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ON THE COVER

Lent reveals itself to have a shape, a vector (see “The Shape of Lent,” p. 17).

Simon of Cyrene mosaic, St. Mary’s Cathedral, Aberdeen. Fr. Lawrence Lew, OP, photo

THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to Saint Thomas Church Fifth Avenue, New York [p. 27] and St. David’s Church, Wayne [p. 28], whose generous support helped make this issue possible.

A Church Acquires a Seminary

Trinity Church Wall Street and Church Divinity School of the Pacific make an agreement.

By Kirk Petersen

In a unique arrangement announced March 4, the primary Episcopal seminary on the West Coast will become a subsidiary of a single Episcopal parish on the East Coast.

Trinity Wall Street has made an initial commitment of \$1 million — with a promise of much more to come — to Church Divinity School of the Pacific in Berkeley, Calif.

One can argue about whether this is a true change of ownership. There is no defined purchase price, and CDSP will remain the legal entity recognized by the State of California. But the CDSP board of trustees will step down, and the Trinity vestry will become the school's governing body.

Barbara Mutch, director of accreditation at the Association of Theological Schools, said there is no other example of an individual church acquiring a seminary among ATS's 280 member schools. ATS will continue to accredit CDSP under the new governance model.

For CDSP, the deal provides revenue for operation and eventual expansion, and a degree of financial security enjoyed by few seminaries or small colleges, thanks to Trinity's billions of dollars of assets. Trinity gains a prestigious affiliation that emphasizes the size and influence of the church, as well as an academic laboratory for pursuing its commitment to developing leadership skills in the Episcopal Church and the Anglican Communion.

In a joint interview with TLC on the afternoon of the announcement, the leaders of both institutions said the agreement has been under discussion for more than a year.

"Trinity's had historic relationships with the Anglican Communion glob-

ally, in developing leadership, lay and ordained, throughout the church," said the Very Rev. W. Mark Richardson, president and dean of CDSP. For the school's students, having the capacity "to interact with the community in this expanded Communion, outside of their one location, is truly an added value for all the future leaders that we're going to be building for our church."

The Rev. William Lupfer, rector of Trinity Wall Street, said the church and its vestry have no intention of trying to micromanage CDSP, and no personnel changes are planned. "The reason we're announcing this is because we like the faculty, we like the administration, we want to work with them. They can bring a lot of lift to Trinity's strategic goal of creating stronger leaders in the Anglican Church," he said.

Lupfer described the initial \$1 million commitment as "an operational infusion for the operational budget next year." (CDSP's annual budget is \$5.1 million.) In the coming years, Lupfer said, "we expect to invest everything we have at Trinity in our efforts for CDSP; all we are and all we have, like we do with our other partners."

Trinity's financial strength originated in a land grant more than three centuries ago. In 1705, Queen Anne of England gave the eight-year-old church more than 200 acres of land that eventually would become much of the Financial District of Lower Manhattan.

The church's audited financial statement as of the end of 2017 reported total assets of \$8.5 billion. Trinity spokeswoman Patti Walsh said accounting rules require Trinity to consolidate the full value of a huge joint real estate venture, even though Trinity owns only 51 percent of it. After backing out the inter-



The courtyard at CDSP

Canticle Communications photo

ests of the minority partners, Trinity's net assets total \$5.9 billion. "We feel that's a more accurate reflection of what 'belongs' to Trinity," she said via email.

For comparison, CDSP had an endowment of \$16 million as of year-end 2018, and total assets of \$51.6 million. The Domestic and Foreign Missionary Society (the corporate name of the Episcopal Church) had total assets of \$575 million. Cintas, the 500th company in the Fortune 500, reported assets of \$7.4 billion.

These comparisons are not apples-to-apples, but they give a sense of the enormity of Trinity's resources.

TLC asked Lupfer to describe some of Trinity's global partnerships. "Two weeks ago, I was in Kenya with 18 primates leading a retreat that was discussing tribalism in our ministry contexts," he said. "We're leading retreats for Latin American leaders in Cuba next month, we'll be leading a retreat for leaders in East Asia and Korea in a few months, we'll be gathering South Asian leaders in the fall."

The list is not short. It also includes

work in Navajoland, Haiti, and multiple partnerships in New York City devoted to housing and criminal justice.

The New York Times reported in February: “After being instrumental in changing the zoning laws in Hudson Square, a neighborhood between West Houston and Canal Streets, Trinity Real Estate has entered into a joint venture that gives it a majority stake in 12 buildings that contain six million square feet of commercial space. A lucrative deal with the Walt Disney Company, valued at \$650 million, was signed just last year.”

“And as it builds its [\$350 million] glass tower — which will house administrative offices, public gathering spaces and, yes, commercial tenants — Trinity is also renovating the interior of its historic church, which is expected to cost \$110 million.”

Trinity’s investment in the seminary comes after a period when “CDSP struggled to continue to keep its mission alive,” Richardson said. “There’s no secret about that. That’s pretty well known around the church, that many of our seminaries were having a hard time staying healthy financially in this market.”

In 2017, Episcopal Divinity School closed its doors in Cambridge, Mass., and became essentially a department of Anglican studies at Union Theological Seminary in New York. A few years earlier, two struggling Episcopal seminaries merged to become Bexley Seabury.

“Tuition dollars do not cover expenses to educate a student,” said Mutch of the Association of Theological Schools, adding that nearly half of the association’s schools have the advantage of being embedded in a university, providing economies of scale.

CDSP is a standalone seminary, founded in 1893. Notable alumni include former Presiding Bishop Katharine Jefferts Schori and Edward J. Konieczny, the Bishop of Oklahoma. It has 88 students, with slightly more than half of them living on campus, placing it in the middle of the pack among the nine large Episcopal seminaries. The school has 27 employees, versus about 180 for Trinity.

Discussions between the two institutions began when Richardson — who previously worked for about nine years on the staff at Trinity in a variety of roles — visited Trinity more than a year ago for a much more limited purpose.

“We had some property to develop out at CDSP, and I knew Trinity has the best expertise we have in the church on how to go through the steps for developing property,” Richardson said.

“As we started to look at the big picture,” Lupfer said, “we started to notice these very large-scale alignments and complementarity between our two institutions, and that led us further into the path of conversation.”

The two institutions combined have nearly four and a half centuries of service to the church. Lupfer quoted one of the primates gathered in Africa: “There’s a saying in his country in Africa that if you want to go fast, go alone. If you want to go far, go together.”

“CDSP and Trinity want to go far,” he added. “We’re in this for the long haul.”

Exploring the Essentials

New approaches to spiritual formation help adults deepen their faith.

By G. Jeffrey MacDonald

Forming disciples is not like it used to be. Most do not arrive in church as children and remain active through adulthood. Newcomers instead need basic instruction as adults, as well as supportive venues for their faith journeys. Those with deep church backgrounds are often prone to burnout.

That is the broad assessment driving new resources for adult spiritual formation in Episcopal congregations. The creators intend to help the uninitiated gain confidence, offer refreshment to the overworked, and enable

(Continued on next page)



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

May 19

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

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Spiritual Formation

(Continued from previous page)

progress toward mature Christian character.

“In Anglicanism, ‘Come to church and you will grow’ is our operating underpinning or assumption,” said the Rev. Canon Dawn Davis, faith formation coordinator in the Diocese of Niagara, Canada, and developer of a new Forward Movement resource. “We do evoke a spiritual encounter with God. But because we don’t give people permission to talk and engage with one another and create a safe, trusting place for people to take those experiences, the encounters become episodic. And people don’t actually grow.”

Davis has encountered stagnation among the faithful in the trenches. Whether they are neophytes or church veterans, believers too often are stuck in a rut and need something beyond the ordinary adult education fare to move them along.

Among those tackling the challenge is St. David’s Church in Austin, where Rebecca Hall, director of adult education and spiritual formation, takes a relational approach.

She discussed guiding principles at the Consortium of Endowed Episcopal Parishes’ conference in Boston. About 60 ordained and lay leaders took part in her workshop, in which she adapted a model described in *Introducing the Practice of Ministry* by Roman Catholic theologian Kathleen Cahalan.

Hall made the case that beginner Christians need more than information. If they are going to access the tradition’s riches and gain confidence, they need someone to show them around.

“We often think, *What class am I going to create for this group of people?*” Hall said. “I would encourage us to think beyond classes. What do beginners need beyond classes? They need accompaniment. ... They need someone to sit next to them in the pew and say, *This is the*

Book of Common Prayer, this is the hymnal, and this is the bulletin. ... Here’s what you do with it. Take them on a tour around the church. Show them what to do.”

Hall said students who begin with some knowledge need something different: room for reflection as they integrate new knowledge and church experiences. Such space is often overlooked, however, for those who have already been taught doctrinal basics and kept busy on committees.

Competent Christians, a third category, tend to excel in parish leadership and appear proficient in Christian faith. But those who become stuck have often stopped short of risks that require courage, Hall said. They need

deeper experiences, such as retreats and pilgrimages, to become truly integrated Christians.

At Christ Church, a 6,000-member parish in Charlotte, the approach is less segmented than at St. David’s. Newcomers are linked with more experienced disciples for a lay-led journey called Christian Essentials. Participants engage with 15 essentials, from worship to Bible study, hospitality and stewardship, in ways that expand understandings and build personal habits. They learn about each topic before gathering in a small group, watching a video together, discussing it, and leaving with homework.

