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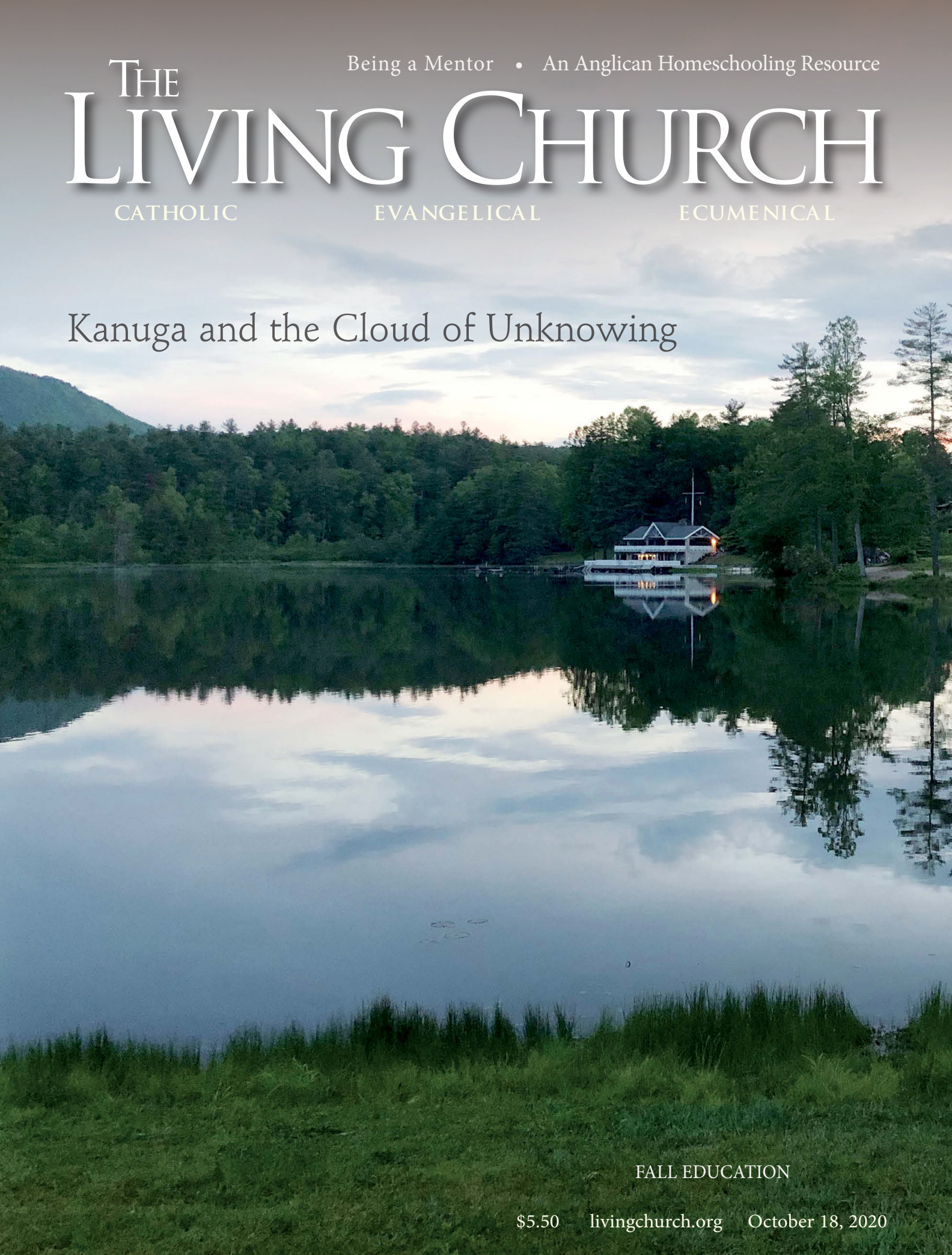

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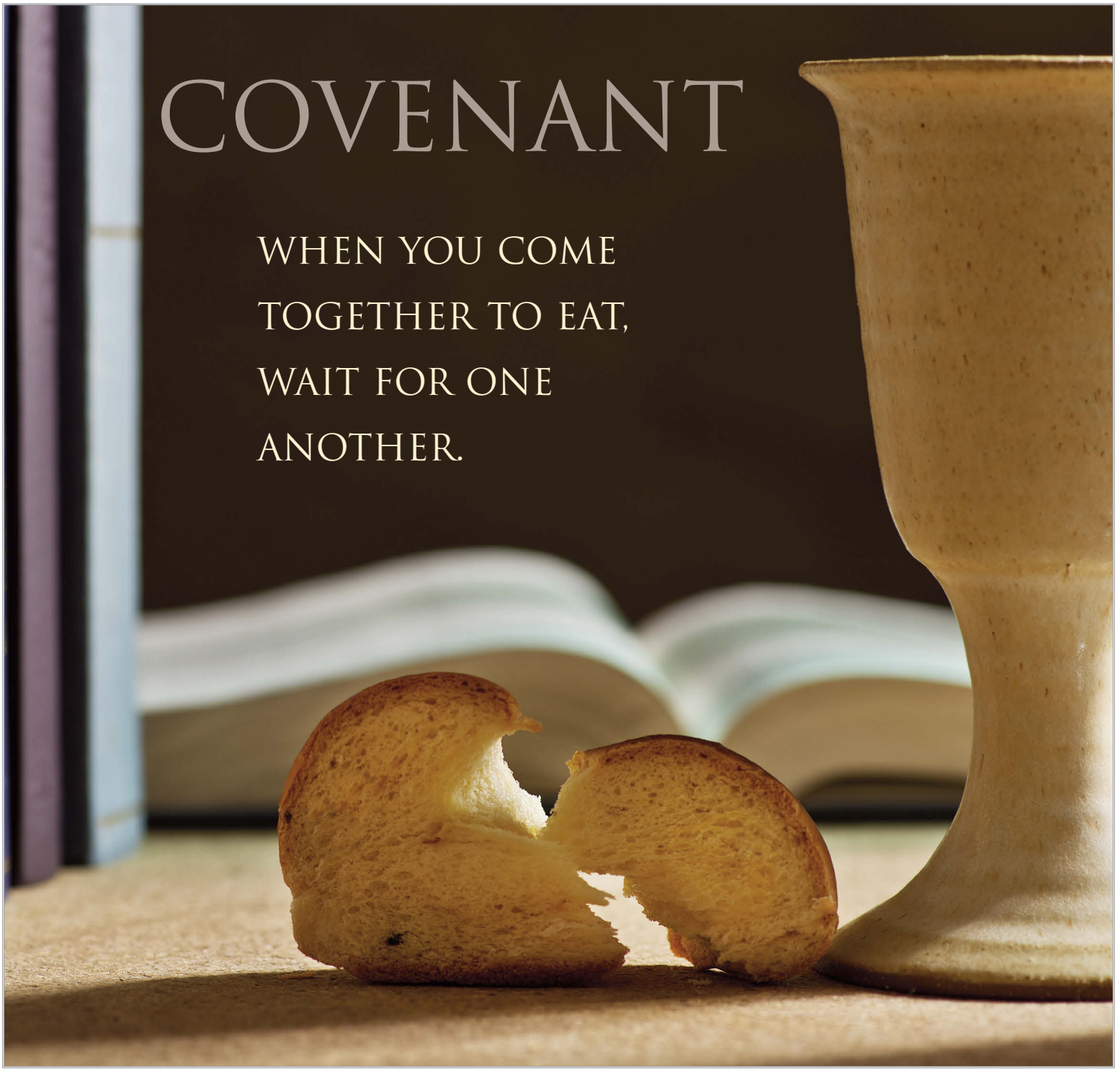

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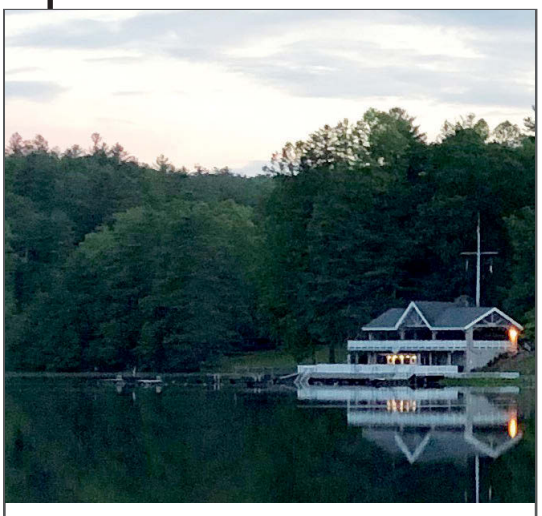

ON THE COVER

"The mission of Kanuga had to become our sole focus. Our goal was to survive as the gathering place for all people in the furtherance of the mission of the Church" (see "Kanuga and the Cloud of Unknowing," p.16).

Kanuga Camps & Conference Center photo

The Living Church

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

House of Bishops Reflects on White Supremacy

By Kirk Petersen

Several bishops described their personal experiences with racism in an online meeting of the House of Bishops on September 16, while considering a report developed over many months by a committee of bishops and theologians.

The 52-page report is titled "Reflection on White Supremacy, the Beloved Community and Learning to Listen." The Rt. Rev. William Franklin, a member of the committee who organized the discussion, said that work began in response to a request from Presiding Bishop Michael B. Curry in 2018.

"We had no idea it would be as relevant as it is right now" when they began their work, Franklin, the former Bishop of Western New York, told *TLC*.

The introduction states:

"The realities of economic and educational inequality, of vast disparities in incarceration, and of daily prejudice and centuries of discrimination, are all available for those who have ears to hear and eyes to see. Yet these facts are poorly and imperfectly realized by many white people, so much so that when presented with them, many try to deny or explain them away. White ignorance and white indifference constitute their own specific forms of sin."

Franklin said the report is designed to serve the bishops as a resource "for their preaching, for their leadership in their dioceses, and for planning their own action on how to address racism and white supremacy in their own dioceses."

Former Priest to Serve Six Years for Child Porn

By Mark Michael

Gregory Lisby, a former Episcopal priest and kindergarten teacher who was convicted of downloading child pornography was sentenced to 6 years in federal prison on September 18. The enhanced sentence was handed down by US District Judge Timothy S. Hillman after a sexual encounter between Lisby and a teenage boy was revealed in oral argument. An unusual number of people filed letters of support for Lisby, urging the judge to exercise leniency and citing the former priest's deeds of kindness.

Lisby, 41, pleaded guilty in February to a single count of possession of child pornography after federal investigators uncovered hundreds of images of children engaged in sexual acts in his online storage account. The images depicted, among other things, the "extreme abuse" of preschool-aged children. His lawyer, Timothy Watkins, claimed that the images had been downloaded in a single five-day span, during a depression caused by his removal as rector of All Saints in Worcester, Massachusetts.

Lisby was not charged with a crime related to the sexual encounter discussed during the sentencing hearing, because the boy had recently become 16, the age of consent in Massachusetts. Lisby had also encouraged the boy to send him sexually explicit material. No explicit images of the boy were discovered, but Assistant U. S. Attorney Kristen Noto suggested that the exchange may have taken place via unrecorded internet live streams.

In a February 21 pastoral letter, the Rt. Rev. Douglas Fisher of Western Massachusetts wrote, "We have also received devastating credible evidence that after he was ordained as a priest in 2007, Lisby sexually abused a teenager." Fisher declined to reveal when the incident had taken place, citing the need to protect the victim's privacy.

The Rev. Vicki Ix, the diocesan canon for communications, told the *Worcester Telegram & Gazette* that she

could not confirm if the teenager discussed in the sentencing hearing was the same as the one Bishop Fisher had referenced in his letter. Ix said that the diocese had received no additional allegations against Lisby, who has now been removed from the priesthood.

More than a dozen people filed letters of support for Lisby, including former clergy colleagues, parishioners, and members of his family. The diocese did not speak on his behalf, and one letter writer said that they were told it had treated him unfairly. A former contractor who had worked with him at All Saints praised Lisby's work feeding and housing Worcester's homeless population. Judge Hillman said he has rarely seen so many people express such "unqualified support" for the perpetrator of a crime like Lisby's.

Lisby himself spoke at the hearing, apologizing to those he had harmed including the teenager, with whom, he said, he had engaged in "inappropriate behaviors." He accepted responsibility for his actions, noted that his depression leads him to make bad choices, and promised to change.

