doing business that we have to do separately. Those are all mechanics. What we've really been able to do is create new conversation partners. There's a synergy, a new energy, and greater capacity now.

This partnership is simply a platform for what can happen next, on a greater scale. We've already planted a church. We've tried experiments. We've also had our share of failures along the way, but those have led to opportunities as well.

We have a congregation in Erie, St. Mark's, that eight or nine years ago was worshipping with 35 or 40 people, and now has an average Sunday attendance of 180, in an area that has been in decline. It's run by two lay people and a priest who also has a full-time dermatology practice, but its outreach to the community is tremendous. It's a mix of conservative and more progressive people. It's not one political stripe or another, it's just an example of Rust Belt resurrection.

This is not a suburb where people are going to be moving in. This is a place where people are still leaving. And yet here we see this sign of hope, and it's not using a traditional model. We also have a traditional church plant in a declining demographic — it's also growing.

Sean Rowe gives his first sermon as Provisional Bishop of Western New York. | Libby March photo

In addition to being in two different states, you're also in two different provinces of the Episcopal Church. *[Western New York is Province II, Northwestern Pennsylvania is Province III.]*

Right. We've chosen just not to make barriers. We'll work it out. Both dioceses have the strengths of two different provinces and the flavor of two different states. Sure, it can be a complicating factor, but there's nothing that keeps diocesan entities from working with each other. It's mostly our own sensibilities that are in the way.

We said we're going to try it for five years. And guess what? If it doesn't work, we won't do it anymore. This is not rocket science.

People always say, "is the goal a merger?" Well, no. That's the least imaginative end to this. Probably what comes out of this is something we haven't thought about yet. Mergers can work, but they are not an end in themselves.

[From 2014 to 2018, Rowe served as Bishop Provisional of the Diocese of Bethlehem, headquartered more than 300 miles east of Erie.] **This is your second experience now of overseeing two dioceses at a time. At least these two are contiguous.**

[*Laughs*] Yes. With Bethlehem, that was a real learning experience. That was two separate entities really running along their own tracks. But in Western New York and Northwestern Pennsylvania, we have two entities that are going to work together.

This iteration is not only about sustainability. Both dioceses have either

the money or the number of congregations to continue. But at what point do we say, "What's best for God's mission in the world?" Instead of, "How do we keep what we have?"

I really believe that the institution of the church is important and that I'm called to be part of its transformation into serving God's people in the 21st century and beyond.

I saw a video of a lecture you gave at Virginia Theological Seminary, and you talked about the importance of the institution. And yet there seems to be a tension between that and what we've been discussing about not letting the infrastructure get in the way.

I think some of what we perceive as the institution getting in the way is us being in our own way. Certainly, there are institutional structures that have marginalized people, that work against innovation, or make us take some different paths.

Largely they're issues that we've created and have decided to privilege. "How can you be bishop of two different dioceses?" Well, there's nothing that prohibits that. "How can two diocesan conventions meet at the same time?" Well, why can't they? You've got long-held, hard-won positions about polity and the way the church is governed, and they can be barriers.

And yet the institution gives us a platform to do what we're doing today. Many people think, the institution doesn't matter, what matters is mission. I believe that to be a false dichotomy. The institution is part of mission. The institution will allow us to have a greater voice and it will allow us to pursue God's mission in broader ways at scale. That can't be done as a bunch of small entities or individuals.

The Episcopal church has some pretty significant brand equity, in terms of historical importance within the country. Eleven Presidents and all of that.

Right. We've been associated with those who have exercised leadership. One of the challenges we face in the Rust Belt is that the Episcopal Church has had a more favorable relationship with middle- and upper-class people. We've got a lot of white working-class people who feel left out. We're working to break down those barriers. In addition to the racial reconciliation work that is critical in both of our regions, we're also working on class issues, and raising that as a variable of diversity that's important.

You said this is an experiment and if it doesn't work you do something else. But isn't this kind of irrevocable? Do you see any prospect that the two dioceses would split apart again?

[*Long pause*] Neither diocese will be the same again. Neither diocese will be able to go back to pursuing God's mission in the same way we did before. I'm not sure whether this goes beyond five years. It's possible we go our separate ways, but I think something in the DNA of both places will have been fundamentally changed. In that way, what we're doing here is irrevocable.

We've interrupted a pattern of thinking; a set of assumptions about the church and how the church is governed; a set of barriers that we thought were there that we found out really weren't. I think it will give us more freedom to pursue the future God has for us, whether it's together or not.

We've gotten worried about how many bishops are we going to have. We're worried about people's jobs, instead of thinking creatively about how we can do this differently. In this region, it made no sense to have one very small diocese and one relatively small diocese next to each other, not cooperating. And I dare say that's true in other places in the church.

I don't want to prescribe what that looks like. What I will say is we better start getting serious about thinking about it. The defensiveness around this issue of sustainability is pretty high.

I think that despite the good intentions of well-meaning people, our church governance is not always in alignment with the way that we're carrying out our mission. TREC — the Task Force to Reimagine the Episcopal Church — tried to bring some clarity to that, and I think the convention made some changes to the governance structures. *[Rowe served on the task force.]* But we've got an unwieldy set of structures. I think the size of them is problematic, but also, what is their purpose?

With all of these "undiscussables," you go back to creating processes where these matters can be discussed openly and honestly, and people can feel safe enough to talk without fear of being cancelled. Until we tackle those issues head-on, we'll continue to talk around them.

Let's end by talking about something that makes you feel hopeful about the church.

I think for many years people have been saying that this is an Episcopal moment – this is the time for the Episcopal Church. And I think we may be taking that seriously.

We've got a presiding bishop who is talking about Jesus in a winsome, compelling way that is getting the attention of the world. Alongside that, we've got a group of people in what has been called the Rust Belt — a declining region of the country for more than 30 years — that's beginning to have a renaissance of sorts, in terms of the economy but also in terms of its faith.

We've got two dioceses that have decided to do something no two other dioceses of the Episcopal Church have ever done, for the sake of the Gospel. And believe me, people had to set aside their own interests. They did it to try something new — and they didn't have to.

That to me is hopeful. If it can happen here, in a culture that is largely resistant to innovation and quick change, then it can happen anywhere in the church. I am more hopeful now than I have been in a long time. ❑

Why I Believe in the Prosperity Gospel (Sort of)

This essay first appeared on Covenant, the weblog of The Living Church, on June 4.

