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Bishops on Lambeth

Whitehead Remembered

July 7, 2019

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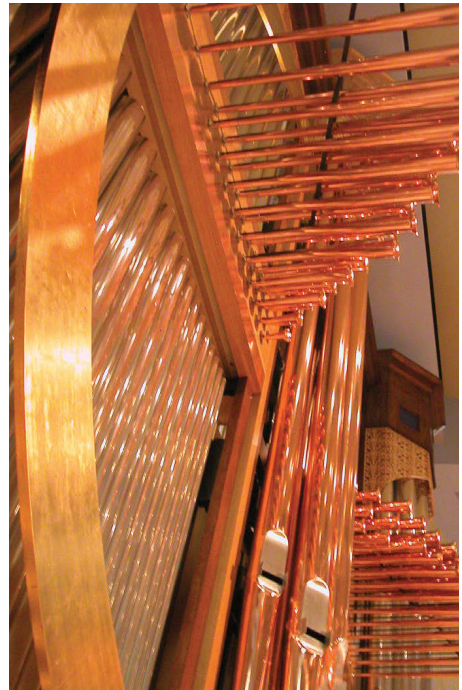
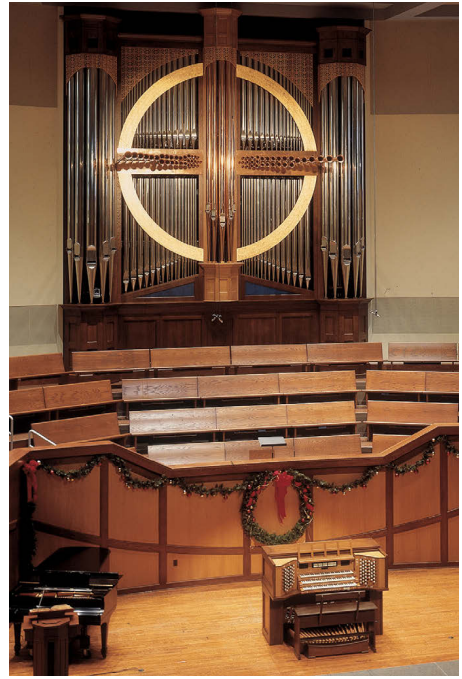


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ON THE COVER

Lisa Stuart, wife of Virginia state senator Richard Stuart, and their daughter, Katie, with the Rev. Lee Gandiya, rector of St. Paul's Church, King George, Va. (see "Steps for Flourishing in Ministry," p. 12).

Photo courtesy of St. Paul's Church

THE LIVING CHURCH

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LIVING CHURCH Partners

We are grateful to the Diocese of Southern Ohio [p. 24], Trinity Church Wall Street [p. 25], and Jerusalem Peacebuilders [p. 27], whose generous support helped make this issue possible.



Bishops Call for Lambeth Conference United in Faith and Charity

By Mark Michael

A common faith, charity, and “hope for ourselves and the world” should define the work of next summer’s Lambeth Conference, according to an open letter by a group of influential and diverse Anglican bishops. “We aim to express what a traditional, irenic center might look like,” said Bishop George Sumner of the Episcopal Diocese of Dallas, one of the authors. “I think the ground the letter is trying to articulate comprises a significant amount of the [Anglican] Communion.”

Sumner and two of the letter’s other authors and signatories, Joel Waweru of Nairobi and Emma Ineson of Penrith in the Church of England, are members of the Lambeth Design Group, which has been working on plans for the event since 2017. Two Anglican primates, Martin Nyaboho of Burundi and Daniel Sarfo of West Africa, are also signatories. Sumner is a member of the Living Church Foundation.

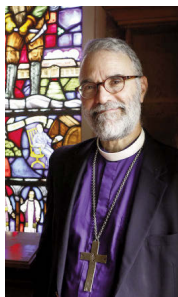
Five other bishops were involved in developing the message:

- Lloyd Allen, Bishop of Honduras;
- Mouneer Anis, Bishop of Egypt;
- Manuel Ernesto, Bishop of Nam-pula in Mozambique;
- Lydia Mamakwa, Bishop of Mish-amikoweesh, Canada; and
- Michael Smith, Assistant Bishop, Diocese of Dallas.

The letter was issued in six languages (English, Spanish, French, Portuguese, Kiswahili, and Arabic), and was simultaneously released on the diocesan websites of the authors and signatories on June 21.

The letter is framed by appeals to deeper unity and cooperation. “While

all are free to offer their views,” the authors state in their opening paragraph, “harsh disagreement ought not to be the dominant note the world hears from us.” They place their message in the context of a century of calls to closer communion, growing out of Lambeth 1920’s “Appeal to all Christian People” (Resolution 9). And they invoke the watchword of the 1963 Anglican Congress in Toronto, “mutual responsibility and interdependence in the Body of Christ.” They close by saying “our truly global Communion is not primarily a problem but rather a remarkable, though fragile, gift — a sign of the Church catholic.”



Sumner

While expressing such warm hopes, the authors do not hesitate to speak clearly about some of the enduring threats to the unity of what they call “our fractious family.” Their statement of common faith includes a ringing affirmation of core creedal doctrines.

It also endorses Resolution I.10 of Lambeth Conference 1998, on human sexuality, as “the received, traditional teaching concerning the nature of marriage, which is in accord with Scripture.” While expressing a willingness to “listen to colleagues who hold dissenting views,” the authors believe Lambeth I.10 is a settled matter. “Received in most of the Communion,” they believe it should not be debated again next summer. “We hope for a Lambeth Conference where we take this common inheritance of truth seriously and seek to build upon it for the sake of witness and teaching.”

The authors speak with more leniency about the GAFCON movement, the 11-year-old network of



Anglican traditionalists led by the Anglican Church in North America’s Archbishop Foley Beach, which is seen by some of its members as an alternative to the Anglican Communion. The bishops categorize GAFCON with the Oxford Movement and East African Revival as “movements of mission and renewal in our Anglican tradition.” They celebrate GAFCON’s role in “strengthening the mission of Christ” in the provinces of the Global South, and acknowledge the frustrations some have felt with the seeming ineffectiveness of the Anglican Instruments of Communion to “balance autonomy and mutual accountability” in the last two decades.

At the same time, the authors earnestly uphold the centrality of these instruments against their detractors. They acclaim the See of Canterbury as “a symbol of our apostolic roots and common life,” a claim contested by many within GAFCON. They also defer to the Primates’ authority in exercising communion-wide discipline. The authors “commend the Primates’ view that only Churches aligned with Communion teaching should represent it in doctrine and polity.” This view led to the removal of Episcopal Church delegates from the Communion’s Faith and Order commissions in 2016, a “consequence” that may well be extended to other provinces that contest Lambeth I.10 in the future.

While their own convictions are clear, the bishops say they “are also willing to listen to our colleagues who hold in conscience dissenting views.

More generally, we all need in our hearts to lay aside old recriminations, as each of us hears these Gospel injunctions: bear one another's burdens, speak the truth in love, and do not let the sun go down on your wrath."

Though the conference is still more than 13 months away, Sumner said that he and his fellow authors were concerned that publicity about the event has been dominated by "the TEC side of things and GAFCON." He said, "It seemed like a good time to have this other voice added to the conversation," and added that he hopes, "as many bishops as possible will attend so they can be part of the conversation and the fellowship." The letter's vision of a hopeful but honest time for engagement could prove persuasive to some who are still undecided.

Sumner said that there are no immediate plans to open up the letter as a statement of common goals for a wider group of bishops, though the group could be open to this development. "If it were to generate people who were to say, 'yes, me too,' that's great. But it stands alone as a statement from this group of people."



Ashby

Perry

New Bishops for El Camino Real and Michigan

Two Episcopal dioceses elected new bishops on June 1. The Rev. Canon Lucinda Ashby will become the fourth Bishop of El Camino Real in California, while the Rev. Dr. Bonnie A. Perry was elected as the 11th Bishop of Michigan, based in Detroit. Both are scheduled to be consecrated early next year.

Assuming the elections are ratified

by a majority of the bishops and standing committees of other dioceses, the elections will add two new members to the growing roster of female bishops. Perry will become the second open lesbian in the House of Bishops, joining the Rt. Rev. Mary Glasspool, Assistant Bishop of New York.

Ashby, currently Canon to the Ordinary in the Diocese of Idaho, was

elected on the third ballot from a slate of five. She will succeed the Rt. Rev. Mary Gray-Reeves, who will retire after 12 years as Bishop of El Camino Real.

Perry, currently Rector of All Saints in Chicago, was elected on the fifth ballot from a slate of four. She will succeed the Rt. Rev. Wendell N. Gibbs, Jr., who will retire after 19 years as Bishop of Michigan.

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Pittsburgh Seeks Options for Valuable Property

The Diocese of Pittsburgh has asked a commercial realty firm to explore the possibilities for monetizing a building next to historic Trinity Cathedral, which is nestled in a skyscraper-encrusted neighborhood on some of the most valuable real estate in Pittsburgh.

The 1872 cathedral itself is not on the block, but the diocese is exploring options for the adjacent, four-story Trinity House, which was built in 1906. The diocese is leaning toward leasing out the 20,000-square-foot building, but a partnership is not out of the question.

Colliers International, a real estate firm with offices throughout the country, will spend the next year or so exploring options, said Michelle Keane of Colliers, a Colliers vice president.

She was not able to provide any estimate of what kind of revenue the building could mean for the diocese, but said the real estate market in the central business district “is on fire” and the building is beautiful, with leaded stained-glass windows and classic stone construction.

“Whatever final decision is made



Trinity House

Diocese of Pittsburgh photo

about the Trinity House, it will be completely copacetic with the life of the cathedral,” she said.

The property is in the center of Pittsburgh’s “Golden Triangle,” bounded by Interstate 579 and the Allegheny and Monongahela rivers.

Diocesan spokesman Rich Creehan told *TLC* that the diocese is pursuing this from a position of financial strength. The diocese has run balanced budgets of up to \$1.3 million for the past few years, and Trinity Cathedral has rebounded in terms of attendance and plate donations.

Kirk Petersen

\$22 Million Renovation Plan for National Cathedral

Washington National Cathedral announced June 6 its plans to renovate a building that once housed its College for Preachers and reopen it as a hub of faith programming and spiritual formation, with help from two gifts totaling \$22 million.

