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April 7, 2019

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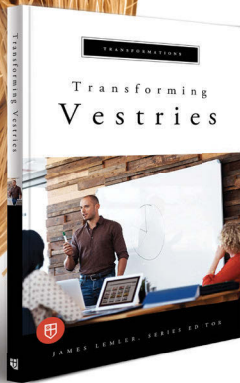
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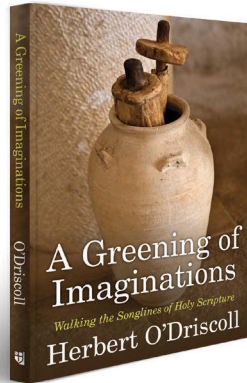
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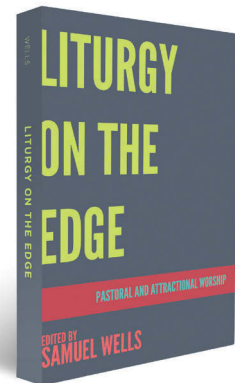
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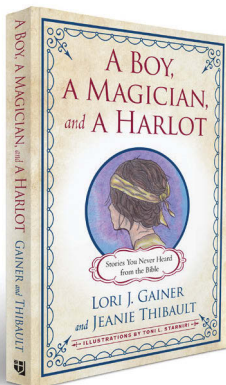
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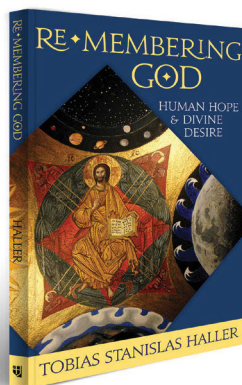


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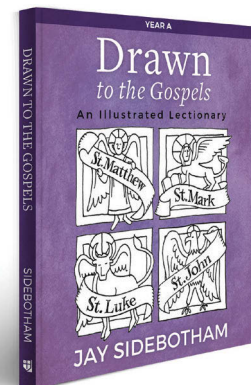


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ON THE COVER

Hannah Barr delivers a searing message on MeToo and ChurchToo at Theology Slam (see “Theology Slam Winner Commends *Solastalgia*,” page 16).

Stefano Cagnoni photo

THE LIVING CHURCH

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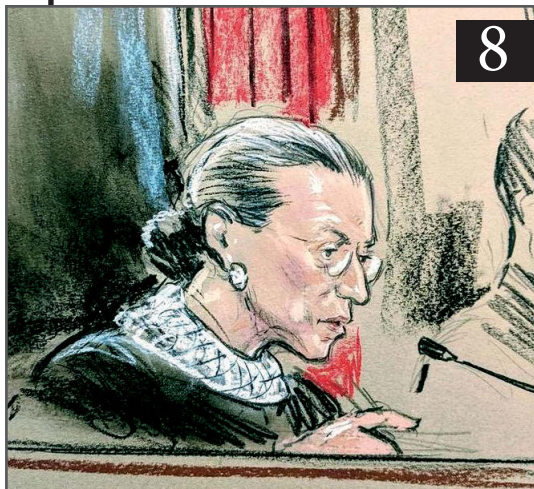
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How Should Churches Protect Their People?

Workshop in Boston explores security options for parishes.

By G. Jeffrey MacDonald

For the past two months, worshippers at St. Columba's Church in Washington, D.C., have been met by a new kind of greeter: an armed, off-duty police officer in a marked police vehicle. He is there to deter violence and respond if a gunman should ever open fire.

Call it a sign of the times. St. Columba's took the step as calls for security grew louder after an October massacre at a Pittsburgh synagogue left 11 dead, according to senior warden Stephen Smith. But attempts to enhance safety have come with trade-offs as well as benefits.

"There were people that were advocating for the larger [police] presence, as they felt that would make them safer," Smith said at a church security workshop when the Consortium of Endowed Episcopal Parishes met in Boston in February.

"But now with the increased presence, there are some folks who feel like *I just don't want to be reminded about the violence in the world. I want to come to church in the right mindset. And do we really create peace with more symbols of violence?*"

St. Columba's is one of dozens of Episcopal churches taking new steps to prevent the types of attacks on soft targets that have brought tragedy to faith communities from Sutherland Springs, Texas, to Christchurch, New Zealand.

At CEEP, in a roomful of people from about 70 parishes, a show of hands indicated that many churches are taking steps to enhance safety and create a security plan.

Safeguards gaining traction include locking all entrances when the processional hymn begins, installing hidden cameras, and banning backpacks from sanctuaries. Action steps tend to vary

according to location, perceived risks, and how much money is available for bolstering security.

In Houston, Christ Church Cathedral spends \$97,000 annually on security, according to chief operating officer David Simpson, who helped lead the CEEP session on security. He said most of that budget pays six off-duty police officers, who create a uniformed presence every Sunday morning, both around campus and at every entrance.

"Having security — an armed, off-duty police person near your entrance — will probably be the best deterrent you can have, short of having a machine gun nest in front of your church, which is not very inviting," Simpson said. "Anybody that's got a gun and is wanting to come into a church will see that. They'll either confront that person or they will walk away and find someplace else."

When asked how Christ Church balances security with hospitality, Simpson said parishioners tend to welcome the police presence. They have come to know individual officers across a decade, he said, and trust has grown with longevity.

Other congregations are taking subtler steps. St. Bartholomew's Church in Baltimore last year formed a security team of ushers, retired police, military members, and medical professionals. At Sunday services, team members practice situational awareness by scanning for people who "don't look like they're there for the service," said junior warden Corinne Bowmaker.

"It's to keep an eye on them," Bowmaker said. "It's quiet. Right now they're not wearing a security badge or anything like that."

Team members who lack training in behavior analysis or de-escalation methods will receive it, she said. The

church also plans to offer training in how to administer tourniquets.

Trinity Church in Portsmouth, Va., has opted for a low-budget approach. Last December, the church asked the local police to provide a free security consultation. One week after police toured the facility, the church received a 12-page report with suggestions for where to tighten defenses.

"You don't have to spend a whole lot of money," said Linda Torres, parish administrator at Trinity. "They showed us all kinds of things that we'd never thought of. Some of our doors have hinges on the outside."

Whether congregations should allow worshippers to pack heat remains a matter of spirited debate. Bowmaker said her team attended a training event at which one Baltimore police officer was adamant that worshippers should be armed if they have concealed-carry permits.

But others, including both presen-



Blwarren713/Wikimedia Commons photo

Christ Church Cathedral, Houston, spends \$97,000 annually on security.

ters at CEEP, insisted it's better to leave weaponry in the hands of those trained and experienced in handling crises that involve violent threats.

"I've talked with a number of police officers about it," said Jeanie Garrett, an Austin-based consultant who worked on security at St. David's Church in Austin. "They don't want to comment officially on it that they don't want people to be carrying concealed, but it just muddies the water, I think, when they come in and instead of looking for one armed person there's maybe 10 of them."

Presenters at CEEP acknowledged that more security is not always easy for parishioners to accept. For instance, when St. David's closed a familiar hallway in order to manage crowd flow through fewer entry points, some long-time parishioners were upset about what felt like an intrusion and a sad sign that the church is not an oasis.

"Getting started is difficult in many ways," Simpson said. "A lot of churches are just not wanting to have a security presence on campus. ... The only way you're going to get buy-in from congregants is to create a task force that enables everybody's voice to be heard."

Presenters at the session offered tips for churches getting started with security:

- Build strong perimeters. Add cameras, lighting, and locks. Trim hedges, trees, and shrubbery to reduce hiding spots.
- Be proficient with communications. Many Episcopal schools use a mobile safety app, Rave, that allows people to stay in touch and know each other's locations. Educate parishioners about where to escape or hide.
- Plan for who will call 911.
- Take advantage of training by various organizations, including state and federal bureaus of investigation. Simpson endorsed ALICE Training for active shooter response preparedness.
- Stage drills for what to do when a violent threat arises.
- Keep members informed without causing alarm.

"I kind of hope that we don't go overboard," Torres said. "We try to be as low-key as possible."

At 161 Years, SIM Retools

By Kirk Petersen

After 161 years of existence and decades of little to no financial growth, the Society for the Increase of the Ministry (SIM) has raised substantial new money under new leadership, preparing to play a broader role in helping candidates for ordination.

SIM was founded in 1857 in Hartford, Conn., to provide scholarships for seminarians. More than 5,000 seminarians have benefited from SIM scholarships, including 37 current bishops.

Courtney V. Cowart joined SIM in March 2017, and became executive

(Continued on next page)



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NEWS | April 7, 2019

SIM Retools

(Continued from previous page)

director in October, upon the retirement of Thomas Moore. By December she had moved the organization from Hartford to the Episcopal Church Center in Manhattan. SIM retains an independent board of directors and 501(c)3 status, and has gained better access to coordinate with church leadership.

SIM is moving quickly on other fronts as well, experimenting with new forms of fundraising and broadening the pool of applicants.

"The church is changing, theological education is changing, people's understanding of the impact of debt is changing, so there are a lot of factors that when they come together make a possibility for a real paradigm shift in how we address all of this," Cowart said. "That's the kind of thing that gets me excited."

Her fundraising efforts have boosted the organization's endowment from about \$3 million to about \$5 million, after a long period of stagnation. According to tax filings, SIM had more than \$4 million in investments in 2002, and the endowment fluctuated in the range of \$3 million to \$4 million through 2017.

SIM is preparing for a major fundraising push this spring, to coincide with the deadline for new students to apply to seminaries. Cowart has noticed that her phone starts to ring more then.

The goal is to increase the funds available for scholarships that begin this year. When there's "a sense of urgency — your giving today will have an immediate impact — there tends to be a little bit more motivation on the part of people giving," she said.

With support from the Lilly Endowment, SIM has begun exploring social media as a fundraising platform. Its Future of the Faith campaign, launched last spring on Facebook and other platforms, will culminate this spring with promotion of what Cowart called "a wonderful video" featuring Presiding

Bishop Michael Curry talking about the importance of financial support for seminarians.

Cowart said that in the video, Curry "talks about the fact that he would not be our presiding bishop if it were not for the men and women who support scholarships for theological education," because in his 20s Curry could not have afforded to attend seminary.

The cost of a theological education has doubled since 2006, said associate director Jim Goodmann, and "the average debt load ... for Episcopal seminarians is anywhere between \$7,000 and \$10,000 a year" for the three years of a Master of Divinity program.

That number does not seem huge compared to news reports of newly minted lawyers and physicians with six-figure educational debts, but priests make less money than lawyers and physicians, particularly at the entry level.

Debt takes a toll on the availability of priests for small and rural congregations, and for roles focused on justice.

"The debt configuration is a part of your own calculations about what calls, to which ministries or churches, you can actually answer," Goodmann said. This at a time when, according to the church center, 72 percent of the nation's 6,447 Episcopal congregations have an average Sunday attendance of 100 or less.

Last year, SIM gave scholarships totaling more than \$187,000 to 46 students, and Goodmann said approximately one-third of them are people of color, in keeping with SIM's commitment to increasing diversity in church leadership.

"The scholarships ranged from \$1,000 to a little over \$18,000, so there's a big range," Cowart said, adding that many people are surprised to learn how much money is potentially available.

In recent decades, SIM has provided scholarships solely for students at traditional, residential Episcopal seminaries. That will remain its focus, but Cowart said that for the first time, SIM plans on supporting a handful of students on non-traditional paths. This may include students at non-residential diocesan seminaries such as Iona,

near Houston, and Kemper, in Topeka — where a \$1,000 scholarship can have more effect.

Cowart and Goodmann — SIM's only full-time employees — have worked together for about eight years. They both came to SIM in 2017 from the University of the South, where Cowart was an associate dean of the School of Theology and Goodmann was on her staff.

Cowart has a Doctor of Theology degree from General Seminary but is not ordained. She serves on the Task Force on New Funding for Clergy Formation, which General Convention created in 2018.

Teaching the church about “the realities around funding theological education” is one of Cowart's highest priorities. “A lot of people make the assumption that if you're making this commitment to the church, that there's some central mechanism for funding the cost of your theological education. That just isn't true in the Episcopal Church. It's a very organic system.”

Bishops ‘Aggrieved and Distressed’

A statement approved on a voice vote March 15 says the House of Bishops is “aggrieved and distressed” by the Archbishop of Canterbury's decision not to include same-sex spouses among those invited to the Lambeth Conference in 2020.

The full text is at bit.ly/LambInvites.