By David Goodhew

Stanford anthropology professor Tanya Luhrmann made this remarkable comment in *When God Talks Back*:

> What one might call an avalanche of medical data has demonstrated that, for reasons still poorly understood, those who attend church and believe in God are healthier and happier and live longer than those who do not.

This point was vividly illustrated recently to me when I was part of a large-scale research project on London's churches, called *Desecularisation of the City*: We knew London's churches were growing. What I hadn't quite grasped was the way people who join London's churches consistently report measurable improvements in their lives.

This was summed up by "Jenny," one of those interviewed by Anna Strhan in her excellent study of a single London congregation.

> Jenny said that St John's made life in London 'bearable', both through the friendships it enabled and the teaching she received there in sermons and small groups as 'inspiring' her and supporting her faith. (Anna Strhan, Aliens and Strangers: the Struggle for Coherence in the Everyday Lives of Evangelicals [OUP, 2015], p. 105)

"Jenny" and "St Johns" have had their names changed for obvious reasons, but they are as real as the table on which my computer rests as I write this article. Jenny's experience chimes with that of a wide range of Londoners. She finds that there is something "unbearable" about the late modern city and that going to church helps — a lot.

Desecularisation of the City found that experience repeated among many varied groups: from Brazilians who lean on their pastors to help them survive the city to poor Russian migrants starved of the language of home to thrusting middle-class millennials stressed out by the city; from the poorest to those who seem to have it all. Now it doesn't always work. There are cranks, crooks, and worse in London's churches. But those behaviours exist in all large institutions. And one should not write off everything because of the behaviours of a few.

In an age when faith, including church membership, is the subject of no little disdain, Luhrmann's comment deserves more notice than it attracts. It helps explain why London's congregations are expanding, not expiring. Luhrmann's comment also asks questions of our theology.

Many Anglicans rightly attack *the prosperity gospel*. The "name it and claim it" school has little to do with the actual gospel. But let's also look at the log in our own eyes.

It can be fairly noted that much Anglican theology has a kind of *poverty gospel*, in which faith is primarily about

blood, sweat, toil, and tears. The poverty gospel goes on about the *oughts* that we should do, the demands our faith will make of us. It rarely speaks of the good things about believing in Jesus and being part of his Church.

This forgets that in the early centuries, the Christian Church had a deep sense of the blessing that comes from following Jesus. Reading texts from the New Testament and the early centuries of the Church, I am struck by the confidence and good cheer found in them. They had a lot of troubles. But they do not read as "troubled."

And this is in striking contrast to the thought of many Greco-Roman sophisticates with whom they lived. The latter's preferred strapline was often something like "eat, drink, and be merry, for tomorrow we die." Whatever the accuracy of that statement, it is hardly cheery.

Christianity is about taking up your cross. And anyone with five minutes' experience of trying to live the faith knows that. But it also about experiencing blessing in Christ, both now and in the world to come. I emphatically do *not* subscribe to the prosperity gospel as it is often promoted. But I do think Anglicans can learn from it.

The advocates of the prosperity gospel have got much wrong, but they do offer a kind of hope. And, I think Anglicans should be less scared of reminding people that Christian faith offers hope and that when you join a church you will know God's blessing. Going to church and following Jesus does us good.

Following Jesus means hope in the face of mortality. It means knowing we matter to God in a world in which we can feel utterly insignificant. It means that when we foul up (and when others foul up), that is not the last word. It means knowing there is a redeemer.

Put like that, Christian faith is good news. Recognising the blessings of following Jesus will give us fresh hearts as individual believers. It will also empower us for ministry and mission. If following Jesus brings blessing, both in the life to come and the here and now, then leading churches and starting new churches is a good work, always worth doing. Those of us who are ordained need to remember that — and are sometimes guilty of forgetting it.

I am about to return to parish ministry in the northern English town of Middlesbrough. This is after a decade teaching at Cranmer Hall, the Anglican theological college in Durham.

I know a lot of challenges lie ahead. I also know that, without the strength God supplies, I am pitifully weak before them. But I also know that the gospel is good and it does people good when they lay hold of it. Knowing that is spiritual octane that will fuel fruitful ministry, whatever is to come in the years ahead.

David Goodhew is visiting fellow of St Johns College, Durham University and vicar of St Barnabas Church, Middlesbrough, North Yorkshire, U.K.

A World of Grays

By Retta Blaney

Kingfishers Catch Fire is a story about such extreme evil and amazing redemption that if it weren't based on facts it might be hard to believe. Robin Glendinning's play, which had its world premiere this fall at Off-Broadway's Irish Repertory Theatre, portrays the soul-saving relationship that developed between two World War II adversaries in the years following the fighting.

Readers of J.P. Gallagher's 1967 book *The Scarlet Pimpernel of the Vatican* will know these two historical figures. Msgr. Hugh O'Flaherty was an Irish priest who saved more than 6,500 Jews and escaped Allied POWs in Rome by sheltering them and arranging for their escape, using his role as Notary of the Holy Office and the cover of Vatican neutrality. Lt. Col. Herbert Kappler was the infamous head of the Gestapo in Nazi-occupied Rome. The book was the basis of a 1983 TV movie, "The Scarlet and the Black," starring Gregory Peck as O'Flaherty, Christopher Plummer as Kappler and Sir John Gielgud as the pope.

The play's director, Kent Paul, was unfamiliar with the book and movie but knew he wanted to direct the play after the Irish Rep's producing director Ciaran O'Reilly gave him the script for consideration.

"I was immediately attracted by the language of the play," he said during a telephone interview from his home on Manhattan's Upper East Side. "I was intrigued by this preposterous friendship. I knew nothing about these two people before I read the play. It's been a voyage of discovery."

While the book and movie portray the harrowing action of the war years, the play picks up in 1948 when O'Flaherty, saying he has been ordered by Jesus Christ, reluctantly makes monthly visits to Kappler, who is serving a life sentence for crimes against humanity in a prison on the western coast of Italy.

In a running time under two hours, O'Flaherty, played by Sean Gormley, and Kappler, portrayed by Haskell King in a particularly strong performance, discuss questions of personal responsibility for actions taken during war, morality and the existence of God. The play ends with Kappler begging O'Flaherty to bless him and the priest rising hesitantly to do so. In actuality, O'Flaherty baptized Kappler into Roman Catholicism in 1959.