The College for Preachers opened in 1929, but the building has been vacant and deteriorating since 2008, when it closed amid the Great Recession. It is scheduled to reopen in 2020 as the Virginia Mae Center, according to an article in the cathedral’s summer issue of its *Cathedral Age* magazine that was posted online.

The center will provide space for the cathedral’s new programming arm, the



The former College of Preachers

National Cathedral photo

Cathedral College of Faith and Culture. Programming will include conferences, forums, retreats and pilgrimages.

ENS

Frances Whitehead Remembered

On my first day on staff as communications director of the Anglican Communion Office, two items waited on my desk. One was a massive file, the corpus to date (mid-1979) of reports of Partners in Mission (PIM) consultations. The snapshots of the life of the church at that time are still invaluable. I rate PIM as perhaps the most important project of the Communion Office in its early days. I will come back to that.

The second was a letter from John Stott, rector emeritus of All Souls, Langham Place next door to BBC Broadcasting House, London. He had spotted news of my move to London from *Southern Cross*, the Sydney diocesan magazine where I previously worked. He wished me well. Would I contact his secretary Frances Whitehead to arrange to come to his house for Sunday lunch? On reflection, spotting my news and drafting the letter was probably all her work.

John Stott was a consummate networker, which in no small measure was due to career-long behind-the-scenes support of Frances Whitehead. She died peacefully on 1 June at the age of 94.

She found faith having her curiosity awakened on stumbling on a lunch time service where Stott was preaching. By then she was working at the BBC. Earlier she used her mathematics qualifications during war service. In the early 1950s she made an appointment to see Stott to find out how to enter missionary service. Stott immediately spotted talents and recruited her as his secretary. It became a life-long partnership and Frances was with family members at his bedside when he died.

It's said she knew Stott's mind better than anyone. She was tigerish when protecting John's working time. One of his American study assistants said she could "intimidate the socks off any pushy American." She ran a highly effi-



Kierran Dodd photo

Frances Whitehead and John Stott

cient office, managed a massive travel schedule, and worked and typed fast. This included typing the handwritten manuscripts of all his books. In 2001 Archbishop George Carey awarded her a Lambeth MA and at John Stott's

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Whitehead

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request she gave the first tribute at his Memorial Service at St. Paul's Cathedral in 2012.

Both she and Stott came from privileged backgrounds but both lived modestly. At All Souls for many years she ran the beginners course for new Christians and was on the missionary committee. Each year they would block out time and retreat to Stott's cottage "The Hookses" in Carmarthen-shire, west Wales, scene of his major writing projects. Despite heavy responsibilities she was always kind and welcoming, never officious.

In 2005 *Time* magazine named Stott as one of the most influential persons in the world, but his partnership with Frances was crucial. In earlier generations a special breed of women like Frances Whitehead, most of them unheralded, have dedicated their lives as support staffers. Today many more opportunities in church work come the way of women of her calibre.

Back to the other item on my desk. Partners in Mission had roots tracing to the influential Toronto Anglican

Congress of 1963. It birthed a project with the ungainly title Mutual Responsibility and Interdependence in the Anglican Communion (MRI). The big idea was to highlight how better off provinces should assist the poorer. This eventually morphed into Partners in Mission where teams of representatives would stay for a couple of weeks as a guest of a host province, get a feel of its life, and help identify together its future mission priorities. I am not sure PIM was very successful where provinces were self-sufficient. But provinces who needed outside funding benefitted. It brought greater coherence, transparency, and better accountability.

PIM is no more but the Communion is the loser for its demise. It created a pool of people in the better off churches who had a keen feel for other parts of the Communion. Their voices would be heard over issues impacting the wider church, voices of this kind are seldom heard these days.

An updated edition of Frances Whitehead's authorized biography *John Stott's Right Hand* by Julia Cameron will be released in October. It is a story John Stott himself hoped would get into print. A thanksgiving service for her was held at All Souls Church on June 21.

John Martin

Island Nation Chooses Ex-Primate as Governor General

A former Archbishop of Melanesia has been chosen as next Governor General of the Solomon Islands. The Rt. Rev. David Vunagi was elected unopposed by the national parliament meeting in the capital Honiara. He was Bishop of Central Melanesia from 2009 until his retirement in 2015.

Vunagi gained his primary degrees in Honiara and then studied and worked in Canada, earning a Masters Degree from Vancouver School of Theology in 1998. He takes up his appointment on July 7. In retirement he has served on the staff of Selwyn College, an Anglican boarding school on Guadalcanal in the Solomons Islands.

In the British Commonwealth, Governors General are the local representative of the Queen. The role is largely ceremonial but they sign legislation into law.

The Solomons, located in the South Pacific west of New Guinea, consist of six major islands and 900 smaller islands. Anglicanism in Melanesia dates from 1849.

Anglicans in the province number 200,000. The province includes the neighboring island nation of Vanuatu.

John Martin

The Expense of a Bilingual Promise

The Episcopal Church spends hundreds of thousands of dollars annually on translation and interpretation services, and an Executive Council committee in June considered how the church might spend the money most effectively.

Language services was a major flash point at the General Convention last July, when Bishop Lloyd Allen of Honduras threatened to walk out of the convention with his delegation unless lapses in Spanish-language translation were rectified.

The committee heard that since then, the church has named one of its long-time freelance interpreters, Dinorah

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Padro, to the new position of manager of language services.

Padro is recognizable by anyone who attended General Convention as the interpreter who successfully kept up with Presiding Bishop Michael Curry during his energetic keynote sermon.

Public Affairs Officer Nancy Davidge told the committee that “out of respect,” her office now makes a practice of sending out English and Spanish versions of all news releases as a single document. This eliminates previous delays in issuing Spanish versions, but means additional time has to be built into the process for every release.

Asked what the church spends on translation and interpretation, General Convention Executive Officer Michael Barlowe said language costs are distributed throughout the budget, but they probably total close to a million dollars for the triennium (the three-year period between General Conventions). The total operating budget for the entire church this triennium is \$133 million.

Padro calls on a broad network of freelancers to manage the increasing load, and Council member Ed Konieczny, the Bishop of Oklahoma, urged the staff to consider hiring more translators to bring the costs in-house. Chief Operating Officer Geof Smith said he would study the work flow and assess the relative costs.

The Executive Council’s four-day meeting provided one indicator of how expensive language services can be. Padro and another interpreter were on site throughout the entire meeting to provide simultaneous interpretation for a single council member, Mayra Liseth Gonzales Polanco of Honduras. (Another council member who would depend on the interpretation, Blanca Echeverry of Colombia, was unable to attend the meeting.)

Bishop Allen, a member of Executive Council who is fluent in both Spanish and English, told TLC “I’m very pleased with the action that has been taken and how the necessary means are being found” to respond to the concerns he raised at General Convention.

Kirk Petersen

SC Litigation Becomes More Complicated

As if the divisions in South Carolina were not complicated enough, they have now led to a federal lawsuit pitting one entity affiliated with the Episcopal Church against another.

On June 11, the Episcopal Church in South Carolina (TECSC) filed suit against its own insurance company, Church Insurance Company of Vermont (CIC-VT), alleging “extraordinarily egregious bad faith” for secretly directing insurance proceeds to a breakaway parish.

CIC-VT is a subsidiary of the Church Pension Group (CPG), which describes itself as “a financial services organization that serves the Episcopal Church.” CPG is incorporated separately from the Episcopal Church (TEC) and is not carried under its budget, but CPG’s trustees are elected by TEC’s General Convention.

The lawsuit was filed on the same day that TECSC announced it is beginning the process of electing a full-time bishop, representing a major step in recovering from 2012 when more than half of the local parishes left the Episcopal Church.

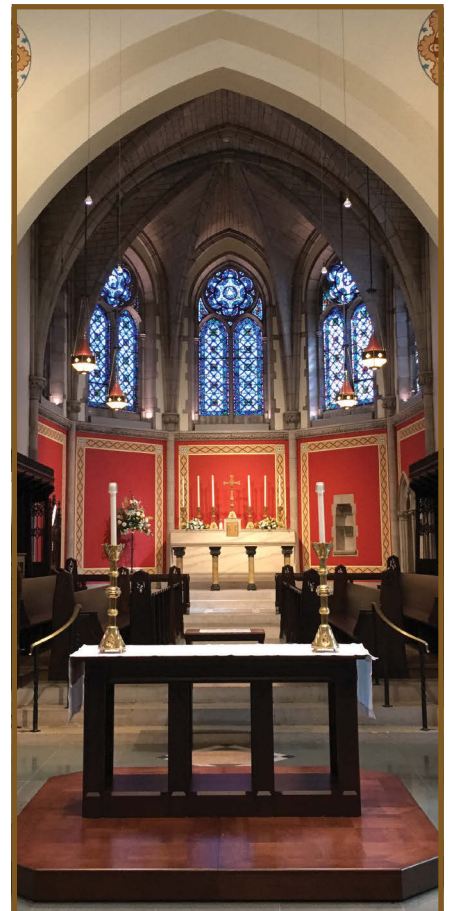
In the suit, filed in U.S. District Court in Charleston, TECSC alleges that CIC-VT “secretly, knowingly, and wrongfully made payments and mis-directed insurance proceeds to the insured’s disaffiliated adversaries to fund their litigation efforts” against TECSC.

Specifically, the suit alleges that CIC-VT paid \$111,749 to historic St. Philip’s Church in Charleston — a church that traces its roots to 1681 — in partial coverage of legal expenses St. Philip’s incurred in the ongoing litigation over church property.

The insurance company made the payment “with knowledge that the insurance proceeds would not be held in trust for TECSC and TEC but would rather be used to fund its ongoing litigation efforts against TECSC and TEC,” according to the suit.

The suit alleges other unidentified churches may be involved, and that

(Continued on next page)



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South Carolina

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CIC-VT “similarly made payments and misdirected insurance proceeds to them.”

Curt Ritter, head of corporate communications for CPG, declined to comment regarding the CIC-VT subsidiary, saying the company does not comment on litigation. Holly Votaw, communications director for TECSC, declined to comment beyond a press release announcing the suit.

One unresolved question is, which side does TEC favor in the lawsuit between its diocese and its captive insurance company? Coincidentally, the Church’s Executive Council was holding its thrice-annual business meeting in Linthicum Heights, Maryland, when the suit was announced. Public Information Officer Nancy Davidge said “as is our practice, we are

not going to comment on any ongoing litigation.”