Abp. Josiah Idowu-Fearon, general secretary of the Anglican Communion, has addressed the topic. He cited Resolution I.10 from Lambeth 1998, which said the gathered bishops could not “advise the legitimizing or blessing of same-sex unions.”

Most bishops will attend the conference. The bishops said they want to continue to build relationships across the Communion, “further the conversation around the various cultural expressions of marriage,” and “reflect our understandings of marriage, as well as our commitment to the dignity of all human beings, including the

human rights of LGBTQ+ persons.”

The bishops declined 44-42 to pass a second resolution calling on Presiding Bishop Michael Curry to ask that Abp. Justin Welby change his mind. Curry told the bishops before the vote that he had “one long conversation” with Welby and has exchanged letters with him.

“I've got to be honest with you, I don't expect he'll change, but I'm willing to say that this house really would like it to be reconsidered if there is any way that it can be,” he said.

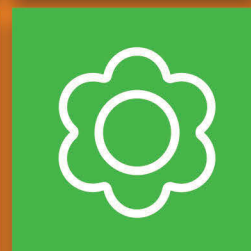
The Bishops' Spouses Planning Group said its members “join our voices with those in the Episcopal Church who have expressed their disappointment and dismay” with Welby's decision. “We especially stand with our fellow spouse, Becki Sander, spouse of Bishop Mary Glasspool.”

Adapted from a report by Mary Frances Schjonberg, ENS



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Justice Ginsburg Gives Thanks

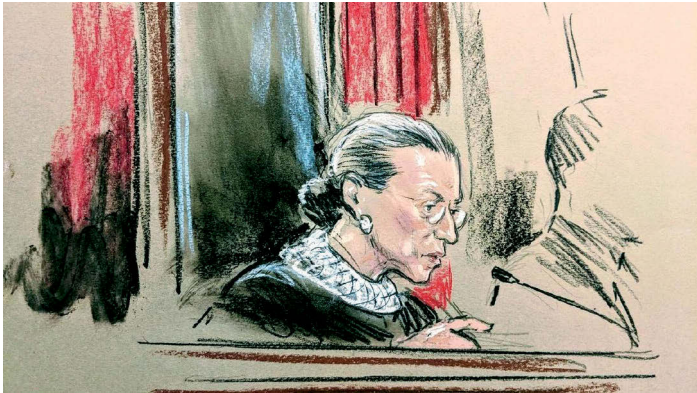
Volunteers at a thrift shop that raises funds for Church of the Good Shepherd in Dunedin, Florida, sent a collar to Supreme Court Associate Justice Ruth Bader Ginsburg during her struggle with lung cancer early in 2019.

Justice Ginsburg thanked the volunteers punctually with a note on Supreme Court stationery.

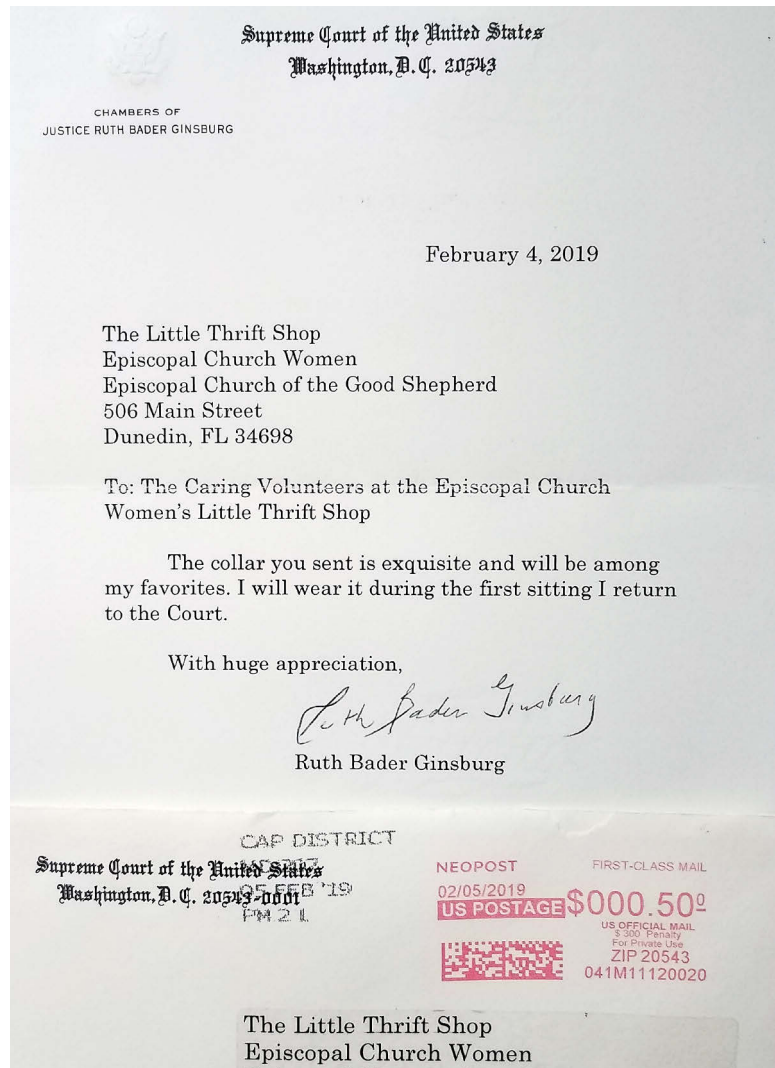
“The collar you sent is exquisite and will be among my favorites,” Ginsburg wrote. “I will wear it during the first sitting [when] I return to the Court.”

“It just makes it special. It’s so special that she did this,” Miriam Benitez-Nixon, a volunteer at the store, told Dan Matics of Fox 13 News in Tampa.

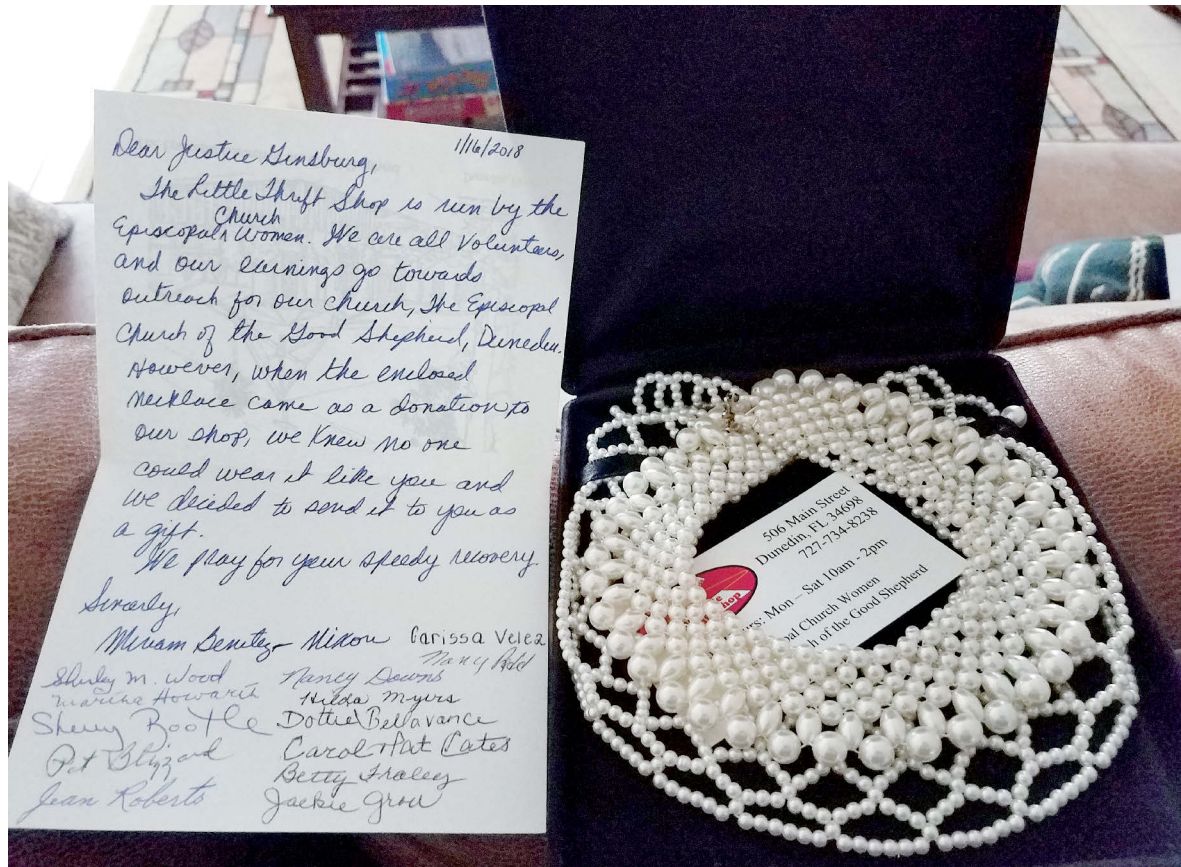
Justice Ginsburg is known for her wide collection of expressive collars, which she varies to match her tasks on given days.



U.S. Supreme Court sketch



All images courtesy of
Miriam Benitez-Nixon



El Camino Real Nominates Five

The Diocese of El Camino Real has announced five nominees in the search for its fourth bishop:

The Rev. Canon Lucinda Ashby has served as canon to the ordinary in the Diocese of Idaho since 2011.

The Rev. Deon Johnson is rector of St. Paul's Church in Brighton, Mich. His spouse could be affected by Abp. Justin Welby's list of invitations to Lambeth 2020.

The Rev. Janine Schenone is rector of Good Samaritan Church in San Diego, a medium-sized church with outreach and advocacy efforts and an ethos of hospitality and openness to seekers.

The Rev. Channing Smith is rector of St. Andrew's Church and School in Saratoga, Calif., who created and oversees an annual Faith and Innovation regional conference.

The Rev. Canon Janet Waggoner has served as canon to the ordinary and chief of staff in the Diocese of Fort Worth since 2013.

Ethics Scholar Joins Nashotah House

Elisabeth Rain Kincaid will become Nashotah House Theological Seminary's assistant professor of ethics and moral theology in July.

"The field of moral theology has always been central to the distinctive character of Nashotah House formation," said Garwood Anderson, president and provost. "We could not be more pleased to add to our faculty a scholar of Elisabeth Kincaid's erudition, real-world experience, and excellence as a teacher."

"I have long appreciated and admired Nashotah's vibrant witness to the gospel," Kincaid said. "It has been especially exciting to see Nashotah grow and flourish into a robust community dedicated to equipping and raising up leaders for the Church under the lead-

ership of Dr. Anderson. It is a great joy to become part of Nashotah's history and contribute to its vibrant next chapter."

Kincaid received her PhD in moral theology and Christian ethics from the University of Notre Dame in 2018. Her dissertation, *In a Prudent Way and Without Rashness: Retrieving the Theological Jurisprudence of Francisco Suárez, SJ*, discusses constructive approaches to legal engagement for contemporary Christians.

Kincaid is assistant professor of moral theology at the Aquinas Institute of Theology, where her courses include "The Use of Philosophy in Theology," "Catholic Social Teaching," "Foundations of Catholic Morality," and "Prima Pars: God and Creation in Thomas Aquinas."

Kincaid is married to the Rev. Thomas Kincaid, vice rector of Church of the Incarnation, in Dallas. The Kincaids are parents of two children.

She will teach the residential moral theology curriculum during Spring terms and will make further contributions to the hybrid distance and advanced degree programs.

Archbishop Welby: Evangelize with Care

The Archbishop of Canterbury has warned against cultural imperialism and called for Christians to be sensitive when sharing the gospel.

Delivering the annual Deo Gloria Lecture, sponsored by the London School of Theology, Abp. Justin Welby warned against making evangelism an item in a marketplace or an expression of cultural superiority.

"We need to be ready: ready to speak, to share," he said in an evening lecture at Lambeth Palace March 13. "This is hope for the world! But let that witness be seasoned with gentleness and respect."

The archbishop called on Christians to tell people about Jesus without demeaning another person's faith.

"Let us never be guilty of demeaning the light that others have; just show

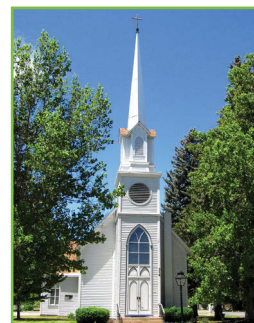
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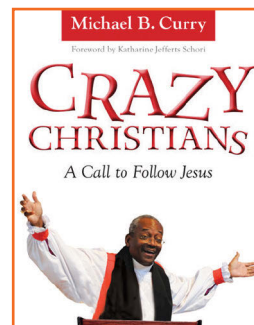
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Archbishop Welby

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them something of the light you know,” he said. “Let’s tell people about Jesus and witness to what he has done for us, without feeling the need to presume to tell others what is wrong with their faith.”

