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ON THE COVER

Because of human trafficking, Chabi Soren's husband is missing and her daughter is now kept at a safe house (see "New Director, Fresh Strategy for USPG," p. 16).

Leah Gordon/USPG photo

THE LIVING CHURCH

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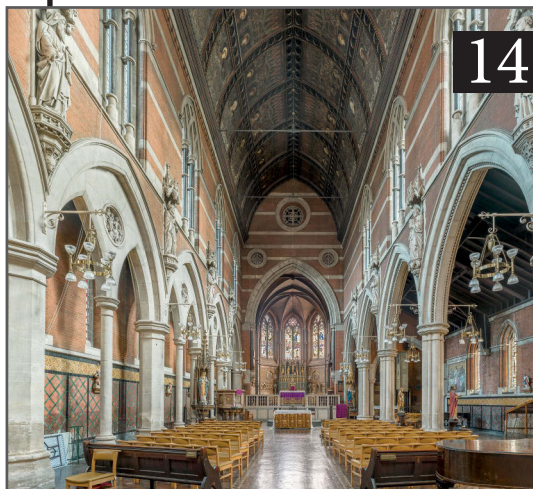
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LIVING CHURCH Partners

We are grateful to Saint Francis Ministries [p. 27] and Church of the Redeemer, Sarasota, whose generous support helped make this issue possible.

Haiti: Stay or Go?

Increasing unrest, advisories to leave the country, and dwindling supplies reveal how missionaries grapple with potential life-or-death questions.

By G. Jeffrey MacDonald

Disruptive protests, blocked highways, and worsening shortages in Haiti forced missionaries in February to grapple with a wrenching dilemma: heed a U.S. State Department advisory to “strongly consider departing” or stay with the people they came to serve.

Helicopters were booked solid for days as they airlifted North American teams of short-term missionaries. Volunteers were unable to take highways to the airport as tire blockades burned and opportunists shook drivers down for impromptu three- and four-figure tolls.

For those trying to leave, getting out was unnerving. Two dozen Canadians volunteering with Haiti ARISE, a Christian ministry involved in humanitarian projects, were trapped inside their compound with dwindling supplies of food and fuel for pumping water. A helicopter came for them three days after their scheduled departure.

“We had already cut down on [food] we’d been serving them so that we could extend what we did have a little longer,” said Lisa Honorat, who founded Haiti ARISE with her husband, Marc. “We shut off the generators. We were not using them except to pump water for us to drink. ... It was fortunate for us that we were in a safe place on a safe campus. A lot of other people were not that fortunate.”

But the ordeal continues for Marc, who was scheduled to return to Canada for a few weeks with his wife. He changed plans to stay in Haiti indefinitely as a sign of support for Haitians in a time of crisis.

“He didn’t want to send the message that *any time there’s a problem, I can just leave*,” Lisa Honorat said. “Because the whole reason we’re there in the first place is to help in any way we can.”

Troubles for the impoverished Carib-

bean nation intensified after residents took to the streets Feb. 7 with a litany of concerns: government corruption, unfulfilled infrastructure promises, and skyrocketing prices on essential items such as food and fuel. Protests were scheduled to last three days, but the U.S. embassy in Haiti was still warning of protesters shutting down roads almost two weeks later. Schools were closed for the duration.

Supplies were difficult if not impossible to obtain. Prices for basic items such as a bag of rice had already doubled since last summer, and crisis-induced scarcities have only made matters worse, Honorat said.

As protests wore on, some missionaries voiced ambivalence on social media. Among those who chose to stay was Ellen Humerickhouse, an American who runs an orphanage for 11 girls in Arcahaie.

“There are so many pros and cons to obeying the embassy’s warning to get out now vs. staying with the girls and keeping life intact as best as possible for them,” Humerickhouse wrote in a Feb. 18 public post on Facebook. “I am willing to evacuate if it comes to that, but with resources being hard to find, I feel like it is my duty to tend to the needs of my girls that have been entrusted into my care.”

The situation effectively halts the flow of volunteers who assist with development projects year-round. Three volunteer teams have already canceled late February trips with Haiti ARISE. Another four scheduled for March are on hold as coordinators monitor conditions. Other groups have suspended trips until conditions improve. Both the United States and Canada heightened travel warnings in February, urging citizens not to visit Haiti because of crime and civil unrest.

Large mission organizations are



Linsa Honorat founded Haiti ARISE to serve the nation’s children.

Photo courtesy of Haiti ARISE

staying put while taking precautions. Catholic Relief Services (CRS) evacuated 20 workers and their dependents in February, leaving only four staff in the country to work alongside more than 200 Haitian employees.

“When unrest in Haiti grows to a point that roads are shut down and it becomes too unsafe for us to do our jobs, tens of thousands of innocent people suffer,” said Chris Bessey, country representative for CRS in Haiti, via email. “Sometimes even the most basic necessities, like food, water, and medicine, are not getting to the people who urgently need them. That’s why CRS is working with a coalition of NGOs to help families become more resilient during such crises in the future.”

Conflicting pressures have meanwhile tugged at the fabric of Haiti’s close-knit missionary community. Tim Brister, executive director of the Haiti Collective, referred to one instance of a missionary who evacuated and felt she had to defend her decision on social media after a veteran missionary criticized her for leaving.

“You have to decide for safety and what is best for the people you’re around,” Brister said. “It may be in some cases that it’s the best thing for you to

stay. In other cases, it's the best thing for you not to stay. My bigger concern is not so much the fact that there are some staying and some leaving, but that there are people who are choosing to speak out and be critical of those who have left. I don't think that's very fair or charitable to them."

For the Diocese of Haiti, unrest could complicate efforts to sort out the diocese's future. Bishop Jean Zaché Duracin retires in March, but his elected successor did not receive adequate consents from bishops and Standing Committees. A church inquiry had cast doubt on the integrity of the election. Meanwhile, 17 transitional deacons were scheduled for ordination as priests in late February. Amid this, challenges of survival loom.

"The current situation of Haiti affects all the institutions of the country, even the church is not spared," said the Rev. Kesner Ajax, dean of the Bishop Tharp Institute, via email. "The worst part of all this is that people with small purses die of thirst, hunger," because they cannot find propane or water.

Haitians Meet in Convention

The Episcopal Church of Haiti held its convention on Jan. 29-30 in Leogane, a center of church life in the nation. Archdeacon J. Fritz Bazin, an honorary canon of the diocese and archdeacon in the Diocese of Southeast Florida, has written a commentary on that synod meeting.

The two resolutions of the synod give clear indication that the Diocese of Haiti is facing into its future with clarity and resolve.

"The first resolution is a request for an appropriate committee of the Episcopal Church to work on revision and translation in French and Kreyol of the prayer book, in consultation with the Diocese of Haiti being the only French- and Kreyol-speaking Diocese of the Episcopal Church and also its largest diocese," Bazin said.

"The second resolution states that in accordance with the general canons, since as of March 1 Bishop Jean Zaché Duracin will resign, the

Standing Committee will become the ecclesiastical authority; consequently they will call for a visiting bishop for pastoral duties, a chief operating officer, and an executive secretary. These three will function under the supervision of the standing committee until such time when a bishop diocesan will be elected."

The Rev. Canon Mark Harris, Preludium

Bishop Lee Retiring

The Rt. Rev. Jeffrey D. Lee announced Feb. 14 that he will retire as Bishop of Chicago in August 2020, and called for the election of his successor.

"When I reflect on the work we have done together, I am most grateful for our shared success in focusing the work of my staff and the diocese's leaders on congregational vitality," Lee wrote to members of the diocese.

(Continued on next page)

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March 22

Faith Talks: What is Anglicanism?
with the Rt. Rev. George Sumner
at Canterbury House, Dallas, TX

April 11

Faith Talks: Is the Church One?
with Dr. Christopher Wells
at Canterbury House, Dallas, TX

Dec. 13

**Faith Talks: Kierkegaard, Nietzsche,
Rock and Roll**
with Dr. Jeff Hanson
at Canterbury House, Dallas, TX

Look for more events
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at livingchurch.org/tlci
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Or see Upcoming Events
on the Living Church Institute's
Facebook page.



Bishop Lee

(Continued from previous page)

Lee was consecrated in February 2008 to lead a diocese that comprises 33,000 people in more than 120 congregations in northern and west central Illinois.

GTS Honors Bishops Curry and Williams

Two primates of the Anglican Communion — one current and one former — made a joint visit to General Theological Seminary Feb. 11.

The Rt. Rev. Rowan Williams, 103rd Archbishop of Canterbury, and the Most Rev. Michael Curry, the Episcopal Church's 27th Presiding Bishop, attended the seminary's convocation and received *honoris causa* degrees. Williams delivered the Paddock Lectures earlier in the day and Curry preached at Evensong.

In 1974, the 23-year-old graduate student Rowan Williams traveled to General Seminary for his first lecture overseas. Williams has visited the seminary many times as priest, professor, and archbishop.

"Theology happens where lives are transformed. Theology is given for the world's healing," Williams said. "Authenticity is more than sincerity. It is the practice of responding from your center."

The Paddock Lectures were founded in 1880 by General Seminary benefactor George A. Jarvis and named in honor of the Rt. Rev. Benjamin Henry Paddock, class of 1852. The lectures have drawn a wide group of Anglican scholars to General, from William Temple to Sarah Coakley.

During General's convocation, Bishop Curry preached on the Way of Love, identifying increasing concerns about American racism and other forms of division, using a violent white nationalist march in Charlottesville in August 2017 as an example.

"Hatred of Jews ... in America," Curry said. "Hatred of Muslims — in

America. Hatred of gay, lesbian, bisexual, and transgender people — in America. Hatred of race. Hatred of class. Walking through the streets of Charlottesville."

Curry praised an ecumenical and interfaith prayer service at St. Paul's Episcopal Church in Charlottesville as a nonviolent example centered on Jesus. "They were walking, in contradistinction, to the Way of Love."

Curry made several comparisons between contemporary social and political divisions with the civil rights movement. He compared Heather Heyer, the young counter-protester killed in Charlottesville, to Jonathan Daniels and other witnesses.

"Heather, let her be accounted a martyr," he said. "Let us remember her on All Saints."

He urged the gathering to remember Martin Luther King's rule of life for nonviolent resistance. From Scripture, Curry remembered the witness of Peter in the Matthew's Gospel, who walked on water as he kept his focus on Jesus.

"Church, before you march, before you preach, before you meet, before you go out as witnesses in this world: Meditate on the life and teachings of Jesus," Curry said. "Focus on him. Fixate on him. And you will walk on water."

General Theological Seminary

ACNA Disputes Bishops-elect

A plan to send four Nigerians to Canada and the United States as bishops has run into difficulty.

The Anglican Church of Canada issued a statement saying the four had no standing in its province, and the Anglican Church in North America raised concerns.

"These elections did not follow the protocol between the Anglican Church in North America and the Church of Nigeria (Anglican Communion), and were not made in consultation with the College of Bishops of the Anglican Church in North America," the ACNA said in a statement.

"The bishops-elect still have to go

through the Church of Nigeria's credentialing process. It is not intended that they will be a part of the Anglican Church in North America's College of Bishops.

