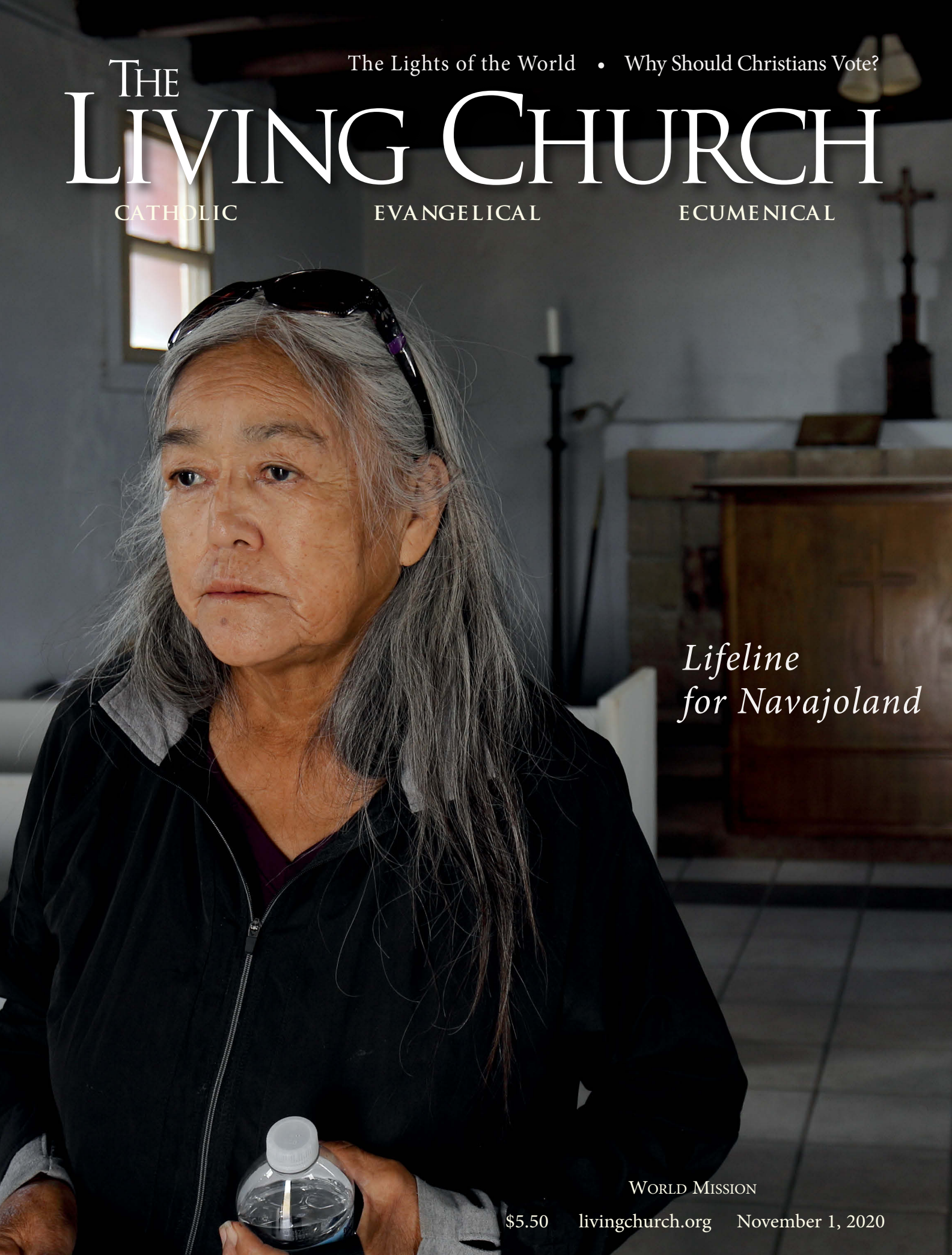

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ON THE COVER

Inez Velarde at her church, St. Luke's in the Desert, on the Navajo Nation reservation in Huerfano, New Mexico (see "Planting a Crop of Relationships in Navajoland," p. 20).

Asher Imtiaz photo

The Living Church

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Bishop Love Loses Trial on Same-Sex Marriage

By Kirk Petersen

A Hearing Panel has unanimously ruled that the only remaining American bishop who has refused to permit same-sex marriage rites in his diocese thereby violated his vow to "engage to conform to the doctrine, discipline, and worship of the Episcopal Church."

Another public hearing — tentatively scheduled for late October — will be held to consider what discipline will be imposed on the Rt. Rev. William Love, the IX Bishop of Albany since 2007. The maximum penalty is "deposition," the term the Church uses for removing a priest from ministry. Under Title IV of the canons, the panel also has broad authority to impose lesser penalties as it sees fit.


Bishop William Love of Albany

"Whatever the final outcome, it will severely impact not only me and the ministry entrusted to me as Bishop of Albany, but it will also seriously impact the life and ministry of the Diocese," Love wrote in a letter to the diocese. "I continue to pray that somehow God will use all of this for His purposes."

The decision drew strong statements of support for Love from the diocesan Standing Committee, and from Love's fellow bishops of the Communion Partners, a group that advocates upholding the traditional teachings of the Church, on marriage and other issues.

"We remain dismayed that latitude is extended to some in the enforcement of our canons, but not to others," the Communion Partners bishops said.

The Hearing Panel issued a 42-page decision in support of its decision.This followed a three-hour online public hearing on June 12, in which both Love and the church attorney (effectively the prosecutor) stipulated some basic facts.

The parties acknowledged that when it approved Resolution B012, the General Convention intended that Episcopal marriage rites must be made available to same-sex couples wherever such marriages are legal — meaning throughout the United States. (The Church has dioceses outside the country where same-sex marriages are forbidden.)

They also acknowledged that after the General Convention, Love issued a "pastoral directive" to his clergy prohibiting such marriages in the Diocese of Albany. "My ultimate loyalty as a bishop in God's Holy Church is to God," he said at the time.

Love contended in the public hearing and in legal briefs that his actions did not formally constitute a violation for a number of reasons, including that the resolution "was not a properly constituted revision to the Book of Common Prayer," and the BCP holds that marriage is an event in which "the man and a woman enter into a life-long union."

The decision touched off a debate on private Facebook groups and elsewhere regarding the panel's finding that "Resolution B012 was properly constituted and passed as an authorized revision to the BCP as expressly provided for in Constitution Article X (b)."

That sentence, at least arguably, is in conflict with the understanding of B012 at the time it was passed. This was the crux of the Albany Standing Committee's letter. "On the contrary, there was much talk of B012 being offered, at least in part, in lieu of a Prayer Book Revision," the committee said.

BCP revision was a hot-button issue at the 2018 General Convention, and the House of Bishops effectively killed a resolution that would have provided for comprehensive prayer book revision. B012 states "the period of trial use for these [same-sex marriage] liturgies shall extend until the completion of the next comprehensive revision of the Book of Common Prayer."

As TLC reported on July 23, 2018,

> *LGBT people and their allies ensured that same-sex marriage rites will be available in every diocese where such marriages are allowed by civil law. They were unsuccessful in adding the rites to the Book of Common Prayer, which left some complaining on social media about being "second-class citizens."*
>
> *Conservatives were horrified by the idea of enshrining the rites in the prayer book. Bishop Daniel Martins of Springfield has said that including same-sex marriage rites in the prayer book would cross the line from erroneous practice to heresy. The rites will be considered in deliberations about prayer book revision, but any such revision has been taken off the fast track.*

In his letter to the Diocese of Albany, Love said he "strongly disagreed" with the Hearing Panel's decision, "particularly their argument that B012 was passed as an authorized revision to the Book of Common Prayer,"

The Hearing Panel also held that there is no conflict between the liturgies and the Book of Common Prayer's catechism, which says that in a marriage, "the man and a woman enter into a life-long union." The panel wrote that "the Rubrics to the Catechism make plain it is merely 'an outline for instruction' and is 'not meant to be a complete statement of belief and practice.'"

The 2015 General Convention was the first to authorize same-sex marriages within the Church, with the approval of the diocesan bishop. An overwhelming majority of bishops quickly approved the use of the rites, but Love was one of eight who did not.

The 2018 General Convention put an end to the bishop's veto, and the other dissenting bishops made arrangements under the terms of Resolution B012 to have a bishop from outside the diocese oversee such marriages.

The Hearing Panel made clear that any member of the clergy may con-

tinue to decline to participate in a marriage ceremony for any reason. "That right remains resolute," the panel wrote in its introduction.

The decision did not explicitly deal with the issue of whether a rector or priest in charge retains the right to forbid such ceremonies in church buildings under his or her control. The decision did, however, cite Resolve 7 of B012, which declares that "provision will be made for all couples desiring to use these marriage liturgies in their local congregation or worshipping community, provided that nothing in this Resolve narrows the authority of the Rector or Priest-in-Charge (Canon III.9.6(a))."

The canon cited reads in part: "the Rector or Priest-in-Charge shall at all times be entitled to the use and control of the Church and Parish buildings together with all appurtenances and furniture, and to access to all records and registers maintained by or on behalf of the congregation."