"The conversations are entirely imagined," Paul said, adding that it's a tribute to Glendinning "that the quality of the language makes you feel this is what these two men would have said to each other."

The 81-year-old Irish playwright, who lives in the small town of Comber, in County Down, Northern Ireland, was unavailable for comment. The play's title comes from a Gerard Manley Hopkins poem of the same name. It was developed following a 2016 staged reading that was part of the Irish Rep Reading series.

Carol Rosegg photos

Haskell King (foreground) and Sean Gormley in *Kingfisher's Catch Fire.*

I haven't read Gallagher's book but I have owned a copy of the movie drawn from it for more than two decades. It's an exciting, action-packed drama with three of Hollywood's greatest actors. In contrast, the play is about ideas and existential questions rather than action. When I asked Paul about the challenges of directing, he said he had to "make

action" and worked "quite meticulously" on ensuring every word is heard.

Action isn't needed to make this play compelling, especially in the show's most chilling scene. King's anguished Kappler recalls his overseeing of what is now known as the Ardeatine Caves Massacre in which German forces executed 335 people in the caves near Rome in retaliation for the deaths of 33 German soldiers at the hands of the Italian resistance. King powerfully recounts the slaughter slowly and in great detail, conveying Kappler as a man deeply haunted by the horror of what he had done.

To make all the details real, Paul and the actors did much research into who the people were, "read a great deal about the war" and even tried to visualize what O'Flaherty would have seen as he drove from Rome to the prison. For that, they found a photo of a Fiat from the time to imagine a line the priest says about the long journey, "I'm a big man in a small car."

Set designer Edward Morris created a bleak cell, with dingy stone walls containing nothing but a single bed, a table, straight chair and a toilet. I found Matthew McCarthy's lighting distractingly bright, though, for a desolate prison. The atmosphere would have been enhanced by dim lights.

Still, the tight space of a prison cell is perfect for putting the focus on the sharp interchanges. A line of Kappler's stood out for me as he tries to squirm out of his culpability: "For a crime to be committed there has to be both action and intention," he says, explaining that he took action because he was ordered to but he had no intention. It's an interesting parallel to O'Flaherty's claim that he was disgusted by the idea of visiting Kappler but did so because he had been ordered by Christ.

I was also struck by a line of O'Flaherty's. Although a man of God, he is aware that questions of morality don't always have easy answers. "Colonel," he says, "I know that good and bad exist but in this world they are often so mixed up we can't tell the difference. It's a world of grays. I think it's the Devil's work to persuade us that it's easy to decide in matters like these."

Paul passed on the opportunity to comment, saying O'Flaherty's words speaks for themselves. "It's so beautifully put. I agree. I couldn't possibly say anything better."

Then he added, "In a certain sense the play is about to know all is to forgive all. I think of Monsignor encouraging Kappler to continue his search for God. He makes it clear he doesn't forgive Kappler for what he did but he can't live in the past. He has to move on."

He said it was rewarding "to see a play of language and ideas come to such vivid life."

The show was sold-out many nights and had its run extended for a week. Paul said the producers are exploring possibilities for future productions. This should be possible based on the simplicity of the needs — only two actors and one minimalist set.

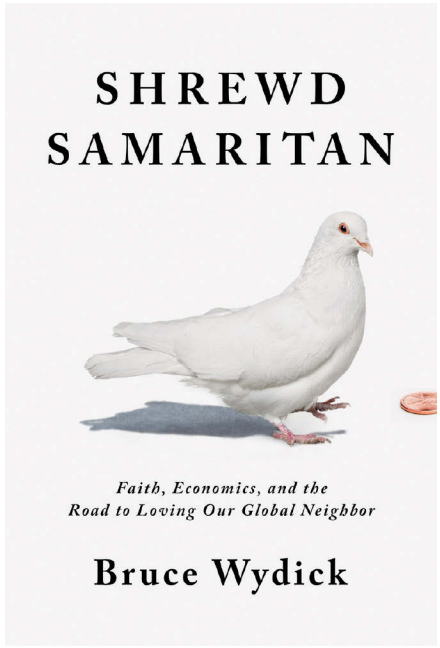
I hope the play's timeliness, with the rise of anti-Semitism in Europe and America, will help it to be brought to life again soon. This story of devastating hate followed by extraordinary grace needs to be told often.

"The play speaks for itself so eloquently," Paul said. "I dread and hate the anti-Semitism that has been developing in Europe. The play is about, if we want to live, we have to embrace each other. I think the play reveals to us the necessity of telling our stories because only in telling our stories do we accept ourselves.

"It's one of the finest things I've done."

Retta Blaney is an eight-time journalism award winner and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors*, which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams and many others.*

Well-Placed Charity



Shrewd Samaritan
Faith, Economics, and the Road to Loving our Global Neighbor
By **Bruce Wydick**
Thomas Nelson, pp. 256, $26.99.

Review by Michael Tessman

On a recent visit to Washington D.C., with some extra time before my train, I sat on a park bench in Lafayette Square across from the White House. Apart from an amplified broadcast of one person's take on the current administration, protesters were in short supply and demonstrators even less so. The buzz of city life continued without incident as lanyarded government employees scurried about on their appointed rounds. Tuning into the lone protester's message, a sanitized version went something life this: "Why are they (administration types) getting away with (list of expletives) while we sit here homeless and shoeless?" It was a sunny, warm day and, yes, a few of the garden-variety street people we've become so accustomed to in large cities were literally walking around barefoot. I nearly joined them!

My thoughts turned to *Shrewd Samaritan: Faith, Economics, and the Road to Loving our Global Neighbor.* Bruce Wydick's general premise is a riff on the old familiar "think globally, act locally" — a salutary posture toward society's ubiquitous disparities. The twist is that "everywhere is local" in the 21st Century global village! Thinking and acting globally is daunting. Isn't the social mirror held up to us in the daily news depressing enough? Who needs a book on the subject?

Wydick provides numerous examples of failed attempts, as well as successes, in addressing poverty and socio-economic inequality. Especially compelling is part 3: "Effective and Ineffective Poverty Interventions." Building upon what he calls "the Six i's" (ignorance, indifference, idealism, investigation, introspection, and impact) introduced early in the book, we are invited to carefully access and assess our own viewpoints and postures toward poverty, inequality, and the growing disparities surrounding us. A seventh "i" (for identification) is, as Wydick writes, "important because it allows the giving of our time and money to draw on our humanity rather than labor against it. We give more and better when we identify with specific individuals and groups rather than statistics. We learn to come outside ourselves and all our little ambitions and plans. We learn to love."