"Conversations between Archbishop Beach and Archbishop Okoh [continue] as they seek a way forward that honors Christ and his Church, and builds up the GAFCON movement."

John Martin

N. California Elects Canon from Arizona

The Rev. Canon Megan M. Traquair of Phoenix has been elected eighth Bishop of Northern California.

Traquair has served as canon to the ordinary in the Diocese of Arizona since 2013. She was elected on the third ballot. The other nominees were:

- The Rev. Matthew D. Cowden,

rector of St. Michael and All Angels Church in South Bend, Ind.;

- The Rev. Christopher Brooke Craun, rector of St. Michael and All Angels Church, Portland, Ore.;

- The Rev. Canon Andrea McMillin, canon to the ordinary in the Diocese of Northern California;

- The Rev. Randall R. Warren, rector of St. Luke's Church, Kalamazoo, Mich.

The consecration service is scheduled for June 29.

Massachusetts Priest Elected Maine Bishop

The Diocese of Maine has elected the Rev. Thomas James Brown as its 10th bishop. Brown, rector of Parish of the Epiphany in Winchester, Mass., is the third person elected as a bishop of the Episcopal Church after speaking openly of living in a same-sex partnership.

Brown was elected on the third bal-

lot, receiving a majority of clergy and lay delegate votes representing 60 year-round congregations and 20 summer chapels. The other nominees were:

- The Rev. Kenneth H. Brannon, rector of St. Thomas Church in Sun Valley, Idaho;

- The Rev. Canon Anne Mallonee, executive vice president and chief ecclesiastical officer of the Church Pension Group in New York;

- The Rev. Rachel Taber-Hamilton, rector of Trinity Church in Everett, Wash.;


- The Rev. Canon Janet C. Waggoner, canon to the ordinary, transition ministry officer, and administrative officer in the Diocese of Fort Worth.



Brown will succeed the Rt. Rev. Stephen T. Lane, who has served the diocese since 2008 and will retire in June.

The consecration service is scheduled for June 22 at St. Luke's Cathedral in Portland.

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Lexington May Call Bishop for Long Term

Members of the Diocese of Lexington's Standing Committee have reported on their emerging sense that the Rt. Rev. Mark Van Koevering should move from bishop provisional to bishop diocesan.

"At its 2018 convention, the Diocese of Lexington voted to place the diocese under the provisional authority of Bishop Mark Van Koevering, making him our Bishop Provisional. The Diocese entered into an agreement with him under which Bishop Van Koevering would serve, with full ecclesiastical authority, as Bishop Provisional for a period not to exceed three years," the committee wrote.

"The understanding was that if Bishop Van Koevering, the Standing Committee, and the Executive Council were all in agreement, based upon positive mutual ministry reviews, Bishop Van Koevering would be nominated by the Standing Committee to become our Bishop Diocesan."

The committee said that instead of conducting a typical search to produce a slate, "we have a Bishop Provisional whose name would be the only one submitted for election to become Bishop Diocesan. We are only the second diocese in the Episcopal Church to elect a bishop in this manner. The first diocese to use this process was the Diocese of San Joaquin."

The Standing Committee will seek responses from the diocese before making a decision.

Baker Forgoes Suit for Legal Fees

Ashers Baking Co., which was exonerated in Belfast's legal case involving a wedding cake for two men, will not seek court costs from the Equality Commission of Northern Ireland.

In October five justices of the U.K. Supreme Court ruled that Ashers was not discriminatory when it declined

to decorate a cake with a slogan supporting gay marriage.

The dispute began in 2014 when gay activist Gareth Lee sued the company for discrimination on grounds of his political beliefs and sexual orientation. Ashers lost the original case and a subsequent appeal.

Ashers is believed to have run up £200,000 in legal fees, while the legal costs of the Equality Commission of Northern Ireland ran to £250,000. The Newcastle-based Christian Institute defended Ashers.

Colin Hart, director of the Christian Institute, said the baker "does not want an unhelpful precedent in relation to costs, even if it might benefit in the short term."

Hart said the generosity of the institute's supporters ensured that Ashers' owners were not out of pocket for the case.

John Martin

Bishop of Alabama Retiring in 2020

The Rt. Rev. John McKee (Kee) Sloan, Bishop of Alabama since 2012, has called for the diocese to elect a bishop coadjutor.

"I'm not mad at anybody, I haven't lost my faith, I'm not quitting in a huff, and I'm not being run out of town. It's just time," he told the diocese's convention on Feb. 9.

"By the end of 2020, I will be 65 years old and will have been ordained for over 39 years, 13 as a bishop. By the end of 2020, I will have been married to Tina, my sweet and patient wife, for 33 years, and we want to have some time for travel and new adventures."

Christchurch Installs Bishop Peter Carrell

The Ven. Peter Carrell was consecrated and installed Feb. 9 as Bishop of Christchurch, New Zealand, as work on the diocese's earthquake-damaged cathedral proceeded.

The cathedral was all but destroyed by an earthquake in June 2011. Years

of dispute and legal wrangling came to an end in September 2017 when the diocese agreed to rebuild the cathedral, with financial support from national and local governments.

In January, giant cranes removed the steel frame that has supported the west end of the cathedral and its large rose window for most of this decade. Stonemasons have removed what was left of the window and begun gathering and recoding historic glass and carvings from the rubble.

The cathedral congregation has been meeting in an acclaimed transitional cathedral, made of reinforced cardboard, a short distance from the historic site.

ACNS

Bp. Herft's Legal Fees Cause More Concerns

Bishop Roger Herft, former Archbishop of Perth, spent \$473,000 for his legal fees without proper authorization. The funds were drawn from the diocese's professional standards budget but without written authorization by the Perth Diocesan Council.

Perth understood that legal expenses would in due course be covered under an insurance claim on the Diocese of Newcastle. This assumption, however, was made without legal advice or approval by the insurers.

Herft, who faces the prospect of being defrocked, resigned after being sharply criticized for his failure to report sexual abuse of children to police. He was Bishop of Newcastle from 1993 to 2005. At a Royal Commission he accepted that his failures left children at risk.

John Martin

Bishop LeMarquand Leads Stanway Institute

The Rt. Rev. Grant LeMarquand, former Anglican Bishop of the Horn of Africa, is the new director of the Stanway Institute for World Mission and Evangelism and professor of mission at Trinity School for Ministry.

"Grant has a wealth and depth of

experience on the global and domestic mission field,” said Erika Moore, Trinity’s academic dean, director of partnerships, and professor of Old Testament. “He has a deep concern and compassion for the disenfranchised, and an academic acuity and curiosity. He is a true blessing to our Trinity community.”

Trinity founded the Stanway Institute in 1989 to provide administration and oversight of programs that include mission discipleship training trips, helping Trinity’s international students adjust to life in America, and maintaining key domestic and international mission relationships.

The institute is named for the Rt. Rev. Alfred Stanway, Trinity’s founding dean and president, who spent many years as a missionary in Tanzania.

LeMarquand taught at Trinity School for Mission before he was called to serve as a bishop in Africa.

Michael Green Dies at 88

The Rev. Canon Michael Green, theologian and author of more than 50 books, has died in Oxford. He was 88.

Green came to faith through the ministry of E.J.H. Nash, who led what were known as Bash Camps. He studied at Exeter College, Oxford, and prepared for ordination at Ridley Hall, Cambridge.

After a curacy at the south coast town of Eastbourne he became a tutor at London College of Divinity. When it moved to Nottingham and became St. John’s College in 1969 he became its principal. Under his leadership, St. John’s became a significant contributor to the charismatic movement.

He was known on both sides of the Atlantic and served at Regent College, Vancouver, from 1997 to 2002.

He returned to the United Kingdom at the invitation of the Archbishops of Canterbury and York to lead the Springboard Initiative. Springboard became the main project of the Decade of Evangelism, and he worked alongside Bishop Michael Marshall.

After retiring in 1996 he remained

active, becoming a senior research fellow at Wycliffe Hall, Oxford.

The Rt. Rev. George Carey, 103rd Archbishop of Canterbury, credited Green as an important mentor during the earlier days of his ministry.

Most of his books were popular in style, but he could turn his hand to more detailed theological projects, such *The Truth of God Incarnate* and *The Books the Church Suppressed: Fiction and Truth in The Da Vinci Code*.

John Martin

Wycliffe in Toronto Calls Mark Elliott

Mark Elliott will be a part-time professorial fellow at Wycliffe College in Toronto beginning April 1.

As an associate member of the Toronto School of Theology, Elliott will assist the college in teaching and providing direction for doctoral research in the areas of patristics, the history of the interpretation of Scripture, and biblical and systematic theology.

Elliott is the editor of nine books and the author of eight.

Elliott will teach his first course at Wycliffe in late April, leading a graduate seminar with Ephraim Radner on the unity of the Church.

Bishop Franklin Assists in Long Island

Bishop Lawrence Provenzano has appointed the Rt. Rev. R. William Franklin as an Assisting Bishop in the Diocese of Long Island beginning May 1.

“As assisting bishop he will focus on the formation ministry of the Mercer School of Theology, Sunday parish visitations, and support for clergy and lay leaders,” Provenzano said.

Franklin will retire in April as Bishop of Western New York.

Bishop Waggoner Assists in Nevada

The Rt. Rev. James Edward Waggoner Jr., Bishop of Spokane from 2000 to 2017, will serve as Assisting Bishop in Nevada. Waggoner will continue living in Spokane and will assist on a quarter-time schedule.

Waggoner’s assisting in Nevada is part of the diocese’s discernment after it postponed an election scheduled for November 2018 with a three-person slate.

“Bishop Jim will commence his tenure with us on Monday, April 1,

(Continued on next page)



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Waggoner

(Continued from previous page)

2019, and continue until the election of the 11th Bishop Diocesan of Nevada. (This may be extended until our eleventh bishop is consecrated);” the Standing Committee wrote in announcing his appointment.

Patricia Mordecai Dies at 80

Patricia Carson Mordecai, former chief operating officer of the Episcopal Church Center, died Feb. 7. She was 80.

From 1998 until her retirement in 2006, she served as COO at church headquarters, overseeing a \$34 million renovation of the building.

“The chief operating officer exercises a ministry of care and oversight on behalf of the presiding bishop. I can think of no one more suited to that task than Pat Mordecai,” said the

Rt. Rev. Frank T. Griswold III, 25th presiding bishop. “Pat was a wonderful colleague and a dear friend.”

Adapted from ENS

Communications Director Leaving

Adrian Butcher, the Anglican Communion’s director for communications, plans to step down after three years in the role.

Butcher, who worked for BBC News for 25 years before joining the Anglican Communion Office, took up the post just before the 16th meeting of the Anglican Consultative Council. He will leave in May after that body’s 17th meeting.

Leaders Call for Fasting

Presiding Bishop Michael Curry and other religious leaders who issued “Reclaiming Jesus: A Confession of Faith in a Time of Crisis” last year have now called for a time of prayer and fasting.

They wrote on Feb. 14:

“In 1863, at the height of the Civil War—the most divided time in American history—Abraham Lincoln proclaimed a national ‘day of fasting, humiliation, and prayer.’ Today, we also believe our national crisis calls for prayer, fasting, humility, and repentance. With the season of Lent before us, we ask how we can apply Lenten spiritual practices to our lives and to the dangers facing our democracy.