Expect Decision in November on 2021 General Convention

By Kirk Petersen

The Executive Council concluded its four-day virtual meeting October 12 without announcing further plans for the 80th General Convention, which is still officially scheduled for June 30 to July 9, 2021, in Baltimore.

On a different matter, the council also approved a pandemic-related version of the annual parochial report, to be used after the end of the year in reporting 2020 statistics.

Presiding Bishop Michael B. Curry and President of the House of Deputies Gay Clark Jennings announced in early June that because of the pandemic, the Church "must plan as if our traditional 10-day gathering of 10,000 people or more will not be possible in 2021."

In late July, they announced that if the physical meeting is not possible in 2021 it will be held at a date to be determined in 2022, still in Baltimore. They said they hoped to be able to decide the issue at the scheduled October virtual meeting of the Executive Council.

But in the closing plenary session, the Rev. Canon Michael Barlowe, executive officer of the General Convention, announced that a decision is now expected in November. Reading from a statement, he said because of the many complexities involved, any changes "require meticulous investigation, negotiation, confidentiality, and a lot of work, always protecting the health, safety and interests of the Church and its members."

Budget discussions

The lack of clarity about timing is having a crippling effect on planning, both for the Church Center and for many dioceses and churches.

In normal times, the Executive

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Council would be well into the process of preparing a budget for the 2022-2024 triennium, to be approved by the 2021 General Convention. Instead, the finance committee has been working overtime since April making adjustments to the budget that was approved in 2018 for this year and next.

That intensive effort now has largely been completed, and the committee needs to make up for lost time. But they won't know whether they need to create a three-year budget or a one-year budget (for 2022) until a decision is made on whether to meet in Baltimore in 2021.

"We could wait for that decision," said the Rev. Mally Ewing Lloyd, chair of the finance committee, "but at some point we have to start," because some budget deadlines are specified in the canons. For example, if the meeting is to be held on schedule in the summer of 2021, a preliminary budget will have to be submitted by March 1.

If General Convention is postponed, terms of office that were scheduled to end in 2021 will be continued until the General Convention actually occurs. The appointments are "good until canceled," Treasurer N. Kurt Barnes told a committee meeting.

Disagreement over staff salaries

Despite concerns earlier in the year, the Church is operating from a position of financial strength. Staff was warned at the Executive Council's June meeting to brace for the possibility of layoffs, and the council made $2 million in cuts to the $46 million budget for 2021, without affecting headcount.

Four months later, it's clear there are no layoffs on the horizon. In fact, the council approved a cost-of-living adjustment (COLA) for staff of up to 3 percent – which led to some pushback from council members concerned about "optics" at a time when some dioceses are struggling financially.

"I'm still struggling with the cost of living" adjustment, said council member Lou "Coach" Glosson of the Diocese of San Diego. "How do I vote to pass this when others are suffering?"

The Rt. Rev. Ed Konieczny, who recently retired as Bishop of Oklahoma, said he knew of dioceses and congregations that were freezing salaries, laying people off, or taking salary cuts to retain jobs.

The council's leadership spoke in favor of the COLA, citing the widespread agreement that staff is performing well in difficult circumstances. Curry noted that the budget also includes up to an additional $1 million in assessment waivers for struggling dioceses. Lloyd emphasized that the COLA is not a flat 3 percent raise, but rather a provision for raises up to that amount, to be determined near the end of this year based on financial realities at the time.

After a brief executive session to discuss the matter without staff present, the council reconvened and passed the budget. Like other votes, the vote on the budget was conducted through an online app, and no vote total was announced.

Reassurance of financial strength

Treasurer Barnes reviewed a variety of favorable metrics based on 2020 results through the end of August, representing two-thirds (66 percent) of the year:

- Collection of diocesan commitments are ahead of budget at 69 percent. This is the 15 percent of income that dioceses are supposed to pass on to the Church Center, accounting for well over half of the annual budget.
- Meanwhile, expenses through August are well below budget, largely attributed to the suspension of virtually all travel.

Special Parochial Report for 2020

Executive Council approved a special 2020 pandemic version of the parochial report — the annual report from every congregation that captures data on members, attendance, baptisms, weddings and more.

Average Sunday attendance (ASA) is perhaps the most closely watched metric that emerges from the parochial reports. It's the single most important indication of vitality, both for an individual congregation and for the Church at large.

The Rev. Chris Rankin-Williams, chair of a subcommittee that has been studying the problem, recommended that for 2020, churches should be asked to report physical attendance only from January 1 to March 1, just before lockdowns began rippling across the country and the world.

"Membership" statistics are much more amorphous than ASA, requiring a local priest to distinguish on a person-by-person basis who is and is

not an "active baptized member" and "a communicant in good standing," with the latter term defined canonically as members who "have received Holy Communion in this Church at least three times during the preceding year… unless for good cause prevented."

Rankin-Williams, who is rector of St. John's in Ross, California, said that even in his own congregation, "I don't know who's praying for the church. I don't necessarily know who is logging in to our services," but there are a lot of active members who have not been able to receive Holy Communion during the pandemic.

After considering the subcommittee's proposal to set "communicants" equal to "members" for 2020, the Governance & Operations Committee decided instead to have churches calculate the two measures as best they can under the circumstances, while waiving the requirement for a communicant to have taken communion three times.

The report will involve more narrative than in previous years, as churches will be asked to describe how they are responding to the challenges of the pandemic.

These changes affect 2020 only; the same subcommittee is undertaking a broader review of the parochial report for future years.

Migration Ministry Seeks Executive Council Support

By Kirk Petersen

The U.S. presidential election looms as an existential event for Episcopal Migration Ministries, one of only nine agencies that partners with the federal government in resettling refugees.

As the Executive Council's four-day virtual meeting got under way October 9, EMM Director Demetrio Alvero described the problem and the potential scenarios for a committee of the council. The briefing served as a challenge to the council to demonstrate how seriously it takes the concepts of welcome and inclusion.

"We have 26 million refugees around the world," Alvero said, and half of them are children. Between the pandemic and ongoing conflict in multiple countries around the world, "It's been the worst displacement of people and refugees since World War II."

Under the administration of President Donald Trump, the cap on the number of refugees permitted to resettle in the United States has declined every year, from 110,000 at the end of the previous administration, to the 15,000 cap announced on September 30, the very last day of the government's fiscal year. The average over the program's 40 years of existence has been about 80,000, he said.

"If the present administration continues, we'll see more of these restrictive policies," Alvero said. "There just won't be enough refugees for nine resettlement agencies." The agencies are compensated by the federal government on a per-refugee basis, which means revenues have plummeted. EMM worked with 31 partner organizations around the country in its resettlement work, but that number has been slashed to 12.

If the administration changes, "we could look for almost a 180-degree shift." If former Vice President Joe Biden is elected, "his administration, he said, will pledge to bring it up to 125,000 over time." It would not happen like the flipping of a switch, as it would take time for EMM and the other resettlement agencies to rebuild their infrastructure.

In addition to resettlement, EMM's second core activity is engagement and education. "Our engagement unit is a church-funded program… involved in a whole range of migration issues," Alvero said. The unit maintains networks of congregations and local service providers, focused on things like detention ministry, pastoral care for service providers, sharing best practices, and connecting clients with other programs of the Church.

This work also used to be funded by

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the government, but the Trump administration eliminated the funding. It was an activity "they deemed not essential to carrying out the resettlement work," Alvero said.

This forced EMM to devote limited resources to fundraising efforts to keep the program alive. As work begins in earnest on a budget for the next triennium, EMM is challenging the Executive Council to decide whether it values its long-standing mission of supporting refugees.

The resettlement program has been active for 40 years, but the engagement program and its predecessors date back 80 years, starting during World War II as the Presiding Bishop's Fund for World Relief. And while the Church has no control over whether the resettlement program will be funded, it does control the engagement program, Alvero said.

EMM has two employees focused on the engagement program, but "we're not just talking about saving jobs, we're talking about, 'is this seen as a ministry of justice'" said the Rev. Chuck Robertson, canon to the presiding bishop for mission beyond the Episcopal church.

"This is about justice, this is about inclusion, this is about people who are 'other.' This fits quite beautifully with what we as the Episcopal Church are and have been," Robertson said.

Church of England: 'A Place Where Abusers Could Hide'

By Mark Michael

"The culture of the Church of England facilitated it becoming a place where abusers could hide," concluded a damning 154-page report released October 6 by the United Kingdom's Independent Inquiry into Child Sexual Abuse (IICSA).

The report recommended that diocesan bishops should no longer have "operational responsibility" for investigations into abuse allegations.

Cultural factors including deference to clerical authority, taboos surrounding the discussion of sexuality, and an instinct for institutional protection, the report said, created "barriers to disclosure that many victims could not overcome."

"Faith organizations such as the Anglican Church are marked out by their explicit moral purpose, in teaching right from wrong. In the context of child sexual abuse, the Church's neglect of the physical, emotional, and spiritual well-being of children and young people in favor of protecting its reputation was in conflict with its mission of love and care for the innocent and the vulnerable."