Church of England Creates Fund for Abuse Survivors and Victims

By Kirk Petersen

The Archbishop's Council, a leadership body of the Church of England, announced September 26 that it had voted unanimously to create a fund to provide payments to survivors and victims of church-based sexual abuse.

The announcement did not specify an amount, but said the council "agreed to draw down reserves for an initial support fund." The council's most recent annual report indicates that at the end of 2018, the body held £2.6 million ($3.3 million) in unrestricted general reserves. Accounting reserves generally are funds held for emergency purposes.

In a joint statement, Archbishop of Canterbury Justin Welby and Archbishop of York Stephen Cottrell said: "We are profoundly sorry for our failings, but today our words of sorrow are matched by actions that will believe will lead to real change. We hope that this will provide some hope for the future."

"The pilot scheme is designed to enable the Church to respond in particular to those survivors' cases which are already known to the Church, where the survivor is known to be in seriously distressed circumstances, and the Church has a heightened responsibility because of the way the survivor was responded to following disclosure," the announcement said. "Experience with these pilot cases will help inform the setting up of the Church's full redress scheme for victims and survivors of abuse as that is developed."

Wyoming Elects Well-Traveled Bishop

By Kirk Petersen

The Rev. Canon Paul-Gordon Chandler, currently a rector in Qatar, was elected the X Bishop of Wyoming on the second ballot on September 19, out of a field of three candidates. He will succeed the Rt. Rev. John S. Smylie, who has served since 2010.

"I am profoundly humbled and look forward to serving with all of you," the bishop-elect told the electing convention, speaking via Zoom from Qatar, where he is in a precautionary quarantine because of a recent visit to the United States.

Chandler is rector of The Anglican Church in Qatar (The Church of the Epiphany & The Anglican Center) in the Persian Gulf, a church that hosts 85 other church congregations of varying sizes, in addition to their own. He previously led congregations in Cairo, Egypt, and Tunis, Tunisia. He grew up in Senegal, West Africa.

He is also the Founding President of CARAVAN, an international peace building non-profit closely associated with The Episcopal Church that uses the arts to build sustainable peace around the world, and which has held several strategic inter-religious art exhibitions throughout Wyoming.

Bishop Michael Curry is scheduled to consecrate Chandler as Bishop of Wyoming on February 13, 2021 in Casper, Wyoming.

Prime Minister's Son Baptized Roman Catholic

By Mark Michael

Breaking religious conventions is nothing new for Britain's prime minister, Boris Johnson, whose recent decision to have his young son Wilfred baptized at London's Roman Catholic Westminster Cathedral, skirts close to an 1829 rule that bans Catholics from performing one of the traditional duties of his office.

Johnson himself is the first prime minister to have been baptized a Catholic (though he was confirmed as an Anglican while a student at Eton). Wilfred's mother, 32-year-old Carrie Symonds, who is a Roman Catholic, is

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also the first unmarried partner of a prime minister to reside at historic 10 Downing Street.

The child, whose full name is Wilfred Lawrie Nicholas Johnson, was born on April 29. His third name Nicholas, Johnson had announced earlier, is a tribute to two doctors, Nicholas Hart and Nicholas Prince, who he says saved his life when he was suffering with Covid-19 at London's St. Thomas Hospital.

The Archdiocese of Westminster confirmed the boy's baptism in a public statement, noting that the private service was "attended by both parents and a small number of guests, in keeping with current (Covid-19) guidelines."

A series of harsh anti-Roman Catholic penal laws were passed in England in the 16th and 17th centuries, especially after Pope Pius V excommunicated Queen Elizabeth I in 1570. Though Catholic worship gradually became tolerated, the 1673 Test Act restricted civil and military office in England to communicant Anglicans until the early 19th century.

The 1829 Roman Catholic Relief Act allowed Catholics to be elected to parliament. But section 18 of the law forbade them from advising the monarch on appointments in the established Churches of England and Scotland, an important part of the prime minister's role in earlier eras.

The queen's official role in the Church of Scotland is now limited mainly to appointing a Lord High Commissioner to represent her at the church's general assembly (the current officer holder is her grandson, Prince William). But the crown continues to appoint bishops and other senior office holders in the Church of England (though a candidate nominated by the crown must still be formally elected by the diocesan college of canons).

A 2008 reform of the appointments process by then-Prime Minister Gordon Brown delegated practically all advisory responsibility for church positions to the Crown Nominations Committee, a mostly elected body of 14 clergy and laity. The prime minister still must personally deliver the candidate's name to the queen. A workaround could be arranged, should the prime minister become a Roman Catholic, with one commentator quipping that presently, "the Prime Minister's role has been reduced to that of a postbox."

Still, the tradition of a Protestant prime minister remains strong. Though he often attended mass with his Roman Catholic wife Cherie while in office, former Prime Minister Tony Blair waited until a year after he left office in 2007 to be received into the Roman Catholic Church.

Johnson's friend Stuart Reid, who served as deputy editor under him at *The Spectator*, told the Catholic News Agency that he believed Johnson had made his decision carefully. "Boris is not the most obvious Christian in Westminster, but having his child by the Catholic Carrie baptized into the Church is almost certainly not something he did in a fit of irony. He leaves irony for Downing Street. What Boris has done, it seems, is to yield to his wife, as a good husband should. But there may be something more to it."

Asked what that something more might be, Reid nodded to the fitness regimen Johnson had undertaken since his springtime recovery from Covid-19 and added, "It is very difficult to understand what is going on here, but the child has been baptized and that is a good thing. It is possible that in the fullness of time even Boris will swim the Tiber. He is looking pretty trim these days."

Southern Ohio Bishop to Retire

In a letter to the diocese on September 18, the Rt. Rev. Thomas E. Breidenthal, who has served as the Bishop of Southern Ohio since 2007, announced he will retire for health reasons on November 29.

"I have been spending time in a skilled nursing facility to regain my ability to walk after a long hospitalization," Breidenthal said. "I am regaining my strength, and am beginning to walk unaided. For that I am very grateful to God and to all who have been praying for me. I am confident that I will be able to return to normal life sooner than later."

Julie Murray, associate director of communications for the Cincinnati-based diocese, told *TLC* that the bishop has been battling an infection that she declined to describe. "It's not COVID, I can tell you that," she said, adding that the bishop has requested privacy.

Archbishop Welby Appoints Sri Lankan Bishop in Rare Move

By Mark Michael

Archbishop Justin Welby has appointed Dushanta Lakshman Rodrigo as the 16th Bishop of Columbo in Sri Lanka. It is a rare use of his metropolitical authority over the Church of Ceylon, one of the Anglican Communion's five extra-provincial churches. Welby expressed confidence in Rodrigo and thanked local church leaders who had participated in the consultation process, but also indicated his discomfort with the role, which "carries too many reminders of a colonial past."

Rodrigo, the vicar of St. Paul's, Kynsey Road, Colombo, received the most votes of the four candidates nominated to succeed Columbo's outgoing bishop, the Rt. Rev. Dhiloraj Canagasabey. An election council held at Columbo's Cathedral of Christ the Living Saviour began on the morning of August 15 and lasted until nearly midnight, but neither Rodrigo nor runner-up Perry Brohier, Columbo's archdeacon, were able to secure the 60% majority among both the clergy and laity necessary for election. Rodrigo came close, receiving 67% of lay votes and 54% of the clergy vote, but lacking a decisive result, the diocesan council appealed to Canterbury.

The failure to secure an election has not been an uncommon result in the Church of Ceylon, where three of the last five bishop elections have been indecisive. Archbishop Rowan Williams appointed Canagasabey's predecessor, the Rt. Rev. Duleep de Chickera, as well as a bishop for the Church of Ceylon's other diocese, Kurunegala.

Welby discerned with local church leaders to make a decision, noting that "All have given me invaluable insights, and I am confident that in reliance on

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the Holy Spirit's guidance, Father Dushantha will find the strength he will need to lead and reconcile this lively church 'at such a time as this' in united witness to the love of Christ amid all the social, ethnic, religious and cultural diversity in the communities that will be in his care."

He also suggested that the Church of Ceylon's extra-provincial status was a problem in need of resolution. "I should say that although I regard it as a privilege to have been entrusted with this important function in the life of the Church of Ceylon, as its 'Metropolitan,' it is not a role I have sought, or feel comfortable having to exercise. In my view, it carries too many reminders of a colonial past. I have therefore sought and obtained from Father Dushantha his assurance that he will give urgent priority to enabling the Church of Ceylon to take its proper place as a fully independent province in the life of the wider Anglican Communion."

The Diocese of Columbo dates to 1845, but the Church of Ceylon has only been an extra-provincial Anglican Church since 1970, when the colonial-era Church of India, Burma, and Ceylon was broken apart in response to the establishment of post-colonial national borders. The name of the island nation 34 miles off the coast of India was changed from Ceylon to Sri Lanka two years later, when it became a republic.

There was an expectation in the 1970's that Sri Lanka's Anglicans would follow their colleagues in Northern and Southern India and in Pakistan in forming a union church with other Protestant denominations. Because it was widely assumed that the new union church would be called "the Church of Sri Lanka," the island's Anglicans decided, as a temporary measure, not to change their colonial-era name. But interest in the ecumenical project seems to have waned within the Church of Ceylon, which had a longstanding high church tradition. With about 50,000 members, the Church of Ceylon is Sri Lanka's second largest group of Christians, second only to the Roman Catholics, though membership is declining. Roughly 70 percent of Sri Lanka's 23 million people are Buddhists.

The natural way forward, as Welby implied, would be a request to be recognized as the Anglican Communion's 42nd province. But this would require the creation of a third diocese, a contentious issue among Sri Lanka's Anglicans. The Diocese of Columbo, with 121 churches, is about four times the size of the Diocese of Kurunegala. The significantly smaller Diocese of Egypt, in the process of moving toward becoming the Province of Alexandria, divided into four dioceses in early 2020, some of which have only a handful of parishes.

But some Sri Lankan Anglicans worry about the expenses associated with a third episcopate. By a quirk of colonial geography, Anglicans in far northern Sri Lanka belong to the Church of South India's Diocese of Jaffna, and some hold out hope for an inter-provincial transfer to bring Ceylon up to the required number. Consultations about forming a province were held in three locations within the Church of Ceylon in January, and the most recent meeting of the Anglican primates noted progress toward forming a province.

The Church of Ceylon is significantly larger than the four other extra-provincial churches. Two of these, the Diocese of Bermuda and the Church in the Falkland Islands, are in British Overseas Territories, which lack full national sovereignty. The other two, the Lusitanian Church of Portugal and the Reformed Episcopal Church of Spain, are small churches founded through 19th-century Anglican mission efforts, and have only a single diocese each.

Briefly...

The Episcopal Church and **United Methodist Church** have agreed to postpone action on full-communion until General Convention or General Conference, because of pandemic disruptions. The UMC's postponed General Conference is scheduled for late August 2021, and Episcopal Church leaders have signaled strongly that the General Convention may be postponed from June 2021 until 2022, still aiming for Baltimore.

A priest whose consecration as Bishop of Kumi was thwarted has sued the Church of Uganda, seeking an injunction against the selection of a new bishop while his case is in litigation. The Rev. **Charles Okunya Oode** had been elected as the diocese's second bishop, but the election was revoked by Archbishop Stephen Kazimba after allegations that Oode had falsely reported his date of birth because he was a year shy of 45, the minimum age for a bishop under the church's canons.

Presiding Bishop **Michael Curry** has published a new book titled *Love is the Way: Holding on to Hope in Troubling Times*. Curry draws on his own life and background to illustrate his message. "We can no longer afford the demonic luxury of bigotry or the false hope of hatred. We must learn to live together as brothers and sisters, all of us children of God," he writes in the introduction.

De terra veritas

'We Don't Need to Be There Nearly as Often'

News broke recently that the Diocese of Chicago plans to sell its 30,000-square-foot headquarters in the city's central business district. The building has other tenants, but the diocesan director of operations, Courtney Reid, told our reporter, Kirk Petersen, that there is a lot of empty office space throughout the five-story building. After six months of working from home, she said, "We've learned that we don't need to be there nearly as often."

As midwestern U.S. real estate goes, it's hard to find a better location, and the Diocese of Chicago will surely net a windfall. But these are not sunny days for those who deal in office space, because Chicagoland Episcopalians aren't the only ones discovering that working from home can be just as productive as having workers commute to a central location. Green Street Advisors, a commercial real estate advisory firm, estimates that after the pandemic demand for office space will settle at 15 percent below pre-COVID levels.