“We pray with those who suffered during the unconscionable government shutdown and with those who face poverty and hunger every day. We pray for those who live in fear of deportation and family separation. We pray for those who face violence—especially parents who fear for their children of color—and those who endure language of racial divisiveness. We pray for the soul of the nation and the resilience of our government’s processes. We pray for those who have lost hope.

“Above all, we pray for God to take away our fear and stir within us certainty in the fact that Jesus Christ is Lord.”



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Landfall Ascension Island by C.L. Smith
U.S. National Archives

Rising to the Call

By Matthew Townsend

If God whispered in your ear about a pastoral call on Ascension Island — on which about 800 people live in the middle of the South Atlantic, 1,000 miles from Africa and 1,400 miles from Brazil — how would you respond?

Part of the British Overseas Territory islands of St. Helena, Ascension, and Tristan da Cunha, Ascension is not the most isolated of the three islands: that distinction belongs to Tristan da Cunha, which is home to 250 people, two churches (Anglican and Roman Catholic), potato patches, and a port. Tristan is only accessible by boat.

Ascension offers a slight upgrade: it has a runway, built long enough to land the Space Shuttle, but civilians can only fly in or out once a month. Access to the island is not just limited by sparse flights and long distances — the British government also controls who can settle upon or even visit the unusual volcanic island. St. Helena, about 800 miles from Ascension and population 4,500, is less isolated but equally far from any mainland. It owes newfound accessibility to an airport that opened in 2016. Flights to St. Helena are now weekly, when the island's notorious wind shear is manageable.

St. Helena is also the seat of the Anglican

Church of Southern Africa's Diocese of St. Helena, which includes Ascension. Tristan da Cunha, much farther south than St. Helena or Ascension, is a mission within the Diocese of Cape Town. As a measure of just how far removed these islands are, the Diocese of St. Helena celebrated its first on-island episcopal consecration in November 2018, when the Rt.

Rev. Dale Bowers became the diocese's 16th bishop since 1859.

Ascension is not your typical clerical posting, and its sole Anglican parish — St. Mary's in Georgetown — is about to receive a commensurately atypical cleric. The Rev. Gavin Tyte, a priest

in the Church of England who is also a professional beatboxer (vocal percussion; check YouTube), responded to that call and is set to make the move.

As of this writing, he was scheduled to fly to Ascension with Helen, his fiancée, on March 3. He and Helen were likewise set to be wed on Feb. 22. Tyte (or TyTe, as he is known in music) took a few minutes before the start of his new adventures to correspond with TLC's Matthew Townsend. The conversation has been edited for clarity and flow.



Photo courtesy of Gavin Tyte
Beatboxing priest Gavin Tyte

(Continued on next page)

Rising to the Call

(Continued from previous page)

How did you hear about the vacancy on Ascension?

I saw the job advertised back in 2015. It was advertised in a national newspaper as the “best vicar job in the world.” I confess that I’d never heard of Ascension Island, but there was no way I could apply for the post and so I forgot all about it. Life over the past few years has been very difficult and, at times, traumatic.

Back in June 2018, I was lying in bed and I prayed, “God, where do you want me to be?” The next morning I sat at my computer and a thought popped into my head: to do a search to see what was happening on Ascension Island. To my surprise I saw that the job had been advertised for several months. I called up Canon Nicholas Turner [a commissary in England who helps with vacancies], and it turned out that they hadn’t yet managed to appoint anyone, and the Bishop of St. Helena and the canons were meeting the very



Tyte: “When I meditate, I often withdraw in my mind to a small island...”

next day to discuss re-advertising the post. Canon Turner asked if I wanted to apply and, well, the rest is history.

What drew you to the job?

I have always been fascinated by island life. One of my favorite places in the U.K. is the wild and remote Outer Hebrides. The big skies, ocean, and the barren, rugged terrain fuel my heart and mind. Oddly, when I

meditate, I often withdraw in my mind to a small island with a mountain in the middle — a spiritual place where I talk to God — so perhaps it is no surprise I was drawn to a small island in the South Atlantic. I also love the outdoors, and I’m a keen kayaker, angler, cyclist, birdwatcher, and hiker. So, Ascension sounds just about perfect.

Have you been to Ascension yet?

I have never been to Ascension. At the moment it’s quite difficult to get to. You have to fly from London to Johannesburg, then from there to St. Helena, and from St. Helena to Ascension.

What will your work entail? What is mission and ministry like in such an isolated place?

Like many parishes, the church needs to be imaginative and develop creative ways of connecting a largely secular community to God. Ascension Island is an interesting place, as it’s a working population. There are about 800 people living on the island and one flight a month in or out. There



St. Mary's Church in Georgetown, Ascension Island

Jerrye and Roy Klotz/Wikimedia Commons photo

are no indigenous people, and you cannot live on Ascension over the age of 18 unless you have a job or are the spouse of someone with a job. Therefore, there are few retired or elderly people. Many people work for the Ascension Island Government, and there is a Royal Air Force base and a U.S. Air Force base on the island.

In some ways it's like a large chaplaincy post. Although some people have lived on-island for many years, contracts of employment are typically three years or so, so I expect there is quite a transient population. When I get in post, my first job will be to prayerfully listen to God, the parishioners, and wider community. I think it would be unwise to go in with a plan of action or a set of predetermined goals.

How can people pray for your new work and the work of the church, in general, on Ascension?

We would love it if people would pray for Helen and me as we begin this ministry — that we would make good friends and help people encounter God and be sustained in that encounter. We hope and pray we will be Christ to those we meet and bring life and love into the lives of others.

What's it like to prepare for marriage and a move to the middle of the Atlantic at the same time?

Helen and I are to marry on Feb. 22, and then we fly on March 3. To say that life has been busy is an understatement. We had to crate our belongings, which had to be with the shipping company by Feb. 14. As we are taking two kayaks, I hand-built custom crates and filled the kayaks and every inch of space with all sorts of things.

The wedding is going to be a simple affair at our local parish church. With the impending move, the wedding has taken a bit of a back seat. At the time of writing, we have a church; friends taking the service, playing the organ, and reading; a reception venue at a friend's café and tea rooms; a dress; rings; and a whole bunch of lovely friends coming along. It will be wonderful.

Will you continue your musical endeavors from Ascension?

In the U.K. I have been known as the “beatboxing vicar,” as I have been, amongst other things, a professional vocal percussionist. I'm sure I will be beatboxing with the children at the school on Ascension. I hope, too, to continue writing the hip-hop Gospel of Luke, a rhyming version of Luke's

gospel. I have completed eight chapters, and it's definitely my best written work to date.

Starting a new life as a new family in a new place thousands of miles away from home is both exciting and terrifying. All we can do is trust God day by day to meet all our needs — and pray that we will stay close to him in all we do and who we are. □

An Extended Stay with the Saints

Late last year, the Diocese of St. Helena drew headlines when Archbishop Thabo Makgoba and other visitors from the Anglican Church of Southern Africa came to the island to consecrate the diocese's 16th bishop. While consecrations often fly below radar, this one caught attention because it was the first to be held within the diocese since its founding in 1859. Makgoba was also the first metropolitan archbishop to visit the island in over 30 years.

While distances within some North American dioceses challenge the imagination — as well as bishops and primates called to traverse them — a visit to St. Helena once required weeks of travel *at sea*. An airport opened in 2016, making the November consecration of Dale Bowers possible. A native of St. Helena who also served there as a priest, Bowers is now responsible for the three parishes and 12 churches on the island and St. Mary's, Georgetown, on Ascension Island — about 800 miles away from St. Helena.

Even though flights are now possible, unpredictable weather conditions within the diocese can turn arriving and departing into a waiting game. After the consecration, Makgoba — along with his chaplain and two other bishops — spent an extra week on the island after repeated flight cancellations. Makgoba wrote on his weblog that they walked the island, took historical tours, napped, read, and joined the Bowers family for a fish dinner. Makgoba even fit in piano practice.

While their unanticipated week of island life wreaked havoc on the bishops' calendars — blog posts cited



Anglican Church of Southern Africa photo

Bishop of St. Helena Dale Bowers (left) with the Most Rev. Thabo Makgoba, Archbishop of Cape Town and Primate of the Anglican Church of Southern Africa

Makgoba's “avalanche” of scheduling regrets — it afforded an unusual opportunity to the Saints (as the inhabitants of St. Helena are called). The party was present for another Sunday, with yet another bishop on the island: the newly consecrated Bowers.

“My chaplain, Mcebisi Pinyana, preached at St. James' Church in Jamestown, and instead of being at St. Mary's in Orlando East in the Diocese of Johannesburg, I celebrated at St. James, accompanied by great music and the choir,” Makgoba wrote.

“Bishop Allan Kannemeyer preached at another parish, while Bishop Stephen Diseko celebrated, and Bishop Dale Bowers went to St. Paul's Cathedral. It is a rare happening on the island that you have so many bishops in so many parishes on one Sunday.”

Matthew Townsend, with reporting from ACNS

Nothing New Under the Sun

Lessons from 19th-century church planting in England

By Winfield Bevins

A few years ago, Bishop Stephen Cottrell of Chelmsford had a conversation with a priest who boasted about his church's 150th anniversary. "So you're running a church plant?" Cottrell said. "Every church was planted at some point. Every church owed its existence to the dedicated ministry of a particular group of Christians at a particular time who were seeking to respond to the needs and challenges of their day by establishing some new expression of Christian life" (see *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition* [Seabury Books, 2010], p. 56).

I had a similar realization on a recent visit to England. As I looked around London, where hundreds of historic churches were built throughout the 19th and early 20th centuries, I began to think, "Isn't it ironic that I am teaching on 21st-century church planting in church buildings that were planted only 100 years ago?" Surely, there is nothing new under the sun. After this trip, I began some research on English church planting in the 19th century. What I found was nothing short of inspiring.

The Victorian period ushered in an era of unprecedented prosperity to England, as well as major cultural change and upheaval. Population growth skyrocketed in major cities like London as a result of migration and rising birth rates. Tremendous economic development resulted from the Industrial Revolution. Both trends contributed to increased poverty, pollution, and factories where children as young as six worked hard hours for little or no pay. As towns and cities grew rapidly around factories, problems such as urban crime, poverty, alcohol abuse, prostitution, and high infant mortality increased. For every 1,000 babies born each year, nearly 160 died before reaching their first birthday.

All of this led to national concern about the spiritual and moral welfare of England and its future. The Victorian church responded to the national changes by founding hundreds of schools, missions, and welfare organizations. Church planting, or *church extension* as it was commonly called, was but one solution the Church of England used to address the growing changes and challenges of the 19th-century context.

Let's be honest. When you think of Victorian England, church planting is hardly the first thing that comes to mind, but a significant and well-documented movement swept across the country, resulting in thousands of new churches. Multiple Archbishops of Canterbury, including William Howley, Charles Longley,



David Iltiff/Wikimedia Commons | bit.ly/2Gy7isB

The nave of St. Mary Magdalene, Paddington

and Archibald Campbell Tait, supported and were active in church planting in the Church of England in the 1800s. In 1836, Bishop Charles James Blomfield of London issued "Proposals for the creation of a fund to be applied to the building and endowment of additional churches in the metropolis," providing for new churches and schools to meet the needs of the city's rapidly increasing population. Blomfield aimed to have a church for every 3,000 people and believed that once a church was built it would have a larger influence on the surrounding community. By the time of his retirement in 1856, the diocese had built 200 new churches.