The report noted with approval significant steps taken by the Church of England and the Church in Wales to improve recordkeeping and to fund a safeguarding system in recent years, but recommended a series of additional steps, including making the system independent of the jurisdiction of diocesan bishops and adequately funding the needs of survivors and victims of abuse.

"Culture change is assisted by senior church leaders now saying the right things, but lasting change will require more than platitudes," the report stated. "It will need continuous reinforcement of the abhorrent nature of child sexual abuse and the importance of safeguarding in all of the church's settings."

The IICSA began its investigation of the Church of England and the much smaller Church in Wales in 2016, as part of a wider review of 11 institutions responsible for the care of children, including the Roman Catholic Church, several local councils, and residential schools, as well as allegations of child abuse linked to Parliament. The process was set up in response to widespread public outrage in 2012 when reports surfaced that media personality Jimmy Saville had abused hundreds of children during his life.

The report into the two Anglican churches, which was based on a series of public hearings and the review of tens of thousands of documents and witness statements, is the first in the series to be made public. It was able to identity 390 convicted offenders who had held positions of leadership within the Church of England from the 1940s until the present. In 2018, it said, there were 2,504 safeguarding concerns reported to dioceses of the Church of England about children and vulnerable adults. Of these, 449 were about recent child sexual abuse, and many involved the downloading and possession of indecent images of children.

Several illustrative "pen portraits" show diocesan bishops and other senior leaders protecting and excusing abusive behavior. Former Bishop of Chester, Dr. Peter Forster, for example, told an IICSA panel in July 2019 that the Rev. Ian Hughes, a priest of his diocese who was convicted in 2014 of downloading 8,000 indecent images of

children, had been "misled into viewing child pornography," because "pornography is so ubiquitously available and viewed."

The report makes eight recommendations, half of which apply to both churches. These include coordinating safeguarding at the national church level, an established system for the sharing of personnel files of clerics who move between the two churches, and the provision of financial support to victims and survivors of abuse. The Church of England's Archbishop's Council voted on September 26 to create a fund for providing payments to survivors and victims of church based sexual abuse.

Diocesan safeguarding officials (DSOs) "need sufficient authority to take action, without the approval of the diocesan bishop, in respect of key safeguarding tasks," the report said. "DSOs — not clergy — are best placed to decide which cases to refer to the police or social services, and what action should be taken by the Church to keep children safe. Diocesan bishops have an important role to play, in particular to help congregations and clergy to understand safeguarding and to make it a priority, 'intrinsic to the beliefs' of the Church of England, but they should not hold operational responsibility for safeguarding."

It also recommends that the Church of England's Clergy Discipline Measure should be revised or replaced with a new system that removes the current 12-month statute of limitations for complaints about safeguarding matters and imposes a "mandatory code of practice" for the handling of safeguarding issues.

The Church in Wales was commended for the independence of its safeguarding body, though improvements to record-keeping and the establishment of more robust safeguarding policies were recommended.

It had been expected that this would be the final report of the investigations into the two Anglican churches, but the IICSA said that more work needs to be done on the relationship of safeguarding to the seal of the confessional and to mandatory reporting requirements, as well as the way in which the disclosure and disciplinary requirements apply to church volunteers and non-parochial religious organizations.

The current report stated that there is significant disagreement within the Church of England about the inviolability of the seal of the confessional, and noted that a churchwide commission charged with making recommendations about the seal's relationship to disclosures of abuse was unable to reach consensus. The IICSA will hold three more hearings on these topics between now and the end of 2020, and a final report is expected in the spring of 2022.

In a statement released on October 6, the Archbishop of Canterbury, Justin Welby, said, "The report published today is a stark and shocking reminder of how so many times we have failed — and continue to fail — survivors. Apologies are vital, but they are not enough. We have to listen. We have to learn. And we have to act."

A Man Fully Alive: Remembering Bill Frey

By Mark Michael

"Bill Frey drove around town in his ancient silver Honda Accord, with a bold black and white sticker attached to the black bumper: *The glory of God is man fully alive. — Irenaeus,*" said his friend, the Rev. Pat Gahan. "The man behind the wheel proved the point of the sticker!"

The Rt. Rev. William Carl "Bill" Frey spent most of his early ministry as a missionary in Latin America, until Guatemala's militarist government ejected him for protesting repression. He was filled with the Holy Spirit in the early days of charismatic renewal and crossed ideological divides as Bishop of Colorado and dean of Trinity School for ministry, combining advocacy for social justice with a robust defense of traditional doctrine. One of the Episcopal Church's most influential evangelicals, Frey died at his home in San Antonio on October 11, aged 90.

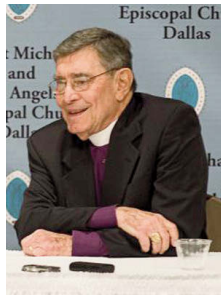
Frey grew up as an Episcopalian in Waco, Texas, and studied Spanish and French at the University of Colorado. He was working as a disc jockey in Houston and serving as an acolyte at Christ Church Cathedral when he felt God calling him to ministry. He retained the booming voice and talent for clever one-liners he gained in his radio days, which often made him one of the most quotable Episcopalians.

Frey prepared for the priesthood at Philadelphia Divinity School, and said his personal faith came to life through an encounter with a homeless man at a skid row mission. The man's single leg had become gangrenous, and the man asked Frey to pray for him. He came back the next week, healed.

"I didn't know much about healing," Frey recalled. "We weren't talking about healing in the Episcopal Church 50 years ago. I knew faith had something to do with it from Bible stories. I asked, 'Cleveland, do you have faith?' And he smiled and said, 'Yes sir! I got my money on Jesus!' I suddenly discovered this isn't about religion, but about God."

After early ministry in rural mission churches in Colorado and as a rector in Los Alamos, New Mexico, Frey went to Costa Rica as an Episcopal Church missionary in 1962. There he operated the Spanish Publications Center in San Jose, serving as editor of a Spanish-language church newspaper for the scattered missions of the Diocese of Central America, which gathered Episcopalians from six Latin American countries.

He went to a meeting of the House of Bishops in 1967 to report on a plan being developed to divide Central America into several small dioceses. He was shocked when the bishops called him forward to accept a call to serve as the first Bishop of Guatemala, with additional responsibility for the churches in El Salvador. "What will I tell my wife?" he blurted out to the bishops. "I told her I would stay out of trouble here."



Frey

He was consecrated on November 27, 1967, on a vacant lot that the diocese owned in Guatemala City, as none of the three tiny Episcopal congregations had a space large enough to accommodate the crowds.

When Frey moved to Guatemala the government of President Julio Mendez was engaged in an undeclared civil war against peasant Marxist guerilla groups. U.S.-supported paramilitary groups affiliated with the governments of Mendez and his successor, General Carlos Arana, were engaged in abduction, kidnapping, and extra-judicial killings across the country. Amnesty International estimates that 15,000 Guatemalans were killed by government-associated paramilitary groups between 1971-1973.

After Arana took power and declared martial law, Frey joined with Roman Catholic and evangelical leaders to publish a declaration calling for a restoration of the national constitution. Two weeks after the declaration was published in September 1971, his visa was revoked, and Frey was forced to leave the country.

His friend Bishop Christoph Keller of Arkansas secured him a post as a chaplain to the University of Arkansas, and he also began assisting at the local parish, St. Paul's in Fayetteville. He became involved with a prayer group at the parish who were praying to receive the ministry of the Holy Spirit. When they prayed for Frey, he began speaking in tongues, describing it later as "an incredible awakening and experience of God's love."

A year later, he was elected bishop coadjutor of Colorado, and became the diocesan bishop in 1972. Frey encouraged charismatic renewal across the

diocese and established a foundation to plant new congregations.

In a time when Colorado Springs was becoming the center of a politically consolidated evangelical subculture, Frey was an ideological maverick. He used his public voice to oppose abortion, changes in church teaching about homosexuality, and skepticism about core doctrine among fellow Episcopal bishops like John Shelby Spong, who was then the Bishop of Newark. But he also opposed capital punishment, backed gun control, and welcomed an undocumented Mexican family into his own household. He firmly supported women's ordination and insisted that all his parishes use the 1979 Book of Common Prayer, effectively seizing control of St. Mark's, Denver in 1984, when its rector, the Rev. Louis Tarsitano, threatened secession from the diocese over the issue.

He and his wife Barbara purchased a rambling old house in Denver and welcomed others to join them by living as an intentional religious community. Up to 18 people lived together at a time in the household, and some stayed for decades. Members of the household included Hollywood actress Ann B. Davis (Alice on *The Brady Bunch*), who lived with the Freys from 1976 until her death in 2014.

Frey surprised many by resigning as Colorado's bishop in 1990 to become the third dean and president of Trinity School for Ministry, founded in 1975 and based in Ambridge, Pennsylvania. Trinity, which he then called "the Cinderella of American seminaries," was in financial trouble. Frey told a reporter it was "poor, new, in an abandoned steel town and has offices in a converted Safeway building with no air-conditioning and classes in a former Presbyterian church."