An economist at the University of San Francisco, Wydick writes in deft, colloquial language about one of the 21st century's most serious social problems: the growing disparity of the world's wealthy and impoverished citizens. Punctuating the text are useful and uncomplicated charts and graphs. Helpful endnotes contribute easily accessible bibliography and resources for readers who want to delve deeper. A very useful study guide is appended, along with "Sinister Tips for Mission Trips," an amusing take on C.S. Lewis' *The Screwtape Letters*, demonstrating that humor and wisdom often go hand in hand.

The book is an excellent primer. Yet, *tour de force* isn't an overstatement, save that the text is barely 200 pages. Wydick charts a critical, historical perspective on the major cultural, geographic, and institutional causes of systemic poverty worldwide. From Adam Smith and Thomas Malthus, Karl Marx and Maynard Keynes, Paul Samuelson and Jeffrey Sachs to Thomas Piketty, he makes sense of variable theories and practices without necessarily passing judgment on them or those who perpetrate them. Never, though, is the book an apologia for the status quo.

Perhaps the book's greater genius is in Wydick's ability to both describe and prescribe, all the while illustrating his narrative with a responsible, credible exegesis of two familiar parables from Luke's Gospel: the Good Samaritan and the Wise/Unjust Steward. Wydick calls him the Shrewd Manager. It would have been enough to provide commentary on Luke's rendering of these parables as mirror images of the social circumstances in which we find ourselves today. We are further enriched by Wydick's perspective as a Christian and an academic economist. He elucidates core teachings of Jesus (love your neighbor, care for the least

of these, feed the poor, house the homeless, etc.) while rehearsing wide-ranging possibilities for demonstrating the same in daily life.

Shrewd Samaritan offers a range of examples, from Bill and Melinda Gates to the rank and file among us. We are to become shrewd Samaritans without a shred of guilt for "not doing enough!" Wydick emphasizes that we can never solve the issues before us, nor should we set out to try. Attempting to do so leads to misplaced charity, the likes of which can generate even greater social upheavals. One thinks of recently documented examples of the outpouring of well-intentioned gifts into mismanaged traumatic circumstances such as Newtown, Conn., following the Sandy Hook school massacre, or natural disaster relief in Puerto Rico and the Bahamas.

Wydick defines essential roles and responsibilities by title: investigators, givers, advocates, creators, directors and practitioners. Aligning these with diverse temperaments and personality traits provides helpful tools for the application and delivery of aid, whether in goods and services, hands-on relief and development, or generous philanthropy.

The greatest value of Wydick's book is in encouraging readers to cease from being fearful of looking deeper into the faces of our global neighbors, and reassuring us that, while we cannot solve the disparities on a macro scale, we must not cease from engaging at a micro level. Acting locally and globally is increasingly synonymous.

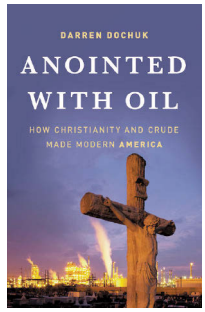
Wydick encourages engagement in substantive ways beyond generous giving and check-writing. Sponsor a child, help build a house, volunteer in a variety of places, and, if you haven't found a niche, look a little farther outside your comfort zone for what may be right in front of you. Do it all for the greater good, mindful of the manifold returns to one's self, family, and community. Even from a park bench in Lafayette Square, it is, indeed, more blessed to give than to receive!

Michael Tessman is a retired priest and former professor of parish ministry at Nashotah House Theological Seminary.

The Spiritual History of Oil

Review by Dane Neufeld

Oil is a powerful substance that has generated philosophical, moral and spiritual upheaval in our societies for centuries. Present fears and concerns over a climate crisis and ecological destruction have created a circumstance in which oil itself has become symbolically inflamed and controverted. Just as fossil fuel has radically transformed our society it is now being blamed for our alleged ruin, and though our present discourse around oil development is often frenzied and divisive, we might all agree that there are few substances with such potential to create and destroy.



Anointed with Oil
How Christianity and Crude Made Modern America
By **Darren Dochuk**
Basic Books, pp. 688, $35.

It is hard to think of a better time for Darren Dochuk's *Anointed with Oil.* Far from providing yet another thin account of Christianity's environmental failures, Dochuk explores the deep connections between oil, faith and providence in modern American and the global network American oilers established around the world. The book is beautifully written with clarity, sanity, and sympathy for an enormously complex and controversial subject. Beginning with the early discoveries of oil in 19th century Pennsylvania, Dochuk traces the expanding universe of oil exploration from California to Texas, Canada, Saudi Arabia and around the world. Each step of the way he identifies key figures, people of deep faith who were leaders in their Churches, and often connected to the global missionary enterprise and who saw in oil extraction a means of doing God's work in the world.

Central to the narrative are the Rockefeller and Pew families, who form a symbolic and theological polarity in the spiritual history of oil. The Rockefellers represent, what Dochuk calls the "civil religion of crude," a vision that drove Standard Oil's global business and philanthropic models. For the Rockefellers, oil was a means of bringing prosperity, modernization and unity in a divided and unequal world, a vision that fit well with the social gospel of the early 20th century and the ecumenical movement that gained momentum out of the chaos of the First World War. Dochuk observes that John D. Rockefeller's "embrace of a postmillennial, progressive gospel and concomitant humanitarianism reflected his comfortable standing in the world and confidence in man's ability to transform it."

Howard Pew's Sun Oil, or Lyman Stewart's Union Oil, on the other hand, represented a contrasting theological order, what Dochuk calls "wildcat" Christianity. These smaller, independent operators saw in oil a deep metaphor for the instability of the world, and the need to rely on a God who gives and takes a way. Wildcat oilers "shouldered the insecurities of the a volatile social and economic system and the conviction that Christians had neither time, need nor ability to restructure the world." Unlike the postmillennial theology of Rockefellers, the wildcat oil entrepreneurs were most often premillenialists, who were not at all certain about the world's future, which way history was tending, and when the present order would pass away.