He urged Christians to listen to those of other faiths. “Let’s be honest. How much of our evangelism is monologuing?” he asked. “Any credible witness requires us to be in dialogue with the other.”

He also said many white British Christians need to be conscious of their colonial history.

“How are British Christians heard when we talk of the claims of Christ by diaspora communities who have experienced abuse and exploitation by an empire that has seemed to hold the Christian story at the heart of its project?”

He urged Christians to be ready to

learn and receive from someone of another faith.

“We are not contradicting any of the claims we make about the centrality of Jesus Christ to the whole of creation, our commitment to him as the source of all salvation, by recognizing that other traditions offer people encouragement, community, and even deep wells of spirituality,” he said. “But we may find our understanding challenged and enriched.”

And the archbishop stressed that evangelism is about relationship and love, not about building a power base or ensuring the survival of the Church.

“This is why so many religious groups rightly complain of being ‘targeted’ by Christians,” he said. “It’s one thing to feel a calling to share your lives with a particular culture or people. It’s another thing altogether to see their value only as would-be Christians.”

“How do we express our love for others in witness so that they understand that we care for them even if they make no decision to follow Christ?”

Adapted from Lambeth Palace

Irish Bishop Calls for Calm

Almost 50 years after Bloody Sunday, a single former British soldier faces charges of murder, and citizens should “react in a measured way,” said the Rt. Rev. Ken Good, Bishop of Derry and Raphoe in the Church of Ireland.

British soldiers fired on a march in Londonderry by unarmed civilians on Jan. 30, 1972. In all, 14 people died and 14 were injured. Two previous inquiries cleared British soldiers of wrongdoing.

The decision to now bring charges against Soldier F, Good said, “has satisfied neither the families who lost loved ones nor those who advocate on behalf of military veterans. I understand that it will be met with disbelief, disappointment, and even anger in some quarters, and with relief in others.”

He said he thought the Public Prosecution Service had a difficult task to review events that happened almost 50 years ago. He urged people to study the

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decisions and the reasons for them.

Bloody Sunday is one of the most significant events of the Troubles, as the three-decade conflict was called. It led to a surge in recruitment to the Provisional Irish Republican Army.

“Bloody Sunday was one of many dark days in our history,” Good said. “I offer my sympathy to those who were bereaved that day and to those bereaved by the many other individual tragedies which occurred during the Troubles and which blight our history.”

John Martin

New Provost for Pittsburgh

Bishop Dorsey McConnell has named the Rev. Aidan Smith as provost of Trinity Cathedral in downtown Pittsburgh.

Smith — dean of advancement and church relations at Trinity School for Ministry in Ambridge and assisting priest at All Saints in the Brighton Heights neighborhood — becomes provost May 1 for an initial term of two years.

The bishop wrote to cathedral members about the appointment in a letter dated March 15.

“I know that Aidan and his TSM colleagues are proud of how under his watch enrollment grew, new relationships were forged, and the school’s financial health improved,” McConnell said. “I’m overjoyed that he will be bringing this skill set, along with his caring pastoral approach, to Trinity Cathedral.”

Smith said he is “totally on board” with McConnell’s vision of the cathedral as a place proclaiming the gospel through the arts, education, and social empowerment. “I also know that the cathedral has experienced difficult times, but you can’t experience resurrection without the cross.”

“We are thrilled for Aidan to have the opportunity to do parish ministry and for the wonderful opportunity that the cathedral presents for him,” said the Very Rev. Laurie Thompson, dean and president of Trinity. “We knew and expected him to engage in a parochial ministry at some point, and we are glad for him to

serve in an opportunity close by.”

Smith lives as part of a Christian community in Ambridge with his wife, Melanie; their daughter; and Wesley Hill, associate professor of biblical studies. Melanie Smith is due to give birth again in August.

Smith graduated from Trinity in 2014 with a Master of Divinity degree. He hopes to graduate with a Doctor of Ministry degree in 2020.

Before coming to Trinity, Smith was a social worker with Alaska’s Division of Juvenile Justice.

“We wish Aidan the very best in his new role and look forward to continuing our relationship with Aidan and Bishop McConnell,” Thompson said.

Bishop Forster Under Fire

Claims that the Rt. Rev. Peter Forster, the Church of England’s longest-serving bishop, knew about abuse by a vicar but failed to act has led to calls for his resignation.

The Rev. Charles Gordon Dickenson, now 89, was found guilty on eight counts of child abuse dating from the 1970s.

Twice the church failed to act on his crimes. The Rt. Rev. Victor Whitsey, Bishop of Chester from 1974 to 1981, moved the vicar after a promise he would never repeat the abuse.

In 2009, Dickenson wrote to Forster when the diocese was reviewing cases of abuse by clergy. Forster is accused of not sending the information to the police or launching a church inquiry.

The call for Forster’s resignation came from Andrew Graystone, an advocate for abuse survivors.

“It seems clear that Dickenson’s confession of guilt to the diocese has been either willfully or neglectfully ignored for at least ten years, during which you have been bishop,” he wrote to Forster. “I call upon you to resign with immediate effect.”

It is not clear how much Forster knew about the case, and the diocese has pledged to review its handling of it.

“I welcome the opportunity to contribute to a review into the handling of

(Continued on next page)



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Bishop Forster

(Continued from previous page)

the case by the diocese in 2009, and will do so to the appropriate authority in due course," Forster said.

John Martin

Christchurch Bishop Voices Devastation

The Rt. Rev. Peter Carrell, Bishop of Christchurch, expressed anguish on March 16 when a man murdered 50 Muslims in two mosques in the New Zealand city.

"Church leaders are absolutely devastated at the unprecedented situation in Christchurch this afternoon and our hearts and prayers go to all involved," he said. "No religious organization or group deserves to be the target of someone's hate — regardless of beliefs.

"We stand for an Aotearoa New Zealand which will never condone such violence. So across the churches of Christchurch and Canterbury, we are praying for our Muslim brothers and sisters, for those injured and those who have lost loved ones, for the police, ambulance and other emergency services, and for all in the city of Christchurch who are feeling distress and fear due to this event. We are upholding you all in our prayers."

Diocese of Christchurch

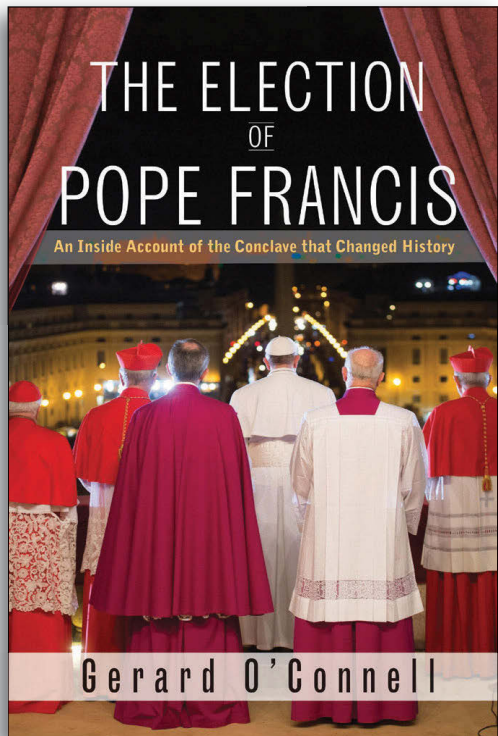
Missions Leader Elected for Nelson, N.Z.

A Kenyan who has led the New Zealand Church Missionary Society since 2008 has been elected the 11th Bishop of Nelson.

The Rev. Steve Maina, 48, brings a "proven mission focus to all aspects of his ministry and is widely respected for his energetic and innovative proclamation of the Gospel," said the three archbishops of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

"I would say that I feel *terrified*,"

(Continued on page 29)



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Avoiding *Burnout* in Ministry

By Joey Royal

Shortly after ordination, I found myself completely overwhelmed. I was rector of the only Anglican church in a small city in northern Canada. My wife and I had just moved into the rectory beside the church, and we had a newborn. All these changes happened within a month. I felt ill-prepared to navigate the complex, intersecting realities of parish ministry and family life.

A big factor was the scope of ministry in that parish. My time was spent not with only a growing number of church members, but also people in the community with minimal connection to the church. My community being a hub, I was called upon by people outside the community who were in town for one reason or another (this broad scope of ministry is actually quite common in northern Canada).

There were many challenges and limited resources. I saw firsthand what Eugene Peterson describes as “the sheer quantity of wreckage around us — wrecked bodies, wrecked marriages, wrecked careers, wrecked plans, wrecked families.”

But there was something more significant that contributed to my feeling overwhelmed, something within me. I had assumed that ministry had mainly to do with meeting people’s needs. Not only that, but I also assumed that my success in ministry hinged on whether I was able to meet those needs. This belief set me up for a pattern of regularly over-functioning for people, accompanied by feeling exhausted, discouraged, and isolated.

Within a year I was teetering on the verge of burnout. Burnout, I discovered, is less about a lack of energy and more about a lack of *meaning*. I could not remember what compelled me to go into church ministry in the first place. I felt anxious and resentful. I needed help, so I approached a wiser and more experienced minister. I told him about the challenges I was facing, and how the load I was carrying felt impossible.

His counsel to me was gentle but direct. He told me that my hectic ministry pattern was unsustainable. He also told me that many of my beliefs about ministry were destructive and wrongheaded. I will never forget his words to me: “Joey, I don’t know who is asking you to do all of this, but I’m quite certain that the Lord Jesus isn’t asking this of you.”

I was stunned. I had assumed that all this hurry and anxiety was *because* I was obeying the Lord’s call. He then showed me Gospel texts like this one: “That evening after sunset the people brought to Jesus all the sick and demon-possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out many demons, but he would not let the demons speak because they knew who he was. Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: ‘Everyone is looking for you!’ Jesus replied, ‘Let us go somewhere else — to the nearby villages — so I can preach there also. That is why I have come’” (Mark 1:32-38).

This text provides a window into Jesus’ earthly ministry.

It is clear that Jesus had a rhythm to his ministry that involved both direct engagement with people (healing, teaching, and so on) as well as regular withdrawal from people. Sometimes Jesus helped large crowds of people, and sometimes he hid away from crowds in order to be with those closest to him. He was perfectly faithful in following God’s call, and yet for him being faithful sometimes required that he walk away from needs that were right in front of him. What drove Jesus was not meeting people’s needs but faithfulness to his Father. Sometimes those two things overlapped, and sometimes they did not.

I recognized that part of the reason for my disordered life was that I had made something other than faithfulness to God my highest priority. I had unwittingly turned my priestly vocation into a shapeless “caring profession,” divorced from the larger context of the meaning and purpose of the Church, and I had done so without recognizing my limits. William Sloane Coffin once said that guilt is the last stronghold of pride. I am not so sure; I think *helpfulness* is the last stronghold of pride, especially for ministers. There is nothing that can derail us from our call quite like trying to be everything to everyone.

Because ministry involves the surprising work of God in the untidy lives of people, an element of unpredictability is inevitable. Proper stewardship of our gifts of time and energy is a constant work, and one that does not yield easily to formulas and techniques. Ministers must walk a delicate balance between compassionate engagement and prayerful withdrawal.

More important still, we must learn the difference between sacrificial love and self-destruction. The latter drains us of energy and purpose, leaving us with a diminished capacity to love. But the former treats love as a renewable resource, allowing us to be a visible sign of God’s kindness. The two are clear in theory, but in practice can be hard to distinguish until it is too late.

I hope my readers are not in a state of burnout. Having been close, I know too well the toll it can take on one’s health and relationships. I also now know that the Lord’s call to patient suffering is not meant to destroy us, but to strengthen us, and any vision of ministry that has destruction as an endpoint is not Christian ministry.

May God grant us energy and purpose, and the wisdom to know our limits and the humility to ask for help.

The Rev. Joey Royal is director of the Arthur Turner Training School in the Diocese of the Arctic. This piece first appeared on TLC’s weblog, Covenant.



Hannah Malcolm at Theology Slam

Stefano Cagnoni photo

Theology Slam Winner Commends *Solastalgia*

By Zachary Guiliano

“Climate change will create unavoidable homesickness,” Hannah Malcolm said in the first Theology Slam. “This is the world in which the image bearers of God reside. ... This is the world where God himself died. ... This is the world whose renewal we seek.”