Frey retired to the San Antonio area in 1996 but used his gifts for reconciliation and healing to serve as assisting bishop for the Diocese of the Rio Grande after its bishop, Jeffrey Steenson, resigned to become a Roman Catholic. He later became interim rector of Christ Church in San Antonio, the largest congregation in the neighboring Diocese of West Texas, at a time of crisis after a large faction left to form an independent Anglican church.

Gahan, who followed Frey as Christ Church's rector, said that after losing 100 families, who accounted for "$600,000 in annual giving and most all the children in the church," Frey's transformative work was astounding. "New people streamed in, the budget balanced, missionary giving and city outreach increased, and children are now everywhere on the campus. Bill did not offer a cutting-edge strategy, bring in guitars and drums, or begin a nifty marketing campaign. He and Barbara just loved the Lord Jesus Christ, and it showed."

The impact of his ministry, he added, will be deep and lasting. "I met a Texas judge who carried a copy of one of Bill Frey's sermons in his briefcase everywhere he went," Gahan remembered. "When I think the challenges of my life are too much," the judge said, "I just take out that sermon and read it again."

Frey's beloved wife and partner in ministry, Barbara, preceded him in death in 2014. He is survived by their five children, Paul, Mark, Matthew, Peter, and Suzanna, as well as numerous grandchildren and great-grandchildren. Two of his children, Paul and Matthew, followed him into the Episcopal priesthood, and continue in active ministry in Texas and Colorado.

Rest in Peace, Rise in Glory

Bishops Duvall and Jones

By Kirk Petersen

Three retired bishops passed away within days of each other in early October:

- The Rt. Rev. Charles Farmer Duvall, the II Bishop of the Central Gulf Coast from 1981-2001, on October 8 at age 84;
- The Rt. Rev. William (Bill) A. Jones, Jr., the VIII Bishop of Missouri from 1975-1992, on October 11 at age 93; and
- The Rt. Rev. William Carl "Bill" Frey, the VIII Bishop of Colorado from 1972-1990, on October 11 at age 90 *(see previous page).*

Duvall

Jones

According to the Central Gulf Coast website, Bishop Duvall's episcopacy emphasized stewardship, church growth, Bible-based teaching, and compassionate pastoral care. "He affirmed the biblical tithe as a minimum standard of Christian giving, also affirmed by General Convention, and he taught the diocesan standard of percentage giving to support the church at every level."

As he neared the end of his time in office in 2000, a handful of priests and much of their congregations began to leave the diocese and the Episcopal Church. "For several years before this, conflict had rumbled throughout the Episcopal Church over matters of human sexuality and, as some argued, faithfulness to Scripture. Bishop Duvall was known for his conservative convictions in these matters and also of his resolve to remain within the Episcopal Church and do his best to keep his clergy and people with him."

In the Diocese of Missouri, which shares the state with the Diocese of West Missouri, Bishop Jones is remembered for his pastoral presence and good humor.

"Following General Convention's approval in 1976 to ordain women, Bishop Jones ordained the first woman in the Diocese of Missouri. He also worked to expand lay involvement in the diocese … and continued the diocesan tradition of responding to social needs. Under Jones' leadership, the diocese began a new companion relationship with the Diocese [of Lui] in Nigeria."

The current Bishop of Missouri, the Rt. Rev. Deon K. Johnson, said "I was fortunate enough to chat with Bishop Jones after my election and again after my ordination & consecration. I greatly appreciate his deep wisdom, profound insight and his willingness to support me 'as his bishop."

$4 Million in Lilly Grants

By Kirk Petersen

Four dioceses and an Episcopal seminary will receive a total of $4 million in grants from the Lilly Endowment, as part of Lilly's $93 million Thriving Congregations Initiative.

Judith Cebula, Lilly's communications director, told *TLC* the four grants of $1 million each are structured as follows:

- Episcopal Diocese of Indianapolis: In collaboration with the Diocese of Northern Indiana, the program will work to strengthen physical spaces in parishes across Indiana. They will work with Partners for Sacred Places, a nonsectarian organization that helps congregations strengthen their ministries by strengthening their buildings, and with Indiana Landmarks, a nonprofit organization.
- Episcopal Diocese of New York: The program will help congregations develop strategies, commitments, and practical methods for imagining and sustaining vital and viable ministries. General Theological Seminary is a partner in the program.
- Episcopal Diocese of Washington: The program will help Episcopal congregations in the Washington, D.C. area learn about themselves and their neighborhoods as they discern God's call for their church and experiment with innovative ways to adapt their ministries to a changing world.
- Seminary of the Southwest: The Episcopal seminary in Austin and its Iona Center will help smaller Episcopal congregations, which are led by bi-vocational clergy, understand and reimagine their ministries in relationships to their changing contexts.

The Lilly Endowment is based in Indianapolis, and was founded by the Lilly family in 1937 with gifts of stock from Eli Lilly and Company. It had nearly $17 billion in assets at the end of 2019, making it one of the world's largest foundations. Religion is one of three main focuses of the endowment, the others being community development and education.

The Diocese of Northern Indiana and the Diocese of Washington are partners of the Living Church.

Four Nominees in Chicago

The Diocese of Chicago has announced what appears to be the first slate of bishop candidates composed entirely of people of color.

Delegates at a virtual convention December 12 will choose among three Black candidates and an Indian American to become the XIII Bishop of Chicago, succeeding the Rt. Rev. Jeffrey D. Lee, who has served since 2008 and will retire at the end of 2020.

The candidates are:

- The Rev. Canon Paula E. Clark, Canon to the Ordinary and Chief of Staff, Diocese of Washington
- The Rev. Edwin Daniel Johnson, Rector, St. Mary's Episcopal Church, Boston
- The Rev. Dr. Fulton L. Porter III, Rector, St. Thomas Episcopal Church, Chicago
- The Rev. Winnie Varghese, Priest for Ministry and Program Coordination, Trinity Church Wall Street, New York City

The diocese originally planned for an election in June and for Lee to retire in August, but both dates were postponed because of the pandemic.

The new bishop will have responsibility for 31,000 baptized members in 122 parishes and missions in the northern third of Illinois.

Briefly

An **Australian transgender priest** has been denied permission to officiate by Geoffrey Smith, the Archbishop of Adelaide. Years ago, Smith ordained Sorel Coward, a trans woman who then identified as a man, and who is married to a woman. The Anglican Church of Australia has been embroiled in conflict over issues of sexuality.

A Nigerian bishop has called on the country's president to take the **grievances of separatist movements** seriously, and to move forward with plans to restructure the government. The Rt. Rev. Ephraim Ikeakor criticized the president's labeling of the separatists as "terrorists," and said he should focus instead on Fulani Muslim herdsmen who attack Christian farmers.

Anglican leaders in New Zealand gathered via Zoom to **pray together in Māori**, an indigenous language that is one of the official languages of New Zealand. The New Zealand prayer book includes a bilingual eucharistic liturgy. The Māori name for New Zealand is Aotearoa (OW-tee-ya-RO-ah), and the island country is part of the Anglican Church in Aotearoa, New Zealand, and Polynesia.

Two priests have been named to the **2020 Fellowship Partners Program** of the Episcopal Church Foundation. Hannah Mudge Armidon's fellowship will support her doctoral studies on the Old Testament theology of unclean-

(Continued on page 14)

De terra veritas

The Optional Observances

Their bodies were buried in peace, and their name lives to all generations. Peoples will declare their wisdom, and the congregation proclaims their praise.

—Ecclus. 44:14-15

Shortly after public worship was suspended in March, my colleague and I began a daily celebration of the Eucharist in the chapel of St. Francis Church, Potomac. The Archbishop of Canterbury had suggested it — as the world stood so deeply in need of all-prevailing prayer.

Assisted by faithful servers, a generous priest from a nearby parish, and a remote congregation of about a dozen, we have lifted up the sacrifice of praise and thanksgiving each day since. Along the way, we have celebrated the witness of dozens of saints, as one small part of the congregation that proclaims their praise.

We've been using *Lesser Feasts and Fasts 2018* since it was published, but it takes several months of daily masses to really get a feel for a sanctoral calendar. As such revisions go, it's pretty extensive. I have been pleasantly surprised at my own spiritual invigoration through preaching and praying about so many who were unknown to me before.

I am generally of the C.S. Lewis school, recalling that Christ's command was "Feed my sheep," not "try experiments on my rats," or "teach my performing dogs new tricks" (*Letters to Malcolm*). Real saints are raised to our altars by the steady prayer of the faithful, after those who bid us "follow me, as I follow Christ" (1 Cor. 11:1). The strangeness of the saints is part of their allure. They push against contemporary prejudice and ask more than we came prepared to give. I am wary of sanctoral calendars that look like someone's too-clever D. Min. thesis or an ecclesiastical *Guinness Book of World Records*: "the first…."