“What we introduce is the idea that once you start a practice, the chances that you’re going to do it for 30 years are slim to none,” said the Rev. Matt Holcombe, associate rector at Christ Church and developer of Christian Essentials, during a break between CEEP sessions. “If we look at the ministry of Jesus, there were always new practices that Jesus was inviting the disciples into. So that’s what this class tries to replicate: new practices at different points of the journey.”

Christ Church offers the curriculum, including videos for each session and resources to train leaders, at bit.ly/ChEssentials.

Course leaders say they have seen participants weave Christian disciplines into their lives. Chris Martin,



Davis

79, a retired school teacher who was baptized at 67, recalls what happened for a nurse in her mid-20s. She built a habit of prayer and learned to reflect on work-related frustrations through a Christian prism.

"It really helped her," Martin said. "It helped all of us. The facilitators have become students."

Progress in spiritual formation can be elusive, though, even for Christians who are deeply committed and active in parish life. That is what Davis found when she was a parish priest at Trinity Church in Aurora, Ontario, where lay leaders worked tirelessly to keep the parish one step ahead of dwindling financial resources and challenging demographic shifts.

"What I encountered there was a lot of busy, busy activity — very effective doing ministry and, by their own account, very shallow spiritual depth," Davis said. "Under the surface was exhaustion and a little bit of fear."

Davis said she looked for a mainline Protestant program to refresh parish stalwarts but found none. She consequently developed Revive, a discipleship program for lay leaders, as part of her Doctor of Ministry degree.

It consists of three six-week segments, along with retreats at beginning and end. Forward Movement sells the course at bit.ly/ForwardRevive. The package includes videos and notes to guide facilitators. Cost is \$100 per congregation through March 31. On April 1, the price increases to \$299.

With Revive, congregants seek to understand themselves and their spiritual tradition more deeply. They learn about their personality types and try out 10 different types of Christian prayer. It is done to discover which practices can be life-giving for an individual, and to identify which habits have been exhausting and ought to end.

The program has been tested in six parishes and is used by 15 Diocese of Niagara churches. Davis sees encouraging results. In one case, a parishioner switched ministries and found fresh energy in a new role. For another participant, trying out contemplative prayer gave her an experience and new language for discussing spirituality

with an adult daughter who is more drawn to meditation than to church.

"It requires reprioritizing other things in the life of the church to make room for this," said Richelle Thompson, deputy director and managing editor at Forward Movement. "If we don't reprioritize some of those other things and don't spend some time on our spiritual life, then those other things won't eventually matter because burnout and feelings of decline will overwhelm us. So it's something we have to do collectively."

Property Sale Boosts Church's Revenues

By Kirk Petersen

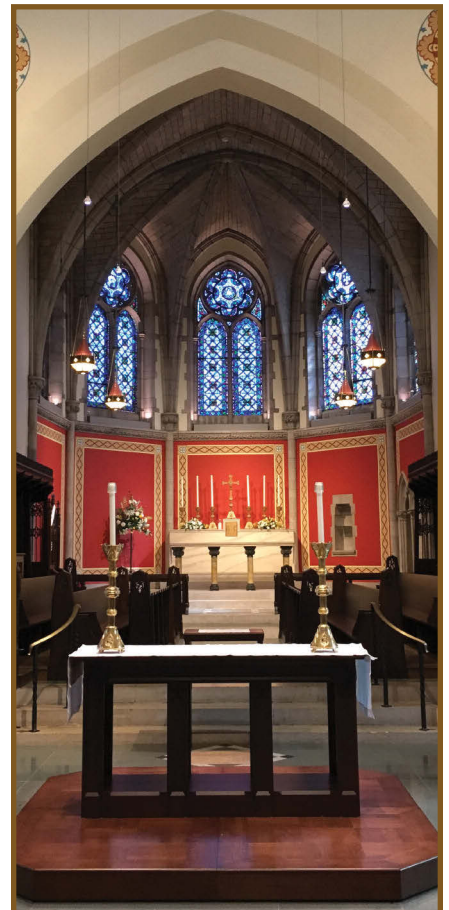
Because of favorable budget surprises and a windfall from a land sale, the Episcopal Church finds itself flush with cash and will establish a prudent level of short-term reserves for the first time in years, according to presentations made to Executive Council.

The council, which met Feb. 21-24 in Oklahoma City, also visited the memorial for the 1995 Oklahoma City bombing; heard about plans to continue the work of Episcopal Migrations Ministries regardless of future government funding; and passed a carefully nuanced resolution opposing the previously reported decision by the Archbishop of Canterbury not to invite the same-sex spouses of bishops to the 2020 Lambeth Conference.

The big financial news was that the sale of a city block of downtown Austin land in January left the church with about \$19 million in proceeds after costs and repayment of debt. Chief Financial Officer N. Kurt Barnes said the church is prohibited from disclosing the actual sale price. He also told the council that a \$7.6 million balance in a revolving line of credit was retired from the proceeds. All of this implies a purchase price of nearly \$30 million.

In addition, while the books are not closed yet on 2018, the church also has a surplus of between \$5 and \$6

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Executive Council

(Continued from previous page)

million from the 2016-18 triennial budget. Expenses were below budget because some programs had not started until later than expected, and income was up because of dioceses' improved compliance with assessments — driven in turn by higher income for the dioceses.

"The good news — the very good news — is that by lowering the percentage, and working with dioceses on the waiver process, and requiring payment, since 2013 we have increased full participation from 44 dioceses to 75 dioceses," said the Rev. Mally Lloyd of the Diocese of Massachusetts, who chairs the council's Finance Committee. The church has 111 dioceses.

Ten dioceses had already been granted waivers from the prescribed assessment of 15 percent, and the council approved four additional waivers. The council also rejected a waiver application from the Diocese of Dallas.

Lloyd explained that Dallas leaders "said they will move to 15 percent by 2020, but their 15 percent is split between about 12 percent that comes to [the church center] and 3 percent that goes to other ministries of the church of their choosing. The committee felt that the assessment is not a split-able entity."

Beginning in 2020, dioceses that are not in compliance with the 15 percent assessment and that have not been granted a waiver will not be eligible to receive grants or other funding from the church center.

Finance officials have warned for years that the church has insufficient short-term reserves, and Lloyd said that because of the surplus and the land sale, "for the first time in a long, long time, we'll have our short-term reserves fully funded."

The church's target is to keep liquid reserves equal to three full months of operating expenses, which currently means about \$9.5 million — far more than the \$5.7 million currently on



Kirk Petersen/TLC photo

Bishop Ed Konieczny speaks at the Oklahoma City National Memorial and Museum about how Timothy McVeigh's act of terrorism affected the city, including St. Paul's Cathedral.

reserve. After closing that gap, the church will have about \$16 million left from the property sale, which will be added to a new trust fund controlled by Executive Council.

The Rt. Rev. Edward J. Konieczny, a council member and Bishop of Oklahoma, expressed concern that the windfall would be frittered away. "Word's going to get out to the church that there's \$16 million here, and we'll be right back where we were, spending a million here, a million there," Konieczny said, in opposing the trust fund. "We can't just set this aside and start spending it because we have it"

Barnes said the spending discipline would have to start with the council. "We have \$420 million in investments, and whether it's a reserve account or not a reserve account, the temptation is to go after it," Lloyd said. "I think the discipline has to start here."

The land in Austin — a full city block in a prime downtown location — was purchased for about \$10 million in 2009 for building a new home for the Archives of the Episcopal Church, which has been housed for years in borrowed space at Seminary of the Southwest, also in Austin.

Council member Russ Randle of Virginia said leaders had been "imminently about to deal with [the archives] for several terms of this council. I'd like to commit to having a final decision in terms of some purchase or other arrangement made for permanent relocation of the archives before the 2021 Convention."

Presiding Bishop Michael Curry said that target was "very doable." He asked that the minutes reflect the group consensus that the project should be completed by 2021 and funded with the proceeds of the Austin land sale.

Episcopal Migration Ministries continues to operate in an existential crisis, although its funding for resettling refugees has been extended for 2019. The Rev. Canon Chuck Robertson, canon to the presiding bishop for ministry beyond the Episcopal Church, said he is hopeful that EMM will be able to continue its works as one of nine agencies that contract with the government to resettle refugees in the United States.

However, given repeated policy shifts on refugees and other immigrants, "we are preparing for the exact thing we were preparing for a year

ago,” Robertson said. “The situation is just as dire, just as difficult. Nothing has changed in that.”

EMM is working to ensure that it will continue its mission of caring for refugees in some form, even if government funding for resettlement dries out. Two key staff members have been shifted from EMM’s payroll and into relevant departments at the church center, so their salaries will not depend on federal grants. On Feb. 28, EMM launched Partners in Welcome, a new online portal for churches and others who are committed to supporting refugees.

As for the latest same-sex marriage dispute, Executive Council passed after extensive debate a resolution expressing “concern, regret, and disappointment” about the Archbishop of Canterbury’s decision to exclude same-sex spouses of bishops from the general invitation to bishops’ spouses to participate in the 2020 Lambeth Conference.

The resolution asks “each bishop, each spouse of a bishop, and the House of Bishops collectively to prayerfully and carefully consider her/his/their response, choices and actions in the light of these troubling circumstances.”

The tone of the resolution was in sharp contrast to the opening remarks of the Rev. Gay Clark Jennings just three days earlier. Jennings, president of the House of Deputies, said the archbishop’s decision “makes me very angry,” and threatened to consider reducing the Episcopal Church’s financial support of the worldwide Anglican Communion. She declined to make any further comment.