St. John’s Hoxton, an evangelical church near London’s Silicon Roundabout, hosted the event, “a search for new engaging voices thinking theologically about the contemporary world.”

Rapt audience members, many in

their 20s and 30s, had braved wet and windy weather for the live final round on March 7, while others participated through Facebook Live. (Video coverage of the event is available online at bit.ly/TheoSlam.)

The project was sponsored by SCM Press, *Church Times*, the London Institute for Contemporary Christianity, and Lambeth Palace’s Community of St. Anselm.

“All of us are theologians,” Archbishop Justin Welby said in endorsing the contest. “The minute we say something about God, we are speaking theology. Young voices, unheard voices, need to be nurtured

in the practice of reflecting on faith and the wider world, and this event will do just that. I encourage applications, and look forward to reading the winning entries.”

The contest was open to anyone age 18 to 30, lay or ordained, and applicants were invited to write 500 words on one of 12 contemporary topics and to prepare 90-second videos introducing themselves. The winner received a collection of books worth £200 and publication in the *Church Times*.

David Shervington, senior commissioning editor for SCM Press, and Madeleine Davies, deputy news and features editor for the *Church Times*,

were emcees for the final round.

The judges were Mark Greene, executive director of the institute, founded by the Rev. John Stott in 1982; the Rev. Isabelle Hamley, chaplain to the Archbishop of Canterbury; Eve Poole, a theologian and the third Church Estate's Commissioner; and John Swinton, chair in divinity and religious studies at the University of Aberdeen and master of Christ's College.

The competition received nearly 75 entries in its six-month search, from which the judges drew three finalists:

- Hannah Barr, 27, a first-year ordinand and PhD student at Wycliffe Hall, Oxford, addressed the MeToo and ChurchToo movements;

- Hannah Malcolm, 26, a graduate of Cambridge and Yale and project coordinator at God and the Big Bang, which runs workshops for young people on science and religion, spoke on theology and climate change;

- Sara Prats, 23, of Spain, who is studying for a bachelor's in divinity at the University of London and for a master's degree at the University of Birmingham, spoke of social media's effects on personal anxiety and depression.

Each of the finalists delivered a short TED-style talk and responded to questions from the audience. Two judges delivered short talks as well: Poole on consumerism and Swinton on disability.

Samuel P.S. Williams, founder and lead storyteller at Hodos Consultancy Co., gave the competitors coaching on presentation and delivery. The three finalists' talks drew considerable praise from the judges.

Eve Poole complimented Barr on her "word perfect" delivery and use of language, particularly the phrase "unfatiguing pneumatology."

Isabelle Hamley noted "the poetic nature" of Prats's introduction, while Mark Greene admired how her passion drew the attention of the audience, noting that he had "felt it in the room when [she] talked about the beauty and character of God." There was, he said, "an anointed radiance" about her talk.



Judges Mark Greene, Eve Poole, John Swinton, and Isabelle Hamley

Stefano Cagnoni photo

Malcolm took the prize with "Blessed Are Those Who Mourn? Climate Chaos and Grief," addressing "the new normal" and opening with a series of quotations related to recent extreme weather events.

Her talk centered on the idea of *solastalgia*, "this feeling of homesickness when you are still at home." This, she said, is "the right response" to the wrong that is taking place, a "collective grief" for damage to God's creation.

She urged the audience to "engage with this *solastalgic* grief for what it is ... the emptiness and decay that follows as a result of our sin." Rather than providing "a list of things to do," she instead advised mourning: "sit amidst the grief you may already feel about our dying planet and mourn the brilliant, beautiful lives, both human and non-human, extinguished by our violence and greed."

After her talk, one audience member asked Malcolm what the Church might look like if it made the mourning of climate chaos a priority. She suggested "liturgies to express *solastalgia*," along with "a Christian presence in places where this is already being expressed,"

citing the practices of various climate activists.

Quoting the liberation theologian Jon Sobrino, who said there is "no salvation outside the poor," she suggested drawing near to the people most harmed by climate change.

Another audience member admitted to feeling no grief about "how my city was 50 years ago" or losing "something I've never met," a world before climate change.

Malcolm responded by suggesting there is room for "grief felt on behalf of other people," but robustly challenged the audience on whether a lack of grief about climate change might primarily result from living a protected, affluent life.

The event closed with final praise and feedback for all of the speakers. Hamley urged the speakers to continue developing their thinking, speaking, and writing, before announcing that Malcolm's talk had won. She described it as "a really creative response of entering into grief together."

The organizers anticipate another Theology Slam next year that welcomes international partners. □

The Man Who Paid for a Baptism

By Steve Schlossberg

Many years ago, when I was a postulant of the Diocese of Quincy and a middler at Nashotah House, I did my quarterly duty and preached at my sponsoring parish. I did not know the church; I had gone to seminary without a bishop, and the parish picked me up, just as the diocese had picked me up, as an ecclesiastical vagrant. I showed up that first Sunday as a total stranger to the congregation. Wandering into the fellowship hall, I went unmet, if not altogether unnoticed, by the handful of parishioners who had gathered to share some coffee and small talk before the service.

There I was, a painfully introverted seminarian awkwardly intruding upon an intimate group of strangers; and there they were, a perfectly comfortable coffee klatch being obliquely intruded upon by an awkward stranger; and so we mutually agreed, as human beings mysteriously can without speaking or even making eye contact, to pretend we hadn't noticed each other.

Welcome to the Episcopal Church.

Searching the room for a place to sit, neither too close to the others nor too conspicuously set apart (awkward introverts have finely tuned intuitions when it comes to social niceties like this, if nothing else), I spied another awkward individual sitting alone, and when he beckoned me with his eyes, I joined him.

Much to my relief, my fellow outcast immediately proved himself an extrovert, which for an introvert in a situation like this is a godsend: a traveling companion who will take full responsibility for dialogue. Introducing himself as Rodney Braithwaite, he happily announced that he was to be baptized that morning.

As a novice preacher utterly incapable of extemporizing, my first reaction was to panic, for the sermon I had prepared had nothing whatsoever to do with baptism. My second reaction, as Rodney cheerfully regaled me with his story, was to wonder why the extroverted baptismal candidate was sitting alone. The most obvious explanation was that he was a black man and everyone else in the fellowship hall was white, but I quickly realized an even simpler explanation for his shunning: Rodney was a vagrant. His hair was matted, his fingernails were long and dirty, and his clothes were a dissonant ensemble of formal and casual — he wore a ruffled shirt beneath a soiled windbreaker; his plaid slacks were accessorized with a pair of old sneakers — of the sort a man agglomerates at a Salvation Army thrift shop. The very picture of neediness, his beckoning eyes formulated not just a general invitation but a universal plea, from which we all, regardless of race, naturally cringe.

A few minutes of conversation laid bare what his physical appearance implied. By turns optimistic, self-pitying, and

vainglorious, his meandering autobiography sketched a chronicle of jobs found and lost, apartments found and lost, family relationships lost forever, and great expectations just beyond arm's reach. What role addiction may have played in any of that, I could not tell, of course, but after a few minutes of listening to him, I felt, as everyone feels when listening to an addict, that an angle was being subtly worked. It was not that Rodney seemed conniving; on the contrary, he seemed in many ways guileless, for he disclosed more about himself than I believe he intended or realized. It was only that, like a Mormon missionary or a life insurance agent, he was quite clearly a man with an object in mind, which is artfully unfolded rather than bluntly asserted.

Rodney was there for cash.

I was a stranger to the church but not the rector, who had interviewed me before adopting me. A very tall, slightly overweight middle-aged white man, Fr. A was the Biretta Belt Anglo-Catholic from Central Casting, save for one astonishing eccentricity: the ritualist was an extrovert. That helped the interview, because, completely cowed by the big priest, I did not know how to begin to represent myself. Sitting in his paneled study, encircled by his formidable library, I stammered. I felt like an imposter soon to be found out. I had to pretend I was able to appreciate the neat glass of old scotch he poured me, and I had to pretend I was able to understand his fully matured theology, to which mine was utterly unequal.

Even more uncomfortably than that, however, the big priest's theology, as he amiably expounded it, increasingly repulsed me. Virtually ultramontane, virulently pre-Vatican II, he asserted a hopelessly elaborate but nonetheless airtight orthodoxy that presumed to settle all questions and extinguish all doubts, which only irritated mine. For me, a neophyte, Catholicism was an enchanted forest in which a soul could wander for a lifetime without striking the end of the frontier. But listening to the Puseyite pontificate, I felt myself slipping into a claustrophobic panic. The ceiling dropped; the paneled walls closed in; the unfathomable frontier, as Fr. A multiplied its *credenda*, contracted before my eyes. There was no mystery Thomas Aquinas had not fully elucidated, no knot C.B. Moss had not untied, no dilemma R.C. Mortimer had failed to anticipate, and no infirmity for which the cure was not the administration of a sacrament. If his stringent theology fully blanketed all the vicissitudes of life, then his rococo piety completely smothered the liturgy. A dissonant ensemble at once slightly effeminate and slightly misogynistic, underlaid by an utterly prosaic, extra-biblical male chauvinism, his representation of priesthood, to me, was suffocating.

If the piling up of aspersions here seems unfair, you read me correctly. The priest was an excellent pastor. If his the-

ology seemed to impose a low ceiling against which I kept bumping my head, his charity was bottomless. Over the course of the year I spent under his tutelage, he was never anything less than exorbitantly generous to me, and he was even better to his people. Absolutely innocent of the cynicism, self-pity, and vainglory that parish priests tend to gain in middle age, he not only rightly and duly administered the sacraments, he celebrated them with palpable joy. He dogmatically believed that at the altar he was the *Alter Christus*, but the sign and the sacrament of that, for me, was this: he faithfully called on his parishioners, in the hospital and in their homes, no less than three days a week.

And that, after all, may have been the real reason why the extrovert made me cringe: the self-given example he bluntly set before me, to which I felt I could never even pretend, in which I could not feign interest.

It was not just his theology. Dressed in his black cassock and biretta, the towering Tractarian strolled into the fellowship hall that morning and, spying the two vagrants, bum-rushed our table with a roaring laugh of delight. He seized my hand with one of his enormous paws and gave it a vigorous shake; he seized Rodney by his shoulders and, hoisting him out of his chair, enveloped him in a bear hug.

Of the two, Rodney was the lesser extrovert. Physically dwarfed by the priest, somewhat discombobulated by the big hug, he could no more than stammer in reply to Fr. A's torrent of cheerful questions.

"How are you feeling, brother? Are you ready for the big day? You're about to be born again, you know. Isn't that exciting?"

Almost exactly as I had had to pretend to appreciate old scotch and Frederic Harton's *Elements of the Spiritual Life*, Rodney lamely pretended to share the priest's enthusiasm for the doctrine of baptismal regeneration. Then, shaking off his sheepishness, Rodney said, "We need to talk, pastor. You didn't forget, did you, about that thing we were talking about?"

"Of course," Fr. A said, laying his big hands on the reedy man's shoulders. "Right afterwards. Right after you're born again, brother."

I wondered at the time how much the black man was inwardly cringing at the white man's repeated resort to the sobriquet *brother*, but I did not perceive the priest was affecting anything. I assumed he was speaking, as usual, in ecclesial language. And knowing what I did about the priest, and gathering what I did from Rodney's autobiography, it was easy to guess how the vagrant had become a baptismal candidate. The needy man had wandered into the church one day seeking money, and the priest, supremely confident in the power of the sacraments, immediately scheduled the rite.

Fr. A had never given me any indication that he was a numbers man — he neither boasted of nor apologized for the size of his flock — but for a priest of his soteriology, I

supposed, the baptismal candidate represented something like a scalp to be harvested. For the baptismal candidate, I surmised, the rite was his half of a bargain struck with a benefactor. Even then I knew how these arrangements work: the poor stranger asks the pastor for money, and the pastor asks him to mow the lawn or vacuum the fellowship hall in exchange. Serendipitously, this strange pastor asked only for the privilege of first baptizing him.

Apparently, however, the implications of Rodney's half of the bargain were now sinking in. Maybe it was the Romish cassock; maybe it was the preposterous hat. Whatever it was, as the greater extrovert fearlessly intruded upon the coffee klatch, Rodney sank back into his chair with a stricken look on his face.

"Is this one of them churches," he asked me in a hushed voice, with palpable dread, "that believes in Christmas?"