One must reckon with the revisor's culls. I quickly noticed my personal heroes who had been demoted, all long-dead white guys. Where was pious Louis of France and ardent James DeKoven? And, alas for November: silver-tongued Leo, Alfred the wise, and brave Edmund of East Anglia, all axed! We named our second son for St. Edmund, shot full of Viking arrows, yet steadfast in faith.

But the calendar designers built in broad options for local observance of saints' days. The preacher may still lift up Louis as the dispenser of justice and the builder of the Sainte-Chapelle, if not as the mastermind of the Seventh Crusade. The long list of optional observances includes my old heroes, though the rules must still be strained to honor St. Charles the royal martyr on January 30. How rare, a complaint about the Episcopal Church's ineradicable republicanism.

The drafters, in keeping with contemporary custom, take representation very seriously. "This latest edition of *Lesser Feasts and Fasts* is intended to reflect a balance of women and men, orders of ministry, races and ethnicities, and historical time periods," the preface says. Male and female entries are nearly equal in number, and one finds far more lay saints and people of color.

If this were merely tokenism or box-ticking, it would raise my curmudgeonly hackles. But there is a great deal to celebrate in these choices, particularly in the drafters' ability to discover meaningful parallels between mostly forgotten saints of past ages and the challenges of discipleship today. Moses the Black has something to teach us about restorative justice, Empress Theodora was a remarkable champion of ecclesial reconciliation, and Mechtilde and Gertrude are a beautiful example of spiritual mentoring. As Liza Anderson recounts elsewhere in this issue, Ammonius the Earless offers an unforgettable answer to those who still suppose that getting close to Jesus requires priesthood.

Moreover, the desire to see one's self in the saints isn't some hot new trend. A thousand years ago, soldiers loved St. George's bravado and merchants cherished St. Nicholas's openhandedness. Thanks to those tea-drinking Episcopalian Anglophiles, we have churches dedicated to St. Alban and St. Dunstan from sea to shining sea.

Those who made the calendar and wrote the legends in *Lesser Feasts and Fasts 2018* also evince a welcome charity toward their subjects. They were writing before our latest bouts of cultural iconoclasm, but I hope they still stand by the words of the preface:

> What we celebrate in the lives of the saints is the presence of Christ expressing itself in and through particular lives lived in the midst of specific historical circumstances. In the saints we are not dealing primarily with absolutes of perfection but human lives, in all their diversity, open to the motions of the Holy Spirit. Many a holy life, when carefully examined, will reveal flaws or the bias of a particular moment in history or ecclesial perspective.

(Continued on next page)

De terra veritas

(Continued from previous page)

That's a sound and careful balance. The saints surely were, as the eucharistic preface says, "the lights of the world in their generations," but theirs was a borrowed splendor. Only one could truly say, "I am the light of the world" (John 8:12). "In him was life, and the life was the light of all people" (John 1:4). While St. Paul presented himself as a model, he likewise had the humility to call himself "the chief" of sinners (1 Tim. 1:5).

Even so, some hard truths, once seen, cannot be forgotten. Newly recognized flaws in heroes of the past can seem too much. It's especially troubling when they were ignored too long by those who should have known better. Here I commend the excellent piece on philanthropist *and* slave merchant Edward Colston in the most recent issue of *Anglican and Episcopal History*.

For some, too deeply tainted by the sins of their age, a discreet path into obscurity is best.

Anglicans have usually been wary of quantitative measures for holiness, in any case. There's a healthy pragmatism at the heart of praising the saints, and it's right to ask which old heroes still pass the test of helping us pray better and live more faithfully in this time. But let us not forget that the same fate may await those we lift up so earnestly today. Sanctity has the longest horizon of all.

Over the next six months, we will feature regular, short reflections on one of the "new" saints added to the calendar of *Lesser Feasts and Fasts*. They are given to us as models "to all generations," which is to say that we will do well to consider their example and pray with them for the grace to glorify Christ in our own day.

—Mark Michael

Briefly

(Continued from page 12)

ness at Wycliffe College, Toronto. Sarah Monroe's fellowship will help establish a chaplaincy training program based out of Chaplains on the Harbor and Harbor Roots Farm, a ministry to homeless, incarcerated, and poor people in rural Grays Harbor, Washington. Since 1964, ECF has awarded 216 fellowships to individuals in advanced academic studies and special ministries, with the aim of equipping future clergy and lay leaders.

Canada's Diocese of Eastern Newfoundland and Labrador is putting its office building in St. John's on the market **to stabilize a cash crisis** caused by declining revenue from parishes. The Diocese expects to close the year $670,000 in the red and could run completely out of money by mid-2021, if current trends continue. An additional blow came on October 8, when the diocese learned that its bishop, the Rt. Rev. Geoff Peddle, had died unexpectedly.

The Rev. Canon **John Kafwanka**, a Zambian priest who has served as the Anglican Communion's director of mission for the last 10 years, will step down from his post in December, to become a parish priest in the Diocese of London.

The Church of England reports that more than **17,000 online services and events** are currently being provided by parishes to provide safe ways to worship during the pandemic. Use of the church's prayer apps and engagement with its social media posts have also increased significantly, and congregations were supporting 35,000 social action projects. Sunday attendance declined by about 1% since the spring of 2019.

The Most Rev. Daniel Yinka Sarfo, Bishop of Kumasi and Primate of West Africa has called on **Ghanaian youth to desist from violence** in the midst of widespread protests leading up to the country's December presidential elections, urging them to express their energies in work that leads to national development and security.

The Rt. Rev. **Jenny Andison**, Suffragan Bishop of Toronto announced that she is resigning her episcopal ministry to serve as rector of St. Paul's, Bloor Street, a prominent Toronto evangelical parish. Andison's departure coincides with the retirement with another of Toronto's four suffragans, Peter Fenty, and diocesan bishop Andrew Asbil has set up a working group to consider reorganization of the Anglican Church of Canada's largest diocese.

Nov. 9: Ammonius the Earless, Hermit. 4th century.

By Elizabeth (Liza) Anderson

Ammonius was one of the desert fathers, who lived in a monastic community of hermits in fourth-century Egypt. He was renowned for his great learning and asceticism, but he is most vividly remembered for the striking vehemence of his resistance to ordination.

Forcible ordinations were not unusual in the early church, so the residents of a nearby village resolved that this learned and holy monk should become their bishop, and the bishop of Alexandria agreed to ordain him. Ammonius, however, did not prove to be a cooperative candidate! He pleaded with the crowd not to do such a thing to him, but they would not listen and were prepared to drag him back to Alexandria by force. When he realized that he was too outnumbered to fight or to flee, Ammonius grabbed a sword and chopped off his own ear! He then calmly explained to the people that Leviticus 21 prohibits anyone who has been dismembered from serving as a priest, and therefore he was now permanently disqualified for ecclesiastical office.

Deeply shaken, the people reported this to the bishop of Alexandria. He assured them that this law was no longer observed by Christians, and affirmed that he would still gladly ordain the holy monk if given the opportunity. The crowd therefore sought Ammonius again. This time, however, he warned them that if they dared to do such a thing, he would cut out his tongue. Dismayed by the prospect of losing his preaching and exhortation, and having no doubt that he would indeed do such a thing, the disappointed crowd finally respected his discernment and departed.

Most of the people we commemorate in the Episcopal Church were clergy, or people for whom ordination was not a possibility because of gender or marital status. We have very few examples of saints who could have been ordained and yet nevertheless discerned a different vocation. It can thus be very easy to conflate rank with holiness, and to assume that ordination is simply a step that one eventually takes in one's path toward spiritual maturity. It sometimes seems that we have lost an awareness that a life can be fully consecrated to God as a layperson or a vowed religious. An individual's discernment that they are not called to ordination is often perceived as a sign of some deficiency, or (for those of us who are female) an indication that we must secretly oppose the ordination of women. The possibility that someone could be eligible for any Christian vocation, wholeheartedly offer themselves to God's service, and yet nevertheless discern a "lesser" calling is often treated as inconceivable.

In working with seminarians, I have often been struck by how many of them narrate their spiritual autobiography as simply coterminous with their call to ordination. I don't discount the validity of those accounts; there are surely many genuine vocations that were seeded in childhood, or during an adult conversion. What I don't often hear, however, is the countermelody to those stories provided by figures like Ammonius — Christian leaders whose depth of theological training and spiritual authority within a community did *not* lead them to discern that they were called to ordination. We need both kinds of Christian witness within the church. We undoubtedly need holy bishops, priests, and deacons, but we also need figures who will remind us never to equate a call to Christian leadership with a call to ordination. Ammonius, who boldly chopped off his own ear in order remain true to his sense of vocation, offers us a vivid reminder.