It is fascinating though to read about how oil development both motivated and funded these contrasting divisions, two theological poles that are very much with us today. Rockefeller was a close friend of the famed modernist theologian Harry Emerson Fosdick and one of the foundational supporters of the World Council of Churches, while a wildcatter like Lyman Stewart

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supported and financed the still legendary tracts, *The Fundamentals*. Howard Pew had close friendships with Billy Graham and the growing revivalist network in North America which extended its reach deep into the Canadian oil patch as well.

Dochuk pursues these vying trajectories throughout the 20th century and into the present era and in so doing creates a deep, complicated and nuanced context for our present unrest. The easy narrative that a Christian dualism, concealing a more primal greed, led to the despoliation of the earth is unsettled in this book. The early entrepreneurs, modernists and fundamentalists, saw in oil a very earthly force that could potentially change the world for the better and usher in God's kingdom purposes. We may disagree with their vision but we can hardly deny the practical and theological influence these visions have had on North American Christianity in particular.

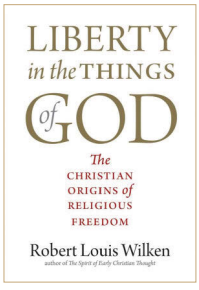
However, Dochuk also documents the disappointments of Rockefeller's vision of "boundless spiritual, human and material uplift" through petroleum, and how it began to crumble under the profound environmental and cultural opposition that emerged in the mid to late 20th century. Likewise, Dochuck poignantly describes the pain and volatility of wildcat boomtowns and the extraordinary human cost of oil extraction, even as communities grew and prospered rapidly as a result of oil development. The question of whether oil has been a blessing or a curse for American society and Christianity in particular, is left open by Dochuk, though the reader will struggle to reach any simple conclusions.

Anointed With Oil also contains, perhaps, an implicit warning about our hopes for our energy future. While it seems an energy transition of some kind is needed, the reader may recognize the idealistic and spiritual hopes that American oilman and Christian leaders placed in oil, in the current optimism around alternative energies. We seldom reflect on the nature and purposes of energy itself and the kind of people and societies we need it to create. Dochuk has skillfully and subtly raised a number of questions for our contemporary society, and for Christians in particular, with respect to spiritual and aspirational character of energy. *Anointed with Oil* is essential reading for anyone hoping to grapple with these deeper matters of our current vexation over the future of energy.

Dane Neufeld is rector of All Saints Anglican Church in the oil sands boomtown of Fort McMurry, Alberta.

Religious Freedom as Natural Right

Review by Andrew Gilmour



Liberty in the Things of God
The Christian Origins of Religious Freedom
By **Robert Louis Wilken**.
Yale University Press. pp. 248. $13.

In his latest work, Robert Wilken — renowned for his scholarship on early Christianity — applies his prodigious skills to the intellectual history of the Reformation, delivering creative insight in a bold argument. The dominant narrative for the history of religious freedom in the West usually gives top billing to reason-infused leaders descending on the religious battlefields of the 16th and 17th century to establish the religious tolerance, freedom, and respect for conscience we often regard as early modern political inheritances. Robert Wilken shows his readers, however, that religious freedom as a human right is not principally a political outcome bestowed by treatymaking — readers must turn elsewhere for a discussion of the Peace of Augsburg and the Peace of Westphalia — but is a very old idea, a natural right sourced to the earliest centuries of Christianity.

In elegant and meticulously sourced prose, Wilken delivers an ideational tour de force. Religious belief is a matter between the individual and God alone and cannot be compelled. Conscience is a spiritual orientation that demands action, and the relationship between spiritual and temporal realms is where religious freedom lives or dies — a constant in Church history. This argument leads the reader into familiar Reformation historiography of the intersection of ideas and social reality but with a particular emphasis on the early Christian origins of religiously powerful ideas of liberty and conscience.

Wilken is at ease with an emphasis on ideas that define interests and motivate action and draws heavily on the founding father of Latin theology, Tertullian, and another early Latin apologist, Lactantius, to demonstrate the early Christian provenance of religious liberty and its recapitulation by later Christian thinkers, Catholic and Protestant. The long history of the Reformation for Wilken must include the ancient and persistent idea of religious liberty that shaped both the trajectories of Catholicism and Protestantism.

Wilken demonstrates — though at times fitfully — that these ideas of religious freedom persisted throughout most of Christian history. In the Middle Ages, for example, Wilken argues that canon law established the primacy of conscience over some

Church teachings. The author is admirably forthright with counterexamples to his thesis that religious belief is a free choice when he demonstrates where coercion of religious belief probably succeeded, such as in the suppression of Donatists in north Africa and Charlemagne's forced conversions of the Saxons. Wilken's discussion of the status of Jews in Late Antiquity and the Middle Ages — including forced baptism — is especially revealing of his balanced and fair-minded use of his sources. Mistreatment at the hands of local rulers is noted alongside papal efforts to forbid forced conversions.

Wilken delivers on his promise to make the case for religious liberty's provenance in antiquity but he is perhaps at his most erudite in his examination of the complex interactions between spiritual freedom and political authority in the 16th and 17th centuries. *Liberty in the Things of God* revisits the main courses of the Reformation in Germany, Switzerland, France, the Netherlands, and England through the encounters of ancient ideas of religious freedom with political power. This ideational emphasis gives readers a lens for considering how difficult it was and remains to balance the requirements of political order with the rights of religious freedom and conscience. Which religious ideas and matters of conscience for an individual should be protected and what are the boundaries between spiritual and temporal power are questions central to the Reformation. Nonetheless, they are also germane to societies in the modern, especially non-Western world — an analytic windfall for readers grappling with these issues in a contemporary global context.

Wilken's reliance on Tertullian to substantiate his argument raises questions about the influences on Tertullian's own thinking that the author does not address. Tertullian's well-established anti-pagan posture ("what has Athens to do with Jerusalem?") is certainly helpful to an argument that posits that ideas of religious liberty and conscience begin with Tertullian. Yet, Tertullian was the beneficiary of a classical education, wrote not only in Latin but some also in Greek, and Greek poets and philosophers had begun to explore ideas of moral conscience centuries before the Christian era. The reader might ask to what degree, if any, these antecedent Greek influences shaped the thoughts of Tertullian and thereby extend the provenance of ideas of religious liberty and conscience still further back in intellectual history.

Andrew Gilmour is a Senior Visiting Fellow at the Center for the Study of Statesmanship, Catholic University.