I was not a total stranger to that either: the storefront sectarianism for which Protestant is not quite the right word; a King James Version biblicism that abhors the festivals of Christmas and Easter, every bit as much as statuary and genuflections, as relics of heathen idolatry. Evidently that was the tradition, or the anti-tradition, in which Rodney had been raised, from which he had long ago strayed but never disavowed, and from which he now feared he was on the verge of actually apostatizing.

"Yes," I quietly admitted, at which the extrovert closed his eyes, pursed his lips, and hung his head. In exchange for cash considerations, Mephistopheles was about to harvest his soul.

I was a stranger to the church but not to the lacy Rite One service, for which my junior year at Nashotah House had well prepared me; and the overwrought and (under the circumstances) irrelevant sermon landed not appreciably worse than most sermons do when delivered by total strangers. That is, it appeared to go unheard, if not altogether unnoticed, by the homogeneous collection of increasingly impatient faces, among which I could not help but notice the heterogeneous exception of the vagrant. His eyes, I saw, no longer beckoned, or even pleaded: they were rounded now with what looked like an agglomeration of total incredulity and horror.

No doubt Fr. A had rightly and duly administered the requisite pre-baptismal instruction; no doubt the disquisition had left Rodney feeling, exactly as my initial interview with Fr. A left me feeling, simultaneously benighted and suffocated. But unlike me, Rodney had no experience to prepare him for the florid ceremony, the scripted incantations, the ubiquitous icons, and the enormous, patently idolatrous statue of the Blessed Virgin overhanging the font.

He must have felt as St. Paul did upon his first visit to the Areopagus, his worst imaginings fully realized. He must have felt somewhat as Jesus did upon his first visit to Gabbatha, bound over to the heathens. But I imagine he felt most acutely what St. Peter felt when the cock crowed. After the sermon, he processed with the altar party to the font like a man on his way to the gallows, to forsake his faith.

(Continued on next page)

The Man Who Paid for a Baptism

(Continued from previous page)

Recruited at the last minute as a sponsor, my role was to stand beside Rodney, hold open the prayer book for him, and cue his rote replies. These he mumbled nearly inaudibly. He looked as if he might bolt at any moment; he looked as if he might faint at any moment. But as the terrible ritual unfolded and Fr. A chanted the hoodoo spells over the water, I saw Rodney lift his sickened face with a sad sort of courage. At this point, I imagined, he must have felt as Judas did, weighing his bag of silver, reckoning himself as having passed the point of no return. Taking a deep breath and expelling a long sigh, his face emptied of everything but total despair.

And when the high priest beckoned him with a wink, the utterly lost sheep hearkened to him. He obediently bent over the font like a martyr stretching his neck for the axe. No doubt he felt like an apostate paying obeisance to the statue of the pagan goddess. Arching his back, hanging his head, he looked like a man vomiting, I thought, as the big priest lifted his massive right hand and, beaming with joy, all but laughing in triumph, harvested the heathen's foreskin.

Welcome to the Episcopal Church.

I never noticed if Rodney made the Communion to which he was now entitled. Panicking over my role at the altar (ersatz subdeacon), I lost track of the man until the Mass was over and the congregation, filing out to the fellowship hall, once more left the extrovert isolated. Spying him in the front pew, I was startled for a moment.

I think my jaw might have dropped. The man was visibly changed. His face was transfigured. Gone now was the pleading look I had first encountered; gone now was the sickened incredulity that had succeeded it; and dissolved now was his despair. As he waited for the priest to return from the sacristy, his countenance was drawn instead with smoldering impatience and something almost like rage: the face of a creditor made to wait by a debtor in arrears.

It took me a few moments to fully absorb that, on top of everything else I had absorbed that long morning, Rodney's ordeal had been a revelation to me. Even as he miserably bent over the font, he materialized for me what I abstractly believed baptism is. It really does include a forsaking and a suffocating and a circumcision, and it really does entail a bewildering introduction to something for which no soul can be adequately prepared, something from which, if at the outset we were able to fully appreciate its import, we might appropriately cringe in fear.

Strangely enough, the sight of him now, patently unregenerate, failed to tarnish any of those reflections. It did not even shake my fledging faith in regeneration. Instead, even as I absorbed the terrible look on his face, I saw the shrunken frontier expanding in all its unfathomable breadth and all its ineffable mystery.

Of all the icons in that beautiful church, I found the embittered face of the vagrant most arresting. It was a window into the mysteries, I thought; it was a mirror to us all. The very image of human neediness, human stubbornness, and all the dissonant ensemble of pride and humiliation we gather in such circumstances, the angry man materialized for me my response to the exorbitant generosity of God, who almost never fails to deliver something other than the object I have in mind.

And that, I realized, is a part of the reason why I cringe at the sight of men like Rodney Braithwaite: godsend, they confront me with myself.

That was the last I ever saw of Rodney's face, but not of his arched back. A short while later, searching for Fr. A so that I could say goodbye, I found the priest in his office, sitting at his desk with his checkbook in hand. When I saw his creditor standing before him, however, I stopped at the threshold. Muttering angry oaths, radiating a seething resentment, Rodney was renegotiating his fee.

"I want double," he snarled, "for what you done to me."

"Of course."

"You ain't no father to me, you know."

"I know, my brother."

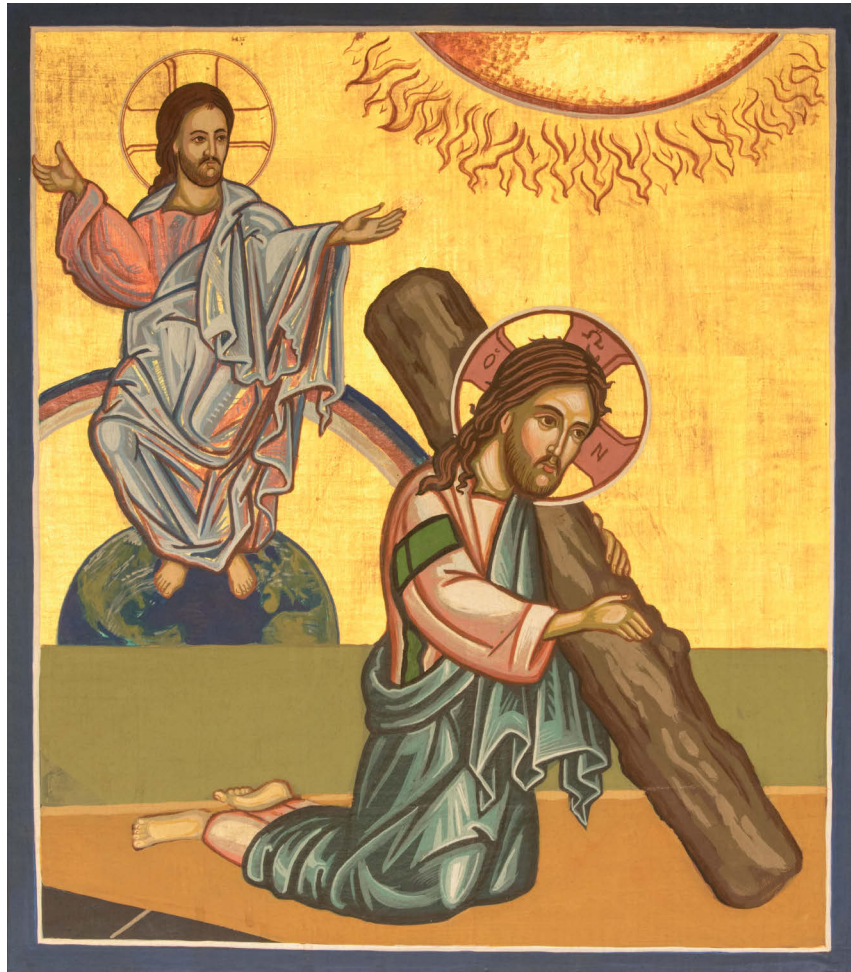
"And stop calling me your brother."

Embarrassed, I slipped away, but not before taking in one last revelation: the ritualist was completely unchanged. Writing the check with his massive right hand, he wore the same beatific smile he had shown at the font. If the muttering complaints and imprecations his creditor poured out upon him had any effect at all, it was only to ever so slightly touch the corner of Fr. A's smile with an impish little curl, a little dimple of knowingness, as if the pastor was privy to a truth Rodney had yet to see unfolded.

Of all the sacraments I saw that morning, that was the most effectual for me. Profligately distributing the treasures of the Church, the *Alter Christus* cheerfully made out a check to the man he had baptized, more than happy to pay for the privilege he had enjoyed.

The Rev. Steve Schlossberg is rector of St. Matthew's Church, Richmond.

Muttering
angry oaths,
radiating a seething
resentment, Rodney
was renegotiating
his fee.



Third Station

Fred Benitez photo

Incarnational Stations

By Dennis Raverty

The Stations of the Cross at the Anglo-Catholic Church of St. John's in the Village in New York City were written for that church by Greek Orthodox icon painter Christopher Kosmas in the late 1970s and were installed in 1982. The artist modified the traditional stations by combining them with Eastern iconography in a hybrid, amounting to a Greek Orthodox "correction" of the traditionally Roman Catholic cycle, a cycle that adorns most Roman Catholic churches (and some Episcopal churches) to this day.

The sacramental Stations of the Cross were first introduced by Franciscans during the 17th century as an extended meditation on the suffering and death of Christ. The 14 traditional stations open with Pilate condemning Jesus to death and end with Jesus' burial. To the Eastern Orthodox, this iconography is overly pessimistic in its exclusive emphasis on Christ's suffering and death.

The Orthodox, by contrast, place more emphasis on the Incarnation, typically expressed idiomatically as "It is not [only] by his death but by his life we are saved." Traditional iconography in an Orthodox church does not dwell with such singular insistence on Christ's death, and presents an iconography in which representations of his death take their place among representations of his birth, baptism, preaching, and miracles, along with images of his mother and the saints and angels.

The most obvious departure from the traditional stations in the cycle of paintings at St. John's is the addition of a pair of icons bracketing the cycle, one placed before all the others and one following them. The preliminary icon, almost a prologue to the stations, depicts Moses leading the Israelites through the Red Sea, implying that the triumph of the Hebrews over Pharaoh and his armies is a prerequisite for making sense of the later sacrifice of Christ as a similar passing through the sea on dry land, but now the Red Sea

(Continued on next page)



Sixth Station: Veronica Wipes the Face of Jesus.

Fred Benitez photo

(Continued from previous page)

through which Christ passes seems to be death itself.

There is an equally important epilogue to the stations in an icon of the Descent of Christ into Hades, the traditional iconography for the Resurrection in Orthodox tradition. Christ tramples down the doors of death, and rescues Adam and Eve from their graves. By enduring death he defeats death. In some ways Christ is the new Moses, but the new Promised Land is now eternity.

Other innovations the artist introduces into the series are the representation of the cross that Jesus drags to Calvary as a heavy log, in accordance with what certain historians tell us about Roman crucifixion. It is thought by some that vertical poles were erected permanently on Golgotha, and the crossbeam carried by the condemned man up the hill would be affixed to these vertical posts and then removed once again after his death, to make way for more crucifixions with merciless Roman efficiency. In his icon for the first fall of Christ, Kosmas shows Christ brought to his knees by the weight of the cross, yet also shows the glorified Christ triumphant in the background. It is as if the artist could not bear representing the fall of Christ without showing the promise of his ultimate triumph over death.

St. Veronica (whose name means “true image”) is said to have wiped the face of Jesus on the way to his death and was left with a miraculous image not made by human hands. The resulting visage is a direct, indexical sign of the Incarnation, imprinted on the saint’s towel or veil, just as Christ, the Logos, is imprinted indelibly on our innermost souls. The image on Veronica’s cloth in Kosmas’s icon is not a bleeding, suffering Christ crowned with thorns and bespattered with blood, as it is often represented, but a calm, triumphant victor over death. This is a fitting Orthodox interpretation of the miraculous image, the imprint of which is so direct that it serves as the prototype for all subsequent icons.

Any truly living tradition is open to a certain level of transformation in the hands of a competent artist, and these paintings are no exception. In the unique icons at St. John’s, a Greek artist trained in the Eastern tradition created an idiosyncratic, highly incarnational version of the traditional sacramental stations for a progressive Episcopal parish.