On the national front, K.D.M. Snell's social history of England offers a statistical analysis of new ecclesiastical parishes in the 19th century. Between 1835 and 1896 nearly 7,500 new ecclesiastical parishes were formed, with two boom years of 1844 (193 parishes) and 1866 (113 parishes). A fifth of all Anglican churches were built after 1801.

Snell estimates that from 1835 to 1875, new churches were being completed at a staggering rate of one every four days (see Snell's *Parish and Belonging: Community, Identity and Welfare in England and Wales, 1700-1950* [Cambridge, 2006], pp. 409-14). The number of churches and chapels increased from under 12,000 in 1831 to well over 16,000 in

1901, with a net increase of nearly 50 percent over 70 years. Alongside these entirely new churches, there was extensive rebuilding, extension, and restoration of existing structures.

This was not just a top-down phenomenon coming from bishops and other leaders in the Church of England, but included a grassroots movement. Along with the growing need for church planting, the national context of change and development produced young, energetic clergy who were mission-minded and open to the work of pioneering new churches. Many Victorian church planters went into “the highways and hedges” (Luke 14:23), where the church was absent, such as the East End slums of London. Stories abound of priests, both evangelical and Anglo-Catholic, who ministered to the poorest of the poor and those displaced in society.

Consider a few examples. The Rev. Thomas Gaster served with the Christian Mission Society in India and later planted All Saints, Peckham, in London in 1867. The church began with about 20 people meeting in the Gasters’ sitting room. In a few years the congregation grew to over 600 adults with a service for 800 children on Sunday afternoons.

The Rev. Richard Temple West planted St. Mary Magdalene, Paddington, in 1865. The first church service register from July 1866 shows three Sunday Masses and a daily Mass, with 75 to 100 Sunday communicants, increasing to about 150 in 1867. From the start, West and his parish worked with the local community. They eventually established a convalescent home for the poor on Weymouth Street, off Harrow Road. The church continued to grow under West’s leadership and by 1886 the congregation had grown to over 1,000.

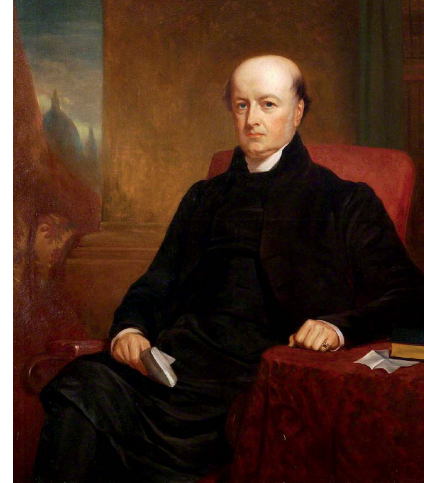
A final example is the Rev. Arthur Osborne Montgomery Jay (1858-1945), whom the Bishop of London appointed as Vicar of Holy Trinity, Shoreditch, in late 1886, in order to reach the outcasts of the Old Nichol district, one of England’s notorious slums. Old Nichol was described by one person as “a district of almost solid poverty and low life, in which the houses were as broken down and deplorable as their unfortunate inhabitants.”

When Jay entered the parish, there was no church building and services were held in the loft of a stable that stank of manure. Jay’s first service on New Year’s Eve attracted 14 people. Within 10 years he had raised enough money to build a church, social club, lodging house, and gymnasium.

Jay became known for two things: being a high churchman and opening a boxing ring in which many pugilists got their start. By the late 1880s, Jay and others realized that one of the best ways to engage poor men was through boxing. To combat his critics, Jay once preached a sermon at Holy Trinity: “May a Christian Box?” Some of the boxers who started in Jay’s gym were Jack the Bender, Lord Dunfunkus, Old Squash, Tommy Irishman, the Scrapper, and the Donkey. Jay’s story shows us that that there is no place the church cannot go to reach people for Christ.

These are but a few great examples of Anglican church plants in the 19th century. They remind us that Anglicanism has a rich missionary heritage of church planting. Something within the very DNA of the Anglican tradition rooted in the sacraments compels believers to join in the mission of God. It could be argued that the history of Anglicanism is the history of missions and that mission and church planting are at the very heart of our Anglican heritage. What would it look like if there were another Anglican church planting movement in the 21st century?

The Rev. Winfield Bevins is director of church planting at Asbury Theological Seminary.



Charles James Blomfield (1786-1857), Bishop of London

By a follower of Thomas Lawrence
St. Edmundsbury Museums/public domain



St. Mary Magdalene, Paddington

Ham/Wikimedia Commons

New Director, Fresh Strategy for USPG

By Zachary Guiliano

The oldest mission society in the Anglican Communion, USPG, has unveiled a new strategy developed under its recently commissioned general secretary, the Rev. Duncan Dormor. The 44-page document, *Open to Encounter: Mission in the 21st century*, came together after several months of consultation between USPG's Communion-Wide Advisory Group, a council of 160 representatives, and other stakeholders.

"For old hands, you can kind of say, *Hey, it's back to the future*," Dormor told TLC. "It's a reassertion of an iden-

tity, hopefully with some clarity and all the rest of it. It's signaling a clear move ... an attempt to articulate a presence as a global mission agency."

The document appeared on Bray Day, Feb. 15, when the society's founder, the Rev. Thomas Bray, is commemorated in the calendars of the Church of England and other Anglican churches worldwide. It names three new strategic priorities for the society: Rethinking Mission, Energizing Church and Community, and Championing Justice.

When Bray founded the Society for the Propagation of the Gospel in 1701 under a charter from King William, there was no Anglican Communion.

Church of England parishes in the colonies of North America were relatively new, and global missionary work was undertaken primarily by Roman Catholic religious orders. SPG was a High Church effort for most of its history, preceding the Church Missionary Society, an evangelical Anglican organization, by nearly 100 years.

In its early days, SPG initially focused its work on helping set the Church of England in the North American colonies on better footing. It also supported pioneering missionary work among Native Americans and enslaved Africans. The Rev. John Wesley, founder of Methodism, was one of many SPG missionaries sent to the United States.

The scope of SPG efforts would gradually expand to many other places around the world, as the new strategy document outlines and as Daniel O'Connor and many others detailed several years ago in a celebratory volume, *Three Centuries of Mission: The United Society for the Propagation of the Gospel 1701-2000* (Continuum).

The society adopted its current name, USPG, in the 1960s, after uniting with the Universities' Mission to Central Africa. With the gradual strengthening of the Anglican Communion, particularly in the mid-20th century, its efforts shifted.

Although it combined educational, social, and development work with traditional missionary work, many of its notable efforts in recent years have focused particularly on issues of justice, such as supporting the church in South Africa during apartheid or playing a part in the Jubilee 2000 campaign, which aimed to cancel debt held by the world's poorest countries.

Dormor has been in the post since last year, but the Archbishop of Canterbury commissioned him during a Eucharist at Lambeth Palace on Feb. 12, attended by various international colleagues



Lambeth Palace photo

The Archbishop of Canterbury commissions the Rev. Duncan Dormor as Secretary General.



The choir at St. Andrew's Church, Glenview, Harare, Zimbabwe.

Leah Gordon/USPG photo

and guests of USPG. Abp. Naudal Alves Gomes of Brazil read Genesis 1:20-2:4 and Abp. Moses Nag Jun Yoo of South Korea read Mark 7:1-13.

Archbishop Justin Welby's homily focused on the passage from Genesis, speaking of the need for the Church to "be overflowing with creativity," in harmony with God.

"We should be seeing what is not and seeing it come to be by working in partnership through grace with God himself. That is our call and our mission — and Duncan, in USPG that is your call and mission around the world: to be a place that catalyses creativity, imagination and a new sense of what the Church is to be in our rapidly changing and deeply fractured world."

USPG's new strategic emphases focus heavily on connecting Anglicans around the globe with each other and with their neighbors, in what Dormor describes in the document as "genuinely mutual exchange" with "the other." The society recently began hosting a series of well-attended Rethink-

ing Mission conferences and study days across the Church of England.

The priority of Energizing Church and Community "centers on two things," Dormor says in an interview within *Open to Encounter*. "The first is making connections between dioceses and church communities in Britain and Ireland and those overseas. Those British and Irish churches that are most open to encounter, open to global Christianity, are also better at reaching out to people from different backgrounds in their own communities. We also need to help people understand a way of being Anglican that goes beyond Englishness.

"The second is working with churches across the world in ways that genuinely strengthen the bonds of affection and capacity of the Anglican Church. We work alongside Provinces on their priorities."

The society also focuses on creating new opportunities for global exchanges, including South to South exchanges of clergy and others, rather than the tradi-

tional flow of people between North and South. Current exchanges exist "between Cape Coast and the Gambia and Ghana and Morocco," but Dormor hopes to include further countries, particularly in the next five years.

"One of the things USPG has historically done a lot of is theological education and leadership, and that's been really influential," Dormor told TLC. "And that involved a lot of people coming to the U.K. to study. ... You absolutely need people to come together: for a kind of theological exchange, and also for friendship and fellowship and just exchanging their experiences in a situation where you have some mutual and real participation, and a spirit of vulnerability and spirituality."

He mentioned in particular the Asian Theological Academy, a "peripatetic" meeting that offers Anglican Christians in Asia, "who are all in minority situations, but quite different cultural contexts," a chance to share

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Fresh Strategy for USPG

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their experiences and think through theological challenges and opportunities.

Dormor also sees important work for USPG in preventing an undue focus on Canterbury and the Church of England as the locus for the Anglican Communion.

“Without being critical, it’s very, very difficult to move beyond Canterbury as mother and power base. The subtle dynamics around that are so pervasive ... particularly at the moment with the Lambeth Conference coming up.”

Championing Justice, meanwhile, is about seeking to “stand in solidarity” with various “communities of hope and resistance,” connecting them with broader conversations, and “amplify-

ing their voices and taking the faith agenda to the U.N., to the World Bank and the other big players.”

Open to Encounter names a series of such projects around the globe, including support for work on climate change, the refugee crises in various countries, human rights, women’s empowerment, modern slavery, and other causes.

One project highlights the work of the Council of Anglican Provinces in Africa (CAPA), and its wide-ranging work in building up African society. “A new social order is possible for Africa,” said the Rt. Rev. Zac Niringiye, formerly Assistant Bishop in Kampala, Uganda, and now a civil activist, at a recent meeting of CAPA. “It can be done, it must be done, because if it is

not done, we shall be done.”

As part of its renewed efforts for global mission, USPG will hire a new fundraising manager to increase current giving from churches and dioceses and especially to train and deploy volunteers for new fundraising efforts around the U.K. Dormor is insistent, however, that USPG is looking at “relationships first, resource second.”

“I’ve taken a lot of our fundraising into our mission engagement team,” he told TLC. “We’ve got to build and strengthen and deepen our relationship with churches. ... Quite often I think people use money and giving as a way not to have an ongoing relationship. The relationship is the fundamental thing.” □



Archbishop Winston Halapua stands on an island being overtaken by rising seas.