In the short term, this is a means of cutting costs in a flagging economy. But it signals the prospect of deep changes in the meaning of work, and an opportunity for renewing local communities.

It's easy to forget that large-scale office space is primarily a phenomenon of the last 75 years, growing out of a massive expansion of white-collar work, car-focused urban planning, mechanistic time and motion studies, and the need for miles of filing cabinets.

There have always been some offices. The papal chancery has been up and running since at least the ninth century, and even Scrooge coughed up a desk for Bob Cratchit. But the offices of former years were remarkably humble affairs. I was recently amazed to see the Old Treasury Building on the side lawn of the State House in Annapolis, once home to Maryland's vault and its currency printing presses, as well as the treasurer's office. It's about twice the size of a large garden shed.

Most of us have become accustomed to going *to* work, allowing our homes to remain places of respite and pleasure. As even the psalmist says in his survey of the created order: "Man goes forth to his work, and to his labor until the evening" (104:24). He had field labor in mind, however, not cubicles or wall-to-wall carpeting. Many artisans and professionals have always lived "over the shop," and old-fashioned clerical studies, as the denizen of any Victorian rectory knows, were usually just off the central hall, with lots of bookshelves, affording a fair, if passing, glimpse at domestic piety (and housekeeping).

Office space has cost us plenty. It drove a consistent flood of talent toward cities, leaving rural communities with fewer capable leaders. Ever-expanding rings of suburbs and all that car exhaust posed existential environmental threats. With long commutes, who had time for choir practice, coaching Little League, or turning up for daily Mass? Many of our cities, in turn, suffered from a shortage of affordable housing, with so much space gobbled up by asphalt and cookie-cutter high rises. Urban-planning activist Jane Jacobs told us nearly 60 years ago that the healthiest urban communities combined shops, small offices, and homes. Random encounters on foot eventually create meaningful relationships, civic responsibility, and a watchfulness that limits criminal activity. An hour of talk radio on the way to and from the parking garage, not so much.

Large office spaces create workplace cohesion and establish cultural norms that can aid *or* hinder the pursuit of a moral life. We have rightly been awakened to the problems of sexual harassment in the workplace. I've also spent plenty of time guiding parishioners through the agonies of office cultures that left no room for talking about personal faith, winked at petty theft, and encouraged cut-throat competition with neighboring divisions.

Would we trust people who worked from home to pilot drone bombers, design campaign attack ads, or invent credit-default swaps? Somehow, I doubt it. I've long loved Wendell Berry's test for the work of our hands, from his majestic "Mad Farmer Liberation Front":

> Ask yourself: Will this satisfy
> a woman satisfied to bear a child?
> Will this disturb the sleep
> of a woman near to giving birth?

That's a rule best tested while working from home.

Inevitably, many of us must leave home to work. Waiters, delivery drivers, and police officers won't have a choice. Until we launch a Rural Electrification Administration-style effort to get broadband into every community, it will be hard to stem the "brain drain." There are legitimate concerns about working from home widening the gender opportunity gap, as many husbands aren't being any more helpful as childcare demands have exploded. But the experiments of the last few months do offer a new way forward for many workers: the possibility of deeper integration between the different parts of our lives, more time with families, greater flexibility for serving on community boards, tending gardens, and serving the poor.

After the pandemic eventually passes, churches, too, will have a chance to restructure their use of time and space. I'm gratified to see so many tuning into my parish's daily livestreamed services. It's a time of unprecedented crisis and spiritual hunger, of course. But my parishioners are also no longer sitting in traffic on the beltway. Companies that do decide to scale back their office footprint will still need attractive and flexible settings for occasional joint meetings. What a great use for a parish hall or library on a quiet Thursday morning. For that matter, what about the old "Parish House," turned into offices 45 years ago? Could it be time to turn it back into, say, a house?

The projects and meetings and ventures that fill our days aren't just for earning our bread. They are the substance of that *living sacrifice* we render back to God, the giver of talents, strength, and creativity. Such tasks and those who share them with us form the habits and desires that make us who we will be.

The pandemic will continue to exact an enormous human and financial toll. But at least for some people, the chaos of these days may be a time for breaking yokes that will never be forged again. The prospect looms for a new kind of freedom, if we are prepared to use it faithfully. A life of work, prayer, and loving attentiveness to those among whom God has placed us: surely for such a vocation as this, Ms. Reid is right: "we don't need to be there nearly as often."

—Mark Michael

Canterbury House of Studies

An Anglican Homeschooling Resource

By Jim and Emily Watkins

It's no secret more children are being taught at home, especially as the reality of a global pandemic has spilled into a new academic year. Parents wanting to root their children's education in Christian faith confront many of the same issues as those in traditional schools when choosing a curriculum.

One is the thorny issue of deciding how to teach particular doctrines or practices. Many K-12 Christian educators tell parents that their school will teach the "core" of the faith, or will "just focus on the Bible," aiming to assure parents that what their children learn won't conflict with their family's tradition. A school might, for example, completely avoid teaching about baptism because the families of some students practice infant baptism, while others espouse believer's baptism. In the well-intentioned effort to work across denominational lines and unite an ecumenical community, the hard edges of traditions are often sanded into a smooth surface.

The theory is this: a Christian education that takes any one tradition too seriously will push some people away. But this approach fails to account for those parents who care deeply about their Christian tradition (whether it be Baptist, Anglican, Orthodox, etc.) and view it as a vital resource for discipling their children. We would wager that most Christians view their particular expression of the Christian faith in this way, but assume they have to give it up in order to take advantage of a Christian-based education, whether at a school or at home.

Is there another way? Enter Canterbury House of Studies.

Canterbury House is the brainchild of a small group of Anglican scholars, educators, and priests: the Rev. Gavin Dunbar, rector of St. John's Church in Savannah; the Rev. Nathan Carr, headmaster of the Academy of Classical Christian Studies in Oklahoma City; the Rev. Graham Marsh, curate at All Souls Episcopal Church in Oklahoma City; Dr. David Anderson, associate professor of English at the University of Oklahoma; Kathleen Marsh, a published poet with an MFA from UC Riverside; and Rhea Bright, the current instructor for the Canterbury House of Studies, a longtime educator who is also the wife of the Rev. Patrick Bright, former rector of All Soul's, Oklahoma City. In the summer of 2019, Fr. Nathan Carr organized a four-day conference in Savannah, to work and pray and ultimately craft the vision and curriculum of Canterbury House of Studies.

Canterbury House of Studies sits within Schole Academy, a digital resource for homeschooling families. Since its launch in 2004, Schole Academy has grown to include a wide array of virtual courses for students K-12 and a large teaching faculty. Schole Academy has experienced significant growth since the pandemic began. According to Joelle Hodge, the academy's director, enrollment has increased by 40 percent and the number of active courses has increased by 36 percent in 2020.

According to its website, Canterbury House "assists families in forming the hearts and minds of students in the study of scripture and the practice of classical, Prayer Book Anglicanism, both catholic and reformed." According to Rhea Bright, the intention behind Canterbury House of Studies is to present the "core of the Anglican faith" within its historic context, emphasizing its relationship to the Protestant Reformation. To appeal to as broad an audience as possible, Bright says, "We are going to start with the 1662 prayer book as the grandmother of the prayer books." Canterbury House of Studies' courses will highlight the significance of Anglican thinkers and cultural figures and assumes an Anglican perspective on the history of thought.

Canterbury House of Studies is not a full K-12 school. Its first students arrived in early September 2020, and only two courses are currently offered: "The Early Church: The Bible to the Nicene Creed" for 6th-8th grade students, and "Moral Theology and the Sanctification of Time in the Anglican

scholeacademy.com/canterbury-house-of-studies

Tradition" for 9th-10th grade students. The middle school course uses the King James Bible in its Scripture studying to build a foundation for the study of English literature, while the high school class focuses on the prayer book as a spiritual tradition, aiming to build habits of daily prayer. Both courses are attended virtually and there are no plans at present to establish a traditional brick and mortar school.

Drawing on C.S. Lewis's image from *Mere Christianity*, Schole Academy seeks to offer the "great hall" of the Christian faith through which one can access many different rooms (i.e. traditions). In 2018, St. Raphael School, a classical Christian school in the Orthodox tradition, was annexed by Schole Academy. Canterbury House of Studies opens a second door. A Catholic house is currently in development.

As more courses are added to the program, the academy hopes to provide resources for all grades, and to sequence these courses so that they culminate in a uniquely curated trip to Canterbury. According to Hodge, younger students would get a passbook of sorts and their courses would be named after towns along the Canterbury trail. Hodge says, "students would take these different classes and get stamps in their book along the way," with a culturally enriching capstone trip to England allowing high school seniors to "see their Canterbury House of Studies experience as part of their pilgrimage to Canterbury." But before such a beautiful vision can be realized, Canterbury House of Studies needs to develop a rich and robust curriculum.

Schole Academy's versatile model gives homeschooling parents the possibility of aligning their child's education more closely with their family's tradition, even as the question of how best to form a child's faith continues to be explored. Meanwhile, some parents may wonder, for example, where is the time and place for children to have dialogue with students from another Christian tradition? What debates are lost or never had when courses are tailored to a specific expression of the faith? And what about the points of contention within the Anglican tradition? Will Canterbury House of Studies feel pressure to smooth over those areas of friction?

The Canterbury House of Studies initial cohort of ten students already includes some families from outside of the Anglican tradition. This gives potential for it to become an important vehicle through which students and families outside of the Anglican tradition learn about this vibrant expression of Christianity. As a young and interesting initiative, Canterbury House is surely a resource worth watching as it develops.

Emily Watkins holds an MA in applied theology from Regent College and is the headmaster of The Augustine Academy in Delafield, Wisconsin. Dr. Jim Watkins holds a PhD in theological aesthetics from the University of St Andrews and is the senior advancement officer at Nashotah House. They live in Milwaukee with their four boys and dog.

COVID, Children, and Catechesis

Photo by Eye for Ebony on Unsplash

By Jenny Andison

When I was a young girl, my father often urged me to heed Churchill's famous advice: "Jenny, never waste a good crisis!" Churchill's mantra has been running around in my head during this "time of the virus" as I have wondered: What is God up to? What new opportunities and avenues for discipleship and evangelism are opening up? I am not alone in these musings.

Last week, a young cleric and I were talking on the phone, and after a longer than usual pause, he asked, "Bishop, can I tell you a secret?"

"Uh, yes, of course," I answered, getting nervous and preparing to launch into why I would not be able keep any secrets that violated our diocesan sexual misconduct policy or the law, or that meant he was going to harm himself or others.

"I am loving this pandemic," he gushed. "While of course I'm sad about all the pain and suffering it is causing to so many, it is also letting certain things die in the parish that need to die — not least, the spring rummage sale — and is helping me to push forward on things like small group ministry, which the parish has resisted, via Zoom."

As the waves of relief washed over me, I commended him for this enthusiasm and ability to pivot in these challenging circumstances.

Yes, I thought, the virus is enabling some things to die quickly in parish life while simultaneously opening up other opportunities. One of the most important of these opportunities is the reclaiming of children's faith formation by their parents at home. By and large, Anglican parents in North America for the past few generations have assumed that taking their children to Sunday school on a relatively regular basis, and then presenting them for confirmation, would produce disciples of Jesus Christ. Regardless of your views on the doctrine of prevenient grace, the wreckage of that assumption is all around us, with North American Anglicans finding ourselves in a catechetical crisis.

My own mother has served as the director of many a Sunday school, at a wide variety of churches, due to the peripatetic life of my family while I was growing up; and I hold in deep esteem her sacrificial ministry, along with the ministry of countless others who serve and have served as Sunday school teachers, sharing the good news of Jesus with children. But she would be the first to agree with me that the primary place of faith formation for children needs to be in the home, and that we have much to learn in this regard from our Jewish sisters and brothers. There is simply no substitute for the day-in and day-out reading of the stories of

our salvation to our children, teaching them to pray and forgive, and helping them to see Jesus in other people. This is important, even if in real life these practices might appear more messy than idyllic: I remember that when our own three teenagers were young, the reality was that we often read Bible stories to them at dinner as a means of crowd control, to keep them at the table; prayers were often in the car while we were stuck in traffic before school drop-off; and helping them to see Jesus in other people meant that you really needed to stop hitting your sister!