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

Thorough Authority

Review by Richard J. Mammanna

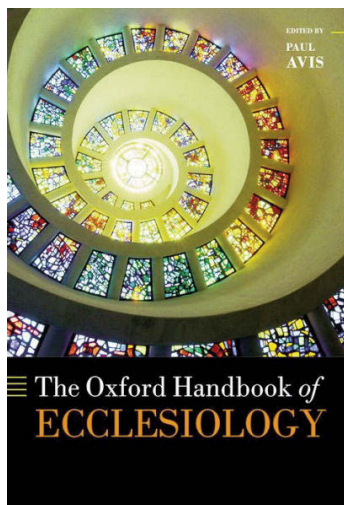
Eccelesiology is the study of “the Church’s manifold self-understanding in relation to a number of areas: the origins, structures, authority, doctrine, ministry, sacraments, unity, diversity, and mission of the Church, including its relation to the state and to society and culture.”

It is also an area of major divergence and convergence in relations among constituent parts of the Church: where does it begin and end? How do we identify the Church on Earth in daily experience, given differences of culture and language, historical origin, and the realities of latitude in human personality and psychology? What persons have the ability to recognize one another as Christians in the most authentic expression of what we receive as “the faith once delivered to all the saints”?

There is no better guide to a truly global exploration of these issues and questions than Paul Avis, editor in chief of the field’s major English periodical, *Ecclesiology*, and a professor in the theology departments at both the University of Durham and the University of Exeter.

Avis was Dame Mary Tanner’s successor as general secretary of the Church of England’s Council for Christian Unity from 1998 to 2011, and has served the Anglican Communion Office in London in various capacities since that time. He is a member of the Inter-Anglican Standing Commission for Unity, Faith, and Order. His academic and practical experience in ordering Christian community is a resource for worldwide Anglicanism, but also for all Anglophone Christians.

As is standard for the immense (and very expensive) Oxford Handbooks, Avis is joined by an impressive group of 25 other contributors who offer 28 essays unpacking an almost dizzying variety of topics. This Oxford Handbook is divided into four parts: Bib-



The Oxford Handbook of Ecclesiology

Edited by Paul Avis

Oxford University Press. Pp. 672. \$125

lical Foundations, Resources from the Tradition, Major Modern Ecclesiology, and Contemporary Movements in Ecclesiology.

Some of the richest material is in the first section, in which R.W.L. Moberly studies “The Ecclesiology of Israel’s Scriptures.” Working from Genesis through the Prophets, he probes the covenantal tradition to look at “vocation and assurance, warning and challenge, failure and hope” in the ancient relations of God with the Jewish people. Four further chapters cover the Church in the Gospels and Acts, the epistles, and a particularly readable look at “The Johannine Vision of the Church” by Andrew Lincoln of the University of Gloucestershire.

The next essays chronicle the insights from history that inform today’s ecclesiological investigations: Mark Edwards on ecclesiology in the West, Andrew Louth on Eastern Orthodoxy, Norman Tanner, SJ, on the medieval period, Dorothea Wendebourg on the magisterial reformers, Ormond Rush on Trent to Vatican II, Paul Fiddes on Baptist concepts of the Church, David Chapman on

Methodism, and Amos Yong on Pentecostal ecclesiology. Each chapter is by an expert in the subject, and the authors write from within their believing traditions.

The third section looks at eight major modern ecclesologists: Karl Barth, Yves Congar, Henri de Lubac, Wolfhart Pannenberg, Karl Rahner, Joseph Ratzinger, Rowan Williams, and John Zizioulas. Paul McPartland’s 20 pages on the sometimes-dense Zizioulas are especially strong.

A still-longer book might have included Mary Tanner, Veli-Matti Kärkkäinen, Pope John Paul II, Hans Küng, Georges Florovsky, and Jaroslav Pelikan as individuals who have made important recent contributions in the field. It is regrettable that no women are included in this group of eight modern figures.

The book closes with five chapters on contemporary movements. There are feminist, social, and ideological critiques in two of the more rarefied chapters, as well as attention to liberation theology in Latin America, and two excursions into Asian and African ecclesiological trends.

Avis’s accomplishment in assembling this volume will be a lasting one, and it could easily be a foundational text for seminaries and other institutions of theological learning. It joins three other recent Oxford Handbooks (on Anglican Studies, Johannine Studies, and the amusingly titled *Oxford Handbook of the Oxford Movement*) as a monument on its topic. They serve simultaneously as introductions and deep-dive seams of engagement, and should become standard reference works.

Richard J. Mammanna serves as staff for the Anglican-Roman Catholic Dialogue Consultation in the United States and for the Episcopal Church’s full communion coordinating committees.

Primer for the Future

Review by Thomas Breidenthal

As the Episcopal Church continues to address prayer book revision, Derek Olsen's reflection is timely. He insists correctly that the 1979 prayer book is a broad and deep resource for discipleship today, and demonstrates this with numerous practical applications. Olsen's work will surely provide a valuable touchstone as the church proceeds.

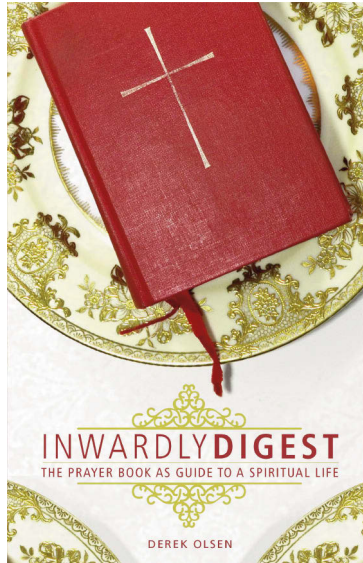
Particularly helpful is his analysis of the basic modalities that characterize the prayer book as a whole (repetition and variation), his frequent reminders that it is not so much a text but the basis of a spiritual discipline, and his quite beautiful exploration of the Psalter as "divine revelation laying bare the soul of humanity" (p. 201).

Numerous essays on topics ranging from the nature of adoration to the shape of the Eucharist make this book rewarding. Here are a few essays that I found particularly striking.

Considering the distinction between All Saints and All Souls, Olsen focuses on the difference between the vast array of persons redeemed by Christ's atoning work (all souls), and followers of Christ whose lives are worthy of imitation (all saints) (pp. 81ff).

Building on 1 Corinthians 11:1 ("Be imitators of me, as I am of Christ"), he seems to say that sainthood is not so much about holiness as it is about exemplary openness to the grace of God. I am grateful for this insight, which resonates so powerfully with a spirituality of disciplined daily common prayer: we do not engage in this discipline in order to prove something about ourselves but in our weakness and sinfulness to make ourselves available to God.

I was intrigued by Olsen's approach to Cranmer's reduction of the Daily Office to Morning and Evening Prayer.



Inwardly Digest

The Prayer Book as Guide
to a Spiritual Life

By Derek Olsen

Forward Movement. Pp. 325. \$22

Referring to the development of monasticism in the early Church, Olsen contrasts two applications of Paul's command to pray without ceasing.

On the one hand, the developing Palestinian monastic communities opted for many gatherings for prayer throughout the day and into the night. On the other, the Egyptian tradition (which we know best through the Desert Fathers) preferred two daily offices, leaving plenty of room for reflection and inward digestion the rest of the time.

The Palestinian model won out in the Western church, but Olsen credits Cranmer with reviving the desert model. He proceeds, typically enough, to reflect on how attention to Morning and Evening Prayer gives us substantial food for praying without ceasing, as we

reflect on a verse of Scripture or a collect that has grabbed us.

One of the most helpful surprises is Olsen's discussion of the Eucharist in relation to Homer's *Iliad* (p. 232f). He begins by reminding us of a major episode in Homer's epic when a huge sacrifice (100 head of cattle) is offered to Apollo by the Greeks in atonement for their capture of a Trojan maiden and in celebration of her return. The sacrifice and the ensuing shared meal effect reconciliation. Olsen retells this story to demonstrate how pagan converts to Christianity would have understood the Eucharist.

Jesus' sacrifice of himself would have instantly been understood as an act of atonement between God and humans. Further, since Jesus had likened himself to bread to be eaten and wine to be consumed, his sacrifice would be celebrated as an occasion of horizontal atonement, neighbor to neighbor, ex-enemy to ex-enemy. Olsen refers to this as the bi-directionality of the Eucharist.

We cannot separate our reconciliation with God in Christ from our reconciliation with one another. That, I may add, is why reception of previously consecrated bread and wine (except when it is brought from the Communion table to those unable to be participate directly) is not a legitimate substitute for celebration of the Lord's Supper.

Why? Because the Eucharist is centered on offering the bread and wine as the offering of ourselves, so that, as these elements become Christ's body and blood, we too are restored as Christ's body. Olsen is very clear about this. We are the "hecatomb" (the 100 cattle) offering ourselves as a sacrifice, in order that we may receive ourselves back as spiritual food for the world.

The Rt. Rev. Thomas Breidenthal is Bishop of Southern Ohio.

A Guide to Digging Deeper

Review by Marcus Halley

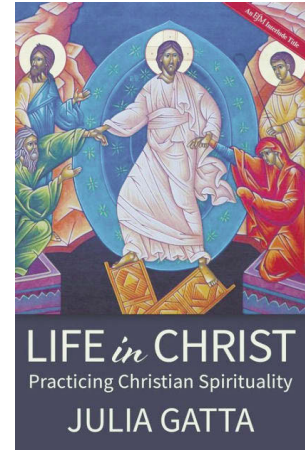
Without substantial spiritual mooring, the crush and daily debris of parish ministry can threaten the spiritual health of the saints themselves. I knew, having taken a few seminary classes with Mother Julia Gatta, that her words would be both a soothing balm and a loving exhortation to a deeper spirituality.

Life in Christ did not disappoint. Almost from the very beginning, Gatta invites the reader to experience a depth of spirituality that is available to all of us, but only accessed by those who endeavor to do more than glide along the surface of our liturgical, spiritual, and biblical tradition. Gatta affirms this widespread cultural desire to

engage a spiritual life. In true Gatta fashion, she also invites the reader to experience a vibrant spiritual life by recognizing that “Christian spiritual practice is ... not an addendum to gospel faith; it springs from it and is integral to it” (p. xv).

Gatta walks the reader through the two dominical sacraments of the Church, Holy Baptism and Holy Eucharist, before exploring the Church Year (also known as the liturgical calendar), and wrapping up with specific spiritual practices such as prayer, auricular confession, and retreat time. Her exploration of the dominical sacraments exposes them for the radical acts that they really are, an entry into and strengthening of our relationship with

(Continued on next page)



Life in Christ
Practicing Christian Spirituality
By **Julia Gatta**
Church Publishing. Pp. 224. \$19.95

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Transatlantic Sermon Notes

Review by E.S. Kempson

For years now, talking heads on electronic screens have intoned, “We are in a post-truth world.” If so, what place is there for a religion whose savior claims to be “the way, the truth, and the life”? In *Speaking the Truth: Preaching in a Diverse Culture*, Samuel Wells speaks as one convinced he has found that place or that it is not far off.

Wells recognizes there are legitimate reasons that Christianity’s claims to truth arouse some suspicion, such as institutional betrayal of those abused in its care and faith becoming appropriated for social control and national projects. He shuns these failings but refuses to forfeit the preacher’s prerogative to speak of the truth.

To him this means communicating “how the transformation brought about in Christ permeates and overturns every detail of human existence” (p. xv). His prose lacks the nostalgic air or authoritarian tones of an attempt to reestablish a bygone Christendom.

Instead, he exults that “released from the burden of chairing the conversation and prevented from dominating the conversation, the Christian speaker stands to find a new voice that offers a blessing” (p. 218).

Rather than theorizing *ad nauseam*, most of this book directly demonstrates the kind of proclamation he urges. The first eight chapters are collections of sermons under a particular theme.

The book also stands apart because he writes from a unique context: a priest of the Church of England who lived and worked in America as the dean of Duke University Chapel for seven years. This helped him understand a country, culture, and institution while retaining the fresh insight of foreign eyes.

Speaking the Truth is not merely a sermon collection. The sermons become an investigation into truth, preaching, America, politics, and the university while they cover most key Christian doctrines and trials of discipleship.

(Continued from previous page)

Christ and the ways that relationship shapes our lives: “To be a Christian is to live the Christ-life, share the Christ-death, and enjoy eternal communion with the Father and the Spirit” (p. 3).

Her chapter on “Prayer in Solitude” is especially insightful. She provides a robust theology of Christian prayer while raising up her oft-repeated warning against ignoring the Christian contemplative tradition in favor of those that seem trendy. She also provides tangible resources for those who seek to expand their repertoire of prayer. Her work provides an accessible menu to help Christian seekers (professional, novice, or aspirant) with ways to deepen their relationship with Christ, all rooted in an ancient Christian practice.