Leah Gordon/USPG photo



Rothko Chapel, Houston Photo by Runaway Productions

CULTURES

Rothko's Emptiness

By Dennis Raverty

Upon entering the Rothko Chapel in Houston, one is immediately aware of a quiet, contemplative ambience unlike either the noisy city outside or the typical atmosphere in a gallery or a museum, where paintings by the mid-century abstract artist Marc Rothko (1908-70) are more likely to be seen. Dimly lit by a concealed skylight and entirely without windows, the space has the hushed air of a sanctuary. It is only after your eyes have adjusted to the lower level of light that you notice the huge monolithic black paintings that dominate every wall of this octagonal space.

The building had originally been planned by members of Dominique de Menil's family as a functioning Roman Catholic chapel that would have served the nearby campus of St. Thomas University. But as the idea for the chapel

evolved under three successive architects and as Rothko became involved, it turned out to be nondenominational, thereby aspiring to universal appeal, in accordance with the wishes of Rothko, who was Jewish.

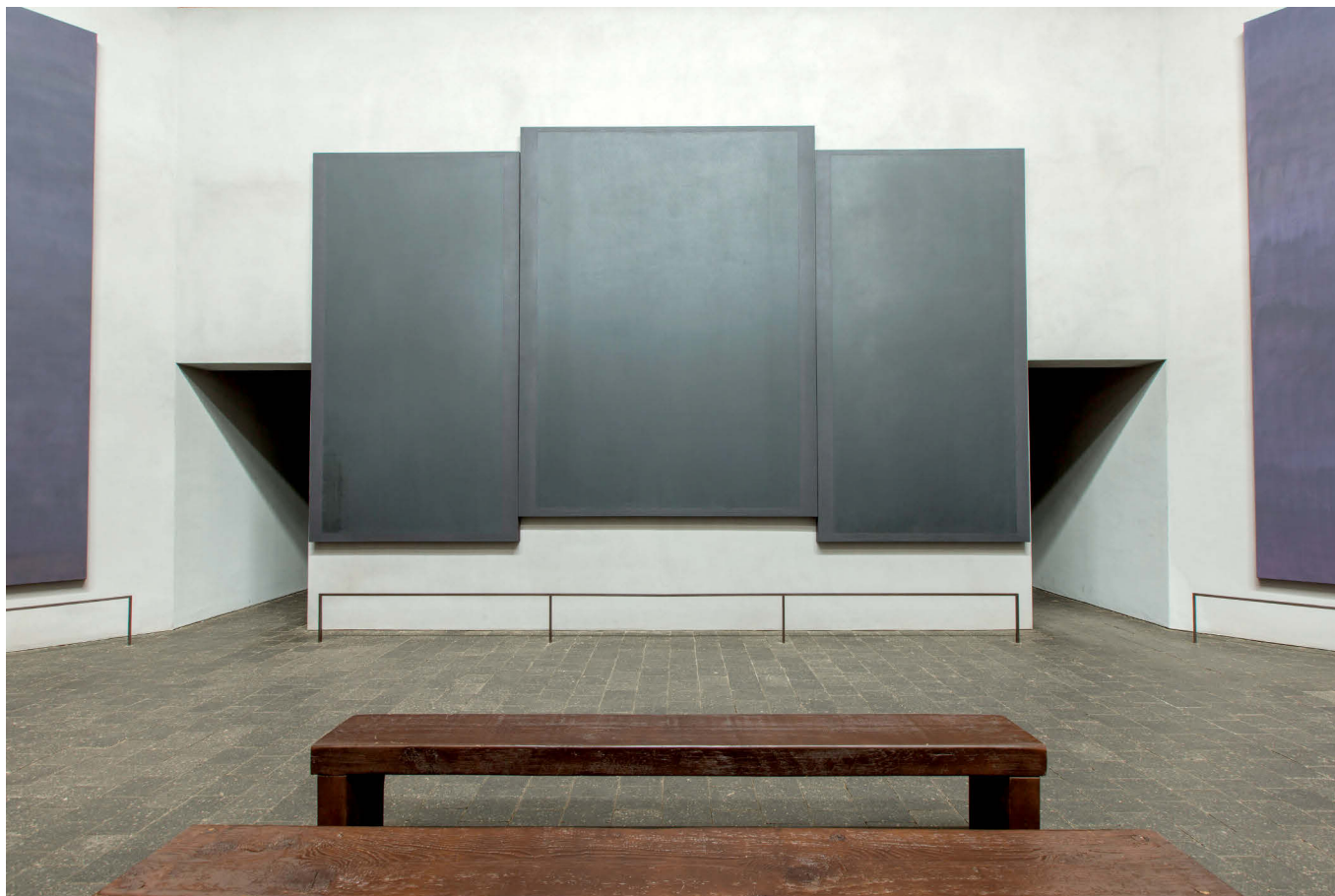
Lacking the central focusing element of an altar (Christian), *bemah* (Jewish), or *mihrab* (Muslim), the visitor is surrounded on all sides by huge, imposing black paintings lacking any hierarchy of importance. This lack of orientation is furthered by the way neither of the entrances to the interior is positioned toward any one of the walls. As with the Byzantine Church of San Vitale in Ravenna (also an octagonal structure), the visitor must reorient in the transition from the narthex to the interior, which suggests that to seek the Eternal, one needs to change orientation or perspective.

Fourteen canvases, some hung in clusters of three like traditional triptychs

(as in a Christian altarpiece), tower over the visitor, yet without any one of the triptychs dominating the interior. The other walls have single canvases. All of the paintings are large, and all of them appear to be painted black.

Upon careful observation, however, the viewer begins to notice that the surface, which appeared at first glance to be just flat, matte black, has very subtle nuances of cooler and warmer blacks. Within a few minutes of sustained, careful looking, vague, rectangular, cloud-like shapes emerge out of the blackness, and you realize that these paintings are in the same style as Rothko's mature work, his often brightly colored signature paintings, but with the color saturation turned down so low as to be nearly imperceptible. You cannot really see these paintings until you slow down and look at

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Rothko Chapel, Houston

Photo by Runaway Productions

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them deeply. The subtlety of the nuanced, extremely muted color contrast renders these paintings virtually unphotographable.

Beneath layers and layers of dark color lies a smoldering, saturated Venetian red underpainting, almost imperceptible in the final work but muted behind stained and scumbled veils of colors that render the final reductive surface as essentially black, a strangely luminous darkness that seems to be faintly lit from deep within.

These works could easily be mistaken for minimalism, fashionable at the time. Minimalist paintings, like those of younger artist Frank Stella, were described by that artist as *What you see is what you see*, indicating absolutely no message, no hidden significance, no romantic search for the sublime or sense of mystery and awe.

These paintings by Rothko, on the other hand, although superficially resembling the work of Stella, are their almost complete opposite. “There is no such thing as a good painting about

nothing,” Rothko quipped. The cycle of paintings in the Rothko chapel are no exception; they are not about nothing, but rather, address the nothingness at the core of our existential situation, void of intrinsic meaning.

These paintings are often interpreted as a solemn meditation on human loneliness and suffering the void, as alluded to in Sartre’s *Being and Nothingness*, in which all are free but tragically alone and set adrift in a meaningless universe. As in the traditional Catholic sacramentalism of the Stations of the Cross, Rothko’s 14 dark icons seem to focus exclusively on suffering, that sense of abandonment and betrayal evident in the desperate cry of Jesus from the cross: “My God, my God, why have you forsaken me?”

In his 60s during the years he worked on the cycle, Rothko suffered from bouts of severe, clinical depression exacerbated by prescription tranquilizers and alcohol abuse. With his health failing, he hired assistants to execute the work under his direct supervision. He separated from his

wife and moved into his studio in 1969. The work for the chapel ended up being both his final series of paintings and his swansong. After completing that work, the artist committed suicide in his New York studio. The chapel was completed and opened to the public the next year.

Twelve years earlier, in 1958, at the height of his fame and artistic powers, Rothko delivered an address at Pratt Institute and laid out seven principles that guided his art. Foremost among them was the artist’s awareness of his mortality: “Tragic art, romantic art ... always deals with our knowledge of death.” But the seventh and final principle was “10 percent hope” to “make the tragic enduring.” Ultimately, these imposing, black canvases may be iconographically empty in the same hopeful sense with which Christians regard the emptiness of the tomb on Easter morning.

Dennis Raverty is an associate professor of art history at New Jersey City University, specializing in art of the 19th and 20th centuries.

Revival Immigrates into London

Review by Angus Ritchie

Hostile media narratives often blame immigration for diluting England's Christian ethos, but the overwhelming evidence of this collection is that the opposite is true. One essay quotes the Pentecostal scholar Walter Hollenweger, but many more of them bear out his memorable words: "Christians in Britain prayed for many years for revival, and when it came they did not recognise it because it was black."

Across 15 essays, a wide variety of scholars from a range of disciplines chart the changes in London's churches since 1980 (including a 10% increase in weekly attendance), the ethnicity of London's churches (and the significance of immigration in this growth), and denominational shifts. The two concluding essays place these more granular and detailed studies in a wider historical and sociological perspective.

Debates about the place of religion in our society tend to be higher in empirical assertions than they are in empirical evidence. This well-researched book confounds a wide array of stereotypes that afflict debates on areas such as secularization, the effect of immigration on the Christian character of England, and the potential for numerical growth in England's churches.

As Grace Davie observes in the final essay, the evidence of *The Desecularisation of the City* undermines the claim that secularization is an inevitable and global phenomenon — and that immigrants, and the countries they come from, will in time catch up with the wisdom of the more secular West: "Europeans are beginning to recognise that Europe is secular not because it is modern but because it is European." Far from eroding England's Christian

ethos, immigrants are challenging the deeply held presumption that religion should be a purely private matter — a presumption that should be as alien to orthodox Christianity as it is to Islam.

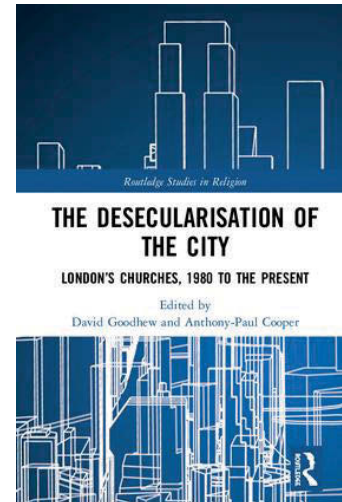
One of the most striking findings of the book — woven through qualitative analyses of churches in a wide range of denominations, contexts, and cultures — is that London is functioning as a "seedbed of faith in the 21st century."

As Davie notes, in the middle of the last century the hot money in sociology was on liberal rather than conservative forms of Christianity. In fact, growth has come in those congregations that are more firmly anchored in tradition — whether in a high doctrine of Scripture, forms of liturgy that emphasize the transcendence as well as the immanence of God, or a combination of the two.