The litigation is an outgrowth of the disputes over sexuality and other issues, in which the bishops of five Episcopal dioceses renounced their affiliation with TEC. In South Carolina, the break occurred in 2012, when the Rt. Rev. Mark Lawrence left with a majority of the local parishes, eventually becoming part of the Anglican Church in North America (ACNA).

As happened elsewhere in the country, the breakaway South Carolina churches kept control of the buildings where they worship. TEC contends those properties do not belong to the individual congregations, but instead are held in trust by the diocese for the use of the congregations.

TEC filed lawsuits throughout the country to regain control of the physical properties, and in 2017 the South Carolina Supreme Court issued a highly fractured and confusing ruling that awarded most, but not all, of the breakaway churches’ buildings in the

state to TECSC. But the parties continue to litigate over implementation of the court’s decision, which the U.S. Supreme Court declined to review. St. Philip’s is among the churches that the South Carolina high court said must be turned over to TECSC.

The Episcopal Church in South Carolina uses that name because of a separate ruling that the ACNA-affiliated diocese owns the trademark to “Episcopal Diocese of South Carolina.” Litigation continues over that as well.

The lawsuit demonstrates how complicated the situation remains in South Carolina, even as the diocese prepares to hire a full-time bishop.

TECSC has been led by Provisional Bishop Gladstone “Skip” Adams III, the former Bishop of Central New York, who has announced plans to step down from his part-time role by the end of this year.

The process of electing a new bishop often takes 18 months to two years. In the short run, the Standing Committee of TECSC will work with TEC’s deployment office to identify a full-time provisional bishop to take the reins during the search.

Kirk Petersen

Royal Wedding Sermon Still Spreads Love

A year later, people are still talking about the Royal Wedding sermon.

More accolades came in June from the Sandford St. Martin Trust, a UK-based religious charity, which distributed its annual awards at Lambeth Palace. As was announced last month, Presiding Bishop Michael Curry received the Sandford St. Martin Trustees’ Award for “outstanding contributions to broadcasting about religion, ethics or spirituality.”

Curry was not at the ceremony, but provided a seven-minute video of acceptance, which is viewable on the Trust’s website. He told the trustees he was especially grateful to the media for focusing on the sermon, because “it provided me an opportunity to talk about Jesus of Nazareth and his way of

(Continued on next page)

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Curry: “I couldn’t quite figure out why these people were taking pictures of me. I’ve walked through the airport before and nobody took pictures.”

love, in a context when I never would have had that opportunity before.”

In the video, Curry reflected on the experience.

“I didn’t know how the sermon was received in any depth, in any real way, until I got to Heathrow, and all of a sudden people were taking my picture. I couldn’t quite figure out why these people were taking pictures of me. I’ve walked through the airport before and nobody took pictures.”

After making the rounds of the network talk shows, Curry cautiously accepted an invitation for an interview on *TMZ*, an online entertainment tabloid not known for reverence. The site is aimed at young adults, and Curry said he was momentarily speechless at one question. The interviewer said young people want to believe in his message of love, but want to know, “can love really work in a world where hatred and bigotries and violence are real?”

After thinking a moment, Curry said:

“I believe that love can work. Actually, it’s the only thing that ever has worked. That’s love. There has never been any social change, there has never been any change for the good done by human beings [that was] wrought by selfishness. But unselfish, sacrificial love has changed the world. It’s changed it before, it can change it again. It’s the way of Jesus. It’s the way of God. And it’s the way of life.”

The Rt. Rev. Jan MacFarlane, Bishop of Repton and chair of the Sandford St. Martin Trust, said Curry’s sermon was “instrumental in shining a spotlight on the central role faith plays in the wider

social discourse, not least in the most significant moments of our lives.”

Kirk Petersen

Maryland Bishop Urges Consideration of Reparations

The Bishop of Maryland, the Rt. Rev. Eugene Taylor Sutton, urged Congress on July 19 to create a commission that would consider making reparations for America’s history of slavery, and also study how such reparations might be implemented.

“This debate needs to happen. And we need to entertain proposals for how we redress the evils of our past,” Sutton said.

He told a House Judiciary subcommittee that the Diocese of Maryland’s convention last month “voted unanimously for the affirmation of reparations,” recognizing that much of the diocese’s resources were built by “uncompensated labor from enslaved persons.” Sutton, who is black, stated that 90 percent of his diocese is white.

“Reparations means to repair that which is broken. It is not just about monetary compensation,” Sutton said. “When the issue of reparations are fairly and



fully explained, Americans want to do the right thing.”

UTO Grants Exceed \$1.5 Million

The United Thank Offering of The Episcopal Church awarded 33 grants for a total of \$1,507,640.55 for the mission and ministry of the Episcopal Church and the Anglican Communion.

United Thank Offering grants are awarded on an annual basis for projects that address human needs and help alleviate poverty, both domestically and internationally in the Episcopal Church.

The focus of the 2019 granting process was “Go: crossing boundaries created by race, culture, and economics to create communities that listen deeply and learn to live like Jesus.”

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The Rev. Susan Hartzell, rector at St. Peter's in the Woods in Fairfax Station, Va.

Photo courtesy of St. Peter's Church

“Clergy that are flourishing ... share their successes with the people they care about.”

Steps for Flourishing in Ministry

By G. Jeffrey MacDonald

Flourishing in ordained ministry does not depend on having a prestigious position or even an encouraging congregation. It is associated instead with practices and perspectives that often lie within a cleric's control.

That hopeful message comes from a forthcoming study in the *Journal of Prevention & Intervention in the Community*. Researchers found clergy were more likely than the average American (68% vs. 58%) to enjoy good mental health, to flourish. Those thriving in ministry tend to be intentional about health, maintain good boundaries, and stay focused on God's mission rather than dwell on their members' criticisms or particular results. They also pause to celebrate.

(Continued on next page)

Flourishing in Ministry

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“The clergy that are flourishing do something very specific: they share their successes with the people they care about,” said Rae Jean Proeschold-Bell, associate research professor of global health at Duke University and coauthor of the study. “When something goes well at work, they don’t just sit in their office and think, *Well, that was great*. They actually tell somebody about it. Whether that’s a spouse, a friend or a parishioner, they talk about it. And burned out clergy don’t do that.”

Though most clergy in the study were found to be flourishing, others still struggle with mental health. The study, “Attitudes and Behaviors that Differentiate Clergy with Positive Mental Health from Those with Burnout,” cites other findings that say Roman Catholic and Protestant clergy experience relatively high rates of depression vis-à-vis the broader population. Episcopal priests report experiencing more emotions, good or bad, than the average person. And depression stubbornly persists among clergy, even with treatment.

But researchers posit that depression might be avoided altogether through practices aimed at cultivating frequent good emotions. The benefits could be physical, too. Joy and contentment are “predictive of consequential outcomes such as [decreased] cardiovascular disease,” less usage of acute health care, fewer prescriptions and less missed work, according to research cited in the study.

“Flourishing now means you’re less likely to have a new chronic disease or hospitalization in the coming years,” Proeschold-Bell said. “If we can help people get to flourishing, then we can help prevent future depression and also prevent chronic health conditions.”

This new research comes amid better awareness of health challenges facing clergy, including relatively high rates of depression, hypertension, and obesity. It stems from an intensive Duke Clergy Health Initiative study exploring mental health among 52 United Methodist clergy in North Carolina.

While clergy burnout and poor health have caused concerns in recent



*“God is in this with me,
and we’re going to do great
work together.”*

—The Rev. Susan Hartzell

years, less attention has been paid to what works for the majority of clergy who flourish — people like the Rev. Susan Hartzell, rector at St. Peter’s in the Woods in Fairfax Station, Va. She says she approaches every person and situation with the same outlook: “This is going to be good. God is in this with me, and we’re going to do great work together.” She fosters gratitude in herself by sending thank-you notes on stationery to parishioners, staff, and others who have given generously to a project or activity.

“I have experienced the positive energy that comes back to me when I share my positive energy with people,” Hartzell said. When she urged the congregation to host a temporary homeless shelter at St. Peter’s to prevent hypothermia on cold nights, they trusted her enough to take steps year by year and make it a reality.

Other disciplines help keep the mind upbeat even in stressful times, Hartzell says. A Pray As You Go app (pray-as-you-go.org) supplies a 12-minute devotion that she can observe during her commuting. She schedules a sabbath day off almost every week. If she has to miss it one week, she makes it up within a few days. When she misses her morning exercise that involves walking her dogs, she makes it up in the evening.

Such habits of making backup plans for restorative activities are hallmarks of pastors who flourish, Proeschold-Bell said.

But personal disciplines mean little if they are not built on a strong and

healthy sense of self, said Edward Henley, a Tampa-based Episcopal priest who works with clergy as associate faculty with the Bowen Center for the Study of the Family.

“We might know that those disciplines would be very helpful,” he said, “but if you are in a state of high anxiety or in the midst of high chronic stress, the idea of taking on very helpful disciplines almost seems unattainable.”

Henley said a cleric must establish a mature level of self-differentiation, a strong sense of self as an individual and not merely a reactive person, in a family system. Until that happens, dynamics from one’s family of origin continue to repeat, such as when a priest reacts instinctively to a senior warden who reminds him of a domineering older sibling. Taking time for exercise or gratitude will not change those dynamics; one needs to break the cycle by working through the issues and gaining a broader perspective.

“There is no need to precipitate those habitual conflicts,” Henley said. “Then, by thinking clearly, the leader allows other people to respond well.”

Feeling attacked or emotionally beaten down in congregational life can be a stumbling block to flourishing. Eight percent of clergy in a larger, associated study said a church member had raised doubts about their faith within the past six months. Fifteen percent said a member had questioned their devotion to the ministry in that same time frame.

“It’s really a big deal if someone is

(Continued on page 16)

Practical Advice for Clergy

The Duke Clergy Health Initiative makes these suggestions based on its new study:

Remember whom you serve

- Rather than solely looking for praise from the pews, derive your sense of success from knowing you are giving your all to enact the work God calls you to do.
- Remember that you are participating in a process: you are working with God, and only he is privy to the full picture.

Discern, discern, discern

- Create time for spiritual disciplines like prayer and Bible study to understand the work God is calling you to do.

Practice healthy behaviors

- There is tremendous pressure to eat what is offered to you at church gatherings. Remind yourself that your flock does not want to make you unhealthy. Take smaller portions with a clear conscience.
- See to the doctor regularly, including annual checkups.
- Get outside. Ride bikes, play golf, or take a walk every day and set a goal for the number of steps. Find time to breathe fresh air.
- Make healthy activities a priority, but also adjust how you incorporate them into your daily routine. Do you prefer the gym but you have no time for that today? See if someone will take a walk while you meet. Pastors' lives are too unpredictable to keep to the same habits all the time, but that does not mean you have to dismiss your health goals.