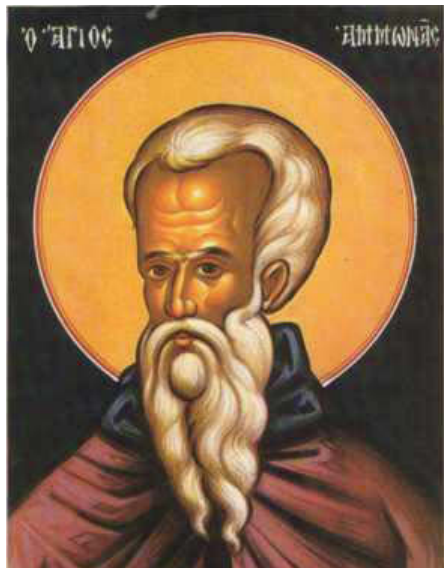


Photo: citydesert.files.wordpress.com/2014/05/ammonas

Ammonius

Drive far from your church, O God, the spirit of clerical ambition, that all whom you call to lead your people might do so in the order to which they have been truly called. Grant that like your servant Ammonius we may refuse to conflate ordination and leadership and may never confuse rank with holiness. In the name of your son Jesus Christ our Lord, who alone is our great High Priest. Amen.

Dr. Elizabeth Anderson is assistant professor of theology and religious studies at the College of St. Scholastica, Duluth, Minnesota, and a former member of the Episcopal Church's Standing Commission on Liturgy and Music.

An Open Door for the Gospel in Kenya's Great Rift Valley

By Jesse Masai

Before 2010, Erupata was a quiet, remote village along the floor of the Great Rift Valley in Kenya, steeped in the rhythms of its people, their livestock, and nearby wildlife.

Save for periodic immunization efforts by Anglican Development Services and short-term visits by itinerant evangelists, the village had little interaction with the Gospel of Jesus Christ.

All that changed when, in 2012, the Rev. Samuel Githinji, the chaplain of St. Paul's University in Central Kenya, dispatched one of his students, the Rev. Francis Ole Kiok to the bishop of the nearby Diocese of Kericho, Jackson Ole Sapit. He asked Bishop Ole Sapit, who is now the primate of the Anglican Church of Kenya, for partnership in establishing a mission among the Maasai people of Erupata. Both men are ethnically Maasai. The Nilotic tribe live in a region that straddles the Kenya-Tanzania border. *Ole*, in the Maasai language, means "son of," while *Erupata* means "raised ground."

"Bishop Ole Sapit gave us full support, whenever we requested it. We carried out our first mission that year amidst a prolonged spell of drought," recalls Ole Kiok, who now ministers at the university.

He continued engaging with the people of Erupata, inviting them to be baptized and confirmed, and to grow in discipleship.

Named in honor of the university's pioneering efforts, St. Paul's Anglican Church in Erupata now stands 50 kilometers (about 31 miles) from the world-famous Maasai Mara National Reserve, near the Tanzanian border, and 117 kilometers from the Kenyan capital, Nairobi. It is now a mission of Narok Parish, whose principal church is 36 kilometers away.

The Rev. Nolavy Arisoa, now with the Anglican Church of Madagascar's Diocese of Toliara, was part of a group of college students from the university who accompanied Rev. Githinji and Ole Kiok on the first mission campaign in 2012. The road to Erupata was very muddy, she remembered, and students needed to get off the university's bus and clear bushes before they could continue with their journey.

"When we arrived, we slept in a classroom whose doors couldn't be locked. We were quite afraid because wild animals were hovering around. We were warned in advance to be vigilant, just in case an elephant, lion, leopard, hyena, zebra, or wildebeest popped in. We had to stick together at all times, including during door-to-door evangelistic outreaches," she says.

As they explored the village, the students mostly found women because men were out in the African savannah either hunting or grazing cattle, while ensuring that no predators attacked the village.

The women were responsible for making tiny mud houses, locally referred to as 'manyatta.'

"We helped one lady build her hut before sharing the Gospel with her. This was very encouraging to her. She became keen to hear what we had to say," remembers Arisoa.

On their part, indigenous Christians provided geographical directions and guidance about cross-cultural awareness, including teaching the students local songs, which drew several residents to the outreach efforts.

A grateful local resident offered them a goat when the mission came to an end.

"I realized that we stay stronger together. People are more responsive when they feel that they are being respected as persons and their culture is understood. This provides an open door for the Gospel to reach their hearts," Arisoa observes.

The Rev. Rebecca Bartocho, now with the Reformed

Church of East Africa's Kitengela Parish, coordinated many of the details for the first university mission, which has become an annual event, with ecumenical support.

"I helped the Anglican Communion start and sustain a church, in the process learning much about opinion leaders, resource mapping, prayer, and fasting," she says.

To help Erupata's evangelists earn a living, St. Paul's University raised money to start a tiny shop, which the villagers valued because the nearest large town, Ewaso Nyiro, is 23 kilometers away. The mission team also bought a solar charger for lighting and phone power. The current evangelist, Emmanuel Kosen, serves the community by leading midweek fellowship meetings, as well as worship services on Sundays and vigils.

The Erupata mission now hosts not only a church with 130 seats, but also a mission house and an elementary school, built with contributions from the university and indigenous Christians. Villagers provided land for the mission station.

Though the congregation was originally composed of women and children only, the diverse leadership of the university mission teams have inspired men to also join the church. It now has 30 men, 100 women, 45 youth, and 70 children. The first church wedding at Erupata will be held December 29, 2020, in a move that is expected to encourage youth towards chastity.

The Venerable Samuel Ole Naikumi, vicar of Narok Parish, says the mission is now planting another church six kilometers away.

"Following negotiations by the archbishop, Compassion International began sponsoring 151 orphans from Erupata and surrounding villages in 2018. As a result, so many more children are coming to worship with us," he adds.

Before the COVID-19 pandemic hit the East African nation, Erupata was teeming with life. The internet had even arrived two years ago.

Now it faces uncertainty. The mission center, which could become a hub for evangelization in the region and northern Tanzania, continues to grapple with the challenges first experienced by the university mission team, including human-wildlife conflict.

"We are fighting with animals over scarce water, and recently lost three people to cholera. We travel 21 kilometers to reach the nearest dispensary. Young people ask us if we can put up an empowerment center. Our girls, on the other hand, wonder when we will put up a safe house to shield them from female genital mutilation and teenage pregnancy. It is overwhelming," says Ole Naikumi.

The archdeacon's predecessor at Narok Parish, Musa Kamuren, who is now the Bishop of Baringo, believes Erupata needs all the help it can get.

"The congregation has taught us that we can bring change from within by going to where people are and staying with them. Faithful person-to-person preaching and raising indigenous missioners creates ownership, as opposed to previous outreach models. Deep-rooted story-telling, on the other hand, enhances discipleship," he concludes.

Jesse Masai is a freelance journalist based in Limuru, Kenya.

All photos by Jesse Masai

Above: Mission team members from St. Paul's University pose with Erupata residents. Below: Mission team members dig out the university bus.

Christian Mission in the 21st Century Post-Colonial World:

Learning, Connecting, and Reconciling

By Muthuraj Swamy

Re-imagining Christian mission is an ongoing task. The idea of "world missions" or "cross-cultural missions" during the last few centuries in the colonial context has often reduced Christian mission to "reaching out" or "sending out." However, from its inception, Christian mission has been witnessing to the gospel in one's own context as well as crossing boundaries to proclaim the gospel in other contexts. Thus, while reaching out to "non-Christians" might be a popular approach in the modern missions, re-imagining mission in the post-colonial 21st century will have to go beyond that. A reading of the encounter of Jesus' disciples with him just before his ascension in the Book of Acts, in the light of many challenges facing our global context today, can offer us some important insights for participating in God's mission.

Acts 1:6-8 is a Lukan version of the Great Commission, if we can see it that way. While it shares many of the perspectives set in the Matthean version,

So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." (Acts 1:6-8).

there are some important differences to which I am often attracted. The most significant among them is the use of the phrase "you will be my witnesses." In the context of mission, this implies a continuous change, growth, and learning from Christ that is required of those who witness, even as they expect a change among those whom they witness to. The Lukan Great Commission helps to see Christian mission as learning, connecting and reconciling.

Learning

Witnesses in Jerusalem. The very setting of this text is significant. It begins with a foolish and dangerous question, "Lord, is this the time when you will restore the kingdom to Israel?" The disciples' question is all about themselves, the power and kingdom they wanted to receive as the result of Jesus' mission on earth. Jesus' response replaces the kingdom power they were seeking with the power of the Holy Spirit.

What I like most about the setting is its dialogical/conversational mode, the disciples expressing a foolish question and Jesus correcting them. It is a good start for doing mission! Mission is not something that we have received from God all at once, so that we can immediately think about how to change the world (usually, a change in others). Rather it involves a continuous learning on the part of we who witness. It involves a constant dialogue with Christ, allowing Christ's vision of God's mission to take over our own thinking, which is often limited, like that of the disciples. "You will be my witnesses" implies a learning environment: continuous learning from Christ and learning from the context.

One of the most significant themes in the text is that Jerusalem is not excluded from the scope of mission. Jerusalem also needs mission. The "modern Jerusalem" (the West) worked for centuries to send missionaries far away, often forgetting to take care of its own backyard! The West needs mission. It needs to learn. It is more important now than ever.