The essays by Robert Jackson and Tim Thorlby shows that immigration is not the only driver of revival in the capital. In his study of church planting on Tower Hamlets — an area where migration has been very heavily Muslim — Thorlby estimates that around half of its Anglican parishes now have growing congregations. The strongest growth seems to be occurring where congregations are committed to social transformation, without reducing the faith to a purely social gospel.

A central message of this fascinating and challenging volume is that the future is genuinely open, and that the responses of London's churches to their fast-changing contexts can have a significant influence on the shape of that future.

This book has been released in the midst of the United Kingdom's convulsions over Brexit. The dominant media narrative represents the conflict (in England at least) as one between more



The Desecularisation of the City

London's Churches,
1980 to the present

Edited by David Goodhew and
Anthony-Paul Cooper

Routledge. Pp. 384. £114/\$140 (cloth),
£39.99 (paperback), £20/\$41.13 (ebook)

conservative provinces and the metropolitan values of secular liberalism. This collection of essays shows the narrative to be deeply flawed. Under the noses of London's secular elites, there has been a striking revival in Christian belief and practice. Perhaps because so much of this revival has been ethnically diverse, economically marginalized, or socially conservative (or indeed some combination of the three), it has not yet received the attention it deserves.

The Rev. Angus Ritchie is director of the Centre for Theology and Community and a priest at St. George-in-the-East, Shadwell, London.

Called to Be More

Review by Eugene Schlesinger

God has called the Church to be so much more than it is. This conviction drives *Vocātiō*, the latest book by C. Andrew Doyle, Bishop of Texas. He calls the Church to unlearn its institutionalized patterns of being and embark on a missional pilgrimage in response to the God who calls us to walk in the way of Jesus. This is a bold and important call for any church, but especially for one in decline, like the Episcopal Church. Our strategies of institutional maintenance are failing, and only by regaining a missional bearing will we avoid dwindling away in irrelevance.

In *Vocātiō*, Doyle retells the Church's history and prophesies its future. The story begins with the Church's prehistory in God's relationship to Israel, moves on to the Jesus movement, and thence to an ever-increasing institutionalization. Doyle is quick to point out that not all institutional apparatus is bad: in the first three centuries, the Church's emergent structures provided necessary coherence while retaining suppleness and flexibility.

With the Constantinian embrace of Christianity, though, the Church joined the world's principalities and its structure intensified and hardened. Yet Jesus continues to call the Church to new life, to join him in his life-giving mission, to leave behind the dead ends of institutional captivity. The dry bones can once more live in a future missional church.

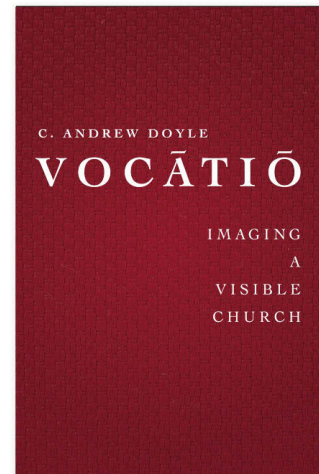
Vocātiō employs a "missional hermeneutic" and recognizes that God has always called his people to join him in mission and be a blessing to all. In what it affirms, this missional hermeneutic is commendable; it sees key emphases of Scripture clearly. This

clarity is obscured, though, in what the hermeneutic denies. Doyle consistently decries "temple-centric" mindsets (pp. xxv, 1, 12). Yet the Hebrew Bible's perspective is decidedly temple-centric, and recent scholarship has helped to recover the importance of the temple in the ministry of Jesus and the earliest Christian communities.

Doyle's account of God's mission is admirably rooted in the practice and especially the death and resurrection of Jesus Christ. The gospel's tones ring clearly and unambiguously in this volume. Much of the narrative is concerned with overcoming violence and sibling rivalry (a gloss on René Girard's mimetic scapegoating). While this framework is helpful (the Church is indeed called upon to embody a non-violent way of being in the world), it is also at times anachronistic and myopic. It speaks clearly to the needs of our age, but one would be hard-pressed to find many premodern or even early-modern sources giving it much consideration.

Doyle's ecclesiological proposals are nothing if not bold. He calls for, at once, a proliferation of non-stipendiary clergy, not appropriating funds from wealthy churches to subsidize clergy compensation for smaller churches, and avoiding clergy salary caps for the sake of attracting and retaining talent. While serious conversations about clergy compensation are needed, this proposal strikes me as being precisely predicated on the sort of supply and demand/social Darwinian market economies that Doyle elsewhere decries in the book. One wonders to what extent his diocese's massive endowments and foundations color the outlook.

Moving beyond financial considerations, in the future missional church,



Vocātiō

Imaging a Visible Church

By C. Andrew Doyle

Church Publishing. Pp. xxix + 177. \$19.95

clericalism is eliminated, because ministry and mission are primarily the work of the baptized, and occur in the world beyond the church's walls. The clergy should be de-professionalized, reconfigured away from the market economy, and into missional terms. Bishops will be "hubs of mission" serving to connect the church and focusing on "the things that laypeople do not want to do because they are not part of the primary mission" (p. 127). Priests will venture into the community, connecting people and resources, working for justice, and proclaiming the gospel everywhere they go (pp. 129-33). Deacons will connect the church's resources to concrete needs in the community (pp. 133-34).

I fear these proposals would actually have the opposite effect of what they intend, because they could lead to the clergy encroaching upon the proper mission of laypeople. Laypeople have a secular vocation, by which they encounter individuals and populations

who may never darken the church's doors. If the clergy begin to focus exclusively on the world beyond the church, we may very well be left with a new clericalism, only now in a different location.

This is not to suggest that the clergy stay sequestered in the church. Their fundamental identity is not as bishop, priest, or deacon, but rather as baptized, and so they share in the ministry and mission of all the baptized (*pace* Doyle's pervasive distinction between the clergy and "the baptized"). Yet

The solution is to recover the missional dynamism that lays at the heart of the Church's existence.

within the baptized community, their primary ministry should be that of equipping and empowering the laity to carry out this mission.

Bishop Doyle is right: the Church is called to be a missional community, sent into the world by the Holy Spirit, and in the company of Jesus, to bless and call all into renewed peace and fellowship with God. Moreover, he is right to point out how our institutional apparatus often obscures and obstructs our mission, and that clericalism is a pernicious poison sapping missional vitality.

The solution is to recover the missional dynamism that lays at the heart of the Church's existence. My research into this question has led me in a quite different direction: recognizing that this dynamism is latent in some of the least expected and most traditional aspects of the Church's life, needing only to become explicit and unleashed. Despite this disagreement on concrete proposals, I sincerely hope that we will attend to the call of which *Vocatiō* reminds us, and engage in the conversation into which Bishop Doyle invites us. I am grateful for the invitation.

Eugene Schlesinger is a lecturer in the Department of Religious Studies at Santa Clara University.

Judgmental Pursuit

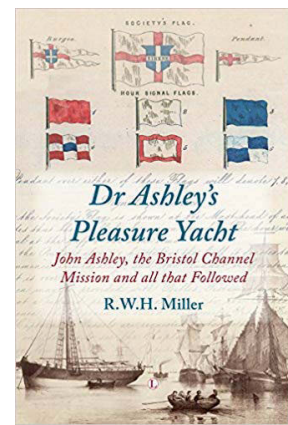
Review by Gareth Atkins

The early 19th century was, according to one shrewd observer, "the Age of Societies": "For the redress of every oppression that is done under the sun there is a public meeting." Print publicity and mass fundraising gave do-gooders the tools and confidence to tackle a vast range of ills. Their targets could be surprisingly specific. Who today has heard, for instance, of the Society of Young Ladies to Sell Clothes at Reduced Prices?

This book examines another largely forgotten endeavor, the Bristol Channel Mission (BCM), founded in 1835. The brainchild of the Rev. John Ashley, a forceful man, the BCM was one of the antecedents of what is now Mission to Seafarers. Walking one day by the Bristol Channel, or so the story goes, Ashley's son asked him how the islanders of Flat Holm and Steep Holm went to church. After several months ministering to them, Ashley forsook a promised living in order to preach to the crews of vessels waiting in the Channel, sometimes for weeks, for favorable winds.

The tale is picturesque but, as R.W.H. Miller shows in this meticulously researched volume, it is also embroidered. Miller himself once worked for the Missions to Seafarers, as it was then called, and this book is the result of a challenge to excavate the reality behind the story. Miller has written widely on maritime religion, and he carefully reconstructs his subject's life, often from fragmentary sources, dealing with his education, his inheritance of a sugar fortune, his work with the BCM, his falling out with the committee, and his piecemeal clerical career thereafter.

The gaps in the documentary record do not make for a seamless story. Miller is well aware of this, and judiciously signals what can be known and



Dr. Ashley's Pleasure Yacht

John Ashley, the Bristol Channel Mission and all that Followed

By R.W.H. Miller

The Lutterworth Press. Pp. xvi + 147. £20

what must be guessed. Nevertheless, the absence of personal papers means that much — too much, perhaps — has to be inferred. It is difficult to escape the impression that Miller has come to dislike his subject.

Ashley's prickliness, his churchmanship, his finances, his interest in horses, and a strange court case late in his life all attract adverse comment, some of it anachronistic or unduly judgmental. His anti-Catholic and anti-ritual views were common among large swathes of Church of England clergy, and probably even more so among the laity. And was it really so unusual for a Victorian patriarch to react badly when an unchaperoned male made a pass at a female guest?

Might inconsistencies in Ashley's testimony in the resulting case simply be the result of age? To be sure, Ashley was an embittered man who felt that he had not been recognized for his pioneering work for the BCM, much of it at his own expense. But Miller's judgmental pursuit of him makes this book more of a niche than it needs to be.

Those familiar with Roald Kverndal's magisterial *Seamen's Missions: Their Origin and Early Growth* will already be familiar with the contours of Ashley's world. But there is a fine contextual chapter that will be useful to anyone seeking a basic survey of the subject.

Gareth Atkins is a bye-fellow of Queens' College, Cambridge.

Reflections on Newbigin

Review by Stephen Platten

Leslie Newbigin's short monograph *The Other Side of 1984* brought George Orwell to the widest of audiences by introducing his critique of theology's captivity by the Enlightenment. This is no bad place to begin in evaluating Newbigin's contribution to contemporary religion. Alongside *The Gospel in a Pluralist Society* (1989), *Foolishness to the Greeks* (1986), and *Truth to Tell: The Gospel as Public Truth* (1991), this milestone publication set the scene for the 2014 Missiology Lectures of Fuller Theological Seminary. These lectures form the basis of this essay collection.

As with all multi-author collections, the quality and balance is uneven, but overall the essays form an interesting exposition and positive critique of Newbigin's work. It is fascinating to see the breadth of his influence, in the wake of his return to Europe after his important ministry abroad, culminating in his consecration as a bishop in the Church of South India.

So, for example, Hugh Montefiore, a defiant defender of Enlightenment thought and values, was convinced by Newbigin's postliberal critique. Paramount among the themes iterated in this volume is the influence of the scientist/philosopher Michael Polanyi on Newbigin's thought, particularly in the realm of epistemology. All knowledge is personal, Polanyi argued, and Newbigin reaffirmed this as one of the principles of his later writings.