Several members of the committee who drafted the seven-page resolution — an unusual length for an Executive Council resolution — said they would have preferred a stronger statement that called on Abp. Justin Welby to reverse the decision.

Konieczny said the intent was to give the archbishop some space to make that decision without presenting the statement as the official position of the Episcopal Church. Others noted that the council has the option of taking stronger action in the future.

‘The Synod for Evangelism’

By Zachary Guiliano

The Archbishop of Canterbury and others frequently dubbed the General Synod’s late February sessions “the Synod for evangelism.” It is easy to see why: three motions touched directly on the topic; two other motions on the Church of England’s ministry were indirectly related or took on a new note as a result of context; and the addresses from Anglican Communion guests and the presidential address of the Archbishop of Canterbury focused on the topic.

As a result, the Synod spent nearly a quarter of its time on evangelism, mostly during its Feb. 22 session. The topic was originally deferred during the July 2018 session of Synod because of time constraints.

The Rev. Barry Hill, team rector of Market Harborough in the Diocese of Leicester, moved the first general motion on evangelism, which aims at a wholesale culture change in the

Church of England. It calls on “every worshipping community to make evangelism a planned priority for the coming year and always.”

It also commends the work of the new Evangelism and Discipleship team in the Archbishops’ Council, which has engaged in a variety of efforts, along with its evangelism task group. The council’s spending on evangelism has been significant in recent years, particularly as a result of the more than £46 million released as Strategic Development Funding given to diocesan mission plans.

Other notable efforts include the church’s burgeoning digital evangelism and discipleship efforts, as well as Thy Kingdom Come, initially a national but now a “global wave of prayer” for the empowerment of mission by the gift of the Spirit.

Evangelism “changes everything,” Abp. Justin Welby said during the first

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Synod

(Continued from previous page)

debate. “When we talk of evangelism and discipleship, we are talking about a radically, differently shaped Church, which starts with being filled afresh with the Spirit of God, consumed with the love of God for us, for the world, and obsessed by the vision of God of the world, which we seek to change to show the shape of his love.”

Questions on Transgender Guidance

Evangelism was not the only topic to command attention at the meeting. A large portion of General Synod’s time on the first day was given to answering questions, nearly one third of which referred to the recent and controverted transgender guidance.

From the beginning of the day, members of Synod expected the discussion to be contentious, and Jayne Ozanne, an LGBT activist and member from Oxford, questioned whether the questions fell afoul of the Synod’s recently agreed Code of Conduct, as they could cause “deep hurt” and harm to transgender persons.

“The tone of some of these questions leaves much to be desired, as does the accuracy of some of their claims,” she said, adding that they included “fake news purported as fact.”

During the question time, Emma Forward of the Diocese of Exeter asked Bishop Christopher Cocksworth (Coventry) a supplementary question about whether the House of Bishops would “continue to defend” the right of

Synod members to ask questions freely, against Ozanne’s claims “that they are against the General Synod Code of Conduct.”

Cocksworth affirmed that the bishops would.

Many questions sought to clarify the bishops’ intentions in issuing the guidance, the process by which it was developed, and the permanence or provisionality of its suggestions.

Some confusion in the bishops’ answers arose about the intention behind the service and whether it was making any theological claims.

Prudence Dailey (Oxford) asked, “for the sake of absolute clarity,” whether the House of Bishops “intended ... that the service of affirmation of baptismal vows should be used to mark gender transition.” The Bishop of Hereford, Richard Frith, said that it was “not intended at all.”

Some lack of clarity on this point continued, however, with the Bishop of Willesden later saying that the service was primarily developed to meet the needs of people who had “already been in this situation” before joining the church, rather than those transitioning within a congregation. “We’re not at the moment making any more theological assumptions about where we go after that. That’s something that the [Living in Love and Faith] project is seeking to address.”

Dailey asked a supplementary question on whether “in addition to the pastoral concerns which they quite rightly considered,” the bishops had considered the significant “philosophical considerations” raised by these pastoral situations.

Cocksworth said the pastoral, philo-

sophical, and theological questions raised by the guidance would be addressed by the Living in Love and Faith Project: “That is giving exactly the sort of theological and philosophical attention to the matters you raise now.”

Cocksworth did not directly answer the Rev. Ian Paul (Southwell and Nottingham), who asked him why the House of Bishops had not waited until the end of the project to issue some kind of guidance.

Clive Scowen (London) asked Bishop Pete Broadbent: “In what sense did the guidance not pre-empt the work of the Living in Love and Faith group on gender identity and transition?”

“Because Synod passed, having had a fairly substantial debate, a specific request to make provision and there may well be issues that need to be addressed, as I’ve already indicated in my previous answers through Living in Love and Faith,” Broadbent said. “All we’re doing at the moment is that those who have clearly stated and present before us as trans are to be welcomed in church. The way in which we do that is by using the provisions of this liturgy.”

Broadbent, when asked if it was likely that the House of Bishops would not withdraw the guidance, responded: “I think you can infer that.”

POSTCARD FROM LONDON

Iranian Christianity Expands

A service in Wakefield Cathedral launching a eucharistic liturgy in the Farsi (Persian) language is a sequel to an intriguing mission story.

The Rt. Rev. Guli Francis-Dehqani, Bishop of Loughborough, led the service. At age 14 in 1979 she fled with her family to England after the murder of her brother Bahram early in the Iranian revolution. Her father, the Rt. Rev. Hassan Dehqani Tafti, was Anglican Bishop of Iran. He died in 2008.

Bp. Guli Francis-Dehqani oversees the Church of England’s ministry to Iranians. She reports having heard from over 75 clergy seeking advice on how to integrate Iranians into their churches.

The Rt. Rev. Paul Butler, Bishop of

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A young family of Iranian immigrants attended the service.

ACNS photo

Durham, and the Rt. Rev. Toby Howarth, Bishop of Bradford and a scholar in Islam, joined in the service. Greetings were read aloud from the Archbishops of Canterbury and York.

Most Iranians in the United Kingdom are highly motivated to learn English. This new liturgy is printed side by side in Farsi and English. During the dedication service, a congregation of 450 sang hymns that alternated between English and Farsi.

“We’re formally recognizing a minority community as part of our wider body, and crucially enabling Persian Farsi-speaking people and English-speaking people to worship alongside one another,” Bishop Francis-Dehqani said.

Bishop Howarth said that being Persian and Christian are compatible and Persian Christianity has a “long, proud history” that is older than Islam.

Before the rise of Islam, the Persian church sponsored a dynamic monastic missionary movement that was effective in spreading Christianity in the region.

Iran’s population is today over 98 percent Muslim (mainly Shiite). The largest Christian group is the ancient Armenian church.

Western missions in Iran worked for a century before the Iranian revolution without making significant headway. Anglicans followed the long-standing pattern of building institutions in order to be a valued presence, offering service in schools, hospitals, and clinics.

The theory was this would create good will (the Shah came to an Anglican hospital to have his appendix removed). These projects depended on foreign funds and could be a pretext for xenophobia. And insisting on Western medical standards sometimes

made local staff feel defensive.

But while the Iranian revolution has taken its toll, not least on people of non-Shiite faiths, there has been an unforeseen result. While a century of Western missions created just a tiny pool of Christian believers, the church is growing in the Iranian diaspora in cities like London, Melbourne, New York, and Sydney. It is like a replay of the earliest Christians fleeing in all directions from Jerusalem after martyrdom of Stephen.

Within a diaspora of 4 to 5 million Iranians there are an estimated 200,000 Christian believers in about 800 Persian-speaking churches and house fellowships, according to Operation World. Moreover, people who have come to faith in the diaspora visit Iran and are contributing to growth of the Christian community there.

This Christian expansion is not enormous. Many Iranians who have left their homeland have turned their backs on faith altogether. This is not surprising, especially among young people, who reject the oppressive ruling regime in Iran. A quarter of the population is under 15.

Farsi-language Christian satellite broadcasts, originating from London and Cyprus, are almost impossible to block despite regular confiscations of TV sets. There are significant ministries dedicated to work with the Iranian diaspora, notably Elam Ministries, 222 Ministries, Persian World Outreach, Iran Alive Ministries, and Iranian Christians International.

These ministries believe there is a burgeoning underground church in Iran. It is composed mainly of younger people who are discovering Christianity as an alternative that is also authentically Persian.

John Martin

Anglican/Episcopal Track in Pittsburgh

Pittsburgh Theological Seminary and the Diocese of Pittsburgh will launch an Anglican/Episcopal Studies Track in the fall semester. The new track breaks down traditional segregation of future priests, deacons, and lay minis-

ters in favor of training them within the same context and course of studies.

The program is open to students pursuing a Master of Divinity or Master of Arts in Pastoral Studies who desire a deeper knowledge in specific fields such as church history, doctrine, liturgy, and practical theology.

Diocese of Pittsburgh

Primates Meet Next January

The Archbishop of Canterbury has called a Primates’ Meeting for Jan. 13-17 in Amman, Jordan.

Archbishop Justin Welby announced the meeting in an Epiphany letter to his fellow primates in January. He offered more details in a subsequent letter.

“When we come together at the Lambeth Conference in 2020, we will speak of holiness seeking to ensure that we aim to be a holy church,” he wrote.

“We will reflect on intentional discipleship and the proclamation in word and deed. We will pray together and find the refreshment of worship in many styles. We will gather in fellowship and mutual love.”

Adapted from ACNS

Retired Bishop May Be Defrocked

An Australian bishop may be defrocked for taking no action in response to a man who had been abused by a priest.