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of a domestic diocese in the Episcopal Church (only Presiding Bishop Michael Curry and Bishop Francisco Duque of Columbia have served longer). He is the chair of the board of directors for Bexley Hall Seabury Western Theological Seminary and serves on the board of trustees of Virginia Theological Seminary and of General Seminary, his alma mater. Before he was elected as bishop, Klusmyer served as a rector and campus minister in Illinois.

Iowa

The Rt. Rev. Alan Scarfe, Bishop of Iowa, has announced plans to retire, giving notice of nearly two years. "I have called for the election of the tenth Bishop of Iowa, sometime in Spring 2021, with a tentative date for the consecration of September 18th, 2021. It is my intention to retire officially on that date," he wrote to the diocese. Plans for a search committee have not yet been announced.

Living Church Foundation Elects New Leaders

The Living Church Foundation elected four new members at its October 23-24 meeting at Virginia Theological Seminary in Alexandria. Episcopal priests Kristine Blaess, Marguerite Steadman, and Kino Vitet and Bishop Joseph Wandera of Mumias, Kenya, were elected to three year terms on the body, which publishes THE LIVING CHURCH magazine and the Covenant weblog. The foundation also began a year-long process of strategic planning, which will be led by the Rev. Dr. Walter Prehn, a member of the board.

Dr. Ian Markham, dean and president of Virginia Theological Seminary and a member of the foundation, served as host for the gathering. "Virginia Theological Seminary is pleased to work closely with THE LIVING CHURCH to provide deep and thoughtful reflection for the lay and the ordained," he said. "Their hope for a Church that continues to connect the theological dots is important; we need to be always theologically serious in our work."

The Rev. Dr. Kristine Blaess recently became the rector of St. Paul's Episcopal Church, Murfreesboro, Tenn., following several years of ministry as senior associate rector of St. George's Church in Nashville. Much of her ministry has centered on developing new models for lay discipleship training.

The Rev. Marguerite (Rita) Steadman has been rector of St. John's Episcopal Church, Bangor, Maine, for ten years. Prior to beginning her ministerial studies, Steadman was sponsored by the Joint Working Committee of the Episcopal and Russian Orthodox Churches to live and work in Russian Orthodox parishes in Russia immediately after the collapse of the Soviet Union. While there, she supported the development of parish outreach, which had been previously illegal.

The Rev. Kino Vitet is a native of Saint Lucia in the Caribbean, and grew up there and in Brooklyn, where he now serves as rector of Saint Mark's Episcopal Church in Crown Heights, the largest parish in the Diocese of Long Island. Vitet also holds advanced degrees in civil engineering and economics.

The Rt. Rev. Dr. Joseph Wandera serves as Bishop of Mumias in Western Kenya. Prior to his election as Bishop, he taught doctrine and mission at Saint Paul's University in Limuru, a major theological center in East Africa. He also co-founded and coordinated the Centre for Christian-Muslim Relations in Eastleigh, Kenya, and has participated in projects sponsored by Theological Education in the Anglican Communion.

PEOPLE & PLACES

Appointments

The Rev. **Ron Abrams** is priest-in-charge of Holy Trinity, Hampstead, N.C.

The Rev. Canon **Sharon Alexander** is canon to the ordinary of the Diocese of West Tennessee.

The Rev. **Mary Barnett** is missional curate of Holy Trinity, Middletown, Conn.

The Rev. **Julie Bryant** is priest-in-charge of St. Thomas, Temecula, Calif.

The Rev. **Ed Busch** is chaplain to the retired clergy in the Diocese of San Diego.

The Rev. Dr. **Hillary Cooke** is chaplain of Chapel of the Good Shepherd, Purdue University, West Lafayette, Ind.

The Rev. **Joyce Corbin Cunningham** is interim associate rector of Good Shepherd, Raleigh, N.C.

The Rev. **Krista Dias** is rector of St. Luke's, Fort Collins, Colo.

The Rev. **Mary Balfour Dunlap** is rector of Resurrection, Greenwood, S.C.

The Rev. **Carlos Esposito** is rector of All Saints, San Diego.

The Rev. **Brett Figlewski** is missional priest-in-charge of St. Paul's, Bantam, Conn.

The Rev. **Armando Ghinaglia** is curate of Christ, New Haven, Conn.

The Rev. **Marcus Halley** is missional priest-in-charge of Holy Spirit, West Haven, Conn.

The Rev. **Robert Hill** is rector of St. Peter's, Louisville, Ky.

The Rev**. Rowena Kemp** is rector of Grace, Hartford, Conn.

The Very Rev. **Andrew Keyse** is dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.

The Rev. **Adrienne Koch** is priest associate of Trinity Cathedral, Cleveland, Ohio.

The Rev. **Mary Korte** is interim rector of St. Andrew's, Stillwater, Okla.

The Rev. **David Lemburg** as rector of St. George's, Savannah, Ga.

The Rev. **Robert Lewis** is rector of St. Paul's, Yuma, Ariz.

The Rev. **Philippa Lindwright** is rector of St. Mary's, Dousman, Wisc.

The Rev. **Meg Lovejoy** is rector of St. Andrew's, Lake Charles, La.

The Rev. **Babs Meairs** is chaplain to the retired clergy in the Diocese of San Diego.

The Rev. **Mary Anne Osborne** is missional priest-in-charge of Holy Trinity, Middletown, Conn.

The Ven. **Pamela Rieger** is archdeacon of the Diocese of San Diego and rector of the diocesan School for Ministry

The Rev. **Leslie Smith** is rector of St. Thomas, Franklin, Ind.

The Rev. **Stephen Stephens** is vicar of St. Philip's, Rio Communities, N.M.

The Rev. **Michael Tinnon** is interim rector of Christ, Coronado, Calif.

The Rev. **Diane Tomlinson** is rector of Emmanuel, Rockford, Ill.

Jim W. Toy is an honorary canon of the Cathedral Church of St. Paul, Detroit

The Rev**. Dale Van Wormer** is vicar of St. Paul's, Sidney and St. Matthew's, Unadilla, N.Y.

The Rev. **Jack Whitenour** is rector of Emmanuel, Little Falls, N.Y.

The Rev. **Tom Wilson** is extended supply priest of St. Andrew's-by-the-Sea, Nag's Head, N.C.

Ordinations

Diaconate

Albany: Helen Harris (St. Philip's, Norwood, N.Y.)