Connecting

In Jerusalem, in all Judea and Samaria, and to the ends of the earth. In the traditional sense of mission, the focus is often on expanding and adding more numbers/converts. What is often overlooked is that in the disciples' witness to Christ, these very different, distinct, and faraway places become *connected* with each other. As a young theological student learning about Paul and his missionary journeys, I was taught only about how Paul converted heathens and planted churches. Reading him and his work again, now I am drawn not only to his mission to the "Gentiles," but also his various efforts aimed at connecting disparate Christian communities and encouraging them to engage with each other and the wider society.

In the 21st century context of Christianity and Christian mission, connecting with each other is the most important task. Building bridges between Christian communities in the Global North and South is more important than ever, especially in the context of persecutions against Christians in some parts of the world. Working for better relationships between Christians and neighbors from other religions, and promoting constructive engagement with wider issues affecting society are also important aspects of our participation in the *missio dei*.

Reconciling

Judea and Samaria. One may read these three words in passing. But for me, Jesus' particular reference to Judea and Samaria conveys an important message, given the historic animosity between Jews and Samaritans. Jesus, throughout his ministry, persuaded Jews and Samaritans to overcome their divisions and boundaries, to reconcile with each other, and work for a just and peaceful world. This reconciling aspect of Christian mission has a significance for our current context today more than ever, as many issues are dividing our communities and threaten the well-being of the world. Healing of the wounds of divisions, the task which is closely connected with establishing just and equal structures in our societies, is a crucial part of Christian mission today.

The Cambridge Centre for Christianity Worldwide (CCCW) is engaged in working on these dimensions in Christian mission. Even though originally founded (as the Henry Martyn Trust was) to do mission in traditional ways, as the context has changed CCCW has also changed and has been evolving and learning to serve the contemporary needs of our society. We facilitate learning environments where learning from each other is important. In the current context the "modern Jerusalem" needs the mission from the Global South. It needs to learn. It needs to be educated. CCCW's role is crucial here in facilitating such learning. CCCW's commitment and unique call lies in its efforts to connect people, connect communities — starting with connecting different versions of Christianity. Such connecting also involves directing our energy and resources to work for peace and reconciliation between communities by inviting them and equipping them to engage with each other and engage with the wider society.

The Rev. Dr. Muthuraj Swamy is director of the Cambridge Centre for Christianity Worldwide in England.

Planting a Crop

Rovonna Etcitty prepares to distribute food boxes at her church, St. Luke's in the Desert, on the Navajo Nation reservation in Huerfano, New Mexico.

# of Relationships in Navajoland

Spawned by the pandemic and fueled by churchwide generosity, a new food ministry is building bridges between the Episcopal Church and the Navajo tribal community.

By G. Jeffrey MacDonald | Photos by Asher Imtiaz

A volunteer prepares to deliver food boxes to St. Luke's in the Desert.

FORT DEFIANCE, ARIZONA — Ordained last year at age 45, the Rev. Leon Sampson, curate at Good Shepherd Mission here on the Navajo Nation reservation, is still getting to know the local community.

But on days when there's food to deliver, Fr. Sampson shows up like a trusted old friend at homes squirreled away in trailer parks and clustered in hillside carveouts. He knows which wandering horses will trot up to say hello, which dogs require special handling, which homes have a disabled person inside, and which ones have been ravaged by COVID-19. With coronavirus infection and death rates on the reservation nearly twice as high as in the hardest-hit states, a food-bearing Navajo priest gets a warm reception.

"In this house here — she has lots of grandchildren, so we'll give her diapers, too," Fr. Sampson says as he pulls up with a 10-by-6-foot trailer in tow, packed with provisions for the monthly delivery. He opens the door of the church's GMC Yukon and announces his arrival.

"Hey, we've got some food for you!" he calls, and Debra Wauneka comes outside to greet him. "And here's a starter box and some soil to help you teach your grandkids about gardening."

Sampson's micro-level insight stems from this new ministry that was spawned by the pandemic, a lifeline for remotely located Navajo. Fueled by churchwide generosity, the ministry is building bridges, not only between Sampson and individual Navajos, but also between the Episcopal Church and the tribal community. It's enabling the church to start addressing a raft of material needs and plant a crop of new relationships.

What began as a food outreach of the Episcopal Church in Navajoland (ECN) to church-affiliated families has grown to encompass 300 to 400 households per month. Some recipients have Episcopal ties, but most do not. These families live too far from the distribution hubs to be noticed by other humanitarian outreach projects, says ECN Bishop David Bailey. Thanks to this ministry, Navajo families can stay at home and eat healthily, and get relief for other needs, from clothing to heating fuel.

Debra Wauneka outside her Navajo Nation home in the hills beyond Fort Defiance, Arizona.

"The food boxes help us out a lot because it keeps us from having to go out and get exposed to the virus that we know is out there," says Jolena Yazza, who shares her trailer home with four other adults, including her 88-year-old father who suffers from dementia and is high-risk for virus complications. "I know a couple people who've had it and recovered. These food boxes make [the virus] avoidable."

Sampson finds his burgeoning flock where modern infrastructure ends and interdependence is a way of life. His route winds from Fort Defiance up through Blue Canyon on lumpy dirt roads. All the while, his high school-aged daughter rides shotgun and keeps track of deliveries on a handmade map.

They pull into dirt-patch hovels where vehicles on blocks don't run but plenty of unsaddled, unfenced horses do. So do packs of collarless dogs, when they're not lounging five or six to a home. Here prefab units and other modest designs rely on plywood patches to cover exterior holes. Worn-out tires are repurposed for all sorts of tasks: holding down roofs, fencing off boundaries, and getting piled high into "snowman" sculptures just for fun. An estimated 30 percent of Navajo Nation residents lack running water, which explains the outhouses, metal water tanks lined up outside, and hoses snaking from tanks into windows *en route* to a basin.

COVID-19 has been devastating under these conditions. As of October 10, 6.1 percent of Navajo Nation residents had tested positive, versus 3.7 percent in Louisiana, the most infected state. The death rate on Navajo Nation was .33 percent, as compared to .28 in New York City and .18 in New Jersey, the state with the highest death rate. Put another way: the likelihoods of contracting or dying from COVID-19 are nearly twice as high in Navajo Nation as in the most high-risk states.

It's easy to see how COVID-19 has left such a trail of destruction. Many who'd left the reservation for service industry jobs returned home to Navajo Nation when virus-driven shutdowns led to lay-offs. Some reportedly brought the virus with them. Overcrowded housing, poor sanitation systems, lack of running water, and high rates of chronic diseases such as diabetes have all helped the coronavirus wreak more damage here than elsewhere.

Encouraging Navajo to stay at home and boost immune systems are primary goals of the new feeding outreach, an uphill challenge here in this vast food desert. Only 13 grocery stores serve an area the size of West Virginia. That's a big reason why deliveries include not just citrus and nutrient-rich vegetables, but also soil, seeds, and a cedar planting box for starting a vegetable garden.

The food-growing component "teaches a generation how to sustain itself," Fr. Sampson says. "We don't just deliver and feed people because they're in need. We also give them a choice for how to dictate their own future. Respecting that gives them a sense of pride, a sense of identity. It's not just a charity case."

"We don't just deliver and feed people because they're in need. We also give them a choice for how to dictate their own future.
—Fr. Sampson

This outreach would not have been possible as recently as one year ago. ECN had no obvious entrée and no wherewithal to engage people like Ms. Wauneka in her neighborhood tucked away in the wooded hills outside Fort Defiance. Nor did ECN have the financial muscle to spearhead outreach beyond its other hubs in Farmington, New Mexico, and Bluff, Utah.

Despite acute material needs on the reservation, where 43 percent live in poverty, ECN has been limited in what it could do over the past 10 years, according to Bishop Bailey. As the only area mission in the Episcopal Church, ECN receives funding for operating costs, and priorities are set in consultation with the Presiding Bishop. The mandate has focused on building up indigenous leadership, rebuilding physical infrastructure, and ministering to the Episcopal flock, who are concentrated in nine congregations and two house churches. Impactful relief work in the wider community has been largely beyond reach – until now.

"This is a whole new ministry for us, and it's been caused by the pandemic," Bishop Bailey says.

Support for the work comes from a patchwork of donors of monetary and in-kind gifts. Supplies for distribution come in part from the Church of Jesus Christ of Latter-Day Saints and from a California-based nonprofit called Giving Children Hope. Costs incurred by ECN include those for long-distance transportation, such as refrigerated containers and trucking fees.

Once-a-month food distributions (down from twice a month over the summer) cost about $30,000 to fulfill, Bailey said. Individuals, congregations, and dioceses have largely bankrolled the work. Donors have given four freezers and two trailers, he says. The Diocese of Northern Michigan has

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organized national fundraising efforts for Navajoland. The Diocese of the Rio Grande diverted its wholesale account with Sysco to help keep Navajoland pantries stocked last spring.

Now Bailey hopes the giving will continue as the church strives to help not only with food but also with heating assistance this winter.

"My biggest fear – and I've expressed this to a number of dioceses and others – is that we'd get into the deep fall and winter, and people wouldn't continue to see the need" and stop giving, Bailey says. "This is not going away for us in Navajoland. I do not see us being able to have any relief from this until there's a vaccine."