The Rt. Rev. Richard Appleby, 78, was Assistant Bishop of Newcastle from 1983 to 1992. He was referred to the Diocese of Newcastle’s Professional Standards board after the Royal Commission into Institutional Responses to Child Sexual Abuse heard evidence.

At both hearings, Appleby vigorously defended his actions, denying the victim ever told him about the abuse.

The board determined that Appleby took no action after being told by abuse survivor Steve Smith in 1984 that he had been abused as a child by the Rev. Stephen Hatley-Gray. The priest remained licensed within the diocese until 1996.

The board recommended that

(Continued on next page)

Australian Bishop

(Continued from previous page)

Appleby be defrocked, and he has 28 days to appeal the judgment.

Smith, who wept as he heard the judgment, said it was a vindication after he fought for decades to be believed.

John Martin

Texas Suffragan Elected

The Rev. Canon Kathryn (Kai) Ryan was elected Feb. 22 as the western-region Suffragan Bishop of Texas. She was elected on the first ballot. Ryan, 54, has served as Canon to the Ordinary since 2014.

The other candidates were the Rev. Hannah E. Atkins Romero, rector, Trinity Church, Houston; and the Rev. Canon Glenice Robinson-Como, canon missionary for outreach and justice ministries, Christ Church Cathedral, Houston.

Ryan has worked in four dioceses, and has represented the diocese at Provincial Synod and General Convention.

Her consecration is scheduled for June 1 in Austin.

Diocese of Texas

Two Nominees in South Dakota

The Diocese of South Dakota has nominated two priests in its search for an 11th bishop: the Rev. Jonathan Folts is rector of St. John's Church in Essex, Conn.; and the Rev. Mark Story is rector of St. Mary's Church in Edmond, Okla.

The electing convention is scheduled for May 4.

Michigan Nominates Four for Bishop

The Diocese of Michigan has announced four nominees in its search for an 11th bishop. The slate draws from four states:

- The Rev. Grace Burton-Edwards, rector of St. Thomas, Columbus, Ga.;
- The Rev. Canon Paula Clark, canon to the ordinary and canon for clergy development, multicultural ministries, and justice in the Diocese of Washington;

- The Rev. Bonnie A. Perry, rector of All Saints' in Chicago;

- The Rev. Canon Ruth Woodliff-Stanley, canon to the ordinary of the Episcopal Church in Colorado.

A special convention will elect the 11th bishop June 1.

Luwums Reconcile with Amin Kinsmen

The family of Ugandan Archbishop Janani Luwum has reconciled with kinsmen of dictator Idi Amin, who ordered his killing. Uganda's *Black Star News* reports that the Rev. Canon Stephen Gelenga, from the same Kakwa tribe of Amin, delivered an emotional apology to Luwum's family and the people of the Acholi tribe during events honoring the archbishop's legacy.

"What happened during the reign of Idi Amin, who is my kinsman, we still feel the pain after 40 years," he said. "Ugandans cannot heal this country if we pay evil for evil."

"As Christians from the Kakwa Community, we said we should put aside what happened in the past and let it die completely," Gelenga said, according to a report by the *Daily Monitor*.

Gelenga told the newspaper that Christians from Kakwa met with Luwum's widow at the family home in Wii Gweng and they prayed together.

"Mama Luwum forgave us," he said. "We slept at their home, we asked for forgiveness on behalf of the people who sinned. We also want to forgive those who wronged us during the time."

The retired Bishop of Kitgum, Macleod Baker Ochola, welcomed the development: "After 40 years, the people of Kakwa asked for forgiveness for the killing of Archbishop Janani Luwum. The people of Arua, Koboko, and the people of Uganda are witnessing this great miracle happening in Mucwini."

"When he was killed, I heard people speak: 'I told him his life was in danger.' Then there were people coming home for refuge," said Phoebe Aber, the archbishop's daughter. "He was always helping them. I started thinking, why did he have children when he loved the church more? My mum was always crying. I heard her cry a couple of times.

For a child it is traumatizing. If he was committed, why didn't he play it safe? But at around 40 years, I began to understand my dad's passion for serving God."

A *Daily Monitor* editorial called for making Feb. 16, the anniversary of Archbishop Luwum's assassination, an annual National Day of Reconciliation.

Adapted from ACNS

Cuban Pensions Drive Launched

The Episcopal Church has launched Together Again/Juntos de Nuevo: Cuba Pensions Campaign to help 25 priests of the Episcopal Church of Cuba.

The campaign follows a vote last summer at the 79th General Convention to readmit the Cuban church as a diocese after 52 years of separation.

Presiding Bishop Michael Curry encourages all Episcopalians to participate in the campaign as a common moment of mission: "This is part of the work of reconciliation, bringing us together across historic divides. This is not just fundraising; it's following Jesus and finding our way back to each other."

Led by the Rt. Rev. Griselda Delgado Del Carpio, the Cuban church has 46 congregations and 10,000 members. Its operating budget in 2017, including clergy compensation, was \$155,000.

The Rt. Rev. Katharine Jefferts Schori, 26th presiding bishop, has raised funds for the Cuban clergy since General Convention met. She urges the church "to rejoice at the return of Cuban Episcopalians to this body and offer what we can for the well-being of those who have served so long and faithfully."

Office of Public Affairs

New Chancellor: Mary E. Kostel

Presiding Bishop Michael B. Curry has appointed Mary E. Kostel as his chancellor. Kostel is the fourth person to hold this position since it was created in the 1970s. She succeeds David Booth Beers, chancellor since 1991.

She has represented the Episcopal Church in various matters and was chancellor of the Diocese of Washington.

Office of Public Affairs



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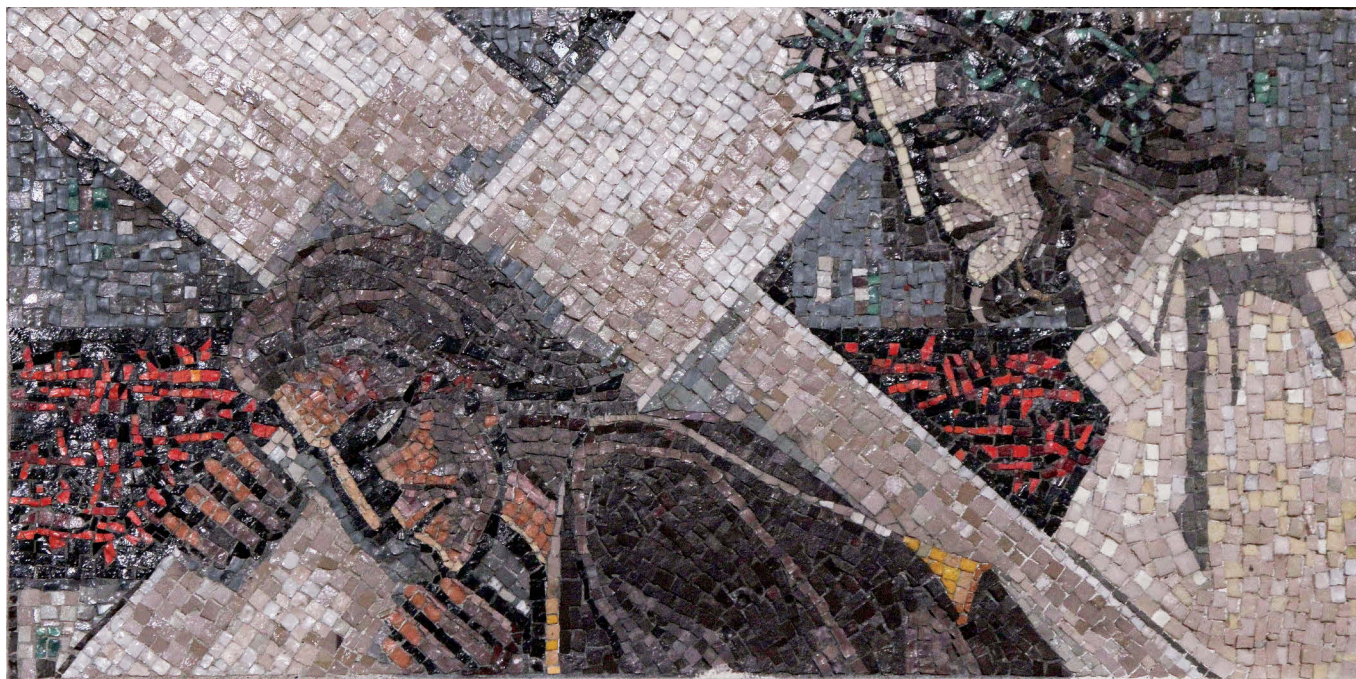
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Simon of Cyrene mosaic, St. Mary's Cathedral, Aberdeen. Fr. Lawrence Lew, OP, photo

The Shape of Lent

By Daniel Martins

Most Christians who keep Lent at all associate it with a montage of images, texts, and practices: some discipline of abstinence or self-denial, a weekly soup supper in the parish hall, a more subdued tone in Sunday worship, more attention paid to the suffering and death of Christ.

This is all meet and right, entirely wholesome, and to be commended. It is a rich spiritual harvest. But if we attend with just a small measure of extra care to the warp and woof of the season, if we interrogate Lent with just a bit of curiosity, expecting to see the unexpected, the harvest is even richer. Lent reveals itself to have a shape, a vector. It is configured *to* something. From the outside, it appears to be a relatively simple

monolith. From the inside, it is a complex warren, laden with nutrition for the Christian soul.