Although the first Sunday school was started in England by Hannah Ball in 1769, a system of faith-based education for children is credited to Robert Raikes, who was concerned by what he saw as an increasing number of impoverished children in slums getting caught up in crime. Working with a local minister, he opened a Sunday school for the poor and orphaned in 1780, and the movement took off like wildfire, spreading rapidly around the world. While the Sunday school movement contributed positively as a means of educating indigent urban children, one unforeseen long-term consequence of the movement was that it eventually removed the passing down of the Christian faith from the hands of parents and relocated it somewhere outside of the home. This has largely had a devastating effect.

The time of the virus is giving us an opportunity to help parents reclaim their confidence to speak of the hope that is within them to their own children (1 Pet. 3:15). Admittedly, many parents of young children have found that the online learning and home-schooling that these past months have forced on them are utterly exhausting and demoralizing, but there has also been a renewed sense of how much influence parents have on their children. While parishes in the Diocese of Toronto have made valiant, creative efforts to engage children on Zoom and through live-streaming while our church buildings are closed, parishes now have an opportunity to devote time and energy to equipping and encouraging tired and discouraged parents to read the scriptures with their children, pray with them, answer their spiritual questions, and help them learn to love and serve their neighbors in need.

In 1939, in the pulpit of St. Mary's Church in Oxford, C.S. Lewis preached a sermon to students, many of whom had just been required to register for the draft. As the Second World War was beginning to take flight, Lewis reminded students that wartime was not an anomalous time in which to live: "Human culture has always had to exist under the shadow of something infinitely more important than itself. If people had postponed the search for knowledge and beauty until they were secure, the search would never have begun. We are mistaken when we compare war with 'normal life.' Life has never been normal."

We must not set aside the formation of faith in our children until life gets back to "normal," until we can simply resume the Sunday school model on its own. We must continue to work with the parents in our pews (both physical and virtual) to help them feel confident and hopeful in planting and growing faith in their children and teenagers at home. The virus has disrupted so much, so let's not waste this good crisis, but use it to rebuild the Anglican home as a place where the truths of our faith are taught to our children at the breakfast table and the bedside (Deut. 11:19).

For more on children's formation and partnering with parents during the pandemic, listen to our podcast episode on this topic. The Rt. Rev. Jenny Andison is suffragan bishop of the Diocese of Toronto.

The Church of St. Mary the Virgin, Oxford

Photo from gospelcoalition.org

Who Me?

On being a mentor

By Ian Burch

The pandemic invited (coerced?) me to read a lot in the last few months. As a treat, I re-read all seven of the Harry Potter books (eight, if you count the play, which is wonderful). Hunkered down at home, I disappeared once again into the world of Quidditch, arch Scottish professors, and deeply satisfying bildungsroman.

Reading a passing reference to the age of one character, Lucius Malfoy, shocked me back into my world. The sometimes dastardly Malfoy is 41. I am 42. I was enjoying my trip through the Potterverse, identifying with the tweens and teens. But in times around the sun, I have more in common with the parents, teachers, and even the villains.

The next morning, my seminarian intern said something about seeing me as his "mentor." And again, I did a double take. Surely, I

Stock photo by Ludovic Migneault for Unsplash

cannot be anyone's mentor. I barely know what I am doing from day to day. I then recalled that in my 15 years of ministry, I have hired young people, trained young people, supervised young people, supported young people, and written countless letters of reference for young people. I thought back through all the wonderful young ministers — lay and ordained — who have wandered through my life needing some kind of assistance, encouragement, or camaraderie. Much to my surprise, I am and have been a mentor.

Nowhere in my theological education do I remember anyone telling me how to mentor, when to mentor, or why to mentor. That is a shame because I think that mentoring well is an art, and a difficult one at that. How do I model wise leadership without quashing my mentees' youthful enthusiasm and fresh perspectives? How do I make gracious space to allow them to try programs and ministries that I am nearly certain won't work? How do I shrink my own ego and influence so that newer leaders have a chance to practice and exercise their vocation in the congregation?

It is a difficult dance to accompany often and advise rarely and to allow novelty and creativity while keeping the organization focused on mission and vision. It's risky to recognize the optimal distress needed for professional and personal growth without allowing your charge to lurch into huge mistakes that can cause damage and sap confidence. This is hard, holy work. How come no one told me?

To be a mentor is to occupy several overlapping roles: teacher, boss, colleague, confessor, older sibling, and sometimes friend. Mentoring young leaders in the church might be as important as any other job we have as leaders. If these grey hairs have taught me anything, it is incumbent upon me to share what I know.

I remember the rector who hired me for my first parish gig. I had spent several years as a hospital chaplain, and I was worried that I wouldn't know how to do good work in a parish. She glossed over my concerns (how to set up for traditional services, manage home communions, survive summer "wedding season") by telling me, "It's very easy to teach someone things. It's much harder to teach someone to be a mature and pastoral presence." She seemed to think I had gained some maturity at bedsides and morgues in the hospital and would be able to translate that steady presence into the parish. It turns out she was right, though I did make plenty of blunders while she was teaching me "things."

I can't help but hear her voice when someone working for me is worried about the best way to create a meeting agenda or how to execute the perfect processional walk and reverence. "It's very easy to teach someone things." I usually say, "write the agenda and see what happens. Get your butt down the aisle and see how it feels. Try, try, try. And then we can talk about how it went, how the congregation responded to you, how that feedback felt, and how it aligned or didn't align with your sense of yourself as a minister."

As I get older and lean into my work as a mentor, I find myself most interested in watching newer ministers try, fail, miss, and fall short. How they recover teaches me a lot about them and teaches them a lot about themselves. I hope that I have found a way to share my own misses in a way that can humanize leading a church, and I also hope that I can reflect onto them the grace that so many mentors have shown to me. You will mess up. It's most likely not a big deal. And the messing up could be the making of you as a leader.

What the learners in my charge might not realize is that I get a lot out of being their mentor. They come with fresh eyes, often have read more recent theology and leadership literature than I have, often have more energy than I do, and seem genuinely interested in serving the church. Their enthusiasm connects me to the reasons I became a priest in the first place. I try to do the courtesy of treating them as full humans with experiences, ideas, and strategies to help in the great work of the church. They may very well have an idea that's never occurred to me, or a strategy that works better than what we've tried before. I shamelessly try out their ideas in our parish, and we are better for it.

So, here's a toast to those who are willing to take on the difficult task of learning. Don't be too worried about the "things" of ministry. They are easy. Muggles worry about "things." Worry instead about how you move through the parish in all your holy particularity, slowly learning the contours of your gifts as well as your limitations. That's where the magic is. If you can learn to do that, you might very well end up being a mentor yourself someday.

The Rev. Ian Burch is rector of St. Mark's, Milwaukee, Wisconsin.

Kanuga and the

By Michael Sullivan

Four years ago, after almost two decades in a parish, I decided to leave parochial ministry for a position as president of the largest camp and conference facility of the Episcopal Church. The board of Kanuga Conference Center and its past president, realizing a pivotal opportunity, had positioned itself for a new era of leadership. Their shared vision for this new era excited me, as the institution seemed poised to further the mission of the Church for a rapidly changing world.

Personal discernment led me to a place founded in 1928 by a daring bishop, the Rt. Rev Kirkman Finlay. A son of immigrants, way ahead of his time in race relations, and daring and bold in his vision for a gathering place for all people, Finlay had envisioned a center that would lead through innovation and experimentation like no other. Away from the comfort of parish life, I found myself amidst 1,400 acres in Western North Carolina where generations of Episcopalians had inherited the legacy of Finlay and experienced the transformative power of this sacred place.

The first three years were difficult. Kanuga's operations were inefficient and cumbersome. Siloed programs rarely worked with one another despite the best efforts of management at this home to three camps and conference facilities for upwards of 500 people. The mission of the institution could not be articulated clearly by a single employee upon my arrival. After listening to people throughout the Church and guests who have loved the place for generations, we embarked on a year-long process of defining our core values, vision, and mission statements, and reorganizing our structure.

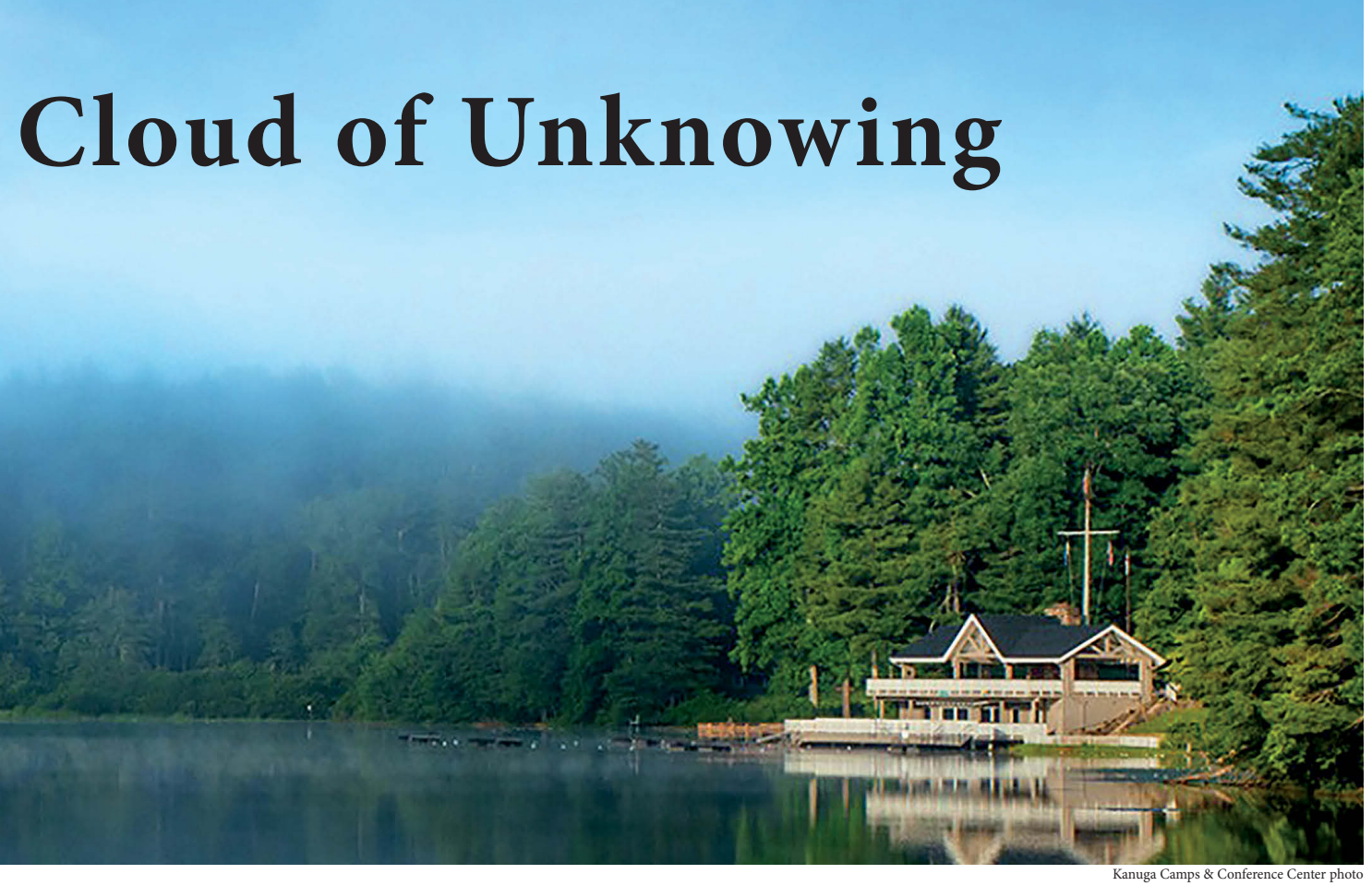
It was painful. Unlearning is without a doubt the hardest lesson of all. We were definitely living in the "Cloud of Unknowing." But with the executive coaching assistance of Bishop Brian Prior, the former Bishop of Minnesota, we set out to incorporate change management principles in all that we do. Central to our common work was my training from the Clergy Leadership Project of Trinity Wall Street and Ronald Heifetz, the authority on adaptive institutional leadership.

Since the early 2000s, Heifetz has been a guru for many Episcopal leaders. His approach attempts to harness the leadership potential of groups of people, especially as they address recurring systemic problems. His basic method involves using observation, interpretation, and intervention in a circular, ever-evolving pursuit of adaptation. Drawing on his expertise, our team set out to incorporate his methodology in everything we did. We made great strides and began to adapt.