Invest in spiritual care

- Start each day by reading the Bible. Does travel interfere with your reading Scripture? Listen to a devotion on an MP3 player or mobile device.
- Set aside time for prayers and individual time with God.
- Keep a regular Sabbath. Make time to pray and play.

Make time for personal interests

- Set aside time to engage in your personal interests, but also incorporate these into your ministry if possible.

Pick the time that works for you

- Schedule activities in clumps. Pick one night of

the week when you will attend church meetings and urge others to use this as a basis for scheduling.

- Set office hours for when you will be available at the church each week, and let your parishioners know.

Use space creatively

- One pastor described taking regular office hours in a local café. This allows him to have space outside of the church to connect with church members, as well as the broader community.
- To create distance from work during a free afternoon, some pastors recommend leaving town, even if only as far as the next town.
- If you keep a Sabbath, include that information in the signature on your emails.
- If you say no to a request on your day off, offer an alternate time or day when you can help.
- Ask members of the staff or vestry about their top priorities for you and share yours. Then discuss any diverging points. Being honest about your gifts and limitations as a leader and cleric is important.

Manage your technology

- Some clergy set a stop time every evening, after which they will not answer any call. These clergy say they check voicemail and will respond if there is an emergency, but by waiting for a message, they can decide whether something needs to be addressed that night or can wait.
- Work with another cleric who can be on call when you are off or away. Include this person's contact information in an automatic email reply and on your voicemail greeting.

Find support from other clergy

- Identify another pastor who can serve as a mentor.
- Form or join a peer or covenant group.
- Find at least one person in whom you can confide and who can support you in the face of ministerial and personal challenges.

Seek emotional support

- Meet a friend for lunch, especially if you feel yourself feeling down or low on energy.
- Create an annual ritual, such as a retreat with friends, so you maintain your connection to them.
- Make yourself accountable to a close friend or spouse who knows the daily stress you face. Help each other maintain boundaries and healthy practices.

Flourishing in Ministry

(Continued from page 14)

verbally questioning to you your devotion to the ministry and you're the pastor," Proeschold-Bell said.

In the study, flourishing clergy distinguished themselves in how they said they respond to criticism. These persons tried not to tie their feelings to short-term results. They focused instead on aligning their work with God's higher purposes.



"I stay positive by building cohesive teams through mutual trust."

—The Rev. Lee Gandiya

"Clergy who focus on the daily opinions that congregants have of them may experience lower levels of

positive mental health as a result," the study said.

At St. Paul's Church in King George, Va., rector Lee Gandiya says he finds comfort in 2 Chronicles 20:15: "Do not be afraid or discouraged, for the battle is not yours, but God's." He applies principles from his years as a chaplain in the British Armed Forces. That includes creating "a shared understanding of God's mission in this place."

"I stay positive by building cohesive teams through mutual trust ... and reminding my teams of Yeshua's intent and commands and above all to accept prudent risk in faith," Gandiya writes via email. "Prudent risk allows me to let go and close each day with a very simple prayer: 'Lord, it's your Church. I am going to bed!'"

Embracing habits that foster mental health, such as making time for exercise, rest and prayer, can be easier said than done for clergy who are pulled in many directions at once.

"There are obstacles to it," said the Rev. Lisa Hines, canon for wellness and care in the Diocese of Texas. "Physically, lots of clergy aren't healthy. They don't have healthy diets or exercise. You can see that just looking at the room" when clergy gather.

The diocese funds clergy sabbaticals, and clergy in the diocese receive five paid days off per year for spiritual retreat. At the annual clergy conference, Hines said, Bishop C. Andrew Doyle presents clergy work as an appreciated, holy endeavor.

"That's really important and ties to that element in the research of people feeling that they're doing God's work," Hines said. "They're not just chiseling a stone. They're building a cathedral. They're part of something bigger than they are, something that has real value." □

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Rod Dreher



The Rev. Dr. Mark Clavier



The Land Engages the Heart

Review by Sarah Puryear

On a church pilgrimage to the Holy Land several years ago, I especially enjoyed the time we spent near the Sea of Galilee, mostly because the area is so unchanged from the way that it looked at the time of Jesus. The gap between the place where I found myself standing and the place I was reading about in the Gospels was palpably smaller than it had ever been before; it was easy to imagine Jesus having breakfast with Peter on the very beach where I stood, boarding a boat and sailing off across the lake as our group did, and speaking to crowds gathering around him on a rocky hillside we were climbing.

I expected that going to the Holy Land would change me, but I did not anticipate how experiencing the geography and setting of the Bible firsthand would transform my understanding of the Bible. For instance, during a boat ride across the Sea of Galilee, our guide pointed to a large hill near the shore and showed us the faint outline of an ancient city atop it. He told us that Jesus was probably referring to that city in his Sermon on the Mount (“A city on a hill cannot be hid”). I could not recall ever being told that Jesus was pointing at an actual city on an actual hill when he made the statement. I had assumed Jesus was just pulling an analogy out of thin air, but there was really a city up a hill, one which the people in Jesus’ day saw on the horizon every day and had probably visited.

While my Christian formation was rich and deep in many aspects of the Christian life, it sorely lacked a focus on the geography and cultural setting of the Bible. Despite receiving extensive biblical instruction during countless Sunday school classes, Christian camps, and mission trips, I recall almost no teaching on this subject. Even after attending a Christian col-

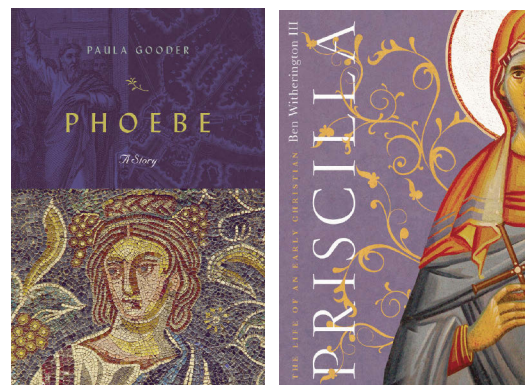
lege and seminary, I found myself reaching for the map repeatedly when going over our itinerary for our pilgrimage to Israel and Palestine. I did not have my bearings, for the simple reason that I had never learned them in the first place.

Helping people understand the geographical and cultural setting of the Bible must occupy a far more prominent role in our Christian education if the Bible is not to be relegated to the category of fairy tale. Accomplishing this task requires tools that are both scholarly and imaginative, that bring the biblical world to life and illuminate the commonalities and differences between our time and place and those described in Scripture.

InterVarsity Press has recently released two books that help readers enter more imaginatively into the world of the New Testament epistles. In *Phoebe: A Story*, Paula Gooder conducts an “experiment in historical imagination,” narrating what she imagines as the experience of the woman whom Paul briefly references in Romans 16:1-2. In *Priscilla: The Life of an Early Christian*, Ben Witherington III imagines the story of the woman mentioned just a few verses later in Romans 16:3-5.

Paul offers frustratingly little detail about both of these women; theologians and biblical scholars have mulled, debated, and argued the significance of the details for decades, attempting to draw larger conclusions about the role of women in the Church based on Phoebe being called a “deacon of the church” or on Paul naming Priscilla before her husband Aquila.

Instead of offering a dry survey of these debates, both authors use fiction to draw the reader into what these women’s lives might well have been like, based on New Testament research



Phoebe

A Story

By **Paula Gooder**

InterVarsity. Pp. 320. \$22

Priscilla

The Life of an Early Christian

By **Ben Witherington III**

InterVarsity. Pp. 208. \$20

Godspeed

The Pace of Being Known

Directed by **Danny Lund**

The Ranch Studios

bit.ly/Mcanliff

and research into life in the Roman empire. Gooder says her intent is to “bring to life the characters and experiences hinted at in Romans 16, and to suggest ways in which you might imagine what it was like to be part of an

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early Christian community” (p. 225), which could be applied equally to Witherington’s work.

As someone who finds it embarrassingly hard to read theology books but finds it easy to pick up a novel, I find this blend of fiction and history particularly engaging. Both books paint a vivid picture of what life was like for early Christians in the Roman empire. They offer examples of the dynamics at play within early Christian communities, what their gatherings and worship looked like, the wider religious atmosphere in which they found themselves, and the cultural and political forces that eventually led to their persecution and in some cases martyrdom.

While Gooder is a biblical scholar rather than a novelist, and despite her insistence that *Phoebe* is not a novel, she does a masterful job of creating a compelling backstory for Phoebe’s life before her arrival in Rome with Paul’s letter to the Christian communities there. Inventing a narrative for Phoebe gives Gooder the opportunity to describe more broadly what life would have been like for a female slave living in Rome; what the city Corinth was like; and the distinctions between the Christian communities in those two cities.

If there is a potential danger in mixing the genres of fiction and history, it is that some readers may be ill-equipped to discern what is historical fact, what is information agreed upon by most scholars, and what is imaginative speculation by the author. I appreciate, therefore, Gooder’s introduction and her extensive endnotes, which make these distinctions quite clearly.

Witherington presents his narrative as Priscilla sharing her life story aloud as her daughter Julia writes it down. He brings Priscilla’s character to life, placing her in Jerusalem at the time of Pentecost, outlining her ministry alongside Paul, first in Corinth and then in Ephesus, and imagining her bravery in the face of potential punishment for her Christian faith. Witherington paints a detailed and vivid

picture of daily life in Rome and demonstrates the widespread Roman mindset by placing excerpts from Roman authors such as Martial or Juvenal at the start of each chapter.

Making connections between your time and place and that of the Bible can be more than just educational; it can be transformational. In the documentary *Godspeed: The Pace of Being Known*, American Presbyterian pastor Matt Canlis describes his experience as an eager young minister in training in rural Scotland.

After starting a men’s Bible study, he found that one of the men from his parish, Alan, had come to believe in Jesus, but not through Matt’s brilliant exegetical insights. Alan’s faith had come through looking at the map at the back of the Bible. When Alan realized that the area where Jesus lived was roughly the same size as the area of Scotland where Alan had lived his entire life, he concluded that he needed to take Jesus’ claims about himself seriously.

“Here, was a guy who had never studied the Bible like I had, but he could see it better than I could, he could understand it almost naturally,” Matt says. “In [Alan’s] way of seeing ... I was moving to the first century, to the way people thought and saw things.”