Right at the outset, the liturgy for Ash Wednesday slaps us in the face, not just once, but twice. First, we are reminded of our mortality, with the sobering words uttered as ashes are imposed: "Remember that you are dust, and to dust you shall return." Then, while we are still trying to confront the inevitability of our death,

we find ourselves peering into our sinfulness, forced to remember things we would just as soon forget. In the 1979 prayer book rite, the Litany of Penitence covers the bases toward this end amazingly well, and then Psalm 51 drives the point home with devastating clarity.

We do all this together, but it is very personal. The list of things that separate me from the love of God

(Continued on next page)

(per the third renunciation in the baptismal liturgy) is probably quite different from your list. On this score, the Collect for the First Sunday in Lent is reassuring: Jesus knows the weaknesses of each of us. Salvation looks the same for everyone — purgation from every sinful impulse, and a character that perfectly reflects that of Christ — but the route to that place looks different for each person, and each person, for that reason, finds Jesus “mighty to save.”

The sorts of abstinence and ascetical practices that might be enormously fruitful for you might be wholly ineffective for me if I were to adopt them. For example, I am a diabetic in early old age, so abstaining from meat for more than a day or two at a time is problematic for me.

For probably a dozen consecutive years when I was younger, I signed up for the 3-4 a.m. time slot before the Altar of Repose on Maundy Thursday leading into Good Friday. In time, that created too many problems. People are different from one another, and different even from themselves in the course of a lifetime. Jesus, the one who died to save *all* of us, saves *each* of us.

It might not easily dawn on everyone that, in the scheme by which we name the various Sundays of the liturgical year, prepositions matter a great deal. Sundays are *of* Advent and Easter, for example, and *after* Epiphany and Pentecost, but *in* Lent. We think of Lent as 40 days long, but if you start counting from Ash Wednesday, you’ll fall well short of Easter by the time you reach 40 — unless you omit Sundays. Since every Sunday is a feast of our Lord’s resurrection, these Sundays can be in Lent but not of it.

Opinions among those who offer spiritual counsel are divided on this question, but I believe there is a strong case not merely for overlooking the breaking of self-imposed Lenten abstinence on the Lord’s Day, but for encouraging it. Lent is not *an endurance contest*. It is not some means by which we can achieve our personal best in the demonstration of our tenacity and willpower. So, unless you are trying to exploit Lent as an aid in getting rid of an attachment that is intrinsically harmful to you or others (smoking, overeating, abusing alcohol), it is probably a healthy discipline for most Lent-observing Christians to let Sunday be Sunday, and for those whose besetting sin is inordinate pride (“Look how strong and determined I am”), it may actually be imperative.

In the Western liturgical tradition, the Fourth Sunday in Lent acts very subtly as a sort of hinge, informally but effectively delineating two sub-seasons. It goes by several names: Rose Sunday (hence, the rose-colored vestments used twice a year in some parishes), Laetare Sunday or

Jerusalem Sunday (both references to the Latin introit in the Roman Rite), Refreshment Sunday, or Mothering Sunday.

The tone begins to shift from the individual to the communal, from an inward focus on the self to an outward focus on the saving work of Christ. This becomes clear when one examines the two proper prefaces for Lenten celebrations of the Eucharist provided in the

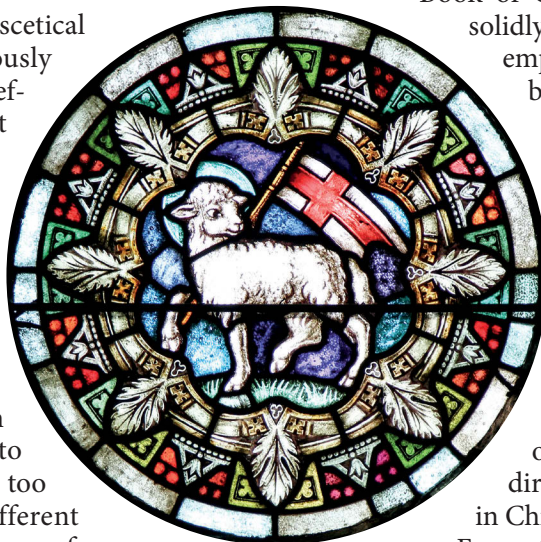
Book of Common Prayer (1979). Both are solidly Christocentric and Paschal in their emphasis, but one looks inward and backward (“By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again”), while the other looks outward and forward (“You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast”). The first directs our attention to our sinfulness and the pardon offered by God in Christ; the second directs our attention to the acts of God in Christ that make such pardon possible.

From then on, the direction of Lenten energy leads compellingly and inexorably to the cross, and what God accomplished there for all humankind. It’s not that our individual selves and our individual sins no longer matter: they matter immensely. They merely pale in significance alongside that which is their antidote, their remedy. As we move through Lent, the theme becomes “less of me and more of Jesus, less of *me* and more of *us*.” “We adore you, O Christ, and *we* bless you, because by your holy cross you have redeemed *the world*.” This is itself a school of holiness, a preparation for our eschatological destiny.

But this Lenten transition should come as no surprise. We were warned clear back on Ash Wednesday. The celebrant invited the people to the “observance of a holy Lent,” having first reminded them of the season’s origins in the annual observance of “the days of our Lord’s passion and resurrection.” To adapt a popular trope from another context: Easter is the reason for the season.

The late Mormon motivational speaker and author Stephen Covey, in his *Seven Habits of Highly Effective People*, invites readers to “Begin with the end in mind.” It turns out that all the inward-focused attention to our mortality and our sinfulness has a context, and that context is the Paschal Mystery. Without the context, it is just a fruitless exercise in narcissism, and lacks any compelling element of hope. Within such a context, we understand our journey through Lent as a movement from glory to glory.

The Rt. Rev. Daniel Martins is Bishop of Springfield.





Father Michael Kerrigan (Sean Bean) preaches one of his edgy homilies.

BBC photo

TV and the Sacramental Life

Broken

BBC

Created and written by Jimmy McGovern

Review by Douglas LeBlanc

In *Broken*, the protagonist is a tormented Roman Catholic priest depicted by Sean Bean, who played the mighty warrior Boromir in the *Lord of the Rings* films. The conflicts in *Broken* do not rely on computer-generated violence, but they feel just as fraught and emotionally draining as Peter Jackson's films.

Father Michael Kerrigan presides at

St. Nick's, a gothic beauty of a church in an unspecified city of northern England. (It appears from the portside windmill farm that location filming was in Liverpool.) Kerrigan's dilemma is that every time he prays at the consecration of the bread and wine of the Mass, he is tormented by memories of those he has sinned against and those who sinned against him. The latter category consists of his shame-mongering mother, a sadistic priest who taught at his parochial school, a pedophile priest who taught at the same school, and a senior priest who disregarded young Michael's protests about being molested.

Despite all this, Kerrigan has found

his way back to his childhood faith, even to the point of ordination. In one of the most beautiful passages within a series sprinkled generously with great writing, he describes recapturing his faith by seeing a falcon return to his patient falconer after many hours away. In Kerrigan's experience, God was not the falconer but the falcon, who does not show up on our schedule but arrives nevertheless.

The 20th-century satirist John Mortimer, primarily in his series *Rumpole of the Bailey*, often poked fun at what he called "the helping professions," including both social workers and

(Continued on next page)

Broken

(Continued from previous page)

priests. Kerrigan fits that image, in that so much of his time is consumed in helping people through crises of soul-crushing proportions. When one character, Roz Demichelis, appears from the shadows and announces blithely that she intends to kill herself, it feels less like a plot twist than another of Kerrigan's stupendous rounds in the confessional.

Kerrigan offers more than non-directive counseling, however. He gives advice, sometimes with traumatic results for his parishioners. Still, he is persistent, stands with his people as fully as he is able, and tries to offer them tangible ways through their moral dilemmas. He is quick to lead his people toward prayer, whether those memorized by faithful Christians or spontaneous prayers of few words that identify a person's dilemma and ask God to intervene. One of his fellow priests and a mentor, Peter Flaherty, offers a similar prayer toward the end of the series: "This is Michael Kerrigan, Lord, he's a good priest. He's quick to forgive others, slow to forgive himself. Grant him peace, Lord. Amen."

Father Kerrigan ultimately is better at pastoral care than at theology or staying on focus in his preaching. His homiletical style draws so much from his daily experience that it would likely drive away most parishioners who find themselves mentioned by name as examples of godliness or alluded to as examples of falling short. While dealing with the saintly mother of a young man shot to death by the police, he rants about Catholic priests' supposed fear of women's bodies or of "seeing menstrual blood at the altar."

Despite several telegraphed messages by series creator Jimmy McGovern, *Broken* resonates because its hero so clearly loves the parishioners in his spiritual care, and they love him. He is more than just a social worker in a



BBC photo

Harsh Father Fitzpatrick (Tony Guilfoyle) looms over young Michael Kerrigan (Fin Campbell).

collar because he speaks of God and the creed and the afterlife without a trace of postmodernist distancing. While Kerrigan believes his heart is slow to reflect it, he extends forgiveness, grace, and comfort to his dying mother.

Broken succeeds visually because its cinematographers soak in the lush architectural details of St. Nick's. From the classical stained glass to the carved reredos and the beauty of a nave at night, St. Nick's is the visual true north of the series, a place far more of succor than of torment. Each time Kerrigan

opens the towering doors of the parish, we are primed to see a servant of Christ begin a new day of costly ministry.

It is not so unusual for network television to show a priest at work among the suffering. What *is* breathtaking is a series that depicts the sacramental life with such clear affection and respect.

It is difficult to make it through the six hours of *Broken* without thinking that priests are gluttons for suffering — or truly called to it by a redeemer whose love for fallen people took him all the way to the cross. □

An Enormous Range of Sources

Review by Calvin Lane

Produced by a team of highly reputable scholars from the Church of England Record Society, this enormous collection of transcribed sources from across five centuries has two volumes in print (2013 and 2017) and a third on the way. The materials round out our picture of the intersection between worship and national life from the era of the Reformation to 2012 in England and Wales, Scotland, and Ireland.

“Special worship,” the editors admit, is an awkward phrase used to describe liturgies ordered by the civil and religious authorities for a range of occasions. This meant suspending or at least altering the expected patterns of worship for special purposes: weather (including earthquakes); good or bad harvests; epidemics; moral, political, and economic anxieties; rebellions and plots; war and specific battles; royal births, coronations, and jubilees (favorites in the 19th and 20th centuries); and the illness or death of a sovereign.

These occasions were to draw the nation together as a single body, and the materials say much about the presumed relationship between the individual, the community, and God. Everyone was to show up at church; shops and taverns were shut down; and fast days were usually followed with thanksgivings.

Although this study begins in 1533, special prayers for specific national concerns predated the 16th-century Reformation; a litany of medieval examples is easily found. The practice, then, was not new in the reign of Henry VIII. Another continuity across the Reformation-era divide is the notion of England as an *elect nation*, the heir of biblical Israel. The calling for such prayers and the liturgical materials draw on stories from the Old

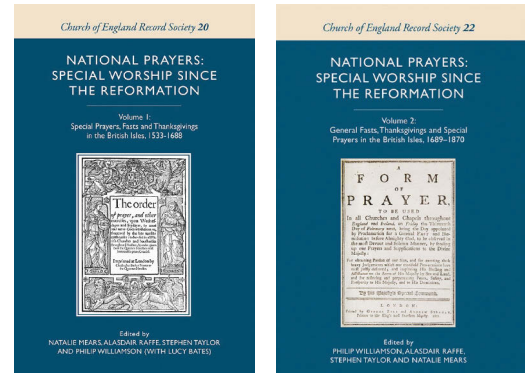
Testament to make the point.

So what was different in the Reformation? The Book of Common Prayer was revolutionary not simply because it was in the vernacular, but because it eliminated the diversity of uses across England. With uniformity as a goal, the prayer book drew the nation into, as the title suggests, common prayer. While liturgy in Scotland was less uniform, it still followed a recognizable pattern. These special services, then, were interruptions to the expected flow.

But even as interruptions, they still presumed the whole community gathering for common prayer — all of Israel together as one person (Jdg. 20:11). This push for uniformity in both ordinary and special worship naturally exposed instances of disunity. When the mandate for special prayer against the Spanish Armada was read out in 1588 in Essex, one man exclaimed that he would pray for the pope instead. Likewise, at roughly the same time, Puritans attempted to hold non-authorized fasts, thus signaling their discontent with the rest of the nation.

At the close of the 17th century, annual celebrations of the martyrdom of Charles I became opportunities for Anglican clerics to preach diatribes against Presbyterians and other dissenters. On the international scene, there was prayer for the struggles of fellow Protestants in other lands, a few instances of prayer along a united Christian front against the Turks, and lots of prayers against “the blood-sucking Roman Antichrist.”

The materials here, representing all three nations, could be as simple as a call for prayer, a collect to insert in the normal round of Morning Prayer, Litany, and Antecommunion, or it could be a full service with unique lessons. Using a wide array of archival resources, the editors have included, where available, the official warrant for the special



National Prayers: Special Worship

since the Reformation

Volume 1: Special Prayers, Fasts and Thanksgivings in the British Isles, 1533-1688

Edited by **Natalie Mears, Alasdair Raffae, Stephen Taylor, and Philip Williamson** (with **Lucy Bates**)
Boydell Press. Pp. 939. \$170

Volume 2: General Fasts, Thanksgivings and Special Prayers in the British Isles, 1689-1870

Edited by **Philip Williamson, Alasdair Raffae, Stephen Taylor, and Natalie Mears**
Boydell Press. Pp. 1,102. \$170

worship and the liturgical material.

The editors have also provided a short introduction for each entry. This is especially helpful in clarifying how special worship was mandated, demonstrating differing attitudes to the relationship between church and civil authorities. In Scotland, for example, church leaders resisted lay interference with the organization of worship. In England and Wales, on the other hand, the order normally came from the monarch, often in council.

Sometimes the Archbishop of Canterbury was consulted, but that was hardly a requirement. This difference may well reflect the Scots reformers’

(Continued on next page)

Exodus through a Christian Lens

Review by Isabelle Hamley

Mark Scarlata's volume on Exodus is a new installment in SCM's renewal of its theological commentaries on Scripture. It is thorough, highly focused, and clear in its target audience. The theme of God's presence alongside Israel illuminates the journey and brings an immediate relevance for pastors, teachers, and lay readers alike.

As a theological commentary, it does not dwell on historical-critical matters, though they are referred to when they bear on the overall theology of the book. Instead, the focus is squarely on placing the Book of Exodus within an overall biblical theology and on identifying key themes and how they are echoed, picked, and transformed in other parts of Scripture.

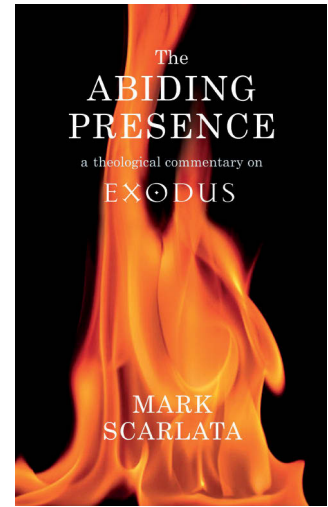
Scarlata is clearly heavily influenced by the work of Brevard Childs and his work on canonical criticism, so that this commentary does not offer primarily a theology of Exodus, but rather a canonical understanding of the book within the overall context of Scripture. Preachers and readers will find his constant tracing of themes within Scripture and in the New Testament helpful in making connections between Scripture and the life of faith. At times, however, this approach runs the risk of

losing sight of some of the distinctive contributions of Exodus on its own terms, and of collapsing difficult questions and ambiguities into overall canonical answers.

One of the most salient threads running through this commentary is the exploration of the hiddenness of God despite a focus on his abiding presence. The ambiguity and ambivalence of the narrative is explored sensitively and with great nuance, and again will prompt reflections for preachers and pastors on the lived experience of faith.

Scarlata is at his best in his analysis of the narrative components of Exodus; the sections on the Law are noticeably shorter and less detailed, with a tendency to move quickly from the negative of a law to the general principle underlying it, usually interpolated from wider theological themes in Scripture, often with a strong New Testament understanding. He does, however, frame his exposition of both narrative and law with careful insights from surrounding Ancient Near East cultures, documents, and archaeology, which illuminates often obscure aspects of the text.

Scarlata carefully maps out the significance of women in Exodus, as well as the concern of the text for marginal and oppressed communities. As such,



The Abiding Presence

A Theological Commentary on Exodus

By Mark Scarlata

SCM. Pp. 260. £19.99

it is somewhat disappointing that he does not engage with the large body of theological texts from around the world that use Exodus as a hermeneutical key for understanding the Christian faith. Given the prominence of liberation theology and its sometimes problematic use of Exodus, reflection on the history of interpretation of this central text outside of Western academia would have been very valuable indeed.

Having said this, I found this an enjoyable companion to Exodus. Scarlata's main contribution is his clear identification of key biblical themes and their relevance in a Christian reading of Exodus. The guiding thread of God's abiding presence runs through this commentary with clarity, bringing theological coherence to the text, and opening a path to interpretation for academics and pastors alike.

The Rev. Isabelle Hamley is chaplain to the Archbishop of Canterbury, and is the author of Unspeakable Things Unspoken: Otherness and Victimisation in Judges 19-21 (Wipf and Stock).

National Prayers

(Continued from previous page)

connection to Geneva and the English reformers' ties to Zurich. But the picture is even more complex. Elizabeth successfully stifled Parliament's role in requests for special worship. That, however, was not always the pattern in succeeding generations. The tension between competing calls for prayer from Parliament and the crown during the civil wars is an obvious example.

Although the introductions to each volume can be a bit repetitive, the editors have given generations of researchers both the transcribed materials and a helpful guide to them. Scholars of both liturgy and history owe them a debt of thanks.

The Rev. Calvin Lane is affiliate professor of church history at Nashotah House Theological Seminary and associate rector of St. George's Church in Dayton, Ohio.

‘The First Post-conciliar Pope’

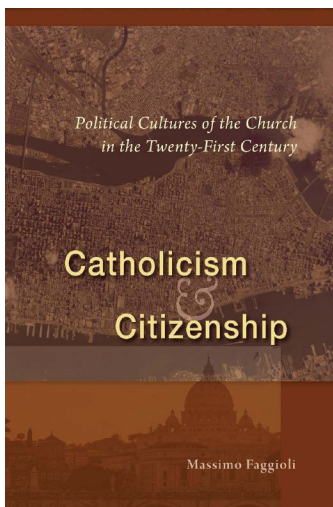
Review by Neil Dhingra

The prolific and polyglot historian Massimo Faggioli argues in this book that Francis is “the first post-conciliar pope.” A half-century after Vatican II, he has moved the church past any conception of itself as a “perfect society” defined by separation from the world. In praising the Pope who warns of the dangers of shutting ourselves “up in the parish, with our friends, within the movement, with the like-minded,” Faggioli criticizes those members of Catholic ecclesial movements who still nostalgically seek holy ecclesial refuges or, more quixotically, look for the “*reconquista* of secularized society.” (There are harsh words here for the Benedict Option, “neo-Augustinians,” “militant blogs and militant religious media,” etc.)

For Faggioli, the church should no longer see itself as a counter-society either exerting hegemony or suffering persecution, with those concomitant pressures that come with battle readiness — here, having to seem “immune from corruption” and internal disagreement. Our alternatives are no longer either Constantine or Diocletian.

Instead, the church can let itself be shaped by a messier process of “spiritual discernment” in dialogue with a reinterpreted *secular*, now “a common space in which the church and humanity can walk in solidarity.” The disentanglement was not completed at Vatican II, which expressed ambivalence on the thorny subject of an established church; it has taken Francis to say, “States must be secular,” even as he has preserved the church’s prophetic voice in the public square.

Likewise, Faggioli sees the church as finally moving past the ideal of a “singular Catholic culture ... to a



Catholicism and Citizenship

Political Cultures of the Church in the
Twenty-First Century

By Massimo Faggioli

Liturgical Press. Pp. 188. \$24.49

more pluralistic and historical-critical idea of cultures in the global church.” Here, though, Faggioli criticizes the American post-conciliar inculturation, or lack thereof. To him, American Catholics still seemingly dream in medieval hues and envision a Catholic Americanism — “what is good for American Catholicism is good for both the United States of America and for Catholicism,” in either liberal or conservative directions.

This Americanism has made it very hard for some American Catholics to criticize their state’s neo-liberal economics or neo-militarism. Other American Catholics have in reaction seen our disappointingly non-medieval state as nothing more than a paradigm of violence. To Faggioli, American Catholicism has not properly reinterpreted the secular as a temporal order with its own important values: public welfare, constitutional restraint, human rights.

Faggioli claims that the church, no

longer seeking political or cultural hegemony, must go out to the world to show mercy in diverse forms of dialogue and service. Catholics should see their responsibilities as conscientious citizens to be in contributing to a common good that may otherwise be threatened by a dire lack of legitimacy. Their acts of mercy will be transformative as mercy shifts them to relational, practical, and experiential orientations that can be neither “exclusive” nor “identity-obsessed.” And mercy does not respect fossilized hierarchical boundaries, for all of us — ordained, degreed, tonsured, whatever — are called to feed the hungry and visit the imprisoned.

It’s always churlish for a reviewer to suggest that a book be longer, and Faggioli is hardly naïve about current challenges. However, I think Faggioli needs more concrete analysis of this reinterpreted *secular*. At several points, he cites a provocative essay by the Jesuit historian Stephen Schloesser that suggests Vatican II had an “apparent blindness, inarticulateness, or deaf ear” to the “volcanic forces” of “biopolitics,” ranging from more emotional definitions of marriage and the family to shifting attitudes toward contraception, sterilization, and abortion.

The church still struggles with these volcanic forces, long-simmering but erupting in the 1960s, as seen in the debates surrounding Pope Francis’s attempts to integrate the divorced and remarried into the church. Those who disagree with Faggioli may *not* be reflexively neo-medieval and ignorant of Vatican II, but rather disagree about the possibilities and perils of the contemporary secular, given the biopolitical realities that were barely imagined at the council. It is one thing to be Augustinian in reaction to Islam or gays and lesbians and another to be so

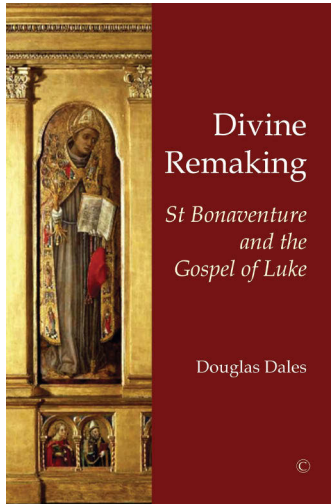
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Saint Bonaventure at 800

Review by Aaron Canty

Douglas Dales wrote *Divine Remaking* to mark the 800th anniversary of St. Bonaventure's birth, generally thought to be in 1217. The book explores some of the most important themes in Bonaventure's massive commentary on the Gospel of Luke.

Given that the commentary is over 2,200 pages in the three-volume English translation of Robert J. Karris, OFM, published by Franciscan Institute Press, Dales distills the major themes of the work into a very accessible volume. The book begins with a chapter about Bonaventure's life and career and another chapter on scriptural exegesis in monastic life and at the University of Paris in the 13th century. Dales subsequently dedicates chapters to the Lukan infancy narrative, John the Baptist, discipleship, parables, and Jesus' transfiguration, healing ministry, Passion, death, and resurrection.



Divine Remaking

St. Bonaventure and the Gospel of Luke

By Douglas Dales

James Clarke & Co. Pp. 196. \$50

Dales shows how Bonaventure's commentary is indebted to both the Franciscan tradition and patristic exegesis. Although Dales occasionally admits to speculating about what

Bonaventure might have had in mind when composing the commentary, he strives repeatedly to show the Franciscan aspects of Bonaventure's exegesis, highlighting especially the saint's comments about poverty and humility.

Regarding patristic influences on Bonaventure, Dales observes that Bonaventure's commentary is traditional in the sense that it draws on authorities commonly cited in the Middle Ages, such as Augustine, Gregory the Great, and Bede. Dales also notes that Bonaventure borrowed much material from the *Postilla super totam Bibliam* of the Dominican Hugh of St. Cher.

Setting aside some imprecise historical statements in the first couple of chapters (regarding such things as the composition of the commentary, the origins of Hugh's exegesis, and the influence of St. Francis on Joachim of Fiore and his followers), the reader can admire this sympathetic reading of Bonaventure.

Dales nicely situates scriptural pericopes in their literary context and within the division of the text that Bonaventure applies in his commentary. Frequently he highlights Bonaventure's spiritual interpretations, which often emphasize poverty and humility and criticize the worldly customs and aspirations of 13th-century clergy.

Dales also tries to diminish the force of some of Bonaventure's anti-Judaic comments with insights from other passages of Scripture or from modern biblical commentaries, although more references to these latter sources might have been welcome. Any reader interested in Bonaventure's exegesis or medieval exegesis in general will benefit from this lucid reflection on one of his enduring masterpieces.

Catholicism and Citizenship

(Continued from previous page)

out of concern for the future of our brothers and sisters with Down syndrome.

This is not to say we have to be either reflexively anti-modern or modern. Faggioli notes that Pope Francis has "an antimodern sensibility in him," with his frank talk of spiritual combat and citations of Romano Guardini's *End of the Modern World* and Robert Hugh Benson's apocalyptic *Lord of the World*. (Faggioli oddly claims that this is simply because of the tumultuous decade in which Francis was born.) Perhaps our modernity, anti-modern-

ity, and postmodernity may have to be contextual and nuanced.

Massimo Faggioli has given us an erudite reminder to avoid neo-medievalism (or its twin, accommodationism). On the other hand, we still need a way to understand the secular in order to grasp the confusing, biopolitical world we find ourselves in and its elusive common good. The signs of the time that Vatican II called us to discern are, it turns out, very difficult to read. It might be good to have a post-conciliar pope who still has "an antimodern sensibility in him."

Neil Dhingra is a doctoral student in education at the University of Maryland and a Catholic layman.

Aaron Canty is professor of religious studies and theology at Saint Xavier University in Chicago.

PEOPLE & PLACES

Appointments

The Rev. **Guillermo A. Arboleda** is rector of St. Matthew's, Savannah, GA.

The Rev. **Joseph Baird** is vicar of St. Peter's, Blairsville, PA.

The Rev. **Gillian Barr** is digital communications coordinator in the Diocese of Rhode Island.

The Rev. **Esme Jo Culver** is rector of St. Aidan's, Portland, OR.

The Rev. **Paul Moore** is priest in charge of St. Paul, Mt. Vernon, WA.

The Rev. **Jeffrey Nelson** is priest in charge of St. Barnabas, Denver.

Patty Olson-Lindsey is acting director of Episcopal Camp and Conference Centers.

The Rev. **Nancy Packard** is interim vicar of St. Gabriel's, Douglassville, PA.

The Rev. **Bowie Snodgrass** is priest in charge of Christ Church, Short Hills, NJ.

The Very Rev. **Heather VanDeventer** is dean of the Cathedral of St. John the Evangelist, Spokane, WA.

The Very Rev. **Denise Vaughn** is dean of the Central Convocation in the Diocese of Georgia.

The Rev. **Beth Wyndham** is church planter for the Diocese of West Texas.

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Central Florida: The Rev. **Charles Thomas Myers**, rector of St. John the Baptist, Orlando

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The Rev. **Berkley Ford**, as rector of Holy Trinity, Onancock, VA

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

The Rev. Canon **Juan I. Marquez**, as canon to the ordinary in the Diocese of the Dominican Republic

The Rev. **Ernesto Medina**, as rector of St. Martha's, Papillion, NE

The Rev. **Elisabeth Noland**, as deacon at Holy Cross, Edgewood, NM

The Rev. Canon **Gary L. Rowe**, as transition minister of the Episcopal Church in Delaware

The Rev. **Marshall Scott**, BCC, as director of spiritual wellness and education, St. Luke's Health System, Kansas City, MO

The Rev. **Aune Strom**, as rector of Christ Church, Rolla, MO

Deaths

The Rev. Canon **Malcolm Nāea Chun** died Jan. 20. He was 64, and was born in Honolulu.

Chun was a graduate of the University of Hawaii and completed a PhD at Te Whare Wānanga o Awanuiārangi in New Zealand. He was ordained deacon in 2011 and priest in 2012. Bishop Robert Fitzpatrick made him an honorary canon of the Cathedral of St. Andrew in 2018.

The Rev. **Edward de Bary**, a U.S. Air Force veteran and longtime leader of Education for Ministry, died Jan. 8 in Asheville, NC. He was 80.

De Bary was born in Antwerp, Belgium, and his family immigrated to the United States in 1948. He was a graduate of the University of the South and later its School of Theology, and earned a PhD and STD at the Catholic University of Louvain in Belgium.

He was ordained deacon in 1968 and priest in 1969, and served parishes in Mississippi and Virginia. In 1982 de Bary returned to Sewanee to develop Education for Ministry. He was EfM's director from 1982 to 2004.

The Rev. **William Carson Fraser Sr.**, who played football in high school and college, died Feb. 16. He was 83, and a native of Nashville.

Fraser was a graduate of the University of Tennessee and Berkeley Divinity School at Yale. He was ordained deacon in 1960 and priest in 1961, and served many churches in Tennessee.

The Rev. **John Romig Johnson**, a former pro-

fessor of pastoral theology at General Theological Seminary, died Feb. 5 in Charleston, SC. He was 84, and a native of Augusta, GA.

He was a graduate of Furman University, General Seminary, Union Theological Seminary, and the C.G. Jung Institute in Zurich. He was ordained deacon in 1960 and priest in 1961, and served parishes in Connecticut, New York, and South Carolina.

Johnson was also a Jungian analyst with a private practice in Manhattan. He was a senior faculty member of the C.G. Jung Institute in New York.

The Rev. **Ledley O. Moss Sr.**, a deacon who was also a police officer and chaplain in greater Miami, died Feb. 11. He was 88.

He was ordained deacon in 1992 and served as deacon in charge at Church of the Holy Family in Miami Gardens.

The Rev. **Elizabeth Newnam** died in Keizer, OR, after a battle with pancreatic cancer. She was 75, and a native of Galveston, TX.

She was a graduate of Randolph-Macon Women's College and the Eastman School of Music, and earned a PhD in music from Florida State University. After completing her studies for ministry at Church Divinity School of the Pacific, she was ordained deacon and priest in 1989. She served parishes in California and Texas.

"There is never a dull moment," she said during her ministry. "I am a social worker, psychologist, janitor, referral service, liturgist, and minister."

She was a social worker at the Lighthouse for the Blind and Visually Impaired, and in her retirement she had a ministry among the homeless.

The Rev. Canon **Luis Alberto Quiroga**, a native of Colombia, died Feb. 16. He was born in Bogotá in 1919.

He was a graduate of the American College of Bogotá and Princeton Theological Seminary, and earned a PhD at the University of Antioquia in Colombia.

He was ordained deacon and priest in 1955, and served parishes in Florida, New York, and Puerto Rico.

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The Debt of Friendship

Jesus said to his disciples, "I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from the Father" (John 15:15). Jesus hears the Father speak and speaks those very words to his friends. "What a friend we have in Jesus," as the 19th-century hymn says. He is our companion, our comfort, and our consolation. We may go to him, speak with him, and listen to him as he gives divine utterance to our desperate need. He is love and compassion and lovingkindness. He no longer calls us servants. He calls us his friends.

There is no barrier between the heart of one who loves Jesus and the heart of Jesus himself. We have, to use a profound and important word, *access* to him. Writing to the Romans, St. Paul says, "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God" (Rom. 5:1-2). Writing to the Ephesians, stressing the same point, Paul says, "This was in accordance with the eternal purposes that he has carried out in Christ Jesus our Lord, in whom we have access to God in boldness and confidence through faith in him" (Eph. 3:11-12). This is the very definition of divine friendship. Every moment is one of access in boldness and confidence.

From a human perspective, true friendship is never about calculation and manipulation and looking for favor or advantage. Friendship is especially precious because partners seek the well-being of the other. Friends are content simply to be together, to share burdens and to share joys, to share thoughts and hopes and stories about daily living. True friends are like a single soul. "Welcome your friend with

all your heart and soul," the Stoic philosopher Seneca writes in *Epistle 3*. "Speak as boldly with him as with yourself." Human friendship, for all its beauty and intimacy, is but a glimpse of what is given in Christ. We are with Jesus, in Jesus, near Jesus. He has called us his friends.

Friends owe something to each other. The deeper the friendship, the deeper the debt of gratitude, one paid willingly and joyfully. Do we owe something to Jesus? "What shall I return to the LORD for all his bounty to me?" (Ps. 116:12). We owe a debt of gratitude to our friends, and we owe a debt of gratitude to our saving friend. He wants something.

Jesus tells a parable about a man who planted a fig tree in his vineyard. Even now, he is planting *you* in his vineyard. For three years the owner of the vineyard came looking for fruit and found none. "Cut it down," he advised the gardener. The gardener said, "Let it alone, sir, this year also, till I dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down" (Luke 13:6-9). Yes, we have a friend in Jesus. And yes, we owe him something, some measure of gratitude for all the good he has done. We owe him the righteous fruit of a righteous life.

Imperfection and sin are no excuse. Turn the soil of your life, take the nourishment you need, and do some good designed just for you. There are good works to walk in.

Look It Up

Read Psalm 63:8.

Think About It

Seek the Son of God and let him hold you fast.

Homecoming

The younger son in the parable of the Prodigal Son is prodigal in this sense: he demanded his inheritance and then “gathered all he had and took his journey into a far country, and there he squandered his property in loose living” (Luke 15:13). He was completely given up to dissipation and licentiousness; he was eating and drinking and making merry until the money ran out. Lonely, penniless, and hungry, he came to himself. Still, he knew, for a time, how to enjoy himself, how to throw the money around, how to posture as rich and magnanimous.

He would, of course, learn this hard lesson: “For what shall it profit a man, if he gain the whole world and lose his own soul?” (Mark 8:36 KJV). He is prodigal in his reckless capacity to squander and ruin his life. We recognize this person. We see this prodigal son in others, and we see him in ourselves. We go it alone and waste resources and time as if life is cheap and its duration endless. Sometimes we do better, sometimes we are disciplined and careful, sometimes we know the value of a dollar. Sometimes. Too often, however, we are this son. To use old language, we have sinned; we are sinners.

This desperate situation is well described by a line from the Collect for the Third Sunday of Lent: *we have no power in ourselves to help ourselves*. It is worth taking a moment to recall what it is like to feel helpless and hopeless, lost and wandering, not knowing what to do or where to turn. Everyone will know this soul-shaking sorrow and confusion at some time. Some people have known it for seasons, even years. But there is hope.

The father in the parable is prodigal also in this sense. As the son was returning home in desperation, the father saw him in the distance. While the son was still far away, “his father saw him and was filled with compassion; he ran and put his arms around him and kissed him” (Luke 15:20). The

father said to his servants, “Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found” (Luke 15:22-24).

The father was profligate with his compassion, his embrace, his kisses, his calling for a robe and ring and sandals, his instruction to kill the fatted calf and make a feast. The father was doing everything and anything to celebrate a son who had been found alive.

The father was not counting the trespasses of his son (2 Cor. 5:19). Instead, by embracing his son and kissing him and calling for the finest garments and the best food, the father was creating a completely new situation. This father and this son meet as a new creation. “[E]verything old has passed away; see, everything has become new” (2 Cor. 5:17).

The abundant grace of Christ is in this story. Jesus is all compassion, an embrace of love, a kiss on the neck. He vests us with beauty and feeds us with his body and blood. He is open and shameless in his love. By such love, by such caring, by the kiss of peace, he breaks our stony hearts and gives us hearts of flesh in which his love may live and move and be.

Can we bear it, accept it, and fall silent before this love? Love does not wait. Love runs to us.

Look It Up

Read Psalm 32:1.

Think About It

Forgiveness is prodigious love.



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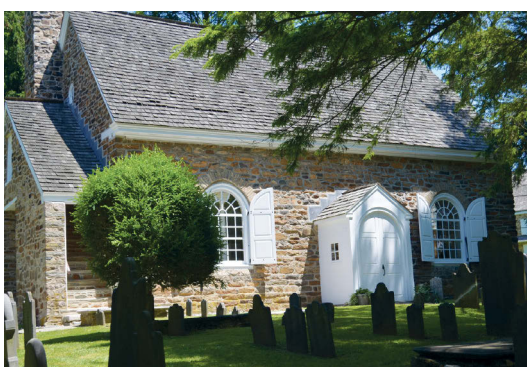


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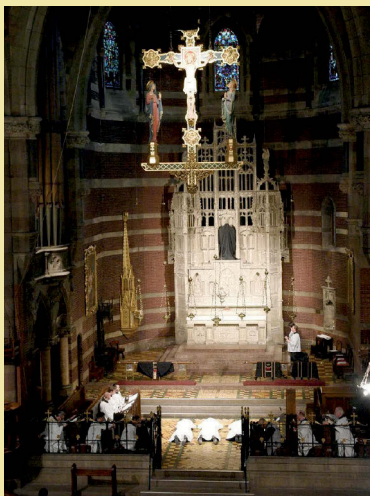
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