Georgia: Kevin Veitinger, Nathan Wilson

Michigan: Marion Andrea Peglar VanLoo (St. Barnabas, Chelsea, Mich.)

San Joaquin: Tom Hampson

Washington: Savannah Caitlin Ponder

Wyoming: Kenli Lowe (St. Andrew's Meeteetse, Wyo.), **Jennie Ketner** (Christ Church, Douglas, Wyo.), **Nancy Fees** (Christ Church, Cody, Wyo.), **Lisa Gomez** (St. Alban's, Worland, Wyo.), **Kristen Lee** (St. Christopher's, Cheyenne, Wyo.), and **George Harty** (St. George's, Lusk, Wyo.)

Priesthood

Alabama: Mark Likos (Trinity, Clanton, Ala.)

Albany: Sonya Boyce (rector of St. John's, Massena, N.Y.), **Rick Roessler** (rector of Cross, Ticonderoga, N.Y.)

Central Gulf Coast: Pete Burgess (curate of St. Paul's, and chaplain of Wilmer Hall, Mobile, Ala.)

Ohio: **Sally E. Goodall** (St. John's, Cuyahoga Falls, Ohio)

Western North Carolina: Kellan Day (assistant rector of Incarnation, Highlands, N.C.)

Retirement

The Rev. Dr**. Ellen Richardson** as priest-in-charge of Advent, Williamston, N.C.

The Rev. **Joan Smoke** as priest-in-charge of St. John's, Bedford, Ind.

Deaths

The Rev. **John Kettlewell,** longtime chaplain of Blue Ridge School and founder of its outdoors program, died October 23 at his home in Schuylerville, N.Y., aged 89.

A native of Chicago, Kettlewell studied English literature at Harvard, where he was also active in campus theater and developed strong ties with the Society of St. John the Evangelist. He trained for the ministry at General Seminary, and served at Bethesda Church, Saratoga Springs, N.Y. and St. Mark's, Geneva, Ill. He became chaplain and English teacher at Blue Ridge School in St. George, Va., in 1965. There he directed plays and musicals, led countless students on hiking and camping trips, and served as rector of nearby Grace Church in Stanardsville. He moved to upstate New York in 1991, and was rector of St. Stephen's Schuylerville for 15 years.

Kettlewell's friends remembered, "he was at his happiest hiking in the woods, climbing a cliff, sailing a boat, exploring an underground cavern, paddling his kayak on the Hudson or sleeping in a tent. Despite any evidence to the contrary, he continued to believe he was still a teenager until well into his ninth decade,

retaining a teenager's delight in high adventure — if an escapade didn't end in near-disaster, well where was the fun in that?"

The Rev. Dr. **Robert Baldwin "B" Lloyd**, 93, a longtime social justice activist, died October 11 in Blacksburg, Va., surrounded by his loving family.

He was born in Japan to an Episcopal missionary family, and spent summers during his youth at Camp Red Rock in Southwestern Virginia, developing a deep love of the Appalachian region. He served in the Army military intelligence service during World War II, and then studied history at the University of Virginia. Like his grandfather, father, three brothers and a sister, he answered a call to the Episcopal priesthood. He attended Virginia Theological Seminary, and then graduated, was ordained and married, all in a single weekend, June 3-5, 1954.

Lloyd began his ministry by serving as rector of two rural Virginia churches, St. James in Louisa and Church of the Incarnation in Mineral. He was a passionate early supporter of the Civil Rights Movement. He served as Episcopal chaplain at Virginia Tech, and then as a leader of the Appalachian People's Service Organization, working for the passage of federal laws regulating surface mining. In retirement, he served for two decades at St. Paul's Mission, a ministry to the Monacan Indian Nation of Bear Mountain, Va., and he was made an honorary member of the nation in 1994.

He was also deeply involved in ministry to nursing home residents, urban Appalachians, and prisoners. His family remembered, "He was a warrior for social and environmental justice and a staunch believer in the power of writing, phoning, and visiting elected representatives to implement policy changes." His wife of 58 years, Mary Ellen West Lloyd, predeceased him, and he is survived by two daughters and a son, as well as three granddaughters.

The Rev. Prof. **John Mbiti**, a pioneering scholar of traditional African religions and a Kenyan Anglican priest, died in Bergdorf, Switzerland on October 5, aged 87.

Born in Mulango Kenya, the child of farmers, Mbiti studied in Uganda and at Barrington College in Rhode Island before earning a doctorate in theology from Cambridge University in 1962. He was ordained as a priest of the Church of England, and served in parish ministry there. While teaching theology at Uganda's Makerere University, he published *African Religions and Philosophy* (1964), a seminal work, based on extensive field research throughout the continent.

He then wrote a series of successor volumes on specific topics in the field, as well an anthology of traditional African poetry. He also translated the New Testament into the Kamba language of central Kenya, his native tongue.

Mbiti argued strongly for the dignity and conceptual integrity of traditional religion, while maintaining an acknowledged — and sometimes controversial — perspective as a committed Christian. "The God described in the Bible is none other than the God who is already known in the framework of our traditional African religiosity," he wrote in 1980. "The missionaries who introduced the gospel to Africa in the past 200 years did not bring God to our continent. Instead, God brought *them*."

He became director of the World Council of Churches' Bossey Ecumenical Institute in Bogis-Bossey, Switzerland in 1974, and organized a series of international theological conferences. He later taught theology at the University of Bern and served as a Reformed Church parish minister in the village of Burgdorf. Mbiti is survived by his wife, Verena, and by four children.

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SUNDAY'S READINGS | 23 Pentecost, November 17

Is. 65:17-25 [Mal. 4:1-2a]; Cant. 9 [Ps. 98]; 2 Thess.3:6-13; Luke 21:5-19

Joy and Rejoicing

Jesus warns, "Nation will rise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this they will arrest you and persecute you" (Luke 21:10-12). We will endure this trial not by our own strength, but by trust. "Make up your minds," Jesus says, "not to prepare your defense in advance; for I will give you words and wisdom that none of your opponents will be able to withstand or contradict" (Luke 21:14-15). Unprepared, we conduct our private and public lives trusting that God will lead us into all truth and provide all necessary protection. Trust is a form of love, and love casts out all fear.