Scott W. Sunquist's introductory essay sets the scene and emphasizes the influence of Newbigin's writings on contemporary missiology. Sunquist cites the significance not only of academic theology upon Newbigin, but also of his experience in India and much later his time as a minister in Winson Green in Birmingham. Underlying this was the work of J.H. Oldham and of the Student Christian Movement in the 20th century. As Wilbert Shenk indicates, Roland Allen influenced Newbigin.

William Burrows's analysis is crucial. Among other contributors, he pinpoints Newbigin's critique of individualism and existentialism. Veli-Matti Kärkkäinen and Michael Karim show how Newbigin saw postmodernism effectively as

an extension of modernism. Again the various critiques included in Newbigin's work are expounded here, from Schleiermacher to Peter Berger.

Newbigin's shift of emphasis was by no means unique. Alasdair MacIntyre, Stanley Hauerwas, and others have been part of a similar trend that has often reflected a crypto-Barthianism. Barth did not escape Newbigin's critical edge. Steven B. Sherman argues that Newbigin remained ineluctably a Presbyterian.

Carrie Boren Headington notes the influence of Newbigin's work on a theology of contemporary evangelism. She notes his critique of reductionism and his emphasis on the gospel as public truth. The Church is the locus of mission with narrative at its heart.

Esther L. Meek again picks up Newbigin's focus on knowledge, developing what she describes in her model as covenant epistemology. Other more specific critiques are included: Allen Yeh outlines an Asian perspective alongside reflections from the Pentecostal tradition.

Perhaps most interesting of all is the breadth of Newbigin's influence upon a broad spectrum of traditions. There remains, however, one key question: how can we escape from an Enlightenment tradition within which we have all been formed? This includes Newbigin and his critical methodology. Samuel Taylor Coleridge's very different take on the Enlightenment is entirely missing from Newbigin's critique. It would suggest a very different conclusion.

The Rt. Rev. Stephen Platten is chaplain of St. Martin within Ludgate, London.

PEOPLE & PLACES

Appointments

The Rev. **Fanny Belanger** is priest in charge of Christ Church, Clinton, MD.

The Rev. Canon **George W. Brandt Jr.** is priest in charge of St. Mark's, Mount Kisco, NY.

The Rev. **Mary Ann Brodie** is priest in charge of St. Luke's, Brockport, NY.

The Rev. **Greg Brown** is vicar of Epiphany, Oak Park, CA.

The Rev. **Cathy Clark** is rector of St. Stephen's, Phoenix.

The Rev. Canon **Paula Clark** is canon to the ordinary in the Diocese of Washington.

The Rev. **Ann G. Conti** is deacon at the Harlem Valley Ministry in New York (St. Andrew's, Brewster; Holy Trinity, Pawling; and La Mesa, Dover Plains).

The Rev. **Andrew Cooley** is interim rector of St. James, Florence, Italy.

Don Crane is interim senior counsel to the bishop and chief operating officer in the Diocese of Washington.

The Rev. Canon **Kate Cullinane** is interim rector of Holy Nativity, Honolulu.

The Rev. **Robert Flanagan** is interim priest at St. Thomas, Amenia Union, NY.

The Rev. **Chip Graves** is rector of Grace/La Gracia, White Plains, NY.

The Rev. **Farrell Graves** is rector of St. James the Fisherman, Shallotte, NC.

The Rev. Canon **Gary R. Hall** is priest in charge of St. Wilfrid's, Huntington Beach, CA.

The Rev. **Christine A. Jones** is priest in charge of St. Luke's, Somers, NY.

The Rev. **Tammy Lee** is rector of St. Paul's, Beaufort, NC.

The Rev. **John Limo** is rector of St. Timothy's, Apple Valley, CA.

The Rev. Canon **Patricia Lyons** is canon for evangelism in the Diocese of Washington.

The Rev. **Lester Mackenzie** is rector of St. Mary's, Laguna Beach, CA.

The Rev. **Christian Maxfield** is rector of All Souls, N. Ft. Myers, FL.

Johnnie C. McKeller is director of education for the Gwaltney School, Jarratt, VA.

The Rev. **Jennifer Owen** is rector of St. Augustine's, Croton-on-Hudson, NY.

The Rev. **Ken Pepin** is priest in charge of St. Luke's, Fairport, NY.

The Very Rev. **Rob Price** is dean of St. Matthew's Cathedral, Dallas.

The Rev. **Cecil Radcliff** is interim rector of Nativity, Port St. Lucie, FL.

Mildred Reyes is missionary for formation in the Diocese of Washington.

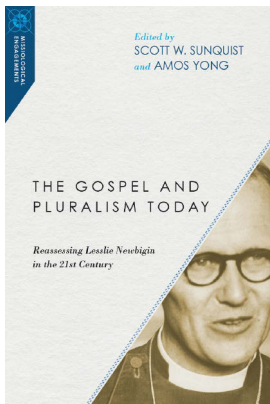
The Rev. **Salvador P. Ros** is interim priest at St. Peter's, Port Chester, NY.

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The Rev. **John Runkle** is vicar of St. James, Sewanee, TN.

The Rev. **David Sibley** is rector of St. Paul's, Walla Walla, WA.

The Rev. **Elena Thompson** is associate



The Gospel and Pluralism Today

Reassessing
Leslie Newbigin
in the 21st Century
Edited by **Scott W. Sunquist**
and **Amos Yong**
IVP Academic. Pp. 238. \$30

rector of St. Matthew's/San Mateo, Hyattsville, MD.

The Rev. **Joseph Wallace-Williams** is associate rector of St. Peter's, St. Louis.

The Rev. **Ben Wetherill** is deacon at St. Stephen's, Sierra Vista, AZ.

The Rev. **Judith Whelchel** is rector of St. James, Black Mountain, NC.

The Rev. **John F. Williams** is rector of St. Andrew's and St. Luke's, Beacon, NY.

Correction

The Rev. **Marcia O. McRae** resigned as rector of St. Francis, Goldsboro, NC, and her ministry as a priest continues.

Honors

Anita George is an honorary canon of St. Andrew's Cathedral, Jackson, MS.

The Rev. **Patricia O'Reilly**, vicar of St. George's, Hawthorne, CA, is an honorary canon of the Anglican Diocese of Guinea and Guinea Bissau, West Africa.

Ordinations

Deacons

Dallas: **Jonathan Richard Jordan** and **Roy Abraham Thomas**

East Tennessee: **David Burman**

El Camino Real: **Maurice Andrew Dyer II**
Puerto Rico: **Leida Alicea**, **Benny Chaparro**, **Ismael Rivera**, and **Bryan Vélez**

Utah: **Brian Gary Rallison**

Western Michigan: **Abby Leigh VanderBrug**

Priests

Puerto Rico: **Luis Negrón**, **Francisco A. Morales**, and **Louise Morell**

Texas: **Suzanne Gail Smith**

Retired

The Rev. **Dan Barker**, as rector of St. Ann's by-the-Sea, Block Island, RI

The Rev. **David Dobbins Jr.**, as interim rector of St. Augustine's, Kingston, RI, the Episcopal Church at URI

The Rev. **Juan George**, as associate rector in charge of Latino-Hispanic ministry at Trinity, Wilmington, DE

The Rev. **David Green**, as rector of St. Gabriel's, Douglassville, PA

The Rev. **Gregory Mervin Johnson**, as rector of St. Mary's, Honolulu

The Rev. **Susan Klein**, as rector of St. Alban's, Los Angeles

The Rev. **Dale Petley**, as associate rector of All Souls', Oklahoma City

The Rev. **Jo Ann Weeks**, as vicar of Grace, Moreno Valley, CA

Deaths

The Rev. **Ward Clabuesch**, a U.S. Navy veteran of World War II, died Dec. 26 on the 65th anniversary of his ordination to the priesthood. He was 91 and a native of Bad Axe, MI.

He joined the Navy after completing high school, serving in the Pacific for 18 months as a cook on a Landing Craft Infantry. He baked 20

loaves of bread daily and cooked for 40 sailors.

After the war he completed degrees at Michigan State University and General Theological Seminary. He was ordained deacon and priest in 1953. He served several parishes in Michigan and one in Florida.

The Rev. **Marguerite June Cole**, a deacon with a ministry among the dying and their families, died Jan. 15. She was 83 and a native of Washington, PA.

She was a graduate of West Virginia University, was ordained deacon in 1985, and served churches in New Mexico and Nevada. Before her ordination she worked in teaching, book-keeping, advertising, and television.

The Rev. **Charles Wilbert Henley**, a veteran of the U.S. Army, died Jan. 20. He was 90 and a native of Devils Lake, ND.

Henley was a graduate of the University of North Dakota and Bexley Hall. He served in the army for four years and played trumpet in the Fourth Army Band. He was ordained deacon in 1957 and priest in 1958, and served churches in Grafton, Park River, and Valley City, ND. He was a canon of Gethsemane Cathedral in Fargo.

After his ordination he earned a degree in education from Valley City State University. He taught math in secondary schools until his retirement, and played trumpet in the university's band.

Nancy W. Ignatius, a longtime lay leader of Washington National Cathedral died Jan. 18. She was 93.

In the 1980s, she became president of the National Cathedral Association, a nationwide group to support the cathedral's mission, said an obituary in *The Washington Post*. In 1990, when construction was complete, she joined a ceremony led by President George H.W. Bush.

The Rev. **Ledlie I. Laughlin Jr.**, who led the merger of Trinity Cathedral and St. Philip's Church in Newark, NJ, died Jan. 21. He was 88 and a native of Princeton, NJ.

Laughlin was a graduate of Princeton University and General Theological Seminary. He was ordained deacon in 1955 and priest in 1956. Trinity Cathedral — a small, white congregation — merged in 1966 with St. Philip's, a thriving black parish that had lost its building to

fire. Laughlin served other parishes in New Jersey, New York, Vermont, and France and Italy before retiring in 1995.

The Rev. **David A. Stowe**, a longtime activist for senior housing and medical care, died Jan. 13. He was 88 and a native of New Brunswick, NJ.

Stowe was a graduate of Dartmouth College and General Theological Seminary. He was ordained deacon in 1956 and priest in 1959, and served churches in Massachusetts, New Jersey, and New York. Stowe was active in church and community affairs throughout his career. He served on the boards of the Somerset Medical Center and the United Way of Somerset Valley. He was one of three founders of Somerville Senior Citizens' Housing Inc., which joined the Housing Finance Agency of New Jersey to plan and build senior citizen housing.

The Rev. **Arie (Han) Van den Blink**, who lived in concentration camps as a boy during World War II and later taught at Bexley Hall, died Feb. 11. He was 84 and born to Dutch missionaries in East Java, Indonesia.

During his childhood, Van den Blink's family was imprisoned in Japanese concentration camps from 1942 to 1945 and in an Indonesian concentration camp in 1946. He came to the United States in 1953 as a Rotary Exchange student at Alfred University. He was a graduate of Trinity College, Yale Divinity School, and Princeton Theological Seminary in Pastoral Theology.

Van den Blink was ordained deacon in 1993 and priest in 1994 and served parishes in New York and Pennsylvania. In 2001 he became chaplain general of the Community of the Transfiguration in Cincinnati. Before becoming an Episcopal priest, he was a counselor, psychologist, and Presbyterian minister.