As a parish priest and aspiring con-

templative, I highly recommend this book for anyone who is interested in learning more about Christian practice that can provide a substantial grounding for our daily life and work. Not only will you leave with a greater appreciation for and desire to deepen the practices you already follow, but you will be exposed to many more spiritual practices you might have mistakenly assumed were only for the super pious or calendrically emancipated. *Life in Christ* makes spiritual practice accessible to all who desire abundant, vibrant, and sustaining life in Christ.

The Rev. Marcus Halley is rector of St. Paul’s Church on Lake of the Isles, Minneapolis and missionary for evangelism for the Episcopal Church in Minnesota.



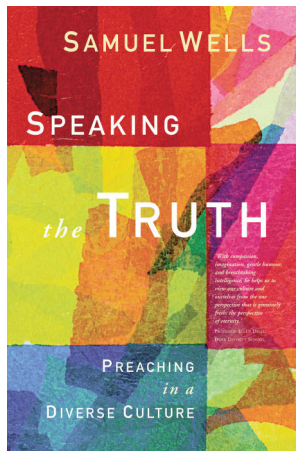
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Speaking the Truth
Preaching in a Diverse Culture
By Samuel Wells
Canterbury Press. Pp. 320. £17.99

Extended prose on preaching preparation and the American and university context bookend the work.

It would have been improved by a scriptural index, a topical index, and a contents page that lists the sermons within each chapter, as this would have served the dipping in and out reading to which the book is most disposed.

Anyone familiar with Wells's writing will observe themes developed elsewhere emerge here. Some will notice that this book (published in the United Kingdom) is a reworking of *Speaking the Truth: Preaching in a Pluralistic Culture* (published only in the United States in 2008). His alterations accommodate the U.K. audience and the intervening decade, e.g. two additional chapters from his current context (St. Martin-in-the-Fields in London's Trafalgar Square), an additional introduction, and stylistic shifts throughout.

This is an instructive book for preachers, in that it is readily equipped to serve those who wish to develop and expand their homiletical skills. Each sermon has a preface that explains not only its context but also his intended effect and method. Along with his brief lucid prologue on sermon-writing, this makes it easy to analyze and appropriate his approach.

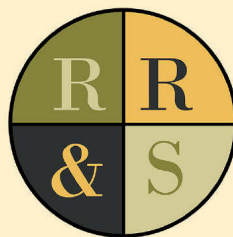
It is no less an enriching book for pew-sitters. The sermon prefaces that

provide preachers with models provide the lay reader with transparency; Wells shows all his cards and has no gotcha moments. He treats the inquisitive reader with respect and the disillusioned one with honesty.

Readers who struggle to articulate their faith with respect in a diverse context, especially at a university, or

who find American culture, politics, and religion baffling will gain fresh insight from Wells's perspective.

E.S. Kempson is a PhD candidate in the Faculty of Divinity, University of Cambridge, and a licensed lay preacher in the Church of England.



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New Zealand

(Continued from page 12)

Maina said. “Can a son of Africa really do this? Someone from Kenya?”

He sees a clear continuity between his work at the society and the mission he will soon undertake in the Diocese of Nelson. Nelson has a longstanding tradition of electing bishops from evangelical backgrounds.

“Challenges from secularism, individualism, materialism and consumerism — we have a society which is ‘pushing God out,’” the bishop-elect said. “We are seeing God at work in many places within the church — but I also see the challenges of apathy, decline, and lack of confidence in the Gospel.”

Maina, a former leader of the Church Army in Kenya, is a graduate of Nairobi Evangelical Graduate School of Theology. He is married to Watiri, and they have two teenage

daughters. The Mainas became New Zealand citizens in 2009.

John Martin

Bike-friendly Churches in Wales

In a campaign called SpiritCymru, rural Welsh churches — some of them isolated, disused, or facing uncertain futures — will become better-known.

SpiritCymru, operated jointly by the Church in Wales and a mid-Wales businessman, will raise awareness of some architectural gems. SpiritCymru hopes to create awareness and raise support for struggling — even closed — rural churches by opening them as accommodation for touring cyclists.

The project is the brainchild of James Lynch, who runs a sustainable-holiday company. In several of these churches, sleeping pods will provide overnight accommodation for cycling visitors.

“We know that there are some 800 chapels and churches in the rural and

coastal communities of Wales — many of which are facing an uncertain future,” Lynch said. “SpiritCymru will celebrate and promote the heritage values of these beautiful buildings and provide a new sustainable model for continued community engagement and use.”

“This is an exciting opportunity to work in partnership,” said Alex Glanville, head of property services for the Church in Wales. “These buildings remain special places which will find a new audience through SpiritCymru.”

The project has financial support from the Welsh Government’s Tourism Product Innovation Fund. Bookings are likely to begin in autumn.

John Martin

Younger Readers Favor Jeremiah

For ages, John 3:16 (“For God so loved the world that He gave His one and only Son, that whoever believes in Him

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Keynote Speaker

Prof. Eric Taylor Woods, University of East London. Author of *A Cultural Sociology of Anglican Mission and the Indian Residential Schools in Canada: The Long Road to Apology.*

Younger Readers

(Continued from previous page)

shall not perish but have eternal life”) has stood as a widely beloved Bible verse. It is often called the gospel in a nutshell.

But a Durham researcher believes a new favorite text has emerged among the social media generation. The Rev. Pete Phillips, director of the CODEC Research Centre for Digital Theology at St John’s College, Durham, says Jeremiah 29:11 has become the favorite text among the 350 million users of YouVersion.

Jeremiah 29:11 reads: “For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope.”

Phillips says the Jeremiah text is a message of hope and prosperity. A verse on the death of Jesus on the cross is “a bit heavy.”

Later this year Phillips will publish a book, *Bible, Digital Culture, and Social Media*. “We find that millennials tend to share therapeutic messages,” he said. “It’s far more about their own identity and how faith can help them in their future.”

John Martin

Lord Habgood Dies at 91

Tributes poured in after the Ash Wednesday death of John Habgood, Archbishop of York from 1983 to 1995, at age 91. John Sentamu, Archbishop of York since 2005, called Habgood “a towering presence.”

A scientist and theologian he made important contributions to ethics debates in the United Kingdom’s life as a member of the House of Lords.

He was an advocate of women priests but chaired the General Synod debate that passed the 1992 Act of Synod. That act made provision for

opponents with provincial visitors, colloquially called “flying bishops.” Some advocates of women in the priesthood considered that a betrayal.

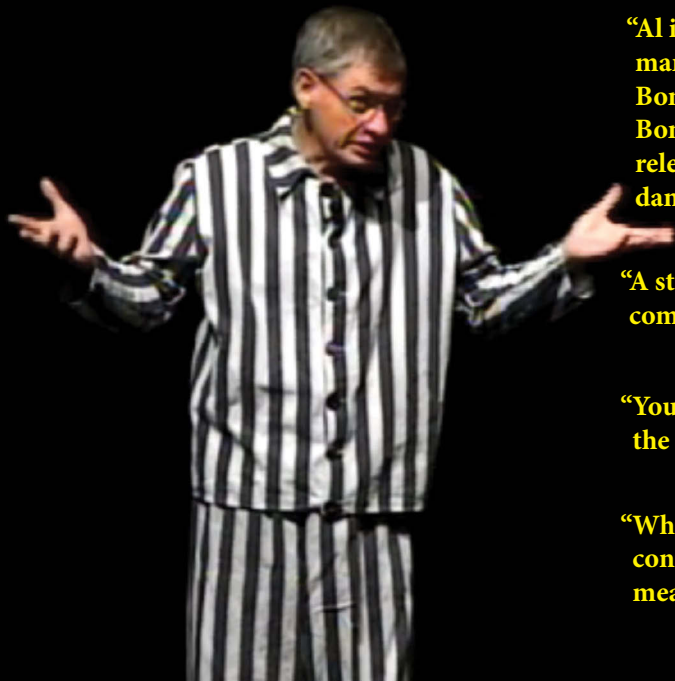
Many thought that Habgood, as the Church of England’s second-most senior bishop, would succeed Robert Runcie as Archbishop of Canterbury. He called himself “a conservative liberal” and Prime Minister Margaret Thatcher thought the evangelical George Carey was better suited to lead the church through the Decade of Evangelism.

His natural shyness worked against him; the *Church Times* once called him “a cold fish.”

Before his appointment to York he was Bishop of Durham, a role often occupied by significant theologians.

Habgood found faith at Cambridge University, where he joined the Christian Union. He earned an honors degree in natural sciences and became a demonstrator in pharmacology. He completed a PhD in the physiology of pain in 1952.

A View from the Underside: The Legacy of Dietrich Bonhoeffer



“Al is a consummate actor, a knowing interpreter who manages to grasp and share the depth and dread of Bonhoeffer, at the same time hinting at the ways in which Bonhoeffer continues among us with contemporary relevance. Staggs’ ability to communicate this awesome, dangerous saint is an enormous gift among us.”

-Walter Brueggemann

“A stunning disputation of the history of religion, as it is commonly understood”

-Vidal Sassoon

“You accomplish ... an astonishing fullness of Dietrich, the personality and the message.”

-Eberhard Bethge, Bonhoeffer’s biographer

“When I watch Al Staggs as Dietrich Bonhoeffer, I am confronted by the deepest moral questions of what it means to be a witness and how I am using my life.”

-Bill Moyers

Contact Al Staggs: al@alstaggs.com | www.peacewithjustice.com

PEOPLE & PLACES

Appointments

Deanna Briody is graduate writing tutor and facilitator of partnerships at Trinity School for Ministry, Ambridge, PA.

The Rev. **Eletha Buote-Greig** is priest in charge of St. Ann's by-the-Sea, Block Island, RI.

The Rev. **John Christopher** is interim rector of Good Shepherd of the Hills, Cave Creek, AZ.

The Rev. Canon **Susan Cleveley** is canon to the ordinary in the Diocese of Spokane.

The Rev. **Carlotta Cochran** is priest in charge of St. Stephen's, Norfolk, VA.

The Rev. **Susie Comer** is rector of St. Mark's, Richmond, TX.

The Rev. **Sharron L. Cox** is rector of St. Mary's, West Columbia, TX.

Dent Davidson is interim director of emerging liturgy and music at St. Bartholomew's, New York City.

David Deziel is director of communication for the Episcopal Church of New Hampshire.

The Rev. **Jeffrey Dodge** is rector of St. Anne's, Fremont, CA.

The Rev. **Henry Doyle**, the Rev. **Colin Maltbie**, and the Rev. **James Young** are priests in partnership at the Cathedral of Our Merciful Saviour, Faribault, MN.

The Rev. **Beth Fain** is missionary for congregational vitality in the Diocese of Texas.

The Rev. **Kristen Foley** is priest in charge of St. Paul's, Bound Brook, NJ.

The Rev. **Loren Fox** works from Thailand with communities across Asia for the Evangelical Alliance Mission.

The Rev. **Ann Benton Fraser** is associate rector of St. Mark's, San Antonio, TX.

Chelsi Glascoe is campus missionary for the Atlanta University Center (covering Clark Atlanta University, Morehouse College, and Spelman College).

The Rev. **Michael Goldsmith** is rector of Nativity, Huntsville, AL.

The Rev. **Patrick Greene** is rector of St. John's, Barrington, RI.

Judith (Judi) Gregory is the Episcopal

Church in Delaware's canon for finance and administration.

The Rev. **Joseph B. Howard II** is canon to the ordinary in the Diocese of Tennessee.

Alli Huggins is the Episcopal Church in Connecticut's digital storyteller.

Kristin Keyes is southeast regional developer in the Diocese of Spokane.

The Rev. **Victor King** is vicar of Calvary, Hanover, VA.

The Rev. **Ophelia Laughlin** is priest in charge of St. Matthew's, Pennington, NJ.

The Rev. **Alan Leonard** is rector of Advent, Cape May, NJ.

The Rev. **Kris Lewis-Theerman** is interim associate rector of St. Bartholomew's, New York City.

The Rev. **Susan A. Louttit-Hardaway** is rector of St. George's, Anderson, SC.

The Rev. **Kyle Martindale** is rector of St. Stephen's, Pearl River, NY.

Peter McCormack is head of school at the Episcopal School of Los Angeles.

The Rev. **Laurie McKim** is rector of Advent, Brownsville, TX.

The Rev. **Edward O. Miller Jr.** is interim rector of Trinity, Upperville, VA.

The Rev. **Eric Mills** is rector of St. Philip's, Southport, NC.

Suzy Mortenson is treasurer of the Diocese of Arizona, Phoenix.