"Surely, it is God who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior" (Cant. 9). Such trust grows by cultivation, by repeated exposure to the graces of God encountered at every turn. Just as we are summoned in the collect of the day "to hear, read, mark, learn, and inwardly digest" the words of Scripture, we are called to ingest the living Word of God, the Lord Jesus, as he presents himself in countless ways in his church and in the world. We are with him. He is with us. He abides in us, and we in him.

Drawing upon the graces of God, we find more than mere endurance. "For the Lord is my stronghold and my sure defense, and he will by my Savior. Therefore you shall draw water with rejoicing from the springs of salvation" (Cant. 9). Rejoicing is not a defense, but it is a protest. It is a protest against the oppressive and false adult seriousness that robs life of joy and purpose. Rejoicing makes one strong and nimble, light and elegant. "Sing the praises of the Lord, for he has done great things, and this is known in all the world. Cry aloud, inhabitants of Zion, ring out your joy, for the great one in the midst of you is the Holy One of Israel" (Cant. 9).

Joy is a neglected necessity. Lift up your hearts! "I am about to create Jerusalem as a joy, and its people as a delight. I will rejoice in Jerusalem, and delight in my people" (Is. 65:18-19). Jesus is the joy of the Father, the one in whom the Father is well pleased. Living in Christ, we live in the eternal gaze of the Father's love. We are the Father's joy and are filled with jubilation. A response bursts forth. "Shout with joy to the Lord, all you lands; lift up your voice, rejoice, and sing. Sing to the Lord with the harp, with the harp and the voice of song. With trumpets and the sound of horns shout with joy before the king, the Lord. Let the sea make a noise and all that is in it, the lands and those who dwell therein. Let the rivers clap their hands, and let the hills ring out with joy before the Lord" (Ps. 98:5-9).

The seas make a noise and the rivers clap their hands. What will we do with our tongues and our hands and our lives? Will we sing with jubilation? Will the heart beat and skip a beat and love and love even more? Even in silence, the heart may sing and rejoice, and live in hope and trust. Joy has come in Christ. He lives forevermore. Go on in trust and hope, and dance before the Lord.

Look It Up

Read the Collect of the Day.

Think About It

A blessed hope is joyful.

SUNDAY'S READINGS | Last Pentecost, November 24

Jer. 23:1-6; Cant. 16 [Ps. 46]; Col. 1:11-20; Luke 23:33-43

Blood of His Cross

When human shepherds fail the flock of God, judgment comes. "Woe to the shepherds who destroy and scatter the sheep of my pasture!" (Jer. 23:1) The betrayal is primarily a form of neglect. "You have not attended to them" (Jer. 23:2). No doubt, such shepherds may give a public show of their concern, but the destruction and dispersion of the flock is itself proof that the shepherds care more for their own interest and comfort than for the flock and its need. Woe to those who presume to teach or lead. A shepherd may be removed, and new shepherds installed under the watchful eye of God. "I myself will gather the remnant of the flock out of all the lands where I have driven them" (Jer. 23:3). "I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing" (Jer. 23:4). Preeminent among the shepherds will be the one righteous branch, a king from the house of David.

In the fullness of time, The Good Shepherd-King arrives as Christ the Lord. He gathers all people, even human nature itself into his divine person. He gathers not only what is good and true and beautiful, but all the contorted and distorted evils of the human heart and mind, and the tribulation and groaning of the natural world. He takes them in love and without resistance, but at great personal cost, for the conflicts and violence of the world are drawn into Christ. He willingly assumes it to transform it, but first he allows it to be what it is in all its violent force.

Could it have been otherwise? Creation occurred through divine pronouncement and ended in peace. God created and then God rested. Could one imagine a similar incarnation? God comes in Christ and declares peace on earth, and it is so. "All things were created through him and for him. He himself is before all things, and in him all things hold together. He is the head of his body, the church: he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things" (Col. 1:16-19). All things, it should be noted, *must be reconciled* through Christ because they have fallen from their original perfection. It is this fallen condition, and the full force of its violence, that literally causes "the blood of his cross."

Some of this must be seen, not for its violence per se, but for the love that motivates Christ to bear it. "When they came to a place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left . . . And the people stood by, watching; but the leaders scoffed at him . . . The soldiers also mocked him . . . One of the criminals who were hanged there kept deriding him" (Luke 23:33-39). Though betrayed, denied, abused, and ridiculed, Jesus stands fast in a love that simply IS. He does not defend himself or retaliate. Instead, he absorbs every abuse until love and forgiveness are all in all. He exhibits the full force of his divine power chiefly in showing mercy.

We have a bloody Shepherd, a wounded king, but the Shepherd's love is all powerful and unending, and his kingly dominion endures from everlasting to everlasting. He bleeds because he was afflicted by human beings, and no one is exempt from this guilt. In utter and unimaginable love, Jesus assumes human guilt and punishment and transforms it by an elixir of divine love.

Look It Up

Read the Collect of the Day.

Think About It

His most gracious rule is his loving heart.

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Our parish is located in beautiful Northeast Ohio, within an hour the metropolis of Cleveland or quaint and picturesque Amish Country. The area boasts outstanding school systems, colleges and universities. There are many venues for the arts, for recreation, and for sports. We encourage our rector to pursue outside interests, and to get to know the community. Moreover, we offer a liberal vacation plan, health care and financial package.

Please see the link to our parish profile from the homepage of our website: **stmarks-canton.org**

ASSOCIATE: St. Mark's Episcopal Church, Jacksonville Florida — This Associate will share in all the privileges of ordained ministry including preaching, teaching, pastoral care, and administration. He/she will assist the Rector in coordinating all Christian formation opportunities for adult parishioners and also oversee the ministry of the Director of Children's Ministry and Director of Youth Ministry. This Associate will work to create a coordinated youth program designed to inspire and nurture Christian faith and service. 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: https://stmarksjacksonville.org/welcome/associate-rector-search.html

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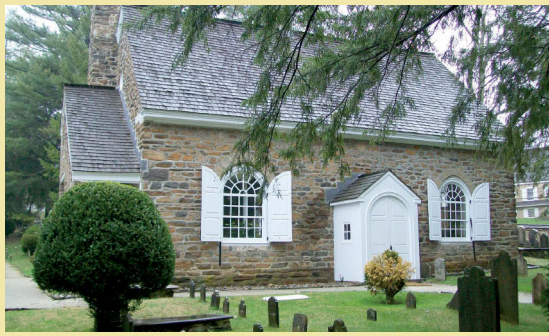

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