Then, the pandemic hit. Beginning in March, we watched as more than $7.5 million in reservations were canceled. Summer camps closed. What we naively thought might last three months was forecast to last more than a year. Luckily, the Paycheck Protection Program came our way and staff were retained. But exhausting those resources and painfully realizing that our endowment was legally unable to support the level of employees we normally maintain year-round, about 115 full-time team members, we faced the sobering fact that the majority of our beloved team would have to be furloughed.

Sadness became our constant companion. We opened for limited retreats, gaining some revenue, yet that revenue

Cloud of Unknowing



Kanuga Camps & Conference Center photo

would not cover expenses. While our advancement efforts yielded our best participation in the history of Kanuga, we faced the inevitable: we had to downsize yet again. We had to preserve the institution. The mission of Kanuga had to become our sole focus. Our goal was to survive as the gathering place for all people in the furtherance of the mission of the Church.

I wish I had answers for Kanuga and every other institution facing this shared reality. Instead of answers, I find myself constantly living in the cloud of unknowing. Heifetz has helped, but honestly, I have also seen how adaptive leadership may not be as dynamic in a time of real urgency. Mobilizing people in fear brought about by a seismic shift in culture brings entrenchment and smothers creativity. Employees, boards, vestries, and governing bodies long to cling to the past, hoping for a return and doing only those things that preserve the status quo. The disequilibrium of a pandemic, in other words, moves us toward fearful preservation rather than adaptation.

Heifetz's method remains helpful, but a pandemic brings changes that require bold leadership that is uncharted, unknown, and non-quantifiable. It requires accepting unknowing, unlearning.

A miraculous shift is now blessing us. Instead of seeing unknowing as a threat, we are beginning to see it as God's blessing. This is our opportunity to change, to allow the Holy Spirit to guide us in the tradition of Bishop Finlay, daring to adapt, grow, fail, learn, and reinvent. While every team member wishes we could go back, we recognize now that we cannot.

Some people will return. Some will not. Our core values, mission, and vision haven't changed. We remain focused on being a gathering place for all people to engender a world of good for all God's people. The pandemic does not change that. Rather, we work diligently to adapt to the reality of God's creation, ever evolving, ever moving toward glimpses of the kingdom. As the one called to shepherd this team through the storm, I commit myself daily to letting God's mission, not ours, define who we are and who we will become.

While in the grasp of the Depression in 1930, Bishop Finlay wrote this in his journal: "I lifted mine eyes up unto these hills, from whence cometh my help, not knowing what will come of this place we now call home." Those words echo today, and with the anonymous author of The Cloud of Unknowing, I cling to these ancient words in my prayers: "When you first begin, you find only darkness, as it were, a cloud of unknowing. You don't know what this means except that in your will you feel a simple steadfast intention reaching out towards God. Do what you will, and this darkness and this cloud remain between you and God… Reconcile yourself to wait in this darkness as long as is necessary, but still go on longing after Christ whom you love."

Four years ago, I did not actually experience a vocational shift. Rather, it was just another step in the journey of and for the Church. May we all embrace the cloud of unknowing and trusting that we indeed always dwell in this place, pandemic or not, "still go on longing after Christ whom [we] love."

The Rev. Michael Sullivan is president and chief executive officer of Kanuga Conferences, Inc., Hendersonville, North Carolina.

Artists Remain Essential, Says Mario Sprouse

By Retta Blaney

Mario Sprouse is an essential worker in New York City. Although he hasn't had a day off since the pandemic struck in mid-March, he is full of energy. His focus is to heal.

The work that Sprouse sees as essential is that of an artist. In his case, a composer, musician, and musical director. What he is passionate about healing is the commonly held idea that a career in the arts and a life of financial struggle go hand-in-hand.

"I dislike the starving artist syndrome," he said. "It doesn't honor God's gifts to us. I've dedicated my life to combatting any of those negative attributes about artists. We are essential workers. Always have been, always will be."

To spread this message, he published *Precious & Honored: A Spiritual Handbook for Artists*, which grew out of discussions with members of his arts group at Marble Collegiate Church in midtown Manhattan. The theme for one year was Whealth Management for Artists, combing the ideas of wealth and health.

"For 50 years I've been dealing with artists," he said during a telephone interview from his house in Queens. "Those who look at their skills as God-given don't look to the world for employment. They look to God."

Sprouse made these comments in mid-August, with all the city's entertainment industry — concert halls, theaters, dance studios — shut down since March 12, with no date scheduled for reopening. Even in the face of this, Mario Sprouse seems incapable of despair.

"Performing artists have a unique position at times like this," he says. "We are intuitive. We are seers. We see the present time and we project into what the future will be. There's a lot of no work going on but a tremendous amount of creativity just filling our universe."

While New York's theaters have been empty, actors, singers, dancers, choreographers, and directors have mastered video conferencing to present musical fundraisers and concerts, and to perform virtual plays with actors chiming in from their own homes. Costume designers have pitched in to make masks.

"We're collaborative people. It doesn't matter if I'm on one end of the phone and you're on the other. I can collaborate with you and get something done."

One of his current examples of this is his work with playwright Glynn Borders to bring to new life Borders' play *The Dark Star from Harlem: The Spectacular Rise of Josephine Baker*. Sprouse, who graduated with a degree in music theory and composition from The City College of New York in 1970, wrote the music and lyrics for this show, which was seen in November and December in a full-length production at Off-Broadway's La MaMa experimental theater. Borders is working on a socially distanced script.

"We are creative people, imaginative and creative beyond measure," Sprouse says. "It's always with you. These times bring out our best."

Much of the work going on now is unpaid, but Sprouse sees that as a problem for performing artists at any time.

"People are not being paid because we give our work away for free so often," he says. "We, as artists, set that up."

Which is why he published *Precious and Honored* at his own expense in 2018. It combines spiritual principles and Scripture with the experience of the members of the Marble Collegiate group now called Arts Ministry. The material is presented simply and clearly using the alphabet and divided into 15 empowering lessons, each fitting for one day's meditation. The ABCs of Driving Your Own Car sets the tone, establishing the underlying premise that people can live productive lives "and still make money as the artists we were divinely created to be." The A is for Authority, with the reminder that "we need to take authority over the gifts, talents and skills that we were given." To back this up, Spouse quotes 2 Timothy 1:7: "For God did not give us the spirit of fear, but of power and love and self-control."

Similarly, B represents Boldness and

Mario Sprouse

Photo courtesy of Mario Sprouse

C, Confidence. The handbook sells for $12 and is available at preciousandhonored.net. Sprouse was adamant that it would be available only in print so people can touch it, write in it, carry it with them or keep it by their bedside and send it to a friend in a letter-sized envelope. The title comes from Isaiah 43:4: "You are precious in my sight and honored, and I love you."

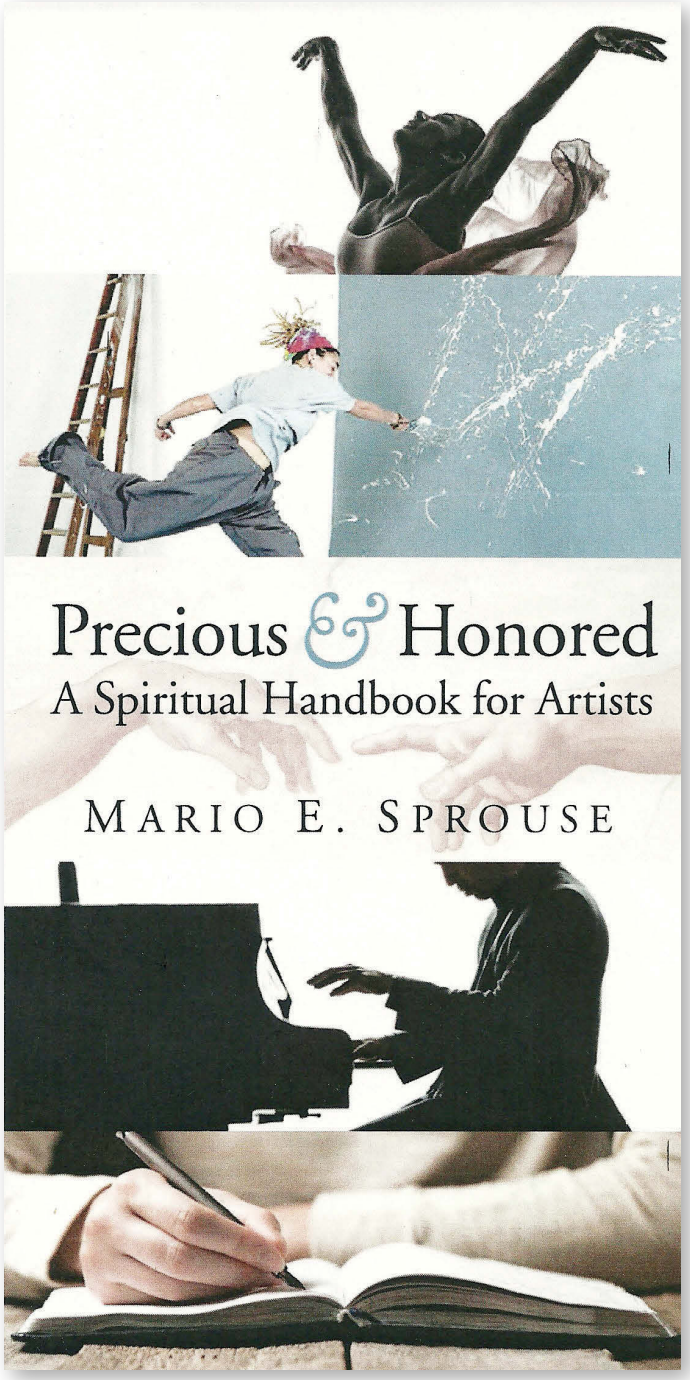
"We have these gifts, talents and skills as gifts from God so let God direct how we use them. When you put the A to Z together it's almost impossible to fail."

He plans this to be the first in a series, although he doesn't know yet what the next theme will be.

"I have to talk to God about that," he says with a laugh, adding that he has decades of possible lessons.

Sprouse has been part of Marble Collegiate's ministry to artists since the fall of 1982 and now serves as coordinator of Arts Ministry, one of two part-time paid positions he holds there. He is also the associate director of the live-streaming Marble Vision, from which he is furloughed.

Unlike most churches that began live streaming because of the pandemic, Marble has been doing it for more than two decades, attracting viewers from around the world. The church is empty now but each Sunday at 11 a.m. worshipers see archival film of full pews and close-ups of the recently restored stained glass windows while listening to and watching the choir, considered to be one of the city's finest, as well as musicians and soloists. The service is interspersed with prayers, a Scripture reading, and a sermon delivered live from the ministers' homes. Marble Collegiate is the oldest congregation of the Collegiate Reformed Protestant Church in New York City, organized in 1628 by the Dutch West India Company. For a half century it was led by the Rev. Dr. Norman Vincent Peale, with people lining up around the block to hear his sermons. It is still widely thought of as "the-power-of-positive-thinking church," evoking Peale's best-selling book.



Outside of his church work, Sprouse has been involved with cataloguing the massive music/media collection of the late Gordon Parks, the photographer, musician, writer, and film director for whom he was the musical assistant for more than 20 years. He performed at Parks' funeral at The Riverside Church in 2006, was the music supervisor for three of Parks' films and produced Parks' first CD of original classical music. He has provided musical arrangements for several other short films and musical direction for several theatrical events. Carmen McRae, Hubert Laws, Cornell Dupree, Buster Williams, Freddie Hubbard and Grover Washington, Jr. are among the jazz artists who have recorded his musical arrangements. Orchestrations and original songs written by Sprouse have been performed live by Gregory Hines and Phylicia Rashad.

Sprouse developed his love for the arts growing up in the Bronx, the son of immigrants from the Dominican Republic. He was surrounded by the sights and sounds of art and music from a variety of cultures and these influence his work today. He attended St. Augustine Presbyterian Church where he learned to play the piano.

"This was the melting pot in which I developed my firm belief that spirituality and the arts are inseparable. If anyone thinks the arts are not necessary, try going through a time like this without music. Someone recorded it for you. This pandemic has focused the world internationally on the importance of the arts. It's an opportunity."