The Navajoland Area Mission was created in 1978 with a vision to raise up indigenous Episcopal leaders. Today ECN receives $1 million in the triennial Episcopal Church budget for 2019 through 2021, but that hasn't been enough to shield staffers from sharing in pandemic hardships. An across-the-board 10-percent salary cut this year has forced priests and others to cut back on personal spending.

Jessica Tso prepares to receive the distribution from Good Shepherd Mission in Fort Defiance.

"...some of the natives, they don't trust Christianity. They don't trust churches. They don't trust any of that because of the painful legacies brought upon the indigenous peoples. But I think they're beginning to see us now as a church that is not about that."

—Canon Eaton

"For me, it's meant giving up meat, living on beans, going vegetarian," says the Rev. Michael Sells, priest in charge of All Saints Church in Farmington, on the reservation's edge. "If somebody gives me some chicken, I'll cook that. Living on beans gets a little boring."

But even as clergy weather hardships of their own, the new feeding ministry is giving them an opportunity to make a difference for their fellow tribesmen and tribeswomen — and to make ministry connections where they hadn't before.

Fr. Sells, Fr. Sampson, and the Rev. Canon Cornelia Eaton, canon to the ordinary, are all Navajos. They are among seven ordained indigenous leaders who are helping fulfill the ECN vision. Through the food outreach, the wider community is encountering the new, long-awaited face of the church.

"People are becoming more aware of what we're doing here," Canon Eaton says. "I think what they see is Navajo clergy. And when you have Navajo clergy, Navajo clergy understand… With some of the natives, they don't trust Christianity. They don't trust churches. They don't trust any of that because of the painful legacies brought upon the indigenous peoples. But I think they're beginning to see us now as a church that is not about that. We're a church that is about repairing relationships, reconciling and meeting them where they are."

When Eaton and Sells set off from Farmington to deliver food on a warm fall day, their first stop is the micro hub for outreach: St. Luke's in the Desert, a tiny stone church on a sagebrush-dotted hill overlooking an austere, sun-baked landscape. It is the church of Inez Velarde, a 68-year-old COVID-19 survivor, lay leader, and friend to all in need. If anyone needs help in this barren land 30 miles southeast of Farmington, they know to tell Velarde. Her connections make it happen.

Once a few food boxes are set up in St. Luke's hall for anyone in need to pick up, Velarde leads Eaton and Sells to bring food to a family she hears is hurting. Dirt roads lead to an isolated trailer home. The only neighbors are vehicles, scattered in a de facto automotive graveyard where car windows get used for target practice. On the ground are empty snack wrappers, worn-out tires and six dogs. Two teens come out for the food.

"My mom and dad are home but they just don't like coming out and talking," the teen girl says.

"That's understandable," Eaton says. "I'm a priest down there at San Juan Mission at the Episcopal Church. We try

Jim Ellison and Rosie James receive food from Good Shepherd Mission while (below) another man awaits a delivery.

to get food out to families. Is it helpful?"

"Yeah," she says. She goes on to answer Eaton's questions, explaining that the only way to complete her homework now is via cellphone.

Such moments capture how Navajo priests are building new ties beyond the Episcopal community. Loading boxes and other food-related chores alongside other men gives Sells a window into their lives, he says. The experience tells him who needs work, who needs diapers, how many live in a given home, and so forth.

The insights help. Talking with Jessica Tso during her food delivery, Sampson learns she has two middle school-aged daughters sharing a twin-sized mattress. He tells her about a new program targeting the Navajo Nation bed shortage: it can get her a new mattress, box spring, and frame. He says her family could get help in other areas, too, such as securing coal for this winter's heat and hauling water.

Down the road, Sampson learns Wauneka, the grandmother, isn't just feeding herself and a few grandkids. She's feeding nieces, nephews and other relatives. If any vegetables spoil, she feeds them to horses roaming the area in search of food and water, but most of it gets turned into meals for the neighborhood, where she says everyone is related.

Before the pandemic, "I used to feed like maybe 15 or 20 people per day," Wauneka said, noting that she would feed children whose parents worked late, and others. "Now I usually call them and tell them to pick [the meal] up somewhere that I can leave it. They come and get it."

Getting familiar with neighbors' needs can shed light on unexpected dangers. Hand sanitizer, it turns out, isn't for everyone. Sampson warns pantry volunteers to watch out for one particular family. Sampson has been to their home, which had no exterior door until the church supplied one, and he knows what they do with sanitizer there. They dilute it with water and stay drunk all day, nursing what becomes for them a toxic cocktail known as "ocean."

As more material needs and challenges come to light, the church intends to keep responding as long as support for doing so holds up. And those on the frontlines are hopeful about where this array of new relationships might lead.

"The pandemic for us has been horrible, but the other side of the pandemic will be extremely beneficial for the work that we're doing in Navajoland," Bishop Bailey says, "because of the relationships that we're building that were not available to us prior to the pandemic."

The second article in this two-part series will explore how the Episcopal Church in Navajoland is relating in new, encouraging ways to Navajo culture.

Old Masters and Black Bodies:

Narrating the Bible with Tyler Ballon

By Pamela A. Lewis

In art history, the term "Old Master" can refer to both a person and to what that person creates. In the former sense, it can be any painter of skill who worked in Europe prior to about 1800. In the latter, "old master" is ostensibly a painting by such an artist, although one can speak of an "old master print" or an "old master drawing."

The artists who comprise the long list of Old Master artists are as important as what defines the term. The well-known heavy hitters are there: Giotto, Mantegna, Leonardo, and Dürer, to the more unfamiliar, such as Hans Springinklee or Willem Heda. With the notable exceptions of Artemesia Gentileschi, one of the 17th-century's most accomplished painters, and French Rococo and Neoclassical painter Louise Élisabeth Vigée Le Brun, renowned for her portraits of Marie Antoinette, most Old Masters have been men. They have also all been Europeans.

Tyler Ballon, a 24-year-old African American figurative artist, has been working quietly and persistently at redefining this long-held understanding of "Old Masters." From his studio in Jersey City's MANA Contemporary Center, where he holds an Eileen S. Kaminsky Family Foundation (ESKFF) residency, he turns out large-scale canvases like those old masters typically produced in their day. But the common themes of old master paintings have also strongly inspired the graduate of the Maryland Institute College of Art in Baltimore, who traces to early childhood his first encounters with these works' typical depictions of mythological heroes, and, more significantly, with biblical characters and saints.

Despite what Ballon describes as the "challenging environment" in which he grew up, where many of his peers were either incarcerated, struggled to support families, or died violently, his life took a different path, and he credits his parents (who are both pastors in the Pentecostal Church) and his love of art for "saving" him. Art (which competed with his other love, boxing) was merely a hobby for Ballon at first, But his now-deceased grandmother, upon seeing a drawing he did of her, encouraged him to "keep it up," because it would bring him and the family success. In 2013 and 2014, he received the National Young Arts Foundation's Young Arts award, and since 2014 his work has been included in several group exhibitions in this country and in Sweden.

During his years attending a Roman Catholic grammar school and church, Ballon was exposed to and fell in love with traditional iconography, which told the Bible's dramatic stories in stained-glass and sculpture. And as a high school student, he became acquainted with the works of Michelangelo and other great painters of the Renaissance and Baroque periods. He was impressed by their technical skill, use of color, and profound knowledge of the human anatomy, as well as their ability to turn the Scripture so powerfully into "real life" onto the canvas.

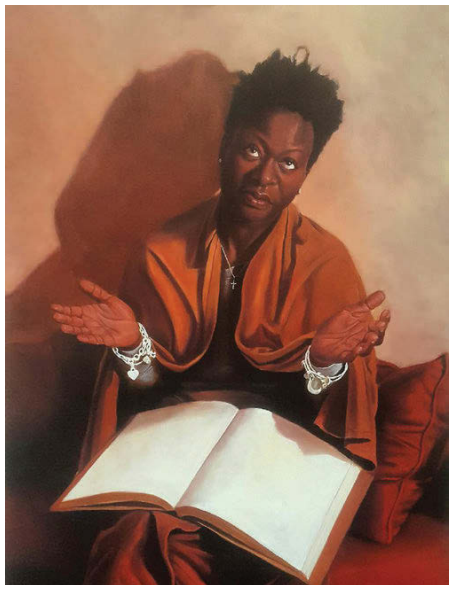
Ballon's deep affection and respect for the work of the old masters gradually came into conflict with his growing and discomfiting awareness of their Eurocentrism. Representations of what is now often termed the "Black body" in European art have been scant and largely peripheral; Black figures, frequently unidentified, were relegated to the margins or the background of paintings or portrayed in servile roles. One exception is Balthasar, recounted in legend as one of the three magi who brought gifts to the Christ Child. Yet, as Ballon explains, Black people were depicted neither as biblical characters nor as saints.

It is into this pictorial vacuum that Tyler Ballon has so determinedly filled his work. Using the tools of the old masters – grand canvases and oