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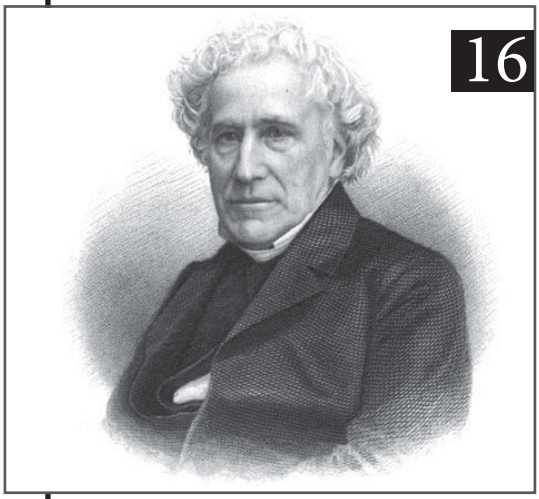
ON THE COVER

Barbara Talcott writes: "I, like so many of my fellow chaplains, was charged with explaining our *Episcopal identity* to people for whom that is an entirely foreign concept" (see "Explaining Episcopal Identity," p. 12).

Photo by Andy Weigl, courtesy of St. Mark's School, Southborough, Massachusetts



The Living Church

THIS ISSUE | April 21, 2019

Living Church Partners

We are grateful to the All Souls Anglican Foundation [p. 27] and the Diocese of Pennsylvania [p. 28], whose generous support helped make this issue possible.

The Living Church is published by the Living Church Foundation. Our historic mission in the Episcopal Church and the Anglican Communion is to seek and serve the Catholic and evangelical faith of the one Church, to the end of visible Christian unity throughout the world.

Raising Confirmands in the Way They Should Go

By G. Jeffrey MacDonald

Preparing for confirmation at St Mary's Church in Arlington, Va., involves helping the local food bank stock up.

Sue Cromer photo

Commonly baptized as infants, Episcopal teenagers are guided to claim Christian discipleship for themselves in the rite of confirmation. Yet so many do the opposite, leaving church as soon as they are confirmed, that the phenomenon has a name: the graduation effect.

It does not have to be that way, researchers say. Teens can be motivated to deepen both their faith and their ties to a Christian community when traditional didactic methods give way to models that are more mentor-focused, experiential, and self-directed.

"What they don't want is school," said Lisa Kimball, associate dean for Lifelong Learning at Virginia Theological Seminary and cofounder of the Confirmation Collaborative, a new group cosponsored by VTS and Church Publishing. The goal: interpret insights from the Confirmation Project, a five-year study that ended in 2017, for application in the Episcopal Church.

Findings point to a spiritual hunger. The Confirmation Project concludes that young people want to learn about the Bible, their religious traditions, and the meaning of Christian maturity. But format matters.

"They don't want the teacher in the front of the room lecturing about those things," Kimball said. "They want to be learning pedagogically and be more engaged in participatory ways."

The Confirmation Project looked at practices in more than 3,000 congregations in five mainline denominations, including 507 Episcopal congregations. Data show 91 percent of Episcopal confirmation programs last for one year or less; 40 percent run for fewer than three months.

Similar durations are typical for the Presbyterian Church (U.S.A.) and the United Methodist Church. The outlier was the Evangelical Lutheran Church in America, in which 89 percent of confirmation programs last for one year or longer and 38 percent run for more than two years.

Researchers also found a robust appetite for learning the particulars of Christian faith.

"Young people are interested in topics pertaining to theology — the Lord's Supper, the Bible, and God: Father, Son, and Holy Spirit," said Katherine Douglass, codirector of the Confirmation Project and assistant professor of educational ministry at Seattle Pacific University, via email. "In other words, they are interested in the things that make Christian formation unique. As ministry leaders, we shouldn't shy away from that."

The challenge comes in discerning the right approach for a particular local ministry context.

"The leaders who are culturally responsive (they are aware of what makes their community unique, including the challenges and advantages) are the ones who seem to feel the most satisfaction around their program," Douglass said.

Some insights from the research can

be applied across denominations: confirmation ought not be packaged as a standalone experience because it does not "move the needle" of Christian maturity by itself, Kimball said.

It should instead be part of an ecology that includes faith-forming experiences at home and elsewhere, such as at camps or in diocesan programs. Then confirmation makes a big difference.

Other insights are more specific to denominations. The Episcopal Church was the only denomination to confirm not just teens but also adults. The Episcopal Church also uses bishops in confirmation; the other churches in the study do not.

"The Confirmation Project data has shown that the Episcopal Church does not utilize all the resources effectively that we already have," said Sharon Ely Pearson, editor and Christian formation specialist at Church Publishing, via email. She noted that bishops number among the Episcopal Church's neglected resources.

"Resources may be created at some time in the future," Pearson said. "But at the moment, new curricula are not an answer to the issue of how our churches are intentionally forming disciples."

Confirmation Collaborative will share resources via the Baptized for Life initiative at VTS. Both Baptized for Life and the Confirmation Project are funded by the Lilly Endowment.

Kimball said adults can help minimize the graduation effect by shifting their attitudes about what confirmation is and what to expect. She suggested adults not see it merely as something children must complete before they are allowed to make decisions about church involvement. It should instead be seen as a space in which young people find joy in discovering gifts and how they are needed in a community of faith.

"Confirmation is not the point," Douglass said. "Following Jesus is the point. If we keep that the focus, there will not be a 'graduation.'"

Host Campus Protests Lambeth Policy

Administrators and students at the University of Kent have criticized the Archbishop of Canterbury's decision not to invite same-sex spouses to the Lambeth Conference in 2020.

Faculty say the decision "raises serious questions" and students have asked the university to reconsider its agreement to host the conference, as it has done since 1978.

The university said it is concerned by the policy that same-sex spouses will not be invited to the conference.

A statement says the policy "does not accord with our values" and that the school "received a large number of concerns raised by staff, students, and members of the public" about hosting the conference.

"While we currently understand that the Lambeth Conference may be permitted by law to rely on exemption

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Lambeth Policy Protest

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under the Equality Act 2010 for religious organizations, we also believe there are significant ethical concerns raised."

Sir David Warren, chairman of the University Council, and professor Karen Cox, president and vice chancellor, have requested a meeting with the Archbishop of Canterbury to discuss the issue.

Adrianna Lowe, a PhD student, told *Kent Online*: "If they have a commitment to equality, they have to stand up to that even when it means turning down money."

The university has already committed to redevelop its existing sports building because of the larger numbers of bishops and spouses.

John Martin

Canadian Bishops Consider 5 for Primate

The Anglican Church of Canada's House of Bishops has nominated five bishops to stand for election in July as the next primate:

- The Rt. Rev. Jane Alexander of Edmonton;
- The Most Rev. Ron Cutler of Nova Scotia and Prince Edward Island (metropolitan of the Ecclesiastical Province of Canada);
- The Most Rev. Gregory Kerr-Wilson of Calgary (metropolitan of the Ecclesiastical Province of Rupert's Land);
- The Rt. Rev. Linda Nicholls of Huron;
- The Rt. Rev. Michael Oulton of Ontario.

The primatial election is scheduled for July 13 at Christ Church Cathedral in Vancouver. The new primate will be installed July 16.

Anglican Church of Canada

Statute of Limitations Lifted; No Timeframe

The House of Bishops renewed its commitment to a robust pastoral response to "allegations of sexual misconduct, regardless of how long ago such alleged misconduct occurred."

The resolution, approved during a retreat at Kanuga Conference Center March 12-15, follows an open letter by the Diocese of San Diego's Task Force for Compassionate Care for Victims of Clergy Sexual Misconduct. The open letter urged the bishops to clarify General Convention's Resolution D034.

Task force members "have been contacted by victims of clergy sexual misconduct who are now undergoing Title IV processes because of the lifting of the statute of limitations," the open letter said.

"Along the way we have discovered the staggering news that some within our church are interpreting paragraph 5 of the resolution … to mean that the lifting of the statute of limitations inexplicably had embedded within it another statute of limitations, namely January 1, 1996. This is clearly not

what the letter communicated and, if accurate, effectively nullifies the expressed intent of the resolution."

Bishop Challenges U.K.'s Home Office

The United Kingdom's National Secular Society and the Church of England have agreed about a Home Office's refusal to grant asylum to an Iranian national who converted to Christianity.

The applicant said he converted to Christianity because it is a peaceful religion. But the Home Office disagreed, citing passages from Exodus, Leviticus, Matthew, and Revelation to argue that Christianity is violent.

The letter refusing the asylum application said the passages cited are "filled with imagery of revenge, destruction, death, and violence. These examples are inconsistent with your claim that you converted to Christianity after discovering it is a 'peaceful' religion."

Bishop Paul Butler of Durham, who speaks on immigration matters in the House of Lords, said the Home Office must radically change its understanding of religious beliefs.

"To use extracts from the Book of Revelation to argue that Christianity is a violent religion is like arguing that a Government report on the impact of climate change is advocating drought and flooding," Butler said.

The case came to light when caseworker Nathan Stevens took to Twitter to draw attention to the case while representing the asylum-seeker.

Stevens, who said his client is appealing against the decision, wrote: "I've seen a lot over the years, but even I was genuinely shocked to read this unbelievably offensive diatribe being used to justify a refusal of asylum."

Stephen Evans, chief executive of the National Secular Society, said it was "wholly inappropriate" for the Home Office to use theological justifications for refusing asylum: "Decisions on the merits of an asylum appeal should be based on an assessment of the facts at hand — and not on the state's interpretation of any given religion. It's not the role of the Home Office to play theologian."

The Home Office has listened to the criticism and will reopen the case. A Home Office statement conceded the need for better staff training, and Home Secretary Sajid Javid has ordered an urgent investigation into the handling of the rejection.

John Martin

Anglican-Jewish Talks Move to Manchester

The Anglican Jewish Commission met in Manchester, England, March 26-28, departing from its normal pattern of meeting in Lambeth Palace or Jerusalem.

The commission conducts dialogue on behalf of the Archbishop of Canterbury and the Chief Rabbinate of Israel.

"There is a strong Jewish population here [in Manchester] and there is a vibrant Anglican diocese," said the

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Anglican-Jewish Talks

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Most Rev. Michael Jackson, Abp. of Dublin and Anglican co-chairman of the commission.

Jackson said the commission "draws together people who are very conscious of conflict, and yet seek to transcend it through sharing ideas of mutual respect, sharing ideas of the shared identity under God, while at the same time having different traditions and wanting to converse with an openness and curiosity."

The Anglican Archbishop in Jerusalem, Suheil Dawani, offered reflections on the divisions in his city. He called for "increased efforts for peace and reconciliation in the Holy Land," a communiqué said.

Rabbi Eliezer Weisz gave a presentation on the meeting's theme, "Remembering the Past, Committing to the Future," expounding on the concept of memory in the Jewish tradition. He said "its purpose is to internalize and express the ethical messages born out of the people's collective experience."

The Anglican-Jewish Commission is due to meet in Jerusalem next year. Members expressed their "hope of holding sessions" at St. George's Anglican Cathedral in Jerusalem, at the invitation of Archbishop Dawani.

Adapted from ACNS

Parish Chooses Saint: Anna Alexander

A new congregation in Brentwood, Calif., is named in honor of Deaconess Anna Alexander of Georgia, who was added to the church's calendar by General Convention in 2018.

Dani Coville reported for the Diocese of California that church members are from Bermuda, Canada, Ghana, Holland, Korea, Lebanon, Liberia, Mexico, Nigeria, the Philippines, Sierra Leone, Sri Lanka, and Uganda.

"We were so inspired by Anna's story of the pouring out her life for the sake of those formerly enslaved," said the Rev. Jill Honodel, long-term supply priest. "We are inspired by St. Anna to do our part so that as many people as possible have a chance to succeed and the opportunity for a good future."

Fisk Jubilee Singers Keep History Alive

One day in 1873 a group of students, all but two of them former slaves, entered the office of their college principal. They shut the door, locked it, pulled the curtains, and proceeded to sing spirituals in rich harmony.

It was the first, tentative act that launched what would lead to global acclaim for the Fisk Jubilee Singers.

This story is from the diaries of Ella Sheppard. She became the lead soprano and stage director of the Jubilee Singers. They sang softly, she wrote, "learning from each other the songs of our fathers. We did not dream of ever using them in public."

For the next two years the Fisk Jubilee Singers toured Europe and the United Kingdom. By the time their tour was over, their spirituals were renowned.

"I would walk seven miles to hear them sing again," Mark Twain wrote.

Prime Minister William Gladstone hosted a private breakfast for them. Queen Victoria was delighted by their melodies and made a special request for them to sing "Steal Away." And she commissioned a grand portrait of the group that now occupies pride of place at Fisk University.

"To me, Jubilee Hall seemed ever made of the songs themselves, and its bricks were red with the blood and dust of toil," said W.E.B. Du Bois, one of Fisk's best-known graduates. He devoted a chapter of *The Souls of Black Folk* to the Jubilee Singers.

A book by historian Viv Broughton tells the singers' story at greater length. The narrative suggests there was a point when the group realized that songs from their years of captivity were more powerful than the songs of white culture in their original repertoire.

Soon after the grueling tour the group disbanded, but there was a clamor by other singers to step into their places. Successive generations of Fisk Jubilee Singers have performed ever since. A favorite custom among the singers is to imitate the original group's portrait during commencement ceremonies.

The group sang at Hackney Empire in East London on March 24.

For the last 25 years the Fisk Jubilee Singers have been directed by Paul Kwami, who was born in Ghana, studied at Fisk, and is dedicated to preserving the choir's 150-year heritage.

"The music we sing today helps to bridge the gap between Africans and African Americans," he said. They perform the same repertoire of spirituals, from "Go Down Moses" to "Nobody Knows the Trouble I've Seen." They sing at about 30 concerts annually.

John Martin

Prayer Book Society Publishes Glad Tidings

In its two-century history, the Bible and Common Prayer Book Society has sent hundreds of free prayer books and hymnals across the world in multiple languages.

"Our society for more than 200 years has been enabling and providing for the worshiping needs of congregations everywhere," said the Rev. David G. Henritzy, director. "The books we donate provide an invaluable resource for worship, prayer, and meditation in the parishes and ministries we serve."

Henritzy coordinates the society's work, with support from a volunteer board, currently led by president Stephen Storen.

"Our ministry is evangelism in the form of printed materials," Storen said.

Exhibiting at General Convention 2018 helped the society connect directly with supporters and beneficiaries of its ministry.

"Our goal is to link with the Episcopal Church, to meet obvious needs, and to offer a helping hand to those who may need it," said attorney Thomas K. Chu, who represented the society in Austin.

"It is our ministry to assist all areas and all corners of the Church, from smaller dioceses to large metropolitan areas," said Bishop Rodney Michel, board member and immediate past president of the society.

The society maintains a strong relationship with the Diocese of Cuba.

If the society does not have requested books at hand, it works to find them, Henrizty said.

Who is eligible for books? Worshiping communities, new missions, parishes replacing worn-out books, financially struggling or expanding parishes, and parishes that have suffered from natural disasters.

3 Nominees for Vermont

The Episcopal Church in Vermont has announced three nominees in the search for its 11th bishop:

- The Rev. Shannon MacVean-Brown, transition priest at St. John's Church in Speedway, Ind.;
- The Rev. Hillary D. Raining, rector of St. Christopher's Church in Gladwyne, Pa.;
- The Very Rev. Hilary B. Smith, rector of Holy Comforter, Richmond, Va.

The electing convention is scheduled for May 18.

New Bishop in Uruguay

A former Roman Catholic priest, Daniel Genovesi, was consecrated March 16 in Buenos Aires Cathedral as Interim Bishop of Uruguay. He and his wife, Mercedes, began their new ministry in Uruguay on April 1.

The missionary diocese of Uruguay was created by the Anglican Church of

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Uruguay

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South America more than 30 years ago. Before then, the mainly English chapels at Montevideo, Fray Bentos, and Salto were part of the Diocese of Argentina. During that time it has developed a distinctive style and sought to grow as a local church.

Genovesi, who served as priest of San Marcos in Hurlingham, Buenos Aires, for nearly 12 years, responded to the appointment with surprise and joy, as well as "enthusiasm and the desire to go to a new place in order to listen, accompany, encourage, orientate, and re-create in the name of Jesus."

Both the bishop and his wife are professional psychologists. Before their marriage, he was a Roman Catholic priest and she was a nun. They have lived for many years in Buenos Aires, but are originally from the interior of the country.

Adapted from ACNS

Education Network Honors Leader

The first leader of Colleges and Universities of the Anglican Communion has received a distinguished fellowship from the group.

The network brings together higher-education institutions across the Communion. Linda Chisholm was the first general secretary when the network was launched from Canterbury Cathedral in 1993.

The fellowship is awarded to "individuals who model exceptional and active service to Anglican higher education globally."

Chisholm received her fellowship during a ceremony Feb. 3 at her parish, Grace Church in Nyack, N.Y.

"Without her vision, energy, hard work, and consummate skill it was doubtful that CUAC would have ever existed," said the retired Bishop of Newcastle, Martin Wharton, a long-standing CUAC director.

The fellowship's citation said that "building on her pioneering work, co-founding with Howard Barry the International Partnership for Service Learning, she fashioned a network for Anglican colleges and universities optimizing their global community."

Canon James Callaway, CUAC's general secretary, presented Chisholm with a certificate signed by the Archbishop of Canterbury the network's patron. She was joined at the ceremony by her husband, Alan, two of their three daughters, and a granddaughter.

Previous recipients of the fellowship are Maher Spurgeon, former chaplain at Madras Christian College in Chennai, India; and Jeremy Law, dean of chapel at Canterbury Christ Church University.

"All three have traveled far and wide to strengthen and support Anglican colleges," Callaway said.

FIRST Thanks Archbishop Makgoba

A British advocacy group on global issues has given its 2019 Responsible

Capitalism Advocacy Award to Archbishop Thabo Makgoba for his work to combat poverty and promote educational skills.

Responsible Capitalism is an initiative of FIRST, which "aims to enhance communication between leaders in industry finance and government worldwide and to promote strategic dialogue."

He was nominated by the South African High Commissioner to the United Kingdom, Nomatemba Tambo. In a message read to the gathering by Abp. Josiah Idowu-Fearon, Makgoba said he was deeply grateful for the honor.

"Although I do not feel deserving of the award, I humbly receive it on behalf of the many in South Africa and on our continent who suffer because these who should be speaking up are either silent or their voices are inaudible," he said.

"The poor suffer most from a lack of proper sanitation and potable water, from poor education and health services, from a lack of access to land and credit, and from the effects of climate change. And they often lack the tools to articulate their hearts' desires and their longing for an economic order that is just and develops everyone.

"Yet in my experience the poor are more welcoming, more generous, more forgiving, and more resilient than those who have means. I like to think I have made some small contribution through my church, through a family development trust, and through my involvement in what we call the Courageous Conversations program."

Adapted from ACNS

Bishop Barahona Dies at 76

The Rt. Rev. Martín Barahona, former archbishop of the Iglesia Anglicana de la Region Central de America (IARCA), has died of cancer. He was 76.

Bishop Barahona served as a Roman Catholic priest for 11 years before becoming an Anglican. He was Bishop of El Salvador from 1992 to January 2015, and was archbishop of IARCA from 2003 to 2011.

An IARCA statement said the bishop will be remembered as a campaigner for justice, the poor, human rights, and ecumenism. He was a member of the National Council for Citizen Security and Coexistence in El Salvador and played a significant part in peace talks that ended the civil war in 1992.

In March 2010, as the country was preparing to mark the 30th anniversary of Abp. Óscar Romero's martyrdom, an unidentified man shot at Barahona's car. The bishop was not injured, but his driver, Francis Martínez, was struck in the stomach and arm.

Félix Ulloa, vice president of El Salvador, described the bishop as "a tireless fighter for human rights and the social causes of our people."

Barahona's successor as Bishop of El Salvador, the Rt. Rev. Juan David Alvarado, described him as "a happy and sensitive pastor" who "had a life given in faith to Our Lord Jesus Christ and the Holy People."

Adapted from ACNS

The chapel at St. Mark's School, Southborough, Massachusetts

Photo by Audrey Emerson, Devlo Media, courtesy of St. Mark's School

Explaining Episcopal Identity

By Barbara Talcott

There was a time not so long ago when the vast majority of students at my school (St. Mark's in Southborough, Mass.) were church-attending Episcopalians. Thus there was really no need to explain, either to families or faculty, what it meant to be an Episcopal school. Those times are past. I now teach at a wonderful, vibrant school that is about 12 percent Episcopal in its families and far less than that in its faculty. (I will not venture a guess about how many of these self-identified Episcopalians regularly attend church.) So it is no suprise

that I, like so many of my fellow chaplains, was charged with explaining our *Episcopal identity* to people for whom that is an entirely foreign concept. But how do I, cradle Episcopalian, find my way into this? There are at least three layers of identity that distinguish us from other schools available to our families:

St. Mark's differs from secular schools in that it is religious.

St. Mark's differs from other religious schools in that it is Christian.

St. Mark's differs from other Christian schools in that it is Episcopal.

Within each of these layers of identity are numerous possible distinguishing factors, but I limited myself to three to cover the entire distance between secular and Episcopal. It was not an easy task, and it took a long time. First, I had to really know the school, its history, its current reality, and all of its major constituencies; that took a number of years of lived experience. Then I had to engage enough interest to create a collaborative process that would reflect a larger perspective than mine. And finally, I had to slowly introduce, test, tweak, and refine our work by introducing it to administration, faculty, staff, trustees, parents, alumni and students, while listening carefully to their reflections and reactions (this process continues).

It is my hope that all the time spent in gestation will create a more enduring description than if I had taken on this challenge in my first few naïve years at St. Mark's, when I had a seminary understanding of what it means to be an Episcopalian and little to no understanding of what it means to be St. Mark's School. The process and its result have benefitted from the head of school and I having a relatively long (almost 10-year), highly collaborative, and overlapping tenure.

Like a school's mission and motto, a school's stated relationship to its Episcopal identity should be something that outlasts many a strategic direction, many an initiative, many a chaplaincy, many an administration. Being religious, Christian, and Episcopal is not tactical or even strategic. Ideally, it should define a school's values and rest at or very near a school's core. It should resonate immediately with every part of a school's constituency, and yet remain as timeless as Scripture in its ability to show a path and set a course for the work of the school. That is an ideal I approached with considerable trepidation.

We settled on three markers of identity. They did, indeed, end up being best expressed as guiding values for our school, and each has one or more related practices that are alive and well in our school's programming. No doubt they have engendered other practices in the school's past and will engender and support a variety of new initiatives and practices in the school's future. Prac-

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Photo by Andy Weigl, courtesy of St. Mark's School

Episcopal Identity

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tices come and go; religious values, ideally, do not. A brief description of how they were arrived at is included after each value, and you will see that they come from all three layers of our identity as an Episcopal school.

1. We value time for spiritual reflection and the intentional teaching of wisdom, compassion, and humility.

These are fundamental Christian values, common to all Christian traditions. They are also shared by Islam, Judaism, and many other religions.

2. We value life in common, believing it is strengthened by honest and respectful dialogue across lines of disagreement and difference.

This can be considered distinctively Anglican, as the Church of England expressed a compromise position in 16th-century England, compared with other religious confessions of the time, preserving peace, unity, and commonality of practice, if not belief. It is worth noting that despite disagreement, the Anglican Communion has not split apart — at least not yet — over the treatment of divorce, women's ordination, gay ordination, or gay marriage. For better or worse (not everyone is comfortable with it), accommodation of difference is a central value of Anglican and Episcopal piety.

3. We value human reason used critically in the pursuit of knowledge.

As a development of Renaissance humanism, the Anglican tradition holds humanity and human reason in unusually high regard among Christian denominations. This explains why there are so many Anglican and Episcopal schools enthusiastically teaching the secular sciences and critical thinking, and rejecting religious and other indoctrination.

As I have introduced these three values to our various constituencies, I have found it helpful to ask people whether, in their experience of St Mark's, they have had reason to see these as *lived values* at our school. Do they have any evidence that these values are guiding our behavior? To what extent is each of these better described as aspirational? And which of these values is the most difficult, or the easiest, for them to model? The faculty and staff have been intrigued by what they have learned about the Episcopal tradition and how it bears on our work. Much fruitful discussion has resulted, and I hope it always will.

At this point, the values are available in printed form in our chapel, admissions office, advancement office, and other departments in the school. Our constituencies can look to them to understand the *why* behind a lot of what we do, and our administration routinely refers to them as it celebrates our past, supports our present, and plans our future programming.

No one knows more clearly than I do that, with three levels of difference, there were many other values that could have been emphasized instead. Had my school been different, had I been a different chaplain, had there been a different head of school, this could have ended up in a different place. But putting words together about something that was for many years simply assumed has helped to center us, not only across the current reality of our school, but also across the school's 150-year history and into its future.

The Rev. Barbara Talcott is head chaplain and chair of the religion department at St. Mark's School (stmarksschool.org). This article is adapted from The Commons*, the weblog of the National Association of Episcopal Schools.*

Join the Tradition

The Living Church

is pleased to announce the 10th annual

Student Essays in Christian Wisdom Competition

Any Anglican student enrolled in a bachelor's or master's degree program (BA, MDiv, MA, or equivalent diploma; not ThM or other secondary degrees) in a seminary or theological college of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

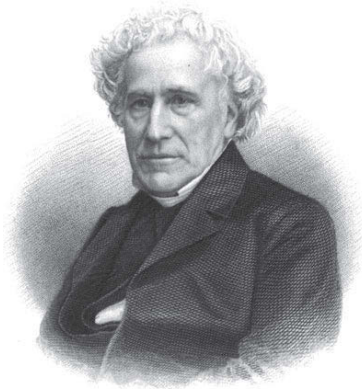
1st place: $500 ♦ 2nd place: $250 ♦ 3rd place: $175

Students may send essays (in Word or RTF) to **essaycontest@livingchurch.org** no later than **June 15, 2019**.

Entries should include the student's full name, postal and email addresses, and the name and address of the student's school.

Faith in Learning

Muhlenberg and Catholic Education



Muhlenberg

By W.L. Prehn

William Augustus Muhlenberg (1796-1877) was the father of the church school movement in the United States. On both sides of the Atlantic, the 19th-century Anglican church revival gave rise to vigorous school-making initiatives. After spending some years promoting and leading public schools in Philadelphia and Lancaster, then making a thorough study of the best schools in Europe, Muhlenberg founded his first church school at Flushing, Long Island, in 1828. By 1836 it had become St. Paul's College and Grammar School, which was celebrated for forming faith, virtue, and academic prowess in young men.

Muhlenberg understood that "there can be no such thing as Christianity in the abstract" and that Christianity, in order to be real and compelling to boys, must be practiced in one of its particular forms (*The Application of Christianity to Education* [1828]). For him, *Church* denoted the living body of Christ. He assumed that the school *is* the Church in its scholastic mode. The standards were set high, but grace abounds in such a body; it is mediated in Christ to each member of the scholastic brotherhood. The community is there to help each student make the grade.

Muhlenberg passed on his educational vision to several young men and at least one woman. The woman was Harriet Starr Cannon (1823-96), founder in 1865 of St. Mary's School and the Community of St. Mary in New York City (both later removed to Peekskill). The young men were James Lloyd Breck (1818-76), John Barrett Kerfoot (1816-81), Libertus van Bokkelen (1815-88), Henry A. Coit (1830-95), John Gadsden (1833-1902), and a few others. The disciples perfected the work of the pioneer and established some of the best schools in American history.

Central to the Muhlenbergian Church school is the authority of the headmaster or rector of the school. Muhlenberg assumed that Christ was the Head of his school Body, but he believed that the immortal Head of the school required a mortal vicar who knows his duty as the final human authority in the brotherhood. We should not conclude from this discipline that the Muhlenberg-type school depends on an *authoritarian* regime. In fact, the schools were criticized in their day for breaking decisively with the academy tradition of tyrannous pedagogy, corporal punishment, and other ills of the scholastic tradition in the British Isles and North America. Rather, it was a practical theological principle that drove Muhlenberg and his school-making heirs to value strong leadership at the top: They assumed that a strong head of school is inextricably related to both saving faith and sound learning. The student believes on the testimony of the teacher.

In 1843, Kerfoot wrote a two-part article, "Education Catholic," on the importance of *first faith* in the education of children and youth. Kerfoot was not writing about a vague commitment to religion in an otherwise secular academic institution, nor of a conventional attachment to faith-based schooling. He insisted that no child in any family or school learns anything without the *first faith*. In order to progress in the most elementary learning, children must trust the authorized teacher, whether parent or instructor. By trusting the authorized teacher, students will begin to trust their instincts in the quest for what is true and good and lovely and of good report. Moreover, the school community in which the student lives is authentically faith-based in the richest meaning of the concept.

John Henry Newman (1801-90) had a profound influence on Muhlenberg, Kerfoot, and the other schoolmakers. Newman's published works were available in the United States beginning in 1834. At both College Point and at the new Maryland school, Newman's sermons were read to the students at Sunday afternoon vespers. Newman's *Fifteen Sermons Preached Before the University of Oxford* were available as a complete book in 1843. In these sermons spanning the years 1826 to 1843, Newman related faith and reason in compelling and beautiful ways.

In the University Sermons, Newman was at pains to show that true faith simply accepts the testimony of others (Sermon X); accepts not-yet-proved things as real (Sermon XI); and begins with probabilities and ends in peremptory statements (Sermon XIV); and that scientific reasoning is often based on propositions and probabilities no more certain than the objects of religious faith.

Newman also taught that *love* of the messenger makes it much easier to embrace the proffered message in faith. The Muhlenberg-type school featured close relationships between teachers and students. Kerfoot wrote in the Saint James *Prospectus* (1842), "Experience has proved that no one qualified to have the government of boys can be

impeded at all in the discharge of his duty by a becoming familiarity; and the Instructor who does not take pleasure in such a familiarity has wholly mistaken his calling."

But the Muhlenbergian schoolmakers were equally influenced by Locke's sensationalist psychology. Muhlenberg's so-called ritualism in the chapels of his schools on Long Island owed as much to Locke's sensationalist epistemology as to the Romantic and Tractarian energies. (Of course, the Tractarians were not Ritualists.) Let the teacher *impress* the student with images and sensations.

Locke's *Thoughts Concerning Education* (1693) uses the illustration of a boy standing at a globe with a teacher. Because the pupil trusts the testimony of the teacher, the teacher is able to impart rudimentary geography. The teacher says that the yellow, gallinaceous shape between two oceans is *Africa*. The boy believes the teacher, even though he knows that the continent on the map is but a painted symbol of the real continent splitting the Indian and Atlantic Oceans. The boy believes the teacher and thus a building block for sound learning has been set. A kind of faith is required if the edifice of learning would be built in any child.

"Newman" (1881) by Sir John Everett Millai. National Portrait Gallery, London.

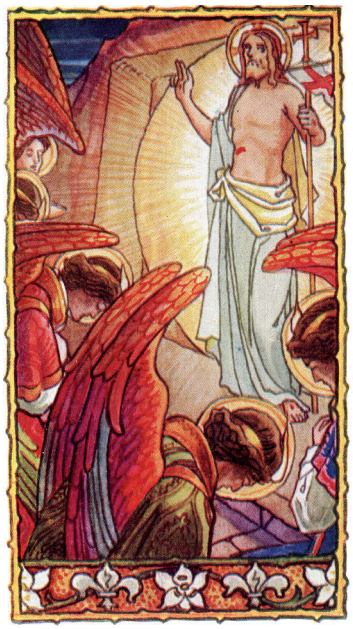
Kerfoot's "first faith" is then an important insight of both true religion and academic learning. At Saint James, Kerfoot and the other teachers were anxious to educate the person to his *totality*, a theme Matthew Arnold (1822-88) was to take up in *Culture and Anarchy* (1869). Hence the necessity of an authorized and authoritative testimony for both saving faith and sound learning points ineluctably to the divine Master of the one, holy, catholic, and apostolic Church.

The Rev. W.L. (Chip) Prehn is headmaster of St. John's Parish Day School in Ellicott City, Maryland, and a board member of the Living Church Foundation.

CULTURES

Easter to Whitsun with Thomas Noyes-Lewis

By Richard J. Mammana



A stream of the Church of England's artistic self-image in the first half of the 20th century reflected the genius of one man: Thomas Noyes-Lewis (1863-1946). The bulk of his work was ephemeral, but it was nevertheless extensive. Postcards, children's books, cigarette cards, baptism certificates, stained glass, Stations of the Cross, Sunday school attendance rewards, and bookplates all came from his pen from about 1900 through the beginning of World War II. His languages and artistic palettes were English, Christian, and imperial, but rooted also in the outlook of the Faith Press, a major Anglo-Catholic publisher whose influence on the entire Anglican Communion was pervasive. Despite obscurity today next to the reputations of Martin Travers and Ninian Comper, the importance of Thomas Noyes-Lewis in creating the visual culture of early 20th-century Anglo-Catholicism was unparalleled.

Noyes-Lewis was educated at the Tonbridge School and did not take a university degree. His father's 1859 bankruptcy petition is an indication of a childhood spent in extremity. His earliest commercial work was in illustrating editions of E.F. Benson's writing and *Uncle Tom's Cabin*, as well as popular children's periodicals at the *fin de siècle*. The Victoria and Albert Museum in London displays one of his advertising posters from about 1899, showing a mermaid riding a bicycle under water.

The next four decades were a constant stream of fantastic religious creativity, during which he married one Mary Priscilla Horsley and fathered a son who continued his surname and given name. (His clerical father-in-law in the Diocese of Southwark had named all five of his daughters Mary.) His younger brother Robert Walter Michael Lewis was a priest in Canterbury and Southwark who served as organizing secretary of the Additional Curates Society, giving some indication of the family's embedded churchmanship. His grandson, my occasional correspondent, keeps his name and manuscripts.

The Easter to Whitsun sequence of Noyes-Lewis's *Jesus of Nazareth Passeth By* (1919) is a week-by-week illustration of the liturgical Gospels and moods according to the 1662 prayer book lectionary. Against the immediate background of the destruction of World War I, the images marry religious truth with artistic beauty to capture a moment in Anglican culture. The full set of 59 is long out of copyright and available online at bit.ly/Passeth.

Easter Day

Angels in white albs and Dearmeresque-appareled amices (a standard Noyes-Lewis interpretation) bow with closed eyes before the risen Christ in this depiction of the moment when "Christ is risen from the dead and become the firstfruits of them that slept." His hand is raised in blessing, and the angels' wings are still. The tomb is broken behind the Lord, bright light emanating from it in the indication of the place where death was trampled down by death. The colors are vivid and bold, a fit image of Easter radiance.

Easter I

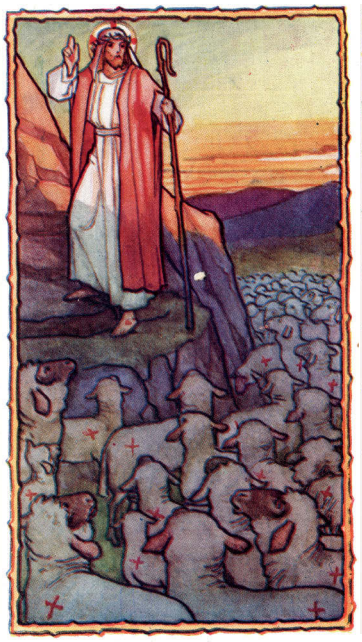
Eastertide is a compressed liturgical season of joy. The fasting of Lent and the rigors of Holy Week have passed away. The Alleluia has returned. The vestments are now white or gold, and today is called Low Sunday or Quasimodo Sunday. The Latin introit begins with *Quasimodo geniti infantes* ("As newborn babes"). Noyes-Lewis shows an angel washing a sheep, making its wool as white as snow. This is an image of the newly baptized from the Easter Vigil, still in their fresh white robes, marked with the sign of the cross as Christ's own forever. The cross is still present as witness and reminder as the new life begins in cleansing regeneration.

Easter II-V

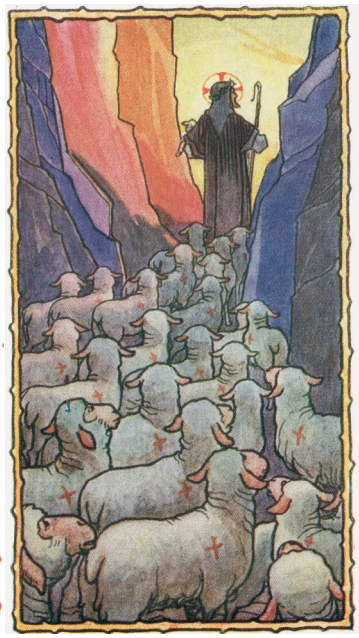
The Second Sunday in Easter is traditionally Good Shepherd Sunday, and Noyes-Lewis brings forward the newly baptized sheep from the previous week in his portrayal of Jesus with a shepherd's crook and his crown of thorns. The evocation is tender, but Jesus' wounds are still evident on his hands and feet, as reminders that the intimacy of the shepherding love was bought with a great price.

Noyes-Lewis takes liberty with the liturgical Gospel pericopes, and stretches them over the other Easter Sundays to depict the several parables about sheep in one continuous narrative. We eventually see each of the 99 sheep, marked with the sign of the cross, and then the shepherd's departure to find the one who is lost. In the final panel, the Good Shepherd has found the threatening wolf, and stretched out his arms in atoning self-sacrifice for the safety of the flock.

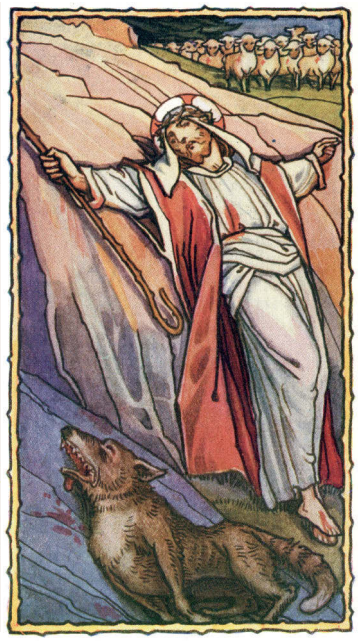
Easter II



Easter III



Easter IV



Easter V

The captions could be the text of the appointed epistle reading from 1 Peter:

> because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls.

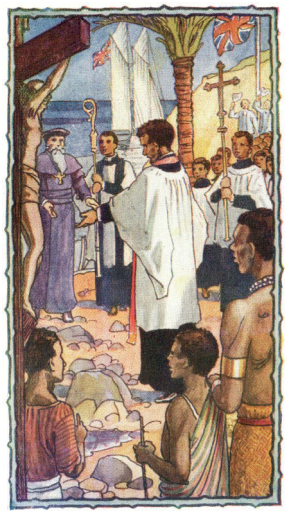
Ascension

Ascension is the 40th day after Easter, always a Thursday, when the traditional introit says "O clap your hands together, all ye people; O sing unto God with the voice of melody." Here the angels of Easter Day surround the ascended Lord again, and the Church prays: "Grant, we beseech thee, Almighty God, that since we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

The three-day prison of the tomb in the first drawing of this cycle is replaced with a blue sky. The angels still close their eyes in adoration.

Whitsunday

Whitsunday is the 50th day after Easter, Pentecost, when God sends the promised Holy Spirit to lead us into all truth. For Noyes-Lewis, this takes place in a missionary context that is decidedly English and masculine. The Union Jack flutters above a crowd of clergy and altar servers who show the crucifixion to gathered men in tribal dress. As was so often the case in the missionary expansion of Christianity from Europe, a boat is anchored just off the coast; it has brought a new religion to a new people.



As at the first Pentecost, the Spirit unites every people in the world with every other, and they can hear the Gospel and one another in their own tongues. The panel is idealizing, and ignores (as was normal for its time) the cultural disruptions that often accompanied missionary activity. That being said, it is fundamentally inclusive as well: "They were all with one accord in one place." There is one Lord and one faith.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

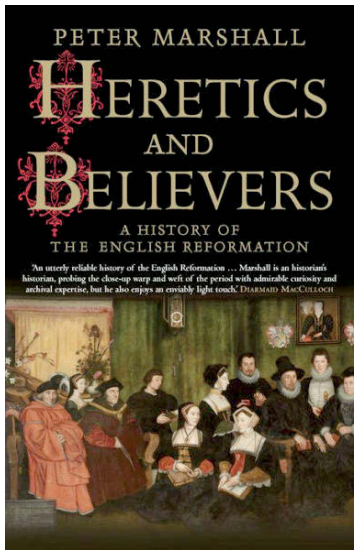
A New Authoritative History

Review by Calvin Lane

Attempts at weaving the story of something called "the English Reformation" have occurred since the 16th century. Yet 1964 was a seminal date in the historiography, as it marked the publication of *The English Reformation* by A.G. Dickens. A blurb by Heiko Oberman for the 1991 revision captured the work's heft: "There is no alternative in sight." Since the 1960s, every graduate student working in early modern history had to tackle Dickens, and the verdict was ubiquitous: it is the standard, but there are problems.

The most obvious problem with Dickens's work is its Protestant triumphalism. Despite its canonical status, historians have long accepted that the English people did not adopt the new faith in droves. In the 1980s and 1990s scholars like Eamon Duffy demonstrated the widespread perseverance of "traditional religion," but even revisionist treatments did not account satisfactorily for the messiness of religious identity. Dickens's book retained its place on the canonical list without an alternative in sight — until this past year. Already the winner of the 2018 Wolfson Prize, Marshall's *Heretics and Believers* will be that ubiquitous, standard volume on every scholar's shelf.

Marshall's clear chronological narrative engages both scholar and layman. For the former, all the historiographical debates are in the background; for the latter, these disputes go almost unmentioned. This nuance is the book's strength. Consider Marshall's rejection, at the outset, of Marxist reductionism: the English Reformation, he asserts, was about religion. Questions of faith were not just cover for "real" concerns,



Heretics and Believers
A History of the English Reformation
By **Peter Marshall**
Yale. Pp. 672. $40

e.g., economics or politics.

Yet, Marshall insists, religion was not disconnected from other spheres of life, including *being English*. The Reformation was about belief, but it could not *only* be about belief. This artful and readable account is filled with such sober nuance, and that opening topic flows through the text: how did religion and religious identity become something potentially separable from the public sphere? Can we find the roots of contemporary Western pluralism along with the modern definition of religion as a private affair in the violent conflicts of the 16th century?

While this book is hardly a diagnosis of the advent of secularism, Marshall's conclusion lands on the Elizabethan antiquarian John Stow, who pragmatically suggested that loyalty to the state be defined as a civil matter while religion was something for the private sphere. That would happen by fits and starts in the succeeding centuries: the 1689 Act of Toleration allowing for Protestant dissenter churches, the lifting of penal laws against Roman Catholics in the 1770s and their right to stand for Parliament in 1829, and even allowing Catholics to serve as Lord Chancellor in 1974. The possibilities of living successfully with religious difference could hardly be imagined in the 16th century, but as Marshall writes, the rise of religious division and the evolution of new religious identities within the same neighborhoods was unavoidable.

Marshall is right to return continually to religious identity as evangelicalism evolved into varying positions known collectively as Protestant and attachments to traditional medieval religion morphed into papism and later still into sectarian Roman Catholicism. These often politicized identities did not emerge naturally, but rather in reaction to opponents who were often next-door neighbors. During the reign of Mary, the Edwardian Protestant Edwin Sandys riding through London was reviled as a heretic from one side of the street and hailed as a servant of God from the other. By the 1550s a generation had been born into a world of schism in which enemies were not French or Scots, but neighbors.

This book is not merely a social history. Marshall brings to life the intersections between practice, belief, identity, and often physical objects; how and why, for example, hiding altar stones was a common experience in parishes across England, having a rosary at one's belt became a political statement, wearing a rochet was such a burden for John Hooper, haranguing Elizabeth about a silver cross in the chapel royal seemed a solemn imperative to the queen's chaplains, and appearing at her execution in

scarlet allowed Mary Stuart to speak to Catholics and Protestants across Europe.

Marshall explicates the contents of theological texts like the Forty-Two and Thirty-Nine Articles, but he also examines the way these shaped the lives of individuals and communities. Such engagement, of course, included a lot of violence. But the way violence was meted out mattered too: the purifying fire of the stake for heretics; beheading and hanging for treason. Precious few, however, had a clear view of the specific difference between such crimes.

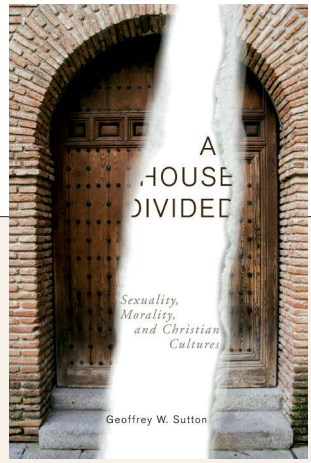
Marshall highlights how, by the 1580s, Elizabeth's chief minister, William Cecil, denied that many had truly died for their religion but were simply traitors. The logic here utilized a definition of religion that few Protestants or Catholics would have recognized: a matter of internally held doctrinal propositions divorced from action in the world. Such reflected the queen's Nicodemism, her preference for quiet outward conformity obfuscating what she believed.

But this was not some idiosyncratic quirk; it was the fruit of seismic and repeated shifts in England and thus a safety response Elizabeth learned in her youth. Certainly, those Catholics willing to recuse themselves from their parish churches were unhappy with the status quo, but so were the heirs of the mid-century Edwardian evangelicals who discovered that very many in England believed that being Protestant simply meant eating meat on Fridays.

By the time of the Spanish Armada (1588), the nation was on a happy course of identifying Catholicism as something foreign, but the uniformity of the Church of England was certainly unsettled, and moderation was often a strategy, not a virtue. In the succeeding century, dissent was formally tolerated, Anglicanism emerged, and any notion of uniformity was a lost dream.

With its apt title, Marshall's *Heretics and Believers* is a grand story of myriad women and men asking questions about the shape of the Church and what it means to be a Christian. It is the alternative Heiko Oberman could not see decades ago, but one with which, I would like to believe, Dickens would be pleased.

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.



A House Divided

Sexuality, Morality, and Christian Cultures

By **Geoffrey Sutton**

Pickwick. Pp. 278. $51 (cloth), $33 (paper)

Geoffrey Sutton provides a primer of categories, vocabulary, and generally accepted psychological data that may be useful for Christians as we talk about sexual topics across deep theological divides. Sutton, professor emeritus of psychology at Evangel University, presents an objective survey of current psychological understanding of questions related to sexuality, placing them in historical context and in juxtaposition with a wide range of Christian approaches to each question.

Sutton is clear that his aim is not to pronounce a theological or psychological judgment, but to provide ground rules for conversation. He also introduces key categories that psychologists and sociologists believe may help explain moral emphases and judgments that differ in conservative and progressive communities; these could provide potential tools for dialogue.

Questions at the end of each chapter are equally open-ended, and include a variety of popular resources reflecting various points in the spectrum of Christian opinion. Although Sutton refers to some basic points of exegesis, this is not a book of biblical reflection or theological analysis. Rather, it establishes a basic framework for constructive discourse.

Elisabeth Rain Kincaid
Dallas

One Agnostic's Appreciation

Review by Bonnie Poon Zahl

Even though the new atheists' strident denouncements of religion seem to have receded in recent years, it is still the case that secularists rarely offer fair, let alone charitable, interpretations of religion. Given that Stephen Asma, a philosopher and professed agnostic, has been a rather vocal critic of religion, what does he have to say now in religion's defense?

Asma makes a sustained argument for its psychological power. Roughly speaking, the human brain has three subsystems: the ancient reptilian brain (responsible for motor movement), the older mammalian brain (responsible for emotional and behavioral responses), and the most recently evolved neocortex (responsible for complex cognition and rationality).

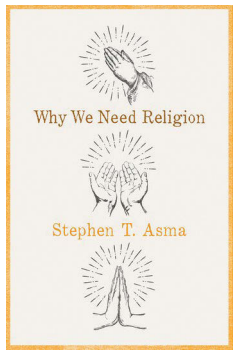
Emotions like anger, fear, sadness, happiness, shame, and guilt are seated in the mammalian brain, and they affect our memory, attention, and behavior. Successful management of these emotions has therefore been conducive to human survival.

Religion, Asma argues, nourishes the mammalian brain. It has an "emotionally therapeutic power" that "helps people, rightly or wrongly, manage their emotional lives" (pp. 4-5). Those who dismiss religion purely on the grounds of rational validity are missing the point.

Each chapter of the book focuses on a different cluster of human experiences and emotions that religion is apt at managing. These include coping with death and sorrow; shame, guilt, and forgiveness; selflessness, sacrifice, and the practice of self-control; seeking joy, meaning, and love; and dealing with fear and rage.

In each of these areas, Asma surveys research from psychology, neuroscience, ethology, evolutionary science, and comparative philosophy to support his argument for the utility of religion in helping believers cope with these sorts of experiences.

For example, research on coping shows that religion can provide ways of reframing challenging situations that inspire courage and generate a sense of closeness to God. Funeral rituals and customs encourage acceptance, reflection, and reaffirmation of bonds that continue to exist, and provide comfort to those who are grieving. Meditative and contemplative practices restore balance and equanimity. Forgiveness, promoted by Christians as a virtue and by Buddhists as a path to detachment, is linked empirically to a host of physiological benefits and positive relational outcomes.



Why We Need Religion
By **Stephen T. Asma**
Oxford University Press.
Pp. 272. $29.95

Even what we think of as negative feelings like rage can motivate the desire for justice or defense of the community. Altogether, Asma believes, such evidence should persuade even religious skeptics that certain kinds of religious belief and practices are in fact psychologically and socially *valuable*.

To the reader who is content with bracketing religion's metaphysical aspects, *Why We Need Religion* is a persuasive (but not naïve) naturalistic account of its potential benefits. Asma's arguments move with ease between science, philosophy, and accounts of his experience in different religious settings and communities.

The science he appeals to is informed, balanced, and well-chosen. His treatment of essential religious beliefs as they relate to individual experience demonstrates competence, even if it is at times superficial. It successfully delivers, as its cover promises, "a Darwinian defense of religious emotions and the cultural systems that manage them."

Natural selection has selected for emotions, and religions have provided an effective management system for them. Christian readers might find it interesting to see how science confirms their religious experience, when their faith in God comforts, energizes, gives meaning, inspires courage, and helps them to find purpose beyond themselves.

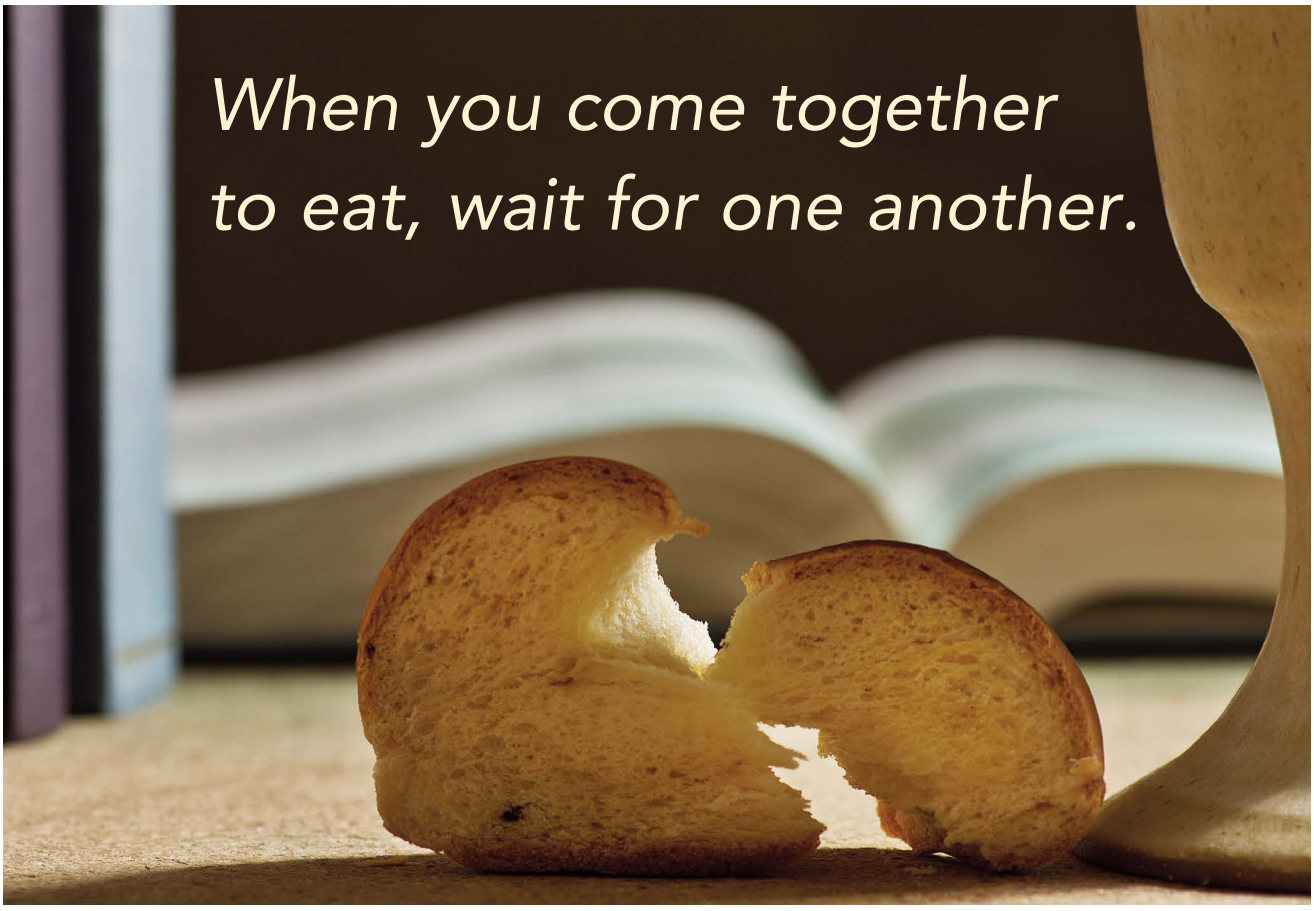
As a psychologist, I found Asma's psychologizing of religion thoughtful and largely accurate. But I confess that as a Christian I nevertheless found the book dissatisfying. I could recognise some of my experiences in Asma's account, but the picture that he paints ultimately comes across as strangely flat. I take no issue with its scientific accuracy, but it is hard not to find the book less "charitable" (p. 14) than Asma seems to think.

Asma says he wishes to "express an emotional solidarity with believers," but he also describes religion as "intellectually awkward" (p. 7) when "most religious beliefs are not true" (p. 5).

He recognizes that the meaningful frameworks for religious believers are "intimately metaphysical," and that the "values and the meanings flow from the metaphysics" (p. 10), but he also describes religion as one of many "analgesic therapies," like "aspirin, alcohol … hobbies, work, love, friendship," which we administer for "palliative pain management" (p. 13).

There is a condescension in tone and a superficiality in his treatment of the metaphysical dimensions of religion that I found difficult to get past. Here we find one of the classic challenges that arises when secularists attempt to make peace with religion. I respect Asma's sincere attempt at empathy with religious people. But the reason that religion helps me cope is not because I imagine it to be true. It does not seem to have occurred to Asma that a religious person might have tested religion intellectually and not just emotionally, and still not found it wanting.

Bonnie Poon Zahl is a senior research fellow at the University of Oxford.



COVENANT

is the weblog of The Living Church, an independent, non-profit ministry seeking and serving the full visible unity of the one, holy, catholic, and apostolic Church. Our writers are lay and ordained leaders who serve in parishes and dioceses, in schools, and in parachurch ministries across the Episcopal Church, the Anglican Communion, and the wider body of Christ.

The Living Church

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The Living Church Foundation seeks to extend its unique ministry of journalism, publishing, organizing, and leadership development for the life and vitality of the Church.

PEOPLE & PLACES

Appointments

The Rev. **Colin Ambrose** is interim rector of St. Paul's, Murfreesboro, TN.

The Rev. **Andy Andrews** is rector of Holy Trinity, Vicksburg, MS.

The Rev. **Laurie Anzilotti** is a seminarian serving Holy Communion, University City, MO, and becomes assistant rector in July when she is ordained priest.

The Rev. **Susan Armer** is vicar of St. Thomas, Clarkdale, AZ.

The Rev. **Ed Beaudreau** is vicar of St. Elizabeth's, Hope Valley, RI.

The Rev. **Walter Marion Broadfoot III** is rector of Transfiguration, Saluda, NC.

The Rev. **Lyn Burns** is interim rector of St. Ambrose, Boulder.

The Rev. **James Stratt Byars IV** is executive director of DuBose Conference Center, Monteagle, TN.

The Rev. **Barbi Click** is deacon at Christ Church Cathedral, St. Louis.

The Rev. **Angelito Cubillas** is vicar of St. Andrew's, Florence, OR.

The Rev. **Irv Cutter** is rector of St. Luke's, San Antonio, TX.

The Rev. **Gill De Azevedo**, a deacon, assists at All Saints, Salt Lake City.

The Rev. **Megan Dembi** is missioner for communications in the Diocese of Bethlehem.

The Rev. **Robert C. Douglas** is rector of St. Mark's, Tampa, FL.

The Rev. **Charles Esposito** is priest in charge of St. Stephen's, Wilkinsburg, PA.

The Rev. **Gareth C. Evans** is rector of St. Barnabas, Irvington, NY.

The Rev. **Michael C. Fedewa** is rector of St. Paul's, Muskegon, MI.

The Rev. **Tony Ferguson** is interim rector of Good Shepherd, Brentwood, TN.

The Rev. **Antonio Gallardo** is priest in charge of St. Luke's of the Mountains, La Crescenta, CA.

Julie Garwood is director of Rock Point Camp, Burlington, VT.

The Rev. **Carmen Germino** is rector of St. Alban's, Davidson, NC.

The Rev. **Bradley M. Helmuth** is rector of Holy Trinity, Nevada City, CA.

The Rev. **Alan James** is interim rector of Emmanuel, Petoskey, MI.

The Very Rev. **Joan Kilian** is associate rector for outreach and mission at Christ Church, Charlotte, NC.

The Rev. **Corey Jones** is executive director of Camp McDowell, Nauvoo, AL.

The Rev. **Annette Joseph** is priest in charge of St. Paul's, Sikeston, MO, and continues as rector of Holy Cross, Poplar Bluff.

The Rev. Canon **Kelli Grace Kurtz** is rector of All Saints', Riverside, CA.

Paula Lapinski is missioner for finance and administration in the Diocese of Bethlehem.

The Rev. **Kevin Lloyd** is associate rector of St. Alban's, Davidson, NC.

The Rev. **H. Lee Lowery** is interim rector of St. Dunstan's, Auburn, AL.

The Rev. **Karin MacPhail** is rector of St. Elizabeth's, Roanoke, VA.

The Rev. **Alvin J. Marcetti** is priest in charge of Christ Church, Lincoln, RI.

Susan Merrill is executive director of the Gray Center, Canton, MS.

The Rev. **Christopher Montella** is priest in charge of St. Stephen's, Santa Clarita, CA.

The Rev. **Joel Morsch** is rector of St. Andrew's, Edwardsville, IL.

The Rev. **Brandon Thomas Mozingo** is priest in charge of St. Stephen's, McKeesport, PA.

The Rev. **Eileen O'Brien** is rector of St. James', Austin, TX.

The Rev. **Dan Puchalla** is interim rector of Annunciation of Our Lady, Gurnee, IL.

The Rev. **Bill Queen** is interim rector of St. Paul's, Richmond, VA.

The Rev. **Bob Sawyer** is interim rector of Christ Church, Elizabeth City, NC.

The Rev. **Michael Seiler** is rector of St. Michael and All Angels, Corona Del Mar, CA.

The Rev. **Lee Shafer** is rector of Calvary, Louisville, KY.

The Rev. **Beth Sherman** is vicar of St. Augustine's, Kingston, the Episcopal Church at the University of Rhode Island.

The Rev. **Stephanie Shockley** is priest in charge of Holy Cross, N. Plainfield, NJ.

The Rev. **Jay Sidebotham** is priest in charge of St. James, Wilmington, NC.

Larry Stroud is consulting missioner for black ministries in the Diocese of North Carolina.

The Rev. **Andrea Renee Stridiron** is deacon coordinator in the Diocese of Rochester.

The Rev. **Pamela Stuerke** is clergy associate at St. Luke's, Manchester, MO, and Good Shepherd, Town and Country.

The Rev. **Veronica Tierney** is priest in charge of Sts. Matthew and Mark, Barrington, RI.

The Rev. **Elizabeth Williams** is associate to the rector of St. Paul's, Ventura, CA.

Ordinations

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Alabama: **Pamela Long**

Albany: **Sonya Boyce**

Arkansas: **Elizabeth Henry McKeever**, **Mark Nabors**, and **Matthew Richardson**

Central Florida: **Jesse Lassiter**

Lexington: **Susan Elizabeth Kurtz**

Springfield: **Shane Spellmeyer** and **Jonathan Torry**

Western Michigan: **Kellan J. Day**

Priests

Alabama: **Michael Robert Weeks**

Central Florida: **Caroline Miller**, associate rector, Grace, Ocala

Dallas: **John Schmidt**

Maine: **Catherine Amy Kropp**

Western Louisiana (for Central Florida): **Palmer Kennedy**, teaching chaplain, Ascension Episcopal School, Lafayette, LA

Wyoming: **Wendy Owens**

Retired

The Rev. **Ron Abrams**, as rector of St. James, Wilmington, NC

The Rev. **Kathleen Ballard**, as deacon at St. George's, Maplewood, NJ

The Rev. **Rob Banse**, as rector of Trinity, Upperville, VA

The Rev. **Deborah Rucki Drake**, as a deacon of the Diocese of Newark

The Rev. **Dan Messier**, as rector of St. Francis in the Valley, Green Valley, AZ

Deaths

The Rev. **Thomas F. Beck**, 86, a pastoral counselor who helped many fellow members of Alcoholics Anonymous for 50 years, died March 16. He was 86 and a native of Newark, NJ.

Beck served in the U.S. Air Force for four years. He was a graduate of Upsala College, Virginia Theological Seminary, and Iona College. He was ordained deacon and priest in 1963, and served multiple churches in Connecticut.

The Rev. **Edward John Fiebke**, who served as a priest for 50 years before retiring in 2009, died March 19. He was 85, and a native of Antigo, WI.

Fiebke was a graduate of the State University of New York-Albany and General Theological Seminary. He was ordained deacon and priest in 1959. He served churches in the dioceses of Albany and then Southwest Florida before returning to New York in 2016.

The Rev. **Walter Benjamin Fohs**, who led a Lutheran congregation into federated ministry with an Episcopal parish, died March 2. He was 74.

Fohs became pastor of Lamb of God Lutheran Church of Ft. Myers, FL, in 1994. It began meeting with St. Joseph's Church in 2000 and became Lamb of God Lutheran-Episcopal Adventure in 2004. Lamb of God is part of the Florida-Bahamas Synod of the Evangelical Lutheran Church in America and the Diocese of Southwest Florida.

He retired from the congregation in 2012.

The Very Rev. **Nelson Wayne Koscheski Jr.**, fourth dean of the Cathedral of St. Luke and St. Paul in Charleston, SC, died March 17. He was 77 and a native of Pampa, TX.

He was a graduate of the U.S. Coast Guard Academy and Virginia Theological Seminary, and served at the cathedral from 1989 to 1995. He was rector of churches in North Carolina, Texas, and Virginia, and became part of the Anglican Mission in America.

In his later years Koscheski worked with musician Ryan Flanigan and recorded original songs as Liturgical Folk.

The Rev. **Juan Bernardo Lora**, a native of the Dominican Republic who founded churches in New York and Connecticut, died March 16. He was 93.

Lora served as a Roman Catholic priest for more than 20 years. After he was married, Lora was received as a priest of the Diocese of New York. He founded Holyrood Church in Manhattan, and later founded L'Iglesia Betania in Norwalk, CT.

The Rev. **Louise Emilie Oakes**, who was a deacon and worked in information technology before becoming a priest, died March 8. She was 83 and a native of Watertown, WI.

After completing IT training at the Herzing Institute, she began a career with American Family Insurance and worked as a deacon for five years at Grace Church in Madison, WI. She left her IT career to study at Seabury-Western Theological Seminary.

She was ordained priest in 1994 and served churches in Illinois and North Carolina.

The Rev. Sister **Catherine Louise** (**M. Louisa Perkins)** died Jan. 24, a day before the 72nd anniversary of her profession in the Society of St. Margaret. She was 102.

She was ordained to the diaconate in 1978 at St. Margaret's Convent in Duxbury, MA, and to the priesthood in 1979.

The Rev. **William Ramsey Wheeler**, CSL, who served as a deacon for 21 years before becoming a priest, died March 14 in Boonville, NY. He was 83, and a native of Utica, NY.

He served in the U.S. Army from 1955 to 1957, working amid guided missiles in Illinois.

Wheeler was a graduate of Utica College and Trinity Episcopal School for Ministry. He was ordained deacon in 1986 and priest in 2007. As a deacon he served churches in Illinois, New York, and Ohio. As a priest he served multiple churches in the Diocese of Albany.

He helped lead Cursillo, Happening, and Kairos.

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SUNDAY'S READINGS | Easter Day, April 21

Acts 10:34-43 or Isa. 65:17-25 • Ps. 118:1-2, 14-24
1 Cor. 15:19-26 or Acts 10:34-43 • John 20:1-18 or Luke 24:1-12

Announcement

In John's account of the resurrection, when the beloved disciple entered the tomb, he believed but his belief was unclear. "Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead" (John 20:8-9). Did he believe merely that the tomb was empty, as Mary Magdalene reported, or did he believe that Jesus had risen? In Luke's account, the women who were witnesses to the resurrection and reported the news to the disciples were met with unbelief. "Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them" (Luke 24:10-11).

The transition from unbelief to faith is a miracle of creation; it is the act of God who calls into being something from nothing, who brings death-defeating life from the grave and hell. The awakening of faith in the resurrection of Jesus Christ is an inner awakening and participation in his very life. Faith says, "I know that my redeemer lives." Faith says, "It is no longer I who live, but Christ who lives in me." Faith says, "He is my life and salvation." Faith is the language of Jesus Christ.

We who are the members of Christ's body are witnesses to his resurrection, to an ancient event, and to its enduring power. "We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day, and allowed him to appear, not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead" (Acts 10:39-42). We have been chosen as witnesses through the sheer and utter grace of God.

Christ has appeared to us, children of God by adoption and grace; we see him with the eyes of faith. We eat and drink with him in the consecrated bread he gives and the wine he shares. We testify to him by what we do and what we say. Jesus Christ is the lifeblood and being of the Church and all her members. To us, this is not an idle tale. This is life and hope and salvation.

The resurrection of Jesus Christ is proclaimed; it is not proven. It is announced; it is not demonstrated by artifacts of a distant time. It is a mystery, but a mystery that is true. To those who believe, the resurrection is "steadfast love that endures forever," "my strength and my might," "my salvation," "exultation and victory," and a conviction that "I shall not die [forever], but I shall live" (Ps. 118:1, 14-17).

Do you believe? Do you struggle with unbelief? Even now God is awakening foreordained witnesses to the resurrection of his Son. God is breaking hearts and there making new temples where his Son may live and move and be. Consider these words of St. Basil the Great: "He was not content merely to summon us back from death to life; he also bestowed on us the dignity of his own divine nature and prepared for us a place of eternal rest where there will be joy so great as to surpass all human imagination." All this is *for us.*

Look It Up

Read the Collect for the Day.

Think About It

God gives us joy, renewal, and life.

SUNDAY'S READINGS | 2 Easter, April 28

Acts 5:27-32 • Ps. 118:14-29 or Ps. 50 • Rev. 1:4-8 • John 20:19-31

The Lord Has Acted

The people killed Jesus "by hanging him on a tree." They stood and watched; they reviled him, and so they reviled their nature, their humanity, their dignity. The brutal death of Jesus inflicted a wound also in the hearts of those who conspired against him, who betrayed him, and who watched for the sick pleasure of seeing a dying man writhe upon a wooden beam.

Old black-and-white photos show their faces: men, women, and children who went out to witness a public lynching. However good people may be at times, it is hard to dismiss the gravity of sin, the sheer allure of evil. People do not merely commit evil; they enjoy it. Jesus' death was a day's entertainment for depraved human souls. It is still happening.

What is wrong with human beings? "We have no power in ourselves to help ourselves," the Collect for the Third Sunday in Lent says. Left to our own devices, we are lost. Even our best intentions and our evident virtues, whatever they may be, are tainted. But God has exalted the one who was crucified to offer repentance and forgiveness and to give us the witness and presence of the Holy Spirit.

God in Christ has undergone the worst of human evil and yet stood firm in the divine desire to forgive sinners and call into being a new humanity (Acts 5:31-32). The life of Jesus Christ is our life; he has rewritten the human story, transforming every phase and moment so that we might be, in union with him, sons and daughters of God. We are in Christ, with Christ, living from and by Christ.

"On this day the Lord has acted" (1979 BCP, p. 762). God has acted in freeing his people from bondage, in leading them through the Red Sea on dry land, in giving them food from heaven and water from a dry rock, in leading them across the Jordan River into the Promised Land and dispersing them according to the number of their tribes and families.

God has acted in sending his Son to teach us, to heal us, to forgive us, to give us new and eternal life through him. God has acted. John Fisher, the esteemed 16th-century English Catholic, wrote this in his commentary on Psalm 101: "All these things are most certain indications of God's great love and beneficence toward us; they are not arguments (*non argumenta sed indicia*)." God is not a disputation.

Jesus is not arguing; he is commanding in the power of his divine being. He speaks to our doubt not with a limping and lifeless empathy. No. He speaks in all love and with all power in a series of imperatives. "Put your finger here, and see my hands; and put out your hand and place it in my side; do not be faithless, but believing" (John 20:27). Jesus commands faith into being, and in that moment the life of Christ becomes the life of a disciple.

Speaking of our time, Jesus says, "Blessed are those who have not seen and yet believe" (John 20:29b). And yet even we have a kind of seeing and touching that is no less real than during Jesus' earthly ministry. "Put out your hand, take my body broken for you, eat it and know that I live in you forevermore. Drink the cup of my shed blood for the life of the world. Touch the world and your neighbor as if touching me."

Jesus is his own sign of the resurrection.

Look It Up

Read Psalm 118:27-29.

Think About It

Exult and give thanks.

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POSITIONS OFFERED

DEAN OF ADVANCEMENT – Trinity School for Ministry, Ambridge PA, is seeking to hire a Dean of Advancement. Purpose: To serve as chief fundraising officer with responsibilities to collaboratively set and achieve specific fundraising goals to support operational and project gift income needs; to work closely with the Dean/President in designing strategic plans and implementation of the seminary's vision. Reports to: Board of Trustees and Dean/President. Principal Duties include: Work alongside Dean/President to reach defined annual gift income and capital projects; review and evaluate Advancement metrics with Dean/President; design two-year modules of fundraising to include mailings, social media, visitations, and innovative ways to express Trinity's mission; build donor relationships; develop new donor base; plan discovery visits to secure major gifts; prepare department reports; attend Dean's Cabinet meetings; oversee the Director of Planned Giving, Development Staff, and Director of Communications; develop a personal portfolio of key giver/potential giver relationships; solicit gifts through visits and phone calls; create a comprehensive list of potential prospects; prepare timely proposals and grants; provide fund support for North American Lutheran Seminary; communicate fundraising progress and program growth with Board of Trustees, Advancement Committee, and Deans; prepare and present reports to Board of Trustees detailing fundraising goals and performance; attend Morning Prayer daily (when not travelling). Knowledge, skills, and abilities include: strong Christian-based faith; high relational capital and comfort with significant asking; knowledge of Development work; high energy capacity; ability to think strategically; ability to write and speak persuasively; ability to travel by plane and car; ability to work at a desk for extended periods of time; ability to analyze results; possess a passion for Trinity's mission; ability to sign and adhere to Trinity's Statement of Faith and Covenant. Education and Experience: Successful direct or related experience in gift solicitation and team management. Competitive wages and excellent benefit package. Qualified candidates are encouraged to apply by submitting a cover letter, resume, and list of three references or letters of recommendation to **Elaine Lucci, HR Administrator, at elucci@tsm.edu by May 17, 2019**.

INTERIM RECTOR (FT) Having just celebrated our 50th anniversary this engaged, spirit-filled congregation is looking towards the future. We seek a full-time Interim Rector to help lead us in worship and study, take part in administration, events, pastoral care, and help us discern where God is leading us as we seek our next rector. With an ASA of 135 and a retired priest associate and deacon, and located an hour outside of both New York and Philadelphia, this suburban congregation seeks to serve Christ and his people. Our building is constantly in use, both by congregational and community groups — we host three other congregations, exercise classes, our own book studies and programs and 12-step groups. As we seek new ways to serve and grow, the ideal candidate should help us in this exploration. St David's is a meeting point where disciples from many backgrounds and perspectives joyfully share in Christ's love. Send cover letter and resume to **Senior Warden Deanna Emerson at dee4753@aol.com**.

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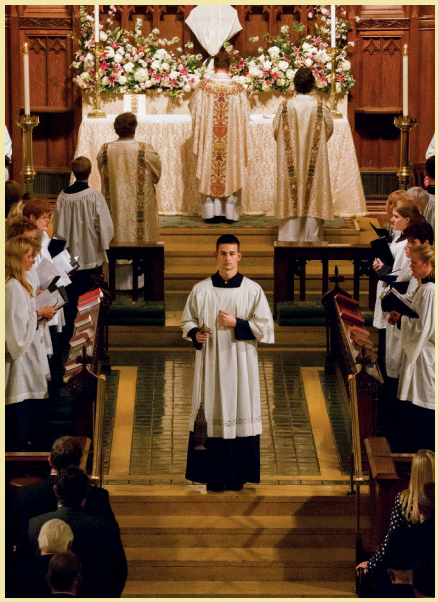

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(Continued on next page)

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