The Rev. **Hartshorn Murphy** is interim rector of St. Alban's, Los Angeles.

The Rev. **Kaleo Patterson** is rector of St. Stephen's, Wahiawa, O'ahu, HI.

The Rev. **Yejide Peters** is vicar of St. Chad's and St. Alkmund's, Shrewsbury, Shropshire, England.

The Rev. **Jerry Phillips** is priest in charge of St. John's, Kenner, LA.

The Rev. **Edmund Pickup Jr.** is interim rector of St. Andrew's, Greensboro, NC.

The Rev. **Jane Piver** is interim assistant rector of Christ Church, Winchester, VA.

The Rev. **James Rhodenhiser** is rector of St. Peter's, Litchfield Park, AZ.

The Rev. **Wm. Blake Rider** is transition

(Continued on next page)

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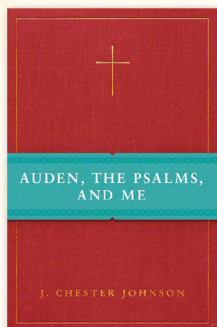
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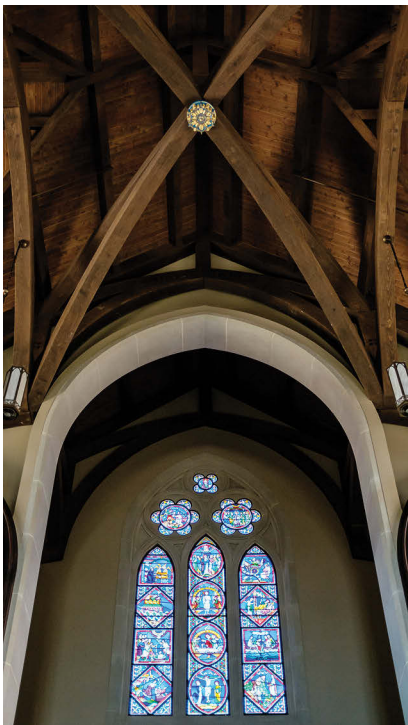
*"J. Chester Johnson tells a remarkable and
illuminating triple story..."*

— Edward Mendelson, Professor of English and
Comparative Literature, Columbia University, and literary
executor of the estate of W. H. Auden

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PEOPLE & PLACES

(Continued from previous page)

minister in the Diocese of Texas.

The Rev. **Luis Rodriguez** is priest in charge of St. Paul's, Bakersfield, CA.

Sean Rogers is lay pastor of St. Matthew's, Ontario, OR.

The Rev. **Steve Rorke** is interim rector of St. Patrick's, Falls Church, VA.

The Rev. **Carolyn Rosen** is rector of St. Stephen's, Billings, MT.

The Rev. **Anna Rossi**, a deacon, is interim vocations officer in the Diocese of California.

The Rev. **Kathlyn Schofield** is rector of Sts. Peter & John, Auburn, NY.

The Rev. **Frances Twiggs** is coordinator of the Regional Development Team in the Diocese of Spokane.

The Rev. **Andrew Van Kirk** is rector of St. Andrew's, McKinney, TX.

The Rev. **Cindy Voien** is priest in charge under special circumstances at St. Joseph's, Buena Park, CA.

The Rev. **Blake H. Wamester** (ELCA) is interim rector of St. Philip's, Laurel, DE.

The Rev. **John Wells Warren** is rector of St. James, Dillon, MT.

Ordinations

Priests

Albany: **Carolyn Bartkus**

Central Florida: **Walter Raleigh Langley III**, minister with youth, St. Francis in the Fields, Harrods Creek, KY

Hawaii: **Ha'aeo Guanson**

Nebraska: **Keith David Winton**

Oklahoma: **Therese Ann Star**

Washington (for Central Florida): **William J. Buracker**, associate dean of the Catholic University of America's Metropolitan School of Professional Studies

Western New York: **Jason Miller**

Retirements

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. **William Otis Breedlove II** died March 8. He was 78, and a native of Indianapolis.

Breedlove was the son of a Baptist pastor and was ordained in the American Baptist Church. He was a graduate of Butler University, the University of Chicago (where he became interested in the Episcopal Church), and the University of Illinois. He later engaged

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in studies of Anglicanism and spiritual direction at General Theological Seminary.

He was ordained deacon in 1991 and priest in 1992. He served various churches in New Jersey, and worked in the resources department of the Diocese of New Jersey. He also worked at the Free Library of Philadelphia and was director of two public libraries in New Jersey.

He became a Third Order Franciscan in 1988, and was formation director for the Franciscan society's Province of the Americas.

The Rev. **James Edmund Furman**, author of *Sand and Stars: A Possibility Book of Christian Education*, died Feb. 24. He was 71, and a native of Long Beach.

Furman was a graduate of Claremont Men's College, Stanford University, and Church Divinity School of the Pacific. He was ordained deacon in 1973 and priest in 1974, and served churches in California and Hawaii.

He was a contributor to *Coptic Church Review*, *The Episcopal News* (Diocese of Los Angeles), and TLC. He was a member of the Confraternity of the Blessed Sacrament.

The Rev. **Arthur Allen Good**, a U.S. Army veteran and a deacon after his retirement as a human resources manager, died March 2. He was 90, and a native of Detroit.

To pay his tuition to Cass Tech High School, Good worked as an usher at the Fox Theater in downtown Detroit, and as an elevator operator

at the headquarters of General Motors.

Good was stationed in Alaska while serving in the Army during the Korean War. He retired from Aerovent Inc. of Piqua, OH, after a 39-year career. He was ordained deacon in 1996 and served at St. Anne's church in De Pere, WI.

The Rev. **Albert Neely Minor**, who served in university ministries for most of his years as a priest, died January 4. He was 88, and a native of Jennings, LA.

Minor was a graduate of the University of the South, the University of Tennessee, and General Theological Seminary. He was ordained deacon and priest in 1955. He was a campus minister at East Tennessee State University and at the University of Tennessee. He served on the National Advisory Committee for Ministries in Higher Education, and was co-chairman of General Convention's Youth Program for the Appalachian Region.

The Rev. **William Stanton Noe**, a U.S. Air Force veteran who was chairman of Randolph-Macon College's Department of German for 33 years, died Jan. 8 in Richmond, VA. He was 89, and a native of Greenville, NC.

Noe was a graduate of the University of the South and its School of Theology, and completed a PhD at the University of Virginia. He studied further at the University of Vienna, Oxford University, and the University of Heidelberg.

After serving as an Air Force captain in Ice-

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land, he edited a global quarterly, *Episcopal Priest*; founded St. Peter's by-the-Sea, Swansboro, NC; and was priest in charge of Church of Our Saviour, Montpelier, VA, for more than 20 years.

The Rev. **Alexander Clinton (Sandy) Zabriskie Jr.** died March 4. He was 89, and a native of Alexandria, VA.

He was a graduate of Princeton University and Virginia Theological Seminary and completed a DMin through Princeton Theological Seminary. He was ordained deacon and priest in 1956.

He served churches in Alaska, Maryland, New Jersey, Pennsylvania, and Puerto Rico. He was an active opponent of the Vietnam War, led work groups to Honduras for Episcopal Relief and Development, and visited Cuba, Haiti, and Nicaragua with Witness for Peace.



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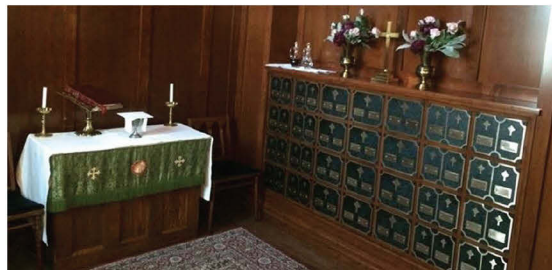
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Deeply Moved

Jesus' raising of Lazarus from the dead is first and foremost an act of love. It is a miracle of new life, rooted in the eternal love that is the source of all being. The condition of Lazarus was reported in this way: "Lord, he whom you love is ill" (John 11:3). The story continues: "Jesus loved Martha and [Mary] and Lazarus" (John 11:5). Jesus loved this family. Jesus loves you and your family.

It has been said that a distinctly Christian form of love is *agape*, which extends even to one's enemies. This is not, it is suggested, a mutual and emotional love, but a power and strength of resistance in the face of unjust oppression.

"Love your enemies," says Jesus. "If you love only those who love you, what profit is that to you?" Such love can only occur because "God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom. 5:5). This is a love that may not have the warm glow of mutual affection. It is a bracing love, it is the power of love, and it is suffering love. Still, it would be a mistake to think that this love is entirely devoid of emotion, nor is it always directed toward those who would reject it.

The verbal form of *agape* is used to describe the love Jesus had for Martha and Mary and Lazarus, which certainly cannot suggest a love that is only one-sided. Indeed, *agape* can include these connotations: to take pleasure in a thing, prize it above all other things, be unwilling to abandon it, or do without it, to welcome with desire and longing.

Jesus loved Martha, Mary, and Lazarus with the full depth of his emotional life, and it is a love that they, in their capacity, returned and shared. A different verb is also used to describe the love of Jesus for Lazarus. *Phileo* has a range of meanings too: delight in, long for, take pleasure in. In this case, however, there is an unmistakable suggestion of feeling and deep emotion.

Did Jesus have an emotional life? The answer must surely be *yes*, for the Word became truly human. "When Jesus saw [Mary] weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus began to weep" (John 11:33-35).

Jesus wept, and cried, and suffered, and bled, and died for love. He is love. He is shaking, quaking, grave-breaking love. He has loved us to the end.

What can we do? There is nothing we can do to earn this love, but there is something we can do and should do in response to it. "Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him" (John 12:1-2).

They gave a dinner *for him*. In the Eucharist, by the offering of bread and water and wine, we are sitting at table *for him*. We are calling Jesus to the table. We are calling with our love. There is more. "Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume" (John 12:3). This too is love. We pour out such love because, incredibly, he first loved us.

Look It Up

Read Psalm 126.

Think About It

Hear shouts and songs of joy, of love.

His Suffering

On the Sunday of the Passion, the sermon is to a great extent the long Gospel reading of the events during the final earthly days of Jesus. He shares the Passover before he suffers, imputing to bread and wine the reality of his broken body and his shed blood. He is betrayed with a kiss, taken, mocked, beaten, blindfolded, and humiliated. This is done to the Son of God, the Son of Man. It is an attack on God, and it is every attack ever launched by human beings against another person. This is a cross, a murder, a lynching, a depravity. People stood by and watched; the leaders scoffed (Luke 23:35).

Before offering commentary, a preacher does well to meditate on these words: "Now when Job's three friends heard of all these troubles that had come upon him, each of them set out from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. When they saw him from a distance, they did not recognize him, and they raised their voices and wept aloud; they tore their robes and threw dust in the air upon their heads. They sat with him on the ground for seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great" (Job 2:11-13).

Surely the acquaintances of Jesus and all the women who followed him from Galilee, who stood at distance and watched his suffering, fell into their own sorrow and silence. Jesus too, in the end, fell silent; and we should, Ignatius of Antioch insists in *Epistle to the Ephesians*, hear the meanings of his silence. The rubrics for the Holy Eucharist direct that a period of silence be kept after the breaking of the bread, a moment recalling the Lord's broken body. What do you say at the bedside of agony or the place of a skull? How can you hallow such a scene?

God is in heaven and we are on earth. The two would never meet but

for the mercy of God, the coming down in signs and wonders available to human sight and contemplation. God has called a people he has never abandoned. God has heard their cries and witnessed their sufferings. God came down here and there until, in the fullness of time, he came all the way to the bottom. In no other way could God grasp all of humanity. God in Christ became flesh, in the form of the very least of these.

The psalmist is a witness to the suffering of Jesus. "Be gracious to me, O Lord, for I am in distress; my eye wastes away from grief, my soul and body also. For my life is spent with sorrow, and my years with sighing; my strength fails because of my misery, and my bones waste away. ... I have passed out of mind like one who is dead; I have become like a broken vessel" (Ps. 31:9-10, 12).

The death of Jesus is not the natural end of a long and good life. It is a brutal death inflicted by depraved human beings. It is every such death; it is God's solidarity with people who have been forgotten and thrown away like trash. It is, however, more than solidarity. It is the everlasting life and power of God inserted, like an antidote, to overcome and counteract the venom of Sin.

No explanation will do this story justice. It is God who acts, who comes down, and who saves with such wondrous love.

Look It Up

Read Philippians 2:5-11.

Think About It

No! Feel, know, and see.



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