Through that map, Alan came to realize that the gap between his world and Jesus’ was actually quite small, and he put his faith in the Jesus who grew up in a small village like the one where he lived. Projects like *Phoebe* and *Priscilla* can function a bit like that Bible map did for Alan; while they are not the Bible proper, they can help us enter into the world of the New Testament and discern with greater clarity how God calls us to be the Church in our time and place.

The Rev. Sarah Puryear currently stays at home with her two children. Most recently served as associate rector and priest associate at St. George’s Episcopal Church in Nashville, Tennessee.

A Useful Introduction

Review by Isabelle Hamley

This concise book is a perfect introduction to the study of narrative in Hebrew Scripture. After a general introduction aimed at the absolute novice, Dearman moves to clear, detailed, and embedded explorations of the key aspects of narrative. His exposition of literary devices such as plot, character, and language can seem a little reductive and didactic, but the joy of this book really comes with the examples.

The examples span very different types of literature, from Genesis to Ruth to Kings and several others in between, and touch not only on questions of literary construction but on many of the concerns of contemporary readings regarding perspective, power, oppression, gender, and ethnicity, and will help readers find their way not only through the more pleasant parts of the Hebrew Scripture but equip them to ask the right questions of the darker parts.

Dearman does not shy away from the complex story of Tamar, the diffi-



Reading Hebrew Bible Narratives

By J. Andrew Dearman
Oxford, Pp. 232. £64.

cult succession narrative of David, the often overlooked life of Hagar, and even makes a foray into Judges 19 and Genesis 19. His skillful exploration also enables readers to engage with the complexity of the texts and the questions that lurk beneath the surface of cultural distance. I found his study of Ruth, spread over several chapters, particularly delightful and helpful in prompting readings from different angles. The consideration of Midrash and rabbinic commentary considerably broadens the engagement with the texts in ways that Western readers will find both challenging and fascinating.

This book works as an introduction, and would be perfect as a textbook for the beginner student in Hebrew Bible studies. It is, however, only an introduction, and does not deal in any sophisticated way with literary theory and its increasing influence on biblical studies.

In this respect, the last section of the book is somewhat disappointing; after excellent concise explorations of the world of the text and behind the text, the section “The world in front of the text” is very short, and restricts itself mostly to classical stories. Given that students of Scripture today inherit millennia of interpretation and reception history, it would have been helpful to give more attention to this chapter. It’s difficult to balance reading a text with its own internal logic while bringing in questions that are foreign and at times anachronistic, yet pressing and important.

I am aware that an introduction cannot address everything, and this introduction does much to shape through careful and nuanced readings and readers. I warmly commend it to all those who want to read the stories of the Hebrew Scripture and engage with them as both literature and as canonical writing holding spiritual value for millions of readers across centuries.

The Rev. Isabelle Hamley is chaplain to the Archbishop of Canterbury.

Keep Christianity Weird

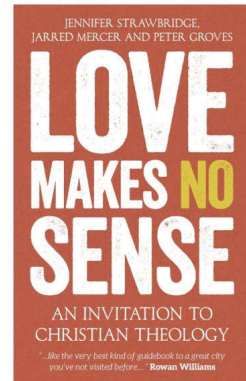
Review by Jordan Hillebert

Theology is at once a making sense and a making strange. On the one hand, it seeks to elucidate the content of the Christian faith — to clarify terms, to make doctrinal connections, to draw moral implications — for the sake of rightly orienting ourselves to the God revealed in Jesus Christ. On the other hand, theology is a disruptive and often disorienting enterprise, challenging some of our most basic presuppositions and firmly held beliefs and often making our speech about God more, rather than less, difficult.

This business of making strange is especially urgent in contexts already saturated with the stories and symbols of Christianity. Here the gospel is all too easily domesticated, taken for granted, and often employed in the service of other ideological agendas. In such contexts, theology performs an iconoclastic ministry, dismantling the familiar gods of popular imagining in adoration and obedience to the far stranger God of the Christian gospel.

Love Makes No Sense is in many ways a panegyric to the oddity of Christian faith and practice. As the title suggests, it provides an introduction to Christian theology through an exploration of love. “The love of God is ludicrous,” writes Peter Groves in the book’s opening chapter. It is “irrational, unconditional, offensive even” (p. 5). It is this love (which God *is*) that constitutes “the real absurdity of Christianity” (p. 11).

Written by a group of priests associated with the recently launched St. Mary Magdalen School of Theology in Oxford, *Love Makes No Sense* explores this absurdity through traditional *loci theologici*: God, the Creation, the Incarnation, and so forth (the lack of a standalone chapter on eschatology is a



Love Makes No Sense
An Invitation to Christian Theology
Edited by Jennifer Strawbridge,
Jarred Mercer, and Peter Groves
SCM Press. Pp. 192. £12.99

surprising and unfortunate omission). The doctrine of the Trinity, for instance, names “the dynamic relationship and outpouring of love” at the foundation of the Christian life (p. 21).

The person of Jesus Christ is the love of God translated into human life: “Jesus Christ is perfect divine love present in our world. He is love personified” (p. 55). The whole purpose of reading Scripture is “to grow in our understanding of God and God’s love” (p. 122). The authors arrive afresh at Julian of Norwich’s sublime discovery: *Love is our Lord’s meaning*. And love, we are continually reminded, makes no sense.

Despite the book’s title (and perhaps some rhetorical overreliance upon Christianity’s “absurdity”), the authors do not forgo the necessary work of making sense along the way to making strange. With clarity and intellectual rigor, they illumine a vast terrain of theological material, offering fresh insight into a number of classical Christian teachings.

In his treatment of the resurrection

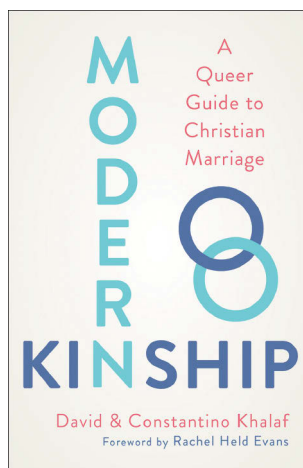
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Are Kinship and Marriage Synonymous?

Review by Victor Lee Austin

The Khalafs are a norm-busting, deeply traditional married couple. They have a common surname (it was originally David's), and they understand having a common name to be a sign to the world that their marriage has established a new intimate household and has (as they said in their vows) made them "kin" one to another. But a common name entails an unavoidable sacrifice, and they would be the last people to say that what they have done is something others should do. Indeed they are clear that they think it very unfortunate that in traditional marriages the woman gave up her family name to take that of her husband. Nonetheless, they acknowledge the power of a common name, and desire it.

I say they are a deeply traditional married couple. Although not virgins when they met, they chose to abstain from sex and did not set up a common household until they were married. They understand their marriage as being for life, and deliberately included



Modern Kinship
A Queer Guide to Christian Marriage
By David and Constantino Khalaf
Westminster John Knox Press. Pp. 232. \$16

the traditional words in their vows: that the vows were to last for as long as they both shall live. They are also quite level-headed about the problems and dangers that beset marriages: they describe their misunderstandings, how they worked through difficulties in navigating their

varied pasts. They see divorce as having real possibility that cannot be denied — and on that very account something that requires intentional work with each other so as to avoid it.

They are countercultural at the very same time as they are cultural. Constantino's conversion narrative — only briefly told — is that in a year of desolation, coming at the end of a nine-year relationship (and the simultaneous end of a three-year affair), he found himself "in communion with the Spirit." He turned to the Gospels. There he met Jesus. And he fell in love with Jesus. Although told in a gay register, this is an ancient conversion pattern. And its outcome will be familiar to anyone at all acquainted with the world of American Christianity. After he fell in love with Jesus, he met David. There followed coincidences, happenstances, unlikely differences between them, and yet, they fell in love and are married — and are now working on their marriage, just like any Christian couple should.

The book will appeal to LGBTQ Christians as a way of applying to their

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and ascension of Jesus Christ, Jarred Mercer explores the implications of Christ's exalted state. The Ascension is not only the grounds for our future hope. It is the exaltation of "every aspect of human life" into God's loving embrace and the cascading of Christ's resurrected life ("that life of love, forgiveness, restoration and wholeness") into Christ's body, the Church (pp. 95-96).

Jonathan Jong's treatment of the doctrine of Creation likewise offers a compelling articulation of the sheer gratuity of God's creative work. Whereas creatures exist in "complex relationships of interdependence," creation is utterly dependent upon God (p. 35). God, on the other hand, is in no way dependent upon his creatures;

he gains nothing from his creation that he does not always and already possess in himself. God calls creation into existence, therefore, not from a place of *lack*, but from boundless *love*. "The chief end of creation, then, is indeed to glorify and enjoy God, but this is true because God glories in our enjoyment of this love that creates and sustains and saves us" (p. 33).

In a few places, a deference for mystery prevents the authors from risking explanations that might assist the reader's understanding of a given theological topic. In her chapter on the sacraments, Melanie Marshall largely passes over questions about the mode of Christ's presence in the Eucharist, insisting, "We are called to enter into mysteries and to allow them to examine and make sense of us, not the

other way round" (p. 112).

Peter Groves's chapter on "Redemption and the Cross" likewise refrains from considering biblical and traditional models and metaphors for understanding the atonement (though brief attention is given to the Son as sacrifice), employing instead a largely aesthetic treatment of the cross as the manifestation of self-giving love and sacrifice.

Despite such omissions, *Love Makes No Sense* provides an approachable, lively, and edifying point of entry into the faith and practices of Christianity and orienting the reader continually to the disorienting love of God.

The Rev. Jordan Hillebert is a tutor in theology at St. Padarn's Institute in Cardiff, Wales.

particular situations the sort of romantic advice, marital preparation, and concern for marital health that is widely available for heterosexual couples.

But now I must dig deeper. The Khalafs, being gay, see some things that married straight people often miss. One such thing is the false elevation of marriage as the highest achievement in a believer's life. On the contrary, they say, marriage is hardly a pinnacle of achievement; rather, it causes them to see their inadequacies. Life is a growth into maturity. Here they say that marriage is not necessary for growth into maturity: "there's no reason to believe that those who haven't unlocked these achievements [from meeting the demands of marriage] are any less far along in their maturity." The Church needs to say that marriage is not necessary.