The Rev. **Gilbert M. (Gib) Watt**, 97, a U.S. Army Air Corps veteran of World War II, died Jan. 20. He was 97 and a native of Indiana.

Watt was a graduate of Washington and Jefferson University and Bexley Hall Theological Seminary. He was ordained deacon and priest in 1949, and served various parishes in Florida, New York, and Pennsylvania.

Watt's family said that shortly before his death he led a Sunday chapel Longwood at Plum Retirement Community in Plum, PA.

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The Story

In the liturgy our minds pass over to events in the distant past, unknown to our parents and grandparents, or known to them as they are to us, through mystery and imagination. We time travel by reciting old stories, offering prayers, and moving our bodies into sacred spaces. We go somewhere new, we are in another country, and yet strangely we are home. We are home because we are, in these heightened moments, and with all our love and attention, where God is. We rest in God, think of him, and recall his deeds.

In the ancient practice of giving the first fruits of the ground as an offering to God, the person making the offering returned to an old story. "A wandering Aramean was my ancestor; he went down into Egypt and lived there as an alien, few in number, and there he became a great nation, mighty and populous. When the Egyptians treated us harshly and afflicted us, by imposing hard labor on us, we cried to the Lord, the God of our ancestors; the Lord heard our voice and saw our affliction, our toil, and our oppression. The Lord brought us out of Egypt with a mighty hand and an outstretched arm, with signs and wonders; and he brought us into this place and gave us this land, a land flowing with milk and honey" (Deut. 26:5-9).

It is a powerful and potentially dangerous memory. Egyptians could be seen as permanent oppressors, and the various non-Jewish peoples sharing the land of milk and honey could be seen as those who must concede and hand over their land and property. It is no secret that religion can be troublesome and dangerous.

This memory, however, may work in another way, raising sympathies for wandering migrants, those who have been treated harshly and oppressed, offering hope that liberation will come and that one may, in time, have a plot of land to live on and food to eat.

Across the span of centuries, the liturgy and its sacred stories tell of God hearing the cries of the oppressed. Reciting this story rightly is to be convicted by it, called by it, and judged by it. Life is God's call to be free. "He that the Son sets free is free indeed" (John 8:36).

Sacred memory pulls this story into the present and uses it as a mission for the future. God hears, liberates, and gives us a home. Notwithstanding all evidence to the contrary, faith and hope press on to this high calling of freedom.

This vision must be sustained by memory, imagination, and recitation because it competes against another powerful voice. There is an enemy sown in the human heart, promising bread and comfort, the kingdoms of this world, the spectacle of greatness, power, and impunity from harm. The devil deals in the language of comfort, power, prestige, and fame. In some measure, to be sure, these are all human needs. They are met, however, and all too often, at the cost of one's soul.

What does it mean to live, to truly live? Life is the gift of God. God is the food of our being, a kingdom of peace, a faithfulness we need not test, for God is true and trustworthy in every moment. God in Christ is our freedom, and this is a freedom in which we boldly stand.

Look It Up

From today's collect: "Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save."

Think About It

God is mighty to save; to save is to set free.

Without Fear

“Go and tell that fox for me, ‘Listen, I am casting our demons and performing cures today and tomorrow, and on the third day I finish my work’” (Luke 13:32). Jesus will do what he will do and from day to day. He will cast out demons and cure the ill. He will go where the Father sends him, even to Jerusalem, that great city on a hill. He will suffer rejection, unjust judgment, and a brutal death. He will finish his work of the third day, breaking the bonds of death and hell. He will do all this with a love that gathers children and shelters them with sure and loving arms.

Rising from the dead, Jesus will show his almighty power, a power he held all along. Walking those ancient streets, he had no reason to fear Herod, and he had no intention to escape. He is the way and he will go where he will go and do what he will do.

Jesus has taken upon himself our humanity and assumed it into his divine life. Caught up in Christ, we may affirm with total confidence: “As many of you as were baptized into Christ have clothed yourself with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Gal. 3:27-28). This unity amid diversity is also a mixture and a multitude, millions upon millions, a countless host. Inside the heart of Jesus there is a mansion of many rooms, a place for all the descendants of Abraham and all the peoples of the earth with whom Abraham would share his blessing. How many?

“He brought [Abraham] outside and said, ‘Look toward heaven and count the stars, if you are able to count them.’ Then he said to him, ‘So shall your descendants be’” (Gen. 15:5). The stars of heaven are akin to the souls set alight in the heart of Jesus. This is not mere inclusion, but transformation, a kind of transposition

from the key of fallen humanity to the key of life and hope and redemption in Christ.

Jesus is home. “[O]ur citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation so that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself” (Phil. 3:20-21). Subjection to Jesus is not submission to an arbitrary and belligerent will. It is rather a conformity — a being formed together with all in Christ — being refashioned as your highest self as willed by God in Christ. To be a member of the body of his glory is to be gloriously free.

We are in Christ. And so we need not fear Herod, or any person. In Christ we may say, “The Lord is the stronghold of my life; of whom shall I be afraid?” (Ps. 27:1b). “For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will set me high on a rock” (Ps. 27:5).

We see the storms and feel the wind and hear the sound of many waters in this tumultuous age. Sometimes we tremble, sometimes we sink, sometimes we faint from fear and weep with sorrow. Still, Jesus embraces and holds fast, and loses not one. Not one.

Look It Up

From the Collect: “Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son.”

Think About It

His glory and mercy say, “Be not afraid.”



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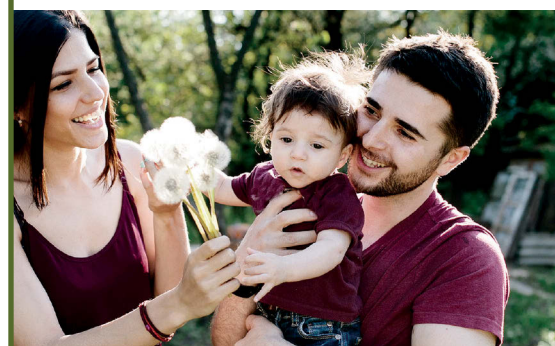
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Known for its rich liturgical life and as a family church devoted to worship and service, Redeemer offers Sunday worship at 7:30, 9, and 11 a.m., and Spanish Mass at 1 p.m. Contemporary Mass is at 5:30 p.m. Saturday. Weekdays, Mass is said daily at 10 a.m. Morning Prayer is Monday-Saturday at 8:30 a.m., and Evening Prayer Monday-Friday at 5:15 p.m.

Throughout every season, Redeemer is abundant with activity. The parish offers a multitude of ways for members and guests from the community to engage, including world-class musicians and singers, renowned guest lecturers and preachers, lively and in-depth adult education and fellowship, monthly Evensong, after-school and summer activities for children, Bible study, book clubs, movie nights and beach runs, and a plethora of other opportunities for fellowship and spiritual growth.

We welcome you to our parish!

The Church of the Redeemer

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

ASSOCIATE RECTOR for Christian Formation, 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: stmarksjacksonville.org/welcome/associate-rector-search.html



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Questions and request for additional information may be sent via email attention to:

Holly Pennington, Search Chair
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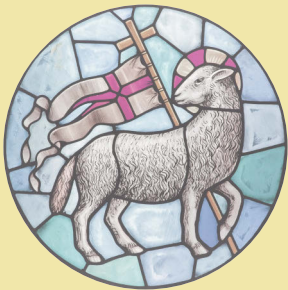
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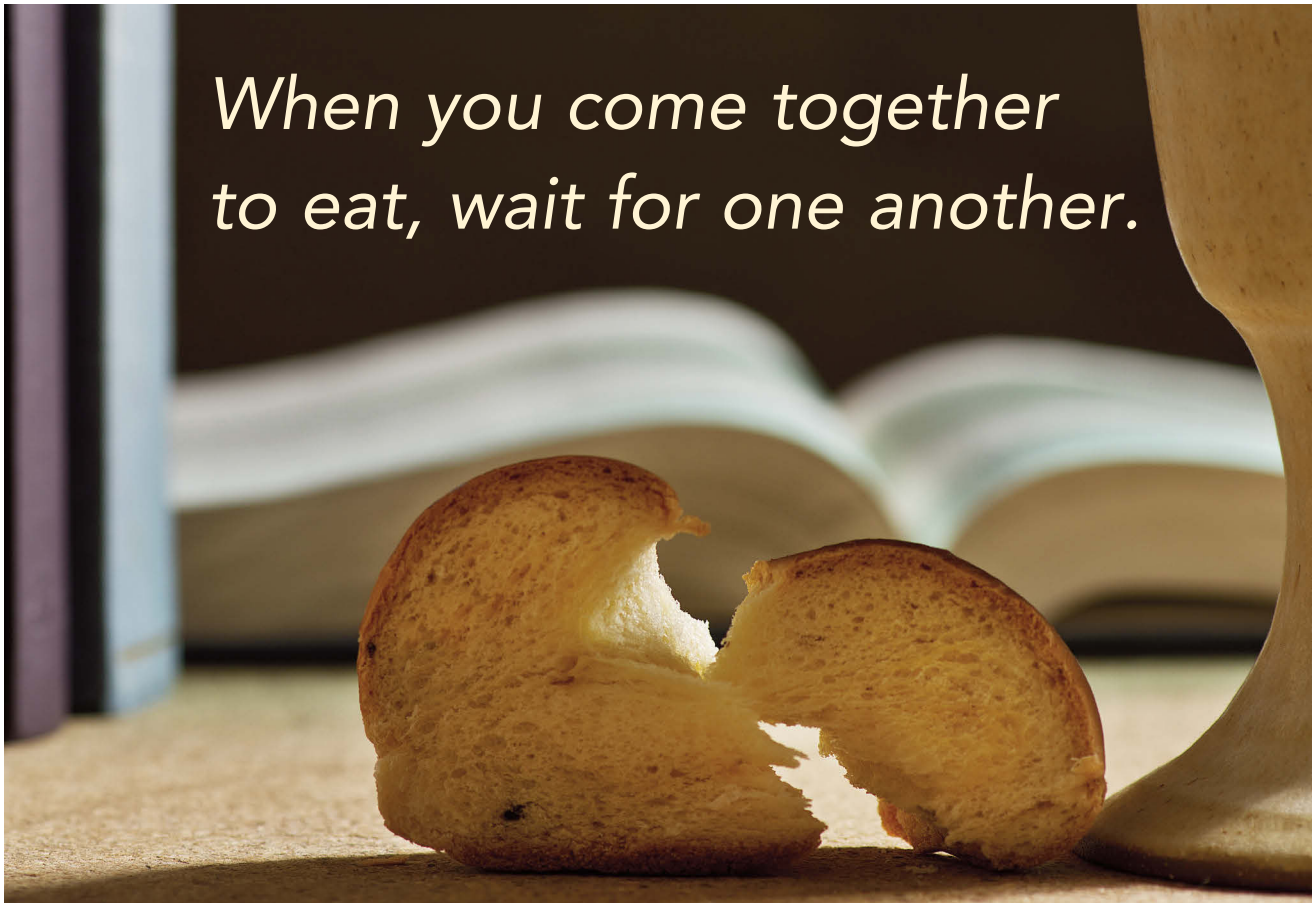
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