Retta Blaney is an eight-time award-winning journalist and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors, *which features interviews with Kristin Chenoweth, Edward Herrmann, Liam Neeson, Phylicia Rashad, Vanessa Williams and many others.*

How to Think About

Abor

By Victor Lee Austin

Abortion is hard to think about clearly. On the one hand, passions run high. Passions run high, as we are seeing right now, with an unexpected vacancy on the Supreme Court in the final weeks of an already-tumultuous presidential election season. Furthermore, it is in every season a deeply personal issue. Everyone knows someone who has faced an abortion decision, often someone close, even one's own self. One never knows, when speaking to new acquaintances, what their views on abortion are, but one can be certain that they will register deeply in their identity. This makes abortion hard to talk about.

Yet we need to do so: we need to muster fortitude here. Precisely because the talk about abortion is so contentious, if Christians can speak here with both truth and love the social benefits will extend far.

For a decade or so I published an occasional newsletter on abortion. In this newsletter we deliberately side-stepped legal questions. Persons of good will can have differing views on what a good public policy on abortion would be (at *this* time, in *this* place). We wanted, instead, to consider abortion in terms of theology and in terms of the church. We called it "Care and Community," seeing those as helpful touchstones for thought.

So, for instance, we looked at how abortion's availability changed the dynamics of relationships. When abortion is an accepted option, it creates an additional degree of isolation for a pregnant woman. True, she is enabled by the availability of abortion to take control of her life in this way. At the same time, what "her life" is has been narrowed in an individualistic direction. One need only consider a man who says: "If you choose to keep it, it's your choice — not mine." He could not say that, in that way, if abortion were not an option.

Churches should think differently about individuals and choices. For we know something that many have forgotten: that communities create individuals. We see this in baptism. The community comes together, and, out of the font, a new individual emerges. The community is prior, yet the individual who emerges is indeed an individual and no mere cog in a machine.

Real communities are places where people care for one another and do not leave people isolated in their choices.

Many Christians have opposed abortion, one way or another, for most of the time there have been Christians. The discomfort with ending the life of an unborn person goes deep. It is present in the stories of the Visitation and the Annunciation. When Mary visits Elizabeth, both of them are pregnant; we would say Mary is in the first trimester with Jesus and Elizabeth in the third with John. When they meet, Elizabeth interprets John's movement within her as his greeting his Lord. Thus, the picture is not only of two women meeting, but of two unborn children.

rtion

And earlier, when the angel comes to Mary, she consents at that moment to the conception of Jesus within her. The church remembers that event on March 25, some have argued (including my professor of liturgics at General, Thomas Talley), because there was a tradition that Jesus died on March 25, and that, for great people, the day of their death was remembered as also the day they entered the world. Importantly for the Christian imagination, Jesus did not enter the world at his birth but at his conception.

Yet it is pressing the matter too far to say the Scripture tells us when we have a human being. To answer that, theology turns to science (as it turns to science for knowledge about the age of the universe, and indeed for knowledge about all matters in which science has competency). In our time, scientists have uncovered the awesomely intricate organizational process that the zygote initiates within seconds of its formation. The zygote is a new being. Neither in matter nor in behavior is it an egg, and to call it a "fertilized egg" is misleading. Because this is a recent advance in our knowledge, our common mental images have not yet caught up. It seems incredible to us to try to picture our youngest fellow humans as being single-celled. Nonetheless, it seems they are.

But science knows nothing of "persons." The inviolability, the dignity of a human being, that which we refer to when we say "person": this is revealed in Scripture and particularly in Jesus himself, the complete human being who suffers no diminishment from sin. Theology, which knows that whenever we have a human being, we have a person, arrives at the conclusion that the unborn human being is a human person.

The matter of "person" is far beyond this simple essay, but it is instructive to realize we have the term only because of theological reflections on the Trinity. A person is not a human being who has certain properties (just as the Son is not God because he has certain properties). Rather, we speak of persons to point to our distinctive way of relating one to another. We are in communities of dignified individuals. We are most ourselves when we care for each other. This dignity with its concomitant care does not depend on the qualities or worth of any individual.

To prescind from the political "abortion wars" is not mere prudence. It is to focus ourselves on our actual neighbors. I long for a church that welcomes unborn life along with other marginalized persons, that shows respect all around. Without shrill condemnation of those who have had or have encouraged abortion, we may clearly affirm that every human being is a person, and pray to discern our own failures to care, and then let the Spirit help us to do our part in bringing about a community of such care, a real church.

The Rev. Canon Victor Lee Austin is theologian-in-residence for the Episcopal Diocese of Dallas and Church of the Incarnation, Dallas, and author of Friendship: The Heart of Being Human.

We're pleased to present here the winning essay of our 11th annual Student Essays in Christian Wisdom competition. Submissions came from second-career students combining theological training with professional life, to clergy-in-training, to passionate undergraduates, enrolled in seminaries and colleges across the United States.

First place went to Molly Jane Layton for her essay, "The Eucharist and the Body of Christ," which is published in this issue. Layton is a postulant from Calvary-St. George's Church in the Diocese of New York and a second-year MDiv student at Virginia Theological Seminary. She will be serving as a seminarian at the Church of Ascension and St. Agnes in Washington, DC. Born and raised in Massachusetts, she previously taught high school for twelve years.

Second place went to Andrew Lazo for his essay, "'Joy Silenced Me': Sarah Coakley's Théologie Totale *in C.S. Lewis's Life and Thought." Lazo is a postulant from the Diocese of Texas and a middler at Virginia Theological Seminary. He is a widely-known speaker on C. S. Lewis, and the glad husband of author Christin Ditchfield. Third place went to Elizabeth Elin for her essay, "Universally Accessible and Innately Personal: The Significance of Relationship in St. Benedict's Humility." Elin, a sophomore at Saint Vincent College, works in the theology department as a tutor and research assistant, and is a member of the Alpha Lambda Delta first-year honor society.*

Thank-you to Bishop Joseph Wandera (Diocese of Mumias, Kenya), Dean Ian Markham (Virginia Theological Seminary), and Dr. Kristine Blaess (Rector, St. Paul's, Murfreesboro), who read all our submissions blindly and served as our judges, alongside TLC Publisher, Dr. Christopher Wells.

—Eds.

The Eucharist and the Body of Christ

By Molly Jayne Layton

> The Church may be Christ's 'Body', the place of his presence; but it is entered precisely by the ritual encounter with his death and resurrection, by the 'turning around' which stops us struggling to interpret his story in the light of ours and presses us to interpret ourselves in the light of the Easter event.[1]

The Eucharist is that ritual sacramental encounter, central to our faith practice, where we remember the death and resurrection of Jesus Christ, receive his grace and his presence into our physical bodies, and become united into his body as the Church. However, COVID-19 created a crisis in our church, rendering it impossible to meet for worship or receive the sacrament. Even as churches begin to open with restrictions, our capacity to meet as a full body is tenuous without an effective treatment or vaccine. How do we respond when we are forced to stop partaking in the sacrament which defines our worship? As we explore this question, we can choose to interpret the meaning of the Eucharist based on the exigencies of our situation, or we can allow it to speak truth about us and our faith.

The advent of "virtual Eucharist," in which a priest celebrates the Eucharist online and parishioners provide wine and bread to be "virtually" consecrated, solves the immediate problem. However, it is controversial, especially in denominations that believe the Eucharist is more than a memorial. Many of these churches have either substituted the Eucharist with a prayer-based service or turned to "spiritual communion," in which a clergy person celebrates the Eucharist while her congregation watching online yearns for it and receives the benefits of physically consuming it. But neither a general worship service nor spiritual communion can substitute for receiving the Eucharist. Ephraim Radner has referred to this time as a "Eucharistic famine"[2]: because of events outside of our control in the natural world, we hunger for spiritual food unavailable to us. However, Diane Butler Bass has quite provocatively written, "…in withholding communion, the church has been, in effect, hoarding the bread and wine, restraining the healing beauty of Eucharist when hungry people most need to feast. A forced fast is no fast — it is an expression of institutional power over and against God's people in a time of emergency."[3] Are we in a famine or a forced fast? Should the church overlook concerns about the validity of a virtual Eucharist, trusting that God can consecrate the elements for individuals and families in their homes during such a time as this? To answer these questions, one could appeal to rubrics for celebrating the Eucharist that require the elements to be present to the clergy as they speak the words of institution. However, this may not be received well by a generation that has become increasingly comfortable with virtual interactions and increasingly distrustful of institutional power. We must delve more deeply into the essential meaning of the Eucharist to know how to characterize and respond to this situation.

According to Rowan Williams, the Eucharist is not simply "an aid to individual devotion or a ceremony expressive of deep feelings of human solidarity"[4]; rather, it binds the Church together into the body of Christ. Here is where we start to understand what is signified in the Eucharist beyond our individual relationships with God. The Eucharist is corporate and embodied; not only is it the body of Christ offered to us, but it also makes us into the body of Christ. "Thus the Church is itself precisely where

it is transparent to the divine action — which means that the Church is itself in the sacraments."[5] The Apostle Paul discusses this in 1 Corinthians 11 when he criticizes the Corinthians for celebrating the Eucharist inappropriately: they were not actually eating the Lord's Supper because they were not eating it in community with each other; they did not wait for one another, and the wealthy did not share their bread and wine with the poor who had none (vv. 20-21). The Apostle Paul's call to "discern the body of Christ" (v. 29) is not simply about recognizing the presence of Christ in the elements; rather, it is about recognizing the reality of the entire Church as the body of Christ, even those who are different from us socio-economically. Without this recognition and binding together, there is no valid Eucharist.

Carl Bloch (1830-1890), The Last Supper (detail). Wikimedia Commons

Can the virtual Eucharist bind us together as the body of Christ? This question necessitates an honest look at the vast socio-economic divides within our society, lest we fall into the same error as the Corinthians. While there is a perception that internet is widely available, there are still demographics of people who cannot access it: the elderly widow who uses a landline because she cannot be bothered by electronics; the homeless man who wanders into services occasionally, parking his cart of belongings next to his pew; the couple who live far outside of town with no broadband access, relying on inconsistent satellite internet; the low-income family who depend on internet at the public library, which is now closed. When we celebrate the Eucharist virtually, we fail to discern that these people are also part of the body of Christ and we fail to incorporate them into our community, the same way the wealthy Corinthians failed to share their bread and wine with those who had none. Furthermore, even if we could guarantee that anyone who wanted to receive the Eucharist virtually could have access to internet, there would still be something lacking in the virtual gathering. There are ways that being next to people physically and looking them in the eyes forces us to contend with them as human beings. And this can be even harder with someone who is not like us, who does not speak as we speak or dress how we dress. It is only when we are physically present with those who are different from us that we are built into the family of God.[6] In receiving the elements individually, the body of Christ is not discerned and formed the way it is intended to be in the Eucharist, just as it was not for the Corinthians. By this understanding of the sacrament, it is not the institutional Church that is forcing a fast on the body of Christ. Rather, it is impossible for the Eucharist to be received properly. We must wait for everyone, until the body is gathered, so that we may be drawn out of our personal relationships with God into the body of Christ.

If we have no control over offering a valid Eucharist, we are in a famine. However, we are not left bereft in the way that Bass fears we are, because the Eucharist contains within itself meanings of presence and absence which allows the church to begin framing a response to this famine. Jesus' last days on earth, starting with the Last Supper and ending with the Ascension, show us the ramifications of the Church's identity with Jesus' body. Graham Ward notes that it is at the Last Supper that Jesus' body begins to become extendable, to move from being simply a physical body to being also in the bread and the wine: Jesus' body is first displaced in the Eucharist, and it is finally and fully displaced from the earth in the Ascension.[7] Since we are part of Jesus' body, we will experience displacement as well. The Eucharist both brings us into relation with Jesus and each other as we receive his body in the elements, and also sends us out to the world at the breaking of the bread: "The eucharistic fracture, repeating differently the crucifixion, disseminates the body — of Christ and the Church as the body of Christ."[8] This breaking and displacement show us that the Eucharist is about more than comfort, about more than building up the Church as the body of Christ. It is also about its scattering. This is amplified by the way that Jesus' ascension means that he is never fully present in the Eucharist or with us as the Church. Until he returns for us, we will never be whole. Thus, the Eucharist creates loss and mourning in us, as well as comfort. "Displacement is becoming loss, and with the loss a new space opens for an economy of desire experienced as mourning."[9] We understand that, in the Eucharist, we receive the presence of Christ, but we also know that he is absent from us because he is bodily in heaven; we experience the unity of the Church and feel the sense of communion, but we know that we are called out into the world. These two separations, from Christ and from each other, create mourning in us.