I agree. So do a number of women who have written on singleness in the Church (for instance Jana Bennett, Christine Colón, Bonnie Field, and Christina Hitchcock). And so do celibate gays, both evangelical and Roman Catholic, at the Spiritual Friendship weblog.

I want to ask the Khalafs: Is the experience of sex necessary for human maturity? They are open to the possibility of a person living as a celibate, with the proviso that it be a self-chosen life and not one forced upon individuals by the Church. (Is that a fair dichotomy? It seems to me one could choose freely to submit to biblical authority, and then hear the Bible as calling nonmarried people to celibacy, and then participate in a church that encouraged such a reading of the Bible and its corresponding life choices.)

Nonetheless, although they admit that sex can mean different things to different people in different circumstances, at its heart "sex is good, a gift from God used to express a unique and particular kind of intimacy between human beings." But what is that "unique and particular kind of intimacy"? Can there be intimacy that is

not expressed sexually? At one place they say sex is "the closest two humans can get to each other." Does this mean that sexual intimacy is the highest human form of intimacy? This is at least questionable. Are they closer to each other than Jesus is to either of them? Or if in bad theology one thinks having a divine nature adds something to Jesus (it does not, but that is another article), is there no one in their life who could be closer to them than they are to each other?

Maybe so, but I want to question that assumption.

Back to sex as God's gift "to express a unique and particular kind of intimacy between human beings." Note that children go unmentioned. This is not a gay thing, not an LGBTQ thing; this is an American thing, early 21st century, when children have become productions of the will of others enabled by ever-advancing technology. (I regret to say that their chapter on children is, to my mind, the weakest of the book.) Is there no problem, for instance, with surrogacy as a cultural practice? Does it not open women (particularly vulnerable women) to exploitation at the hands of the powerful? Not to mention the question of abortion, the typical contractual provision that payment will be withheld if an abortion is not obtained by the surrogate when requested. And so forth.

Children are not an optional consideration in a sexual ethic, nor in a marriage theology. But they are clearly optional in the thinking of most Americans about marriage. In that sense we see, from another angle, how culturally conformist this book is.

So where do we go from here? Some of the most interesting parts of the Khalafs' book are when they insist on reality. They are wise to see divorce as a danger: it is a real thing in our society, and married people need to recognize the forces that would pull them apart from each other. They also recognize that some gays do not think being married entails sexual

exclusivity. The Khalafs want to be faithful to each other, and they recognize that it can be harder to do that if their surrounding community does not share the same values. (At this point I would add there are clear parallels in heterosexual communities.)

They do not want to prescribe — they have all the late-modern allergies to closing down options — but nonetheless they are realists, at least with regard to some matters. What then is the conversation to be had? One might start with (what has been called) natural law. To my mind, natural law entails nothing more than ultimate realism: it is an effort to identify what is truly helpful to human flourishing. Its contents are notoriously difficult to specify, but in whatever form they give more content than the naked decisions of human will. Natural law need not be taken as a "prescribed"; it might be only a recognition of what is real.

I would like to suggest that any persons who are guided by reality are open to this conversation.

We Christians need to have a conversation about the use of three kinds of images: marital, family, and friend. Despite its title, this book provides only the most cursory analysis of biblical language, and its arguments that marriage is and has always been essentially a matter of kinship are open to the charge of proof-texting.

So let's get to work. (1) God is the spouse of Israel. (2) God is our Father and we are siblings of Jesus by adoption. And (3) disciples of Jesus are, in the end, Jesus' friends. How do these three languages work together, and how do they point to different things? I am not persuaded that marriage is kinship. I might be persuaded that we need rites and ceremonies to honor the establishment of kinship, and that such rites and ceremonies could involve blessings and the exchange of symbols and lead to the establishment of homes. I do think that both kinship

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PEOPLE & PLACES

Appointments

The Very Rev. **Elizabeth Armstrong** is interim rector of Faith, Cameron Park, CA.

The Rt. Rev. **Patrick Augustine** is Assistant Bishop of Bor, S. Sudan.

The Rev. **Kathleen Bean** is assistant rector at St. Thomas, Sun Valley, ID.

The Rev. **David Beresford** is interim rector at St. Barnabas, Wilmington, DE.

The Rev. **Michael Bordelon** is rector of St. Barnabas, Lafayette, LA.

The Rev. **Jennifer Chatfield** is priest in charge of St. Wilfrid's, Huntington Beach, CA.

The Rev. **Roy A. Cole** is interim rector of Epiphany, Manhattan.

The Rev. **Chuck Collier** is priest in charge of St. Simon's, San Fernando, CA.

Barry L. Davis is head of St. Anne's School, Middletown, DE.

The Rev. **Leslie Dellenbarger** is priest in charge of St. John's, Bainbridge, GA.

Megan Dern is youth missionary in the Diocese of Southern Virginia.

The Rev. **Amy Jayne** is executive director of Ascension School Camp and Conference Center, Cove, OR.

The Rev. **Lee Jefferson** serves a consortium of churches in the Monroe, LA, convocation (St. Alban's, St. Luke's, St. Patrick's, and St. Thomas) as a priest.

Katelyn Kenney is missionary for Christian formation, congregational vitality, and missional communities in the Diocese of Upper South Carolina.

The Rev. Canon **Anne Kitch** is rector of St. Luke's, Phillipsburg, NJ.

The Rev. **Bobbi Kraft** is vicar of St. Paul's, Saumico, WI.

The Rev. **Nathaniel Jung-Chul Lee** is rector

of All Angels, Manhattan.

The Rev. **Rosa Lindahl** is rector of Holy Comforter, Montgomery, AL.

The Rev. **C.J. Meaders III** is rector of St. Columb's, Ridgeland, MS.

The Rev. **Richard Meadows** is priest in charge of St. James', Baltimore, and continues at St. Michael & All Angels.

The Rev. **George Rambow** is chaplain at Mississippi State University and priest associate at Resurrection, Starkville.

The Rev. **Larry Speir** is clergy leader of St. James, Mountain Home, ID.

The Rev. **Adam P. Spencer** is associate priest for pastoral care at St. Thomas Fifth Avenue, Manhattan.

The Rev. **Cameron Spoor** is curate at St. David's, Austin, TX.

The Rev. **Sarah Stewart** is program associate at All Saints', Atlanta.

The Rev. **Bob Stuhlmann** is priest in partnership at Calvary, Underhill, VT.

The Rev. **Peter Thompson** is associate rector for formation and liturgy at St. Bartholomew's, Manhattan.

The Rev. **Charles Todd** is interim rector at Trinity, Statesboro, GA.

The Rev. **Barrett Van Buren** is rector of Blessed Sacrament, Placentia, CA.

The Rev. **Bradley Varnell** is curate at St. Andrew's, Houston.

The Rev. **Rebecca Watts** is curate at St. Thomas, College Station, TX.

The Rev. **Leann Wigner** is chaplain of Canterbury at Texas Tech University.

The Rev. **Rhetta Wiley** is priest in charge of Trinity, Towson, MD.

The Rev. **Christine Williams-Belt** is rector of Grace, Utica, NY.

The Rev. **Becky Williamson** is deacon at St. Francis in the Valley, Green Valley, AZ.

The Rev. **Andrew R. Wright** is canon to the ordinary in the Diocese of Newark.

The Rev. **Preston Yancey** is curate at Holy Spirit, Waco, TX.

Ordinations

Deacons

California: **Peggy Lo** and **Nikky Wood**

Hawaii: **Andrew Arakawa**, to serve as assistant upper school chaplain at 'Iolani School, Honolulu, and **Stephen McPeck**

Kansas: **John Bullock**, **Carolyn Garwood**, and **Ashley Mather**

Los Angeles: **Jamelia Cooper Barnett**, **Brainerd Solomon Dharmaraj**, **Shawn Andre Evelyn**, **Jonathan William Feuss**, **Brittany Amanda Bjurstrom Frazier**, **William Ralph Knutson**, **Judith Forman Lyons**, **Kristin Claire Robertson**, **Carlos Enrique Ruvalcaba**, and **Sarah Dammann Thomas**

Maryland: **Susan M. Wert**

Minnesota: **Christine Boehm Carlson**, **Br. Columba Maynus**, **Maggie Nancarrow**, **Tom Roy**, and **Molly Weiss**

Mississippi: **Joseph Leslie Hegwood Jr.**, **Myron Willis Lockey Jr.**, **Brenda Mae McClendon**, and **Elisabeth Jane Malphurs**

New Jersey: **Laura Jennifer Di Panfilo**, **Brian Francis Fox**, **Brandon Daniel King**, and **Edward William Lowe**

New York: **Lindsay Ruth Briggs**

Oklahoma: **James F. Gorton** (to serve at St. John's, Woodward), **Nathan Lionel Johnson** and **Gary L. Kirby** (both at Emmanuel, Shawnee), **Lance Aaron Schmitz** (St. Paul's Cathedral, Oklahoma City), **Willard B. Smith** (Christ Church, Tulsa), and **Pamela K. Vetovitz** (St. David's, Oklahoma City)

Southern Ohio: **Rae Ann Casurella** and **Aaron Earl Klinefelter**

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BOOKS

(Continued from previous page)

and friendship are expansive in a way that marriage is not: I do not think three or more people should be married, but I do think that siblings should always be open to having another sibling, and friends to having another friend.

The most revolutionary idea, in today's world, might be that it is only in marriage that sex has a place. Not because it is bad, but because its strong character forecloses the potential development of other forms of intimacy. George Bernard Shaw is reported to have said that mathematics is infinitely more interesting than sex. I am rather sure I disagree. I think that a human being (a human mind and spirit and

emotional constitution) and human beings together (in their creativity and beauty) and God himself: these are the most interesting things of all.

When the gay movement was nascent a couple of generations ago, its agenda (some might say its promise) was to undo marriage, to smash heteronormativity to bits. There *was* something idolatrous about marriage. But perhaps the process was misconceived. What we need to do is decenter the place of sex. We need to put sex in its place.

The Rev. Victor Austin is theologian in residence at Church of the Incarnation, Dallas, and the Diocese of Dallas.

Pittsburgh: **Kimberly Macy Karashin** and **Julie Lynn Smith**

Southern Ohio: **Jason Daniel Oden**

Southwest Florida: **David Wily**

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Washington: **Jenifer Chestora Gamber**, **Yoimel Gonzalez Hernandez**, and **Rachelle Di Vonne Sam**

Western North Carolina: **Gaelyn Lei Evan-greene**

Wyoming: **Bonnie Deyo**, **Carey-Lea Dmytriw**, and **Lara Gilbert**

Deaths

The Rev. **Donald E. Baustian** died May 18. He was 87 and a native of Iowa City, IA.

Baustian was an alumnus of Augustana College and General Theological Seminary and was ordained deacon and priest in 1957. He served multiple churches in Arkansas and Iowa, and at the Diocese of Haiti's seminary for three years.

After retiring from parish ministry, he was North American Warden of the International Order of Saint Luke the Physician.

The Rev. **William Allen Bosbyshell**, who developed a ministry of counseling with families in Florida's Space Coast during the 1960s, died May 10. He was 85 and a native of Philadelphia.

He was an alumnus of Swarthmore College, General Theological Seminary, and the University of Florida. He was ordained deacon and priest in 1958, served multiple churches in Florida, and was auxiliary chaplain of the 691st Radar Squadron in Cross City. In 1970 he became associate director of the Episcopal Counseling Service in Southwest Florida and later its executive director. He stayed at the Samaritan Center until 1990. He continued to serve churches in the Diocese of Southwest Florida, and was canon of the Cathedral Church of St. Peter, St. Petersburg, from 1990 to 1998.

The Rev. **Colin Brown**, former vice principal of Tyndale Hall Theological College and longtime professor at Fuller Theological Seminary, died May 4. He was 87 and a native of Bradford, England.

He was ordained in the Church of England in 1958 and became Vice Principal of Tyndale Hall Theological College, which later formed Trinity College, Bristol, England.

He was an alumnus of Liverpool University, the University of London, Nottingham University, and the University of Bristol. He was received into the Episcopal Church in 1978.

He was associate priest at St. Mark's Church, Altadena, until his final illness. He wrote many books, including *Miracles and the Critical Mind* (Eerdmans, 1984), *Jesus in European Protestant Thought* (Labyrinth, 1985), and *Quests of the Historical Jesus* (Bloomsbury, 2015), and edited *The New International Dictionary of New Testament Theology* (Zondervan, 1975).

The Rev. **D. Murray Hammond**, rector emeritus of Church of Our Saviour in Mill Valley, CA, died May 23. He was born in Brandon, MT, in 1923.

Hammond was an alumnus of the University of California and Episcopal Divinity School. He was ordained deacon in 1952 and priest in 1953, and was active in the civil rights movement. After retiring, he was a spiritual director and a chaplain with the Mill Valley Police Dept.

The Rev. **Daniel B. Hanna** died May 22 at Lambeth House in New Orleans. He was 83 and a native of Mishawaka, IN.

Hanna was a graduate of Aurora University, Northwestern University, Seabury-Western Theological Seminary, and Loyola University of Chicago. He was ordained deacon in 1960 and priest in 1961.

The Rev. **Edward Ridgway Harris**, a U.S. Navy veteran of the Korean War, died May 14. He was age of 90 and a native of Rochester, NY.

Harris was a graduate of Columbia University. He was ordained deacon in 1977, served at Calvary Church in Rochester, MN, worked as a systems engineer and programmer for IBM, was active in Cursillo, and volunteered as a hospice and prison chaplain.

The Rev. **Norman Yukio Ishizaki**, who spent some of his childhood in an internment camp for Japanese immigrants during World War II, died May 18. He was 79 and a native of Sacramento, CA.

He was an alumnus of University of California-Los Angeles and Seabury-Western Theological Seminary. He was ordained deacon in 1967 and priest in 1968 and served multiple parishes in the Diocese of Los Angeles.

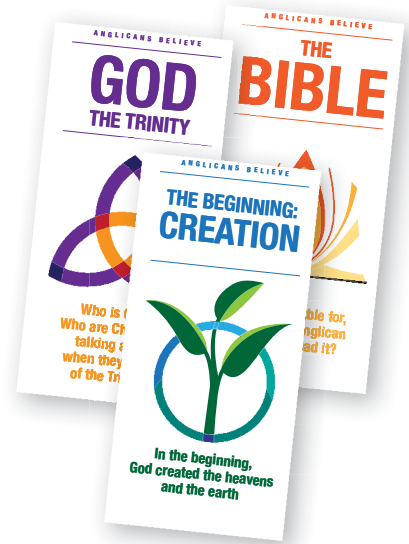
Under his leadership, St. Alban's Church in Los Angeles sponsored two refugee families from Vietnam, helping them resettle and become independent. In 1989 the congregations of St. Alban's and Stephen S. Wise Temple formed the Wise Saints Corp., which rehabilitated two decaying hotels. They are now used for low-income housing.

The Rev. **Agnes Rawlins Johnson**, who was a social worker before being ordained deacon in 2003, died May 8. She was 85, a native of New Haven, CT, and a charter member of the Girls' Friendly Society.

She served as deacon at Good Shepherd, Orange, CT, and St. John's, North Haven.

The Rev. **George R. Mackey** died May 6. He was 90, and a native of Casper, Wyoming.

Mackey was a graduate of the University of Nebraska and Church Divinity School of the Pacific, and he worked in the petroleum industry before his ordination. He was ordained deacon and priest in 1966. He served churches in California, Oregon, Wyoming, and North Yorkshire, England.



INTRODUCING Anglicans Believe

The Living Church is pleased to announce the release of **the Anglicans Believe** collection of pamphlets.

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Complete Cleansing

Naaman, commander of the army of the king of Aram, suffered from skin lesions. His wife, told by a slave girl from the land of Israel that a prophet in Samaria could heal his disease, urged him to request the king's permission to make a pilgrimage to the land of Israel. Armed with letters of recommendation and gifts of value, Naaman set out. When he met the king of Israel and delivered his letters, the king suspected that he was being drawn into intrigue and danger. "Just look and see," the king said, "how he is trying to pick a quarrel with me" (II Kgs. 5:7). Indeed, nations rise up against nations. But then, the prophet Elisha intervened.

Traveling again, Naaman came with his horses and chariots to the entrance of Elisha's house. Expecting Elisha to come out, and stand and call upon the Lord, and to wave his hand and heal him instantly, Naaman was offended when an emissary arrived instead; offended too that he was commanded to wash in the Jordan River. Could I not wash in the rivers of Damascus? And why have I been disrespected by the presence of an envoy?

The king of Israel tore his clothes in rage; Naaman was offended by the manner of his reception at the house of the prophet. Meanwhile, nothing was resolved. Naaman was covered in skin lesions, though a man of great power. Finally, urged by his attendants, Naaman submitted to the prophet's command.

We know what we want, and we know how we want it, and we want our self-regard and self-reliance staunchly protected even when seeking help. If a healthy self-regard and hearty self-reliance were enough, we wouldn't be sick, or in need, or in trouble. The self would take care of itself and rely on no one. Still, the lesions remain. In Christian terms, this is really about cleansing, and cleansing is about baptism, and God sets the terms.

Naaman did not, we notice, argue over the number *seven*. It's a number signaling completeness, a complete cleansing. Again and again, in Scripture and tradition, seven is a complete list: the seven days of creation, the seven planets, the seven seas, the seven cows and seven ears of corn in Pharaoh's dream, the seven sacraments, the seven gifts of the Holy Ghost, the seven last words from the Cross, the seven penitential psalms, the seven heavenly virtues, the seven deadly sins, the seven works of mercy, the seven joys and seven sorrows of Mary the Virgin. Naaman is not to wash five or six times. He is to wash seven times, completely and utterly.

We might argue too. Do we not have our own rivers? Does not water run from our faucets? Why must we go to the baptismal font of the local parish four miles from home? On one occasion Jesus asked what may seem a cruel question, "Do you want to be healed?" (John 5:6) Health brings responsibilities and they must be faced, but in the context of this meditation, Jesus' question may be about allowing God to heal as God heals and on God's terms.

We are made new in the waters of baptism and we are dipped in the name of the Father, and of the Son, and of the Holy Spirit. The number *three* is also about completeness, for the Father and the Son and the bond of Spirit/Love they share is the source of all being. Do you want to be clean and stripped of demons, made new and pure in Christ? Do you want your name written in heaven? (Luke 10:20) Be baptized and confess the Triune Name.

Look It Up

Read Psalm 30.

Think About It

You restored my life.

Innovative Leadership

The Diocese of Southern Ohio is composed of 72 congregations in Cincinnati, Columbus, Dayton, and in farm towns and county seats across 40 counties in the southern half of the state. The diocese has a long history of innovation and leadership throughout the Episcopal Church; initiatives that led to the creation of Forward Movement and Episcopal Relief and Development were born

through the work of its faithful people. Led by Bishop Thomas E. Breidenthal, the diocese is committed to a spirit of non-exclusiveness and connection with all of God's creation, as we believe it is by these connections that we are made whole. Embracing Presiding Bishop Michael Curry's challenge to the Episcopal Church for a long-term commitment to racial healing, reconciliation, and justice, the Diocese of Southern Ohio has diligently worked to make Becoming Beloved Community a priority in all that we do. Through a generous grant from the United Thank Offering, Southern Ohio became one of the first dioceses to hire a dedicated Becoming Beloved Community coordinator, who has creatively worked with individuals and congregations in leading us into the difficult conversations needed for true reconciliation to begin.

The Diocese of Southern Ohio

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The Demands of Love

With the image of a plumb-line God measures the conduct of King Jeroboam and the priesthood of Amaziah. God measures church and state and finds both corrupted, on the verge of desolation, a land about to be laid waste. "If you, LORD, were to note what is done amiss, O Lord, who could stand?" (Ps. 130:2) This judgement, in a sense, pertains to every time and every place because humans fall short of the glory of God. "The LORD looks down from heaven upon us all, to see if there is any who is wise, if there is one who seeks after God. Everyone has proven faithless; all alike have turned bad; there is none who does good; no, not one" (Ps. 14:2-3). Understandably, this bad news is not well received. Amaziah speaks to the prophet Amos, "Never again prophesy at Bethel, for it is the king's sanctuary, and it is the temple of the kingdom" (Amos 7:12).

The straight edge of God's righteousness, though a perennial judgment against human sin, has another aspect: the possibility of inward appropriation by grace, which is divine love poured into the heart. If what God demands is what the heart desires, the sense of what "ought to be done" is subsumed by a yet stronger sense that one has "the grace and power faithfully to accomplish" what moral duty requires (Collect). God's will, therefore, is not an arbitrary imposition of an alien will upon a human agent. God's will regarding "what things ought to be done" corresponds perfectly to the moral and spiritual wellbeing of the individual to whom it is directed. This is why it is possible to "love what you command."

The path toward a perfect correspondence between what God requires and what the heart desires is life-long. We have arrived in Christ, and yet we have not fully arrived. We press on. We try. We fail. We succeed. We stumble and fall. We stand again seeking forgiveness and strength to meet the days

ahead. Thus, it remains necessary to retain the language of "duty" and "command." In so far as our love is insufficient or misdirected or warped, God's will may *feel* like an imposition. Jesus says, "If you love me, you will keep my commandments" (John 14:15). Again, and again, Christians are reminded of the summary of the law: the twofold love of God and one's neighbor. This is not, of course, a summons to a vague and undefined affection. Love makes demands, but these demands are within reach because "the word is very near you; it is in your mouth and in your heart" (Deut. 30:14).

God prepares good works to walk in. God reveals a way, a path, a purpose, and yet "all the paths of the Lord are love and faithfulness" (Ps. 25:9). There are times when the correspondence between what "ought to be done" and what the heart desires is so close that we seem only to love. What we do is what we love. What we do is what we want. These are beautiful moments in which we float along the current of God's grace and will. But it is not always so. Sometimes love is hard and heartbreaking. Consider the Good Samaritan. He found a man half dead along the side of the road. "When he saw him, he was moved with pity" (Luke 10:33). Love compelled him to act and take risks. He went to him, poured oil and wine on his wounds, applied bandages, put him on his animal and brought him to an inn and took care of him.

Love is pity, but it is work and duty as well.

Look It Up

Read Deuteronomy 30:11.

Think About It

It is hard, but not too hard for you.



Living Our Values

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Behold and Listen

“Now as they went on their way, [Jesus] entered a certain village, where a woman name Martha welcomed him into her home” (Luke 10:38). Martha then began preparing a meal for her guest, engaging in “much serving.” Despite the rebuke from Jesus when Martha complained that her sister Mary had left her to do all the work alone, Martha’s work must be understood, at least in part, as a customary expression of what it meant “to welcome him into her home.” To welcome is to extend gestures of hospitality, to provide food and drink and rest. Hospitality is a virtue, and was especially cherished in the world of the Bible. Similarly, when father Abraham saw three men standing near him as he sat at the entrance of his tent, he ran to them, bowed before them, and pleaded that they accept his offering of water and bread, a calf and curds and milk. In these three persons, Abraham was serving the Lord who appeared to him just as Martha served the Lord Jesus by her labor.

Martha did not, however, move about her tasks with purpose and calm. She “was worried and distracted by many things” (Luke 10:41). She was also embittered against her sister Mary who chose to sit at the Lord’s feet. Leaping to the present moment, “worried and distracted and embittered” describe a psychological disease of our time. The energy spent flitting from one thing to another robs people of their time and attention and makes them incapable of discerning what does and does not matter. The one thing necessary, the better part, the hearing of divine instruction is lost entirely among countless errands and electronic devices and chasing after the wind. Losing the capacity to hear the real and true voice of God, people are losing their minds.

There are things to be done, but there are also things to be left undone. Duties and the obligations of love may

at times be overwhelming, heart-breaking, and all consuming. This is a cross to bear for love. Nonetheless, it is easy to trick oneself into believing that impetuous activity of every kind is necessary when it clearly is not. Do what love requires, but no more. Do it with devotion and calm, if possible. Find time to behold and listen.

Mary sat at the Lord’s feet and listened to what he was saying; literally, she kept listening to his word. The Lord appeared to Abraham as he sat at the entrance of his tent. After delivering food to his guests, “[Abraham] stood by them under the tree while they ate” (Gen. 18:8). Abraham stood by and looked; Mary listened. Beholding and listening are essential spiritual practices. Unless absolutely prohibited by real obligations, time should be given to this contemplative exercise, or rather, contemplative resting.

Why is it so important to behold the Lord and listen to the Lord? Names and titles tell why this is so important and so good and so beautiful. “He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible . . . He is the head of the body, the church, he is the beginning, the firstborn from the dead . . . For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross” (Col. 1:15-20). Behold the Son of the Most High. Listen to him.

Look It Up

Read Psalm 52:8.

Think About It

The olive tree is the house of God is *not busy*.

The Fullness of Christ

Jesus teaches persistence in prayer. He instructs his disciples to ask, search, and beat upon the door as if to wake up a drowsy God unwilling to be shaken from the rest of eternal peace. Beg and plead and ask again and again. Call your neighbors, your relatives, your church-friends, and ask them to join you. The whole country is praying for you! Is God sitting, waiting, evaluating? Is this the divine mind: Unless I hear from South Dakota, I won't give even a drop of my goodness? By no means! "If you, then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Luke 11:13). Persistent prayer keeps the human heart open to what God willingly gives: God's very life and energy.

The Epistle to the Colossians is bold in asserting what God in Christ has already given. In the gift of Jesus Christ, God has given the one in whom "the whole fullness of deity dwells bodily" (Col. 2:9). Remarkably, this mystery is transferred from Christ, the head of the Church, to the members of his body, and without the customary qualifications which show the members to be subordinate to Christ, the head. While it is proper to say that we are sons of daughters of God by adoption and grace, by participation in sacramental mysteries, it is also right and good to assert the present reality of our life in Christ as a complete ascension into the life of God. "Set your mind on things that are above, not on things that are on earth, for you have died and your life is hidden with Christ in God" (Col. 3:3).

Thus, the fullness of Christ is unreservedly given to disciples. "You have come to fullness in him" (Col. 2:9). "From his fullness we have all received, grace upon grace" (John 1:16). In the present moment, and from moment to moment, we are receiving nothing less than God. Commenting on Colossians

3:10, John Chrysostom remarks, "What then does it mean? That ye have nothing less than He. As it dwelt in him, so also in you" (Nicene and Post-Nicene Fathers, vol. 13). There is a lifetime of meditation in this comment. As the fullness of God was in Christ, so it is in you.

All the mysteries of Christ are at work in the *Whole Christ*, head and members. Already, then, we have been buried with Christ in baptism and "also raised with him through faith in the power of God, who raised him from the dead" (Col. 2:12). Legitimate theological qualifications regarding the *not-yet* character of our transformation in Christ should not mute or dull this important emphasis. We are in Christ. "It is no longer I who live, but Christ who lives in me" (Gal. 2:20).

The members of Christ hold fast to their head, "from whom the whole body, nourished and held together by its ligaments and sinews, grows with *growth that is from God*" (Col. 2:19).

You find this hard to believe. How can you be the home of God and yet be such a sinner? "God made you alive together with him, when he forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross." (Col. 2:14). The dead body of Jesus is the cost of all your sins laid upon him knew no sin. Nailed there, your sins are forgiven, erased, and set aside. We are bold to pray. Are we bold to live the life of Christ?

Look It Up

Read Colossians 2:6.

Think About It

Continue to live your life in him.



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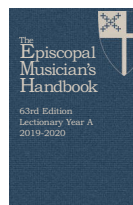
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ASSOCIATE RECTOR: St. John's Church, Savannah. To work collaboratively with rector in building this ASA 340 congregation in the catholic and reformational faith and worship of the Anglican tradition embodied in the 1928 Prayer Book and Articles of Religion, with special responsibility for ministry to young families (parents as well as children) and newcomers, and with oversight of ministries to youth, children, etc. Requirements: sound theological grounding, excellence in liturgy and preaching, gifts for ministry to young families and newcomers, team work, initiative, leadership and organizational skills. Full time. Send CV with accompanying letter to **Search Committee, St. John's Church, 1 West Macon Street, Savannah GA 31401.**

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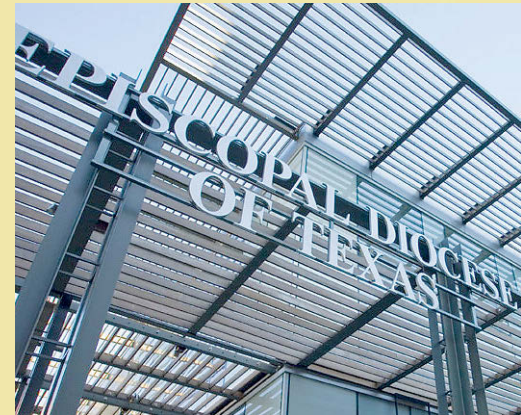
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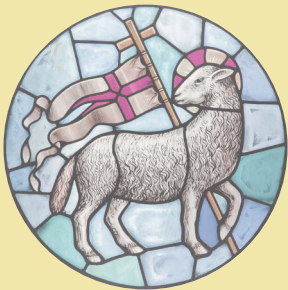
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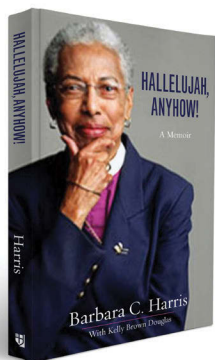
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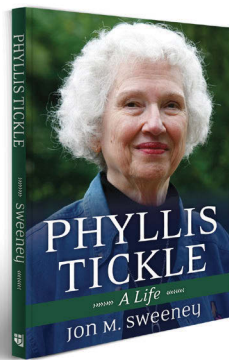
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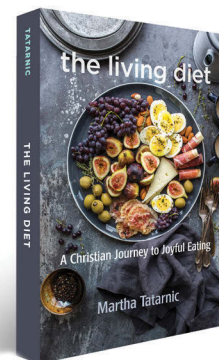
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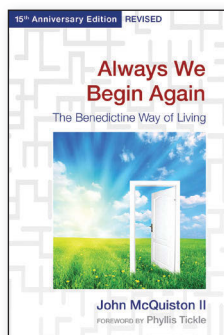
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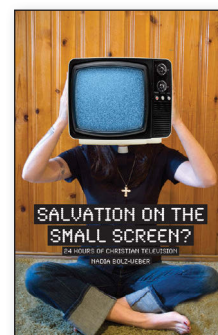
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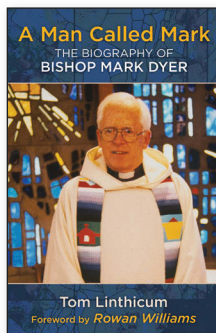
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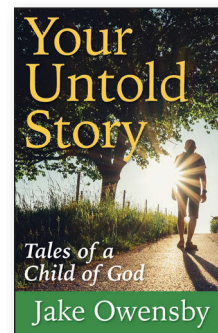
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