Social distancing has amplified the displacement of the Church, and our feelings of mourning are unchecked by the comfort of the Eucharist. In the best of times, we celebrate the Eucharist in hope of a yet-unrealized future where the Church will be present with Christ forever in perfect communion. It is easy to become content with the Eucharist as comfort, and to lose sight of the inherent loss present in its meaning. Perhaps right now the best way to acknowledge the full meaning of the Eucharist is simply not to celebrate it, and to allow our mourning for the sacrament to teach our congregations something about the meaning of loss inherent within its celebration when we do eventually return to it. Acknowledging this famine opens up new depths of meaning: the temporary loss of the Eucharist

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right now opens the way for something new to happen.[10]

Williams argues that "the Church's Eucharist is the uniquely full articulation and bringing to light of Jesus' restoring grace in an authentic manner only when it is the meal of a community that actively seeks to live in reconciliation."[11] Our Eucharistic famine reminds us that we cannot be a genuinely reconciled body when the parts of the body are separated from each other. It also forces us to recognize that the body of Christ is bigger than our middle- and upper-class families isolating in our homes, fully expecting to outlive the virus and get back to "normal" as quickly as possible. Our loss of the body of Christ makes us acknowledge the reality of a world caught in layers of systemic injustice characterized by barriers to unity, barriers which we have created through our contentment with living in socio-economically stratified societies and which have been made visible by the virus in tragic ways.

It would be easy for the church to interpret the Eucharist in light of our need for comfort and grace right now, and to transform how we celebrate it to fill that need. It takes courage to interpret our situation in light of the sacrament's full meaning and to acknowledge that our present circumstances prevent us from truly discerning our community in the Eucharist. By God's grace, may we allow its absence to do something new, and thereby strengthen us as the body of Christ.

[1] Rowan Williams, *Resurrection: Interpreting the Easter Gospel* (Darton Longman & Todd: London, 2014), 44, EBSCOhost.

[2] Radner used this term during an interview on The Living Church Podcast: Jeff Hansen and Neil Dhinghra, season 1, episode 4, "In Retrospect, Will We Have Been Wise?," April 2, 2020, in *The Living Church Podcast*, podcast, audio, 40:58, accessed May 15, 2020, https://livingchurch.org/covenant/2020/04/02/podcast-in-retrospect-will-we-have-been-wise/.

[3] Diana Butler Bass, "On Hoarding Eucharist in a Hungry World," *Church Anew* (blog), entry posted May 1, 2020, accessed May 11, 2020, https://churchanew.org/blog/2020/05/01/butlerbass1.

[4] Williams discusses this in his chapter on Michael Ramsey's theology in *Anglican Identities* (London: Darton Longman & Todd, 2014), 98, EBSCOhost.

[5] Williams, *Anglican Identities*, 95-6.

[6] James Farwell, "Class Lecture" (lecture, Virginia Theological Seminary, Alexandria, VA, April 21, 2020).

[7] Graham Ward, "Bodies: The Displaced Body of Jesus Christ," in *Radical Orthodoxy: A New Theology*, ed. John Milbank, Catherine Pickstock, and Graham Ward (London: Routledge, 1999), 129, 134, EBSCOhost.

[8] Ward, "Bodies: The Displaced," 131.

[9] Ward, "Bodies: The Displaced," 130.

[10] Hansen and Dhinghra, "In Retrospect."

[11] Williams, *Resurrection: Interpreting*, 55.

Intentional Practices and Invisible Institutions

The Way of Love

Small Group Facilitation Guide & Curriculum

By **Becky Zartman** and **Jennifer Gamber**

episcopalchurch.org/files/documents/way_of_love_small_group_curriculum.pdf

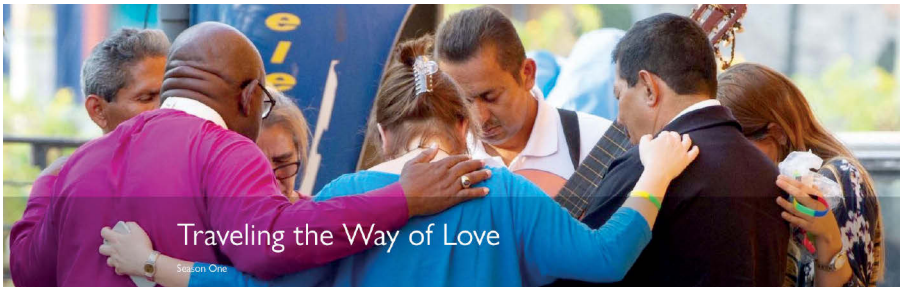
Traveling the Way of Love

By **Chris Sikkema**

episcopalchurch.org/traveling-the-way-love

The Episcopal Church, free.

Review by Neil Dhingra



The Way of Love is a small group curriculum focused on a "rule" — and a "gentle framework" that is meant to be "simple, realistic, flexible and achievable." This framework is constructed on seven spiritual practices: turn, learn, pray, worship, bless, go, and rest. *The Way of Love* prescribes nine meetings, optionally beginning with a meal, continuing with prayer, a check-in, a 45-minute discussion with questions like "What part of the Lord's prayer are you drawn to right here?" and then a section entitled "Practicing the Way of Love," with a reminder to the facilitator to tell participants that "modest change sustained over time is better than a dramatic but unsustainable change." The packet includes worksheets, a time chart, and a "Way of Love Commitment Covenant." Each meeting ends with 10 minutes of worship.

The Way of Love takes its distinguished place among other devotional books and meditation guides in what the sociologist Robert Wuthnow has seen as a renewed emphasis on spiritual practices. Wuthnow draws on Alasdair MacIntyre to describe practices as activities with certain standards of excellence in which one participates for internal goods — spiritual, emotional, and mental goods, as opposed to the external goods of money or power or respect. In *The Way of Love*, we purposefully engage in the seven practices to "reorient our lives to Jesus Christ" and "learn to see God's story and God's activity in everyday life." Then, as Bishop Michael Curry says, "the biblical worldview begins to seep into your worldview," and you have the awareness of having been reshaped into a "real self" in a "life worth living."

Bishop Curry engagingly says this in one of the curriculum's seven 10-15 minute videos. In them, a genial Chris Sikkema travels to embodiments of the seven practices, ranging from an independent school for boys east of the Anacostia River in Washington, D.C. (bless) to a campfire in Wyoming (rest) to New York City to converse with the Presiding Bishop (learn, naturally). For instance, in Jackson Hole, Wyoming, a priest teaches Sikkema to go into the forest as a "pilgrimage" to "become present to the present moment," as he is "held by nature." This resting is not easy; in fact, resting is like "developing a muscle," but it differs for each person, who simply must practice (and practice) it. Rest's value is testified to in the Book of Common Prayer and experienced in liturgy, and we must bring the sense of restored connectedness into ordinary life, whether at a campfire or coffee shop.

Characteristically, the video shows the enduring quality of Episcopal wisdom in fostering practices that are distinguished by being chosen intentionally. They result in the internal good of new awareness, what Sikkema, when talking to Bishop Curry, calls a "lens … to see this old world with new eyes."

That internal good is contrasted to an external good — spending time with a friend just to post about it on Facebook. The contrast is useful but perhaps unwittingly points out a weakness in the curriculum. As MacIntyre points out, external goods are the concern of institutions. But practices can't exist without institutions.

Spiritual practices need churches, and while churches and priests and ecclesial wisdom are present in *The Way of Love*, they are in extraordinary form. We do not see churches in their ordinariness. In my experience as an adult Sunday school teacher, my fellow congregants often have trouble with the *institution* of the church, including its abuses of power from the past, the drain of present conflicts and poor decisions, and a future of reduced numbers. For MacIntyre, practices can only withstand the corrupting power of institutions through the virtues. It isn't clear from *The Way of Love* how the unavoidable reality of the institutional church impinges on a practice-centered life.

A second critique of *The Way of Love* has to do with what's left out. The seven videos admirably touch on difficult subjects, including racial disparities in education in the District of Columbia and human trafficking in Nashville, but tend to skirt negative experience. In Thistle Farms in Nashville (turn), Sikkema does not speak to any of the women who are putting their lives back together. When he speaks with the remarkable Rev. Becca Stevens, she reveals that she's a survivor who was once "lost at sea," but Sikkema quickly responds by noting that she had turned and now "look at the fruit of that … being able to turn has created all of this." He has a point, but the video doesn't allow space for some responses

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to suffering that may be useful in small groups — what the theologian Karen Kilby has called "the capacity not to find meaning where it does not exist, or where we have no right to it" and the cultivation of "a certain incompleteness." There are no episodes that deal extensively with doubt, anger, sadness, or perplexity that hasn't been overcome.

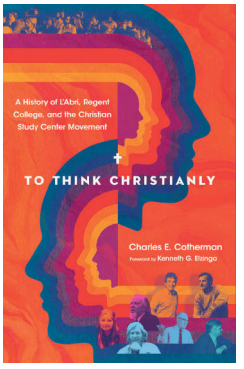
Further, although Bishop Curry recognizes that the "real self" emerges when the "fake self" is decentered in place of God and that this process is not, in his words, microwave cooking, some may find that the series shortchanges one difficulty: self-deception. After all, aspects of the seven practices, ranging from their environmentalism to "spirituality" in general, as well as the series' form as a travelogue, are presently valued by elite society. They can be pursued for external goods. A Protestant like Simeon Zahl, here following Christoph Friedrich Blumhardt, suggests that the presence of the Spirit comes with a sense of having been wrong about righteousness (John 16:8) and experiences that are self-critical and not "easily assimilable into a comfortable category or pattern of control." A Catholic may wonder why something like fasting is not one of the practices. Again, a small group should be a safe place for profoundly negative experiences.

This is not to deny that *The Way of Love* is an extraordinarily useful and appealing curriculum, only, like all curricula, that it has limitations. Perhaps there can be further episodes in which Chris Sikkema travels to an ordinary church that is open about its problems and anxieties about the future, and then visits churches with initially uncomfortable spiritual practices that resist comfort and control — speaking in tongues, altar calls. A strength of the series is that I don't think Chris Sikkema would be averse.

Neil Dhingra is a doctoral student in education at the University of Maryland, attends Saint Paul Catholic Church, and teaches adult Sunday School at Damascus United Methodist Church in Damascus, Maryland.

Beauty, Study, Hospitality

Review by Kristen Gunn



To Think Christianly
A History of L'Abri, Regent College, and the Christian Study Center
By **Charles E. Cotherman**
IVP Academic, pp. 320, $35

Charles Cotherman's *To Think Christianly* tells the engaging, inside story of how two innovative Christian learning communities — Francis Schaeffer's L'Abri (founded in Switzerland in 1955) and Regent College, Vancouver (incorporated in 1968) — sparked an evangelical educational movement now broadly termed "the Christian study center movement."

I first encountered one of these study centers as a high school senior making college visits and found hard to resist the attractive force of a healthy, hospitable and trans-denominational Christian community that would support me to seek God with heart and mind, all while I earned a degree at the adjacent university. Upon entering the charming old building for the first time and climbing its creaky stairs up into the dazzling, sun-flooded library overlooking the mountains, I decided to stay for the next four years.

Perhaps unsurprisingly, Cotherman identifies physical beauty and hospitable place as key features of some of the most successful study centers. L'Abri, Regent College, and R.C. Sproul's Ligonier Valley Study Center all began in stunning surroundings. Visitors were drawn to these places as places. But they also became, as Cotherman tells us through the story of one young woman coming of age in the 1970s, the cosmopolitan evangelical's trusted answer to the question, "Where can I go to just learn about God?"

As a beneficiary of both the study center movement and its ancestor, L'Abri, reading Cotherman's history was a little like reading my own family's story — and it *is* a family story, a chronicling of human connections across which ideas and institutions were born, which played out over decades. I suspect anyone with a debt to the institutions named in the book — the three mentioned above as well as the C.S. Lewis Institute, New College Berkeley, and the Center for Christian Study, to name only those that received full chapters — would enjoy reading about their nascence and the forces that came together to create them.

But this book may also serve another type of reader: namely, the spiritual entrepreneur or creative "planter" who wants to take notes on how others pioneered, then replicated avant-garde loci of evangelism, catechesis, and theological formation for laypeople. It could also be helpful to those already working in adult Christian formation, college ministry or evangelistic ministries who want to learn from the successes and setbacks of the Christian ministers and teachers who founded these institutions.

Cotherman gives a balanced account of these communities, not only of the strengths common to thriving study centers ("radical hospitality," spiritual and intellectual vibrancy, commitment to "historic Christian orthodoxy," unabashed cultural engagement and "faithful presence" to the wider communities in which they exist) but also of less-flattering features of the movement (e.g. overwhelmingly white, male leadership). He pays special attention to how the earliest study centers gave women unusual access to theological education at a time when they were often barred from full status at traditional seminaries, precisely by emphasizing theological education for thoughtful, curious laypeople.

Cotherman, a historian, plays well within the limits of his discipline, but I

found myself wanting to know more about why the movement may have developed as it has. Why, for example, did it take American evangelicalism to give rise to something like the study center movement? What about the para-church nature of study centers enables their ministry to have the trans-denominational, bustling, and yet grounded character that they do?

I felt that my eyes were opened for the first time while at a study center to the sacramentality of the world, as I was taught to look for God's hand and presence in all things — movies, art history, calculus and my frat-boy neighbor. I felt (not uniquely, I think) that our common life and shared rhythms of prayer, work, study, and mealtimes almost begged the sacramental life of the Church itself. So I wonder whether a Christian study center with a sacramental core — perhaps staffed and supported by open-handed Anglicans — might thrive in the same way these study centers have. Perhaps that will be volume two.

Kristen Gunn is a masters' student at Nashotah House Theological Seminary.

PEOPLE & PLACES

The Rev. **Rian Adams** is rector of St. Andrew's, Panama City, Fla.

The Rev. **Ngozi Agim** is church planter for the Nigerian Community in Houston.

The Rev. **Katherine H. Byrd** is rector of St. Francis, Goldsboro, N.C.

The Rev. **Noah Campbell** is vicar of Good Shepherd, Memphis and college missioner of the Diocese of West Tennessee.

The Rev. **Carol Cole Flanagan** and the Rev. **Meg Ingalls** are co-interim rectors of Christ Church, Rockville, Md.

The Rev. **Laura F. Gettys** is associate rector of Grace-St. Luke's, Memphis.

The Rev. **Timothy Grayson** is priest in charge of St. Barnabas, Sykesville, Md.

The Rev. **David Green** is priest in charge of St. Peter's, Bon Secour, Ala.

The Rev. Dn. **Lydia Johnson** is deacon of Trinity, Mobile, Ala.

The Rev. **Annette Joseph** is regional missioner for Christ Church, Cape Girardeau, Mo. & St. Paul's, Sikeston, Mo.

The Rev. Canon **John Kellogg** is rector of Christ Church, Capitol Hill, Washington, D.C.

Ms. **Alisa Kelly** is canon for finance and administration of the Diocese of West Tennessee.

The Rev. **Julie Kelly** is pastor of Church of the Savior, Hanford, Calif.

The Rev. **Ian Montgomery** is priest in charge of St. Saviour's, Old Greenwich, Conn.

The Rev. Dr. **Paul Moore** is rector of St. Paul's and La Iglesia de la Resurreccion, Mount Vernon, Wash.

The Rev. **Cameron Nations** is rector of St. Richard's, Round Rock, Texas.

The Rev. **Mawethu Ncaca** is curate of St. John's, Wake Forest, N.C.

The Rev. **Alan Neale** is interim rector of St. Stephen's, Goldsboro, N.C.

The Rev. **Ranie Neislar** is curate of St. Thomas, Huntsville, Ala.

The Rev. **Whitney Rice** is canon for evangelism and discipleship development in the Diocese of Missouri.

The Rev. **Grace Rigby** is assistant rector of Redeemer, Midlothian, Va.

The Rev. **Amanda K. Robertson** is rector of Good Shepherd, York, S. C.

The Rev. **Marcia Sadberry** is deacon in charge of St. Luke the Evangelist, Houston.

The Rev. **Denise Schiavone** is deacon of Christ Church, Columbia, Md.

The Rev. **Kevin Schubert** is rector of St. Stephen's, Wimberley, Texas.

The Rev. **Leslie Scoopmire** is rector of St. Martin's, Ellisville, Mo.

The Rev. Dn. **John Talbert** is deacon of Holy Spirit, Gulf Shores, Ala.

The Rev. Dn. **James Thomas** is deacon of Christ Church, Plymouth, Mass.

The Rev. Dn. **Natalie Thomas** is deacon of St. Barnabas, Falmouth, Mass.

The Rev. **Seldon Walker** is rector of Grace, Yorktown, Va.

The Rev. **Seth Walley** is priest in charge, Christ Church, Bay St. Louis, Miss.

The Rev. **Rebecca Watts** is associate rector for formation of St. Stephen's, Birmingham, Ala.

The Rev. Canon **Doris Westfall** is canon to the ordinary of the Diocese of Missouri.

The Rev. Dr. **Dena Whalen** is vicar of Advocate, Asheville, N.C.

Retirements

The Rev. **Michael Allen** as rector of Trinity, Allendale, N.J.

The Rev. Dn. **Ursula "Pixie" Baker** as deacon of St. Paul's, Winslow, Ariz.

The Rev. **Phyllis Mahilani Beimes** as vicar of St. Matthew's, Waimanalo, Hawaii.

The Rev. **Terry Edwards** as priest in charge of S, Augustine, Newport News, Va.

The Rev. **John Eidam** as rector of St. Peter's, Norfolk, Va.

The Rev. **Charlie Grimes** as deacon of Holy Trinity, Nashville, Tenn.

The Very Rev. **Susan Grimm** as rector of St. Timothy's, Clarksville and Trinity, South Boston, Va.

The Rev. **Nancy Hardin** as priest in charge of Trinity, Troy, Ohio.

The Rev. **Mary Hassell** as priest in charge of St. Bede's, Manchester, Tenn.

The Rev. **Susan Kennard** as rector of Trinity, Galveston, Texas.

Deaths

The Rev. Dr. **Robert Eugene Reynolds** died at his home in Cincinnati, Ohio, on July 12. He was 83, a native of Arizona and a graduate of Arizona State University and the Church Divinity School of the Pacific.

Reynolds was ordained deacon and priest in 1966. After a full career serving as rector of parishes in Washington State, Oregon, and California, he and his wife Elizabeth retired to Cincinnati in 2005 to be near family.

He came out of retirement to serve St. Thomas Church, Terrace Park, Ohio, as interim rector for two years and then as a member of the clergy staff until his death. The Church Divinity School of the Pacific awarded him the degree of Doctor of Divinity in 2012.

He is remembered by colleagues and parishioners for his leadership skills, in guiding parishes and church committees with a steady hand; his mentoring skills with seminarians and clergy; and even his carpentry skills, with which he enhanced the churches he served.

He is survived by his wife, three children, three stepchildren, 11 grandchildren, and seven great-grandchildren.

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SUNDAY'S READINGS | 20 Pentecost, October 18

Ex. 33:12-23 [Isa. 45:1-7]; Ps. 99 [96:1-9, (10-13)]; I Thess. 1:1-10; Matt. 22:15-22

The Things that Are God's

"The Pharisees went and plotted to entrap [Jesus] in what he said" (Matt. 22:15). "But Jesus, aware of their malice, said, 'Why are you putting me to the test, you hypocrites?'" (Matt. 22:18). The Pharisees addressed Jesus with a false-hearted compliment and then mocked him by reiterating one of Jesus's favorite questions. "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one, for you do not regard people with partiality. Tell us, then, what do you think? Is it lawful to pay taxes to the emperor, or not?" (Matt. 22:16-17) Understandably, subjection to the Roman Empire and the imposition of a foreign tax deeply offended the Jewish people. Given Rome's enormous power, however, there was no safe way to protest, nor was protest even desired by all Jews. There was, it seemed, no obvious way to answer the question.

Jesus asked the Pharisees to demonstrate the answer, saying, "Show me the coin used for the tax" (Matt. 22:19). Seeing the image of the emperor, Jesus said, "Give therefore to the emperor the things that are the emperor's" (Matt. 22:21). At precisely the moment that the tax and all its implication seemed to be accepted, Jesus added an astounding and brief remark. "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's" (Matt. 22:21).

What things belong to God? The first line of Genesis is the answer. "In the beginning God created the heavens and the earth" (Gen. 1:1). The first two lines of The Apostles' Creed is the answer. "I believe in God, the Father almighty, creator of heaven and earth." The first paragraph of The Nicene Creed is the answer. "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen." Glory be to God, the source of all things, and to whom all things owe their existence. Giving to God the things that are God's requires a devotion akin to that described in the marriage service during the exchanging of rings. "With all that I am, and all that I have, I honor you." (BCP, p. 427). Indeed, we are commanded to love the Lord our God with all our heart, mind, soul, and strength. This devotion is comprehensive and exclusive, something of which the Pharisees were quite aware.

Devotion to God does not settle what allegiance is owed to earthly powers, although it relativizes any such commitment and prohibits the deification of the state and rulers. "As for the gods of the nations, they are but idols; but it is the Lord who made heaven and earth" (Ps. 96:5). "There is no one besides me; I am the Lord, and there is no other" (Isa. 45:6). In a sense, there is but one true king. "The Lord is King; let the peoples tremble; he is enthroned upon the cherubim; let the earth shake" (Ps. 99:1).

The earth may shake, but it also sings, and this aspect of worshipping God should also and often be recalled (Ps. 96:1). Worship is a joy. "Let the heavens rejoice, and let the earth be glad; let the sea thunder and all that is in it; let the field be joyful and all that is therein. Then shall all the trees of the wood shout for joy before the Lord when he comes, when he comes to judge the earth" (Ps. 96:11-12).

Give to God the things that are God's. Give everything. How? Commending a "blessed dependency," John Donne once said, "Hang upon him who hung upon the cross." Die with him, rise with him, ascend with him, and rejoice!

Look It Up

Read I Thessalonians 1:6.

Think About It

Receive the word with joy.

Deut. 34:1-12 [Lev. 19:1-2, 15-18]; Ps. 90:1-6, 13-17 [Ps. 1]; I Thess. 2:1-8; Matt. 22:34-46

Vocation and Death

"Never since has there been a prophet in Israel like Moses, whom the Lord knew face to face." Loved by God in this unusual way, Moses lived a long life of 120 years, and, until the moment of his death, his sight remained clear and his vigor unabated. Still, a sadness pervades the report of his departure from this life. Moses looked over the land of promise. "Gilead as far as Dan, all Naphtali, the land of Ephraim and Manasseh. All the land of Judah as far as the Western Sea, the Negeb, and the Plain — that is, the valley of Jericho, the city of palm trees — as far Zoar" (Deut. 34:1-3). Then the Lord said to Moses, "I have let you see it with your eyes, but you shall not cross over there" (Deut. 34:4). "Then Moses, the servant of the Lord, died there in the land of Moab, at the Lord's command" (Deut. 34:5). Finally, his life was given to the silence of death.

Moses did not enter the promised land. He did not realize the fruit of his labor, though he did not labor in vain. Strangely, Moses's death is a promise about the future, a hope that a good work begun may be entrusted to others. Even the friend of God must die as the Lord commands. "You turn us back to the dust and say, 'Go back, O child of earth.' For a thousand years in your sight are like yesterday when it is past and like a watch in the night. You sweep us away like a dream; we fade away suddenly like the grass. In the morning it is green and flourishes; in the evening it is dried up and withered" (Ps. 90:3-6). Moses lived his vocation until his appointed death, leaving the hope of the future to Joshua upon whom Moses had laid his hands.

Vocation and death belong together. We must do something as called by God and pursue it with the awareness that we do not have forever. And we ought to make provision for the future and trust in those to follow. What are we to do? We discern a specific vocation primarily by assessing our strengths and skills in relation to the common good. More broadly, however, there is a common vocation we all share, and we hear it from the mouth of Jesus.

"One of the [Pharisees], a lawyer, asked [Jesus] a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets.'" (Matt 22:35-40)

Every day and every year, until the hour of death, is given to this vocation. We are called to love God wholly and to serve and love our neighbors. The second of the two great commandments is a test of the first. "The commandment we have from him is this: those who love God must love their brother and sisters also" (I John 4:21). The love of one's neighbor, although a common vocation, will differ according to circumstances: the scope of one's responsibilities, the people with whom a common life is shared, one's employment in the world.

The two great commandments are a life's work and one which is passed from one generation to the next.

Look It Up

Read I John 4:19.

Think About It

There is a landscape of promise you will not enter. Labor in love all the same and trust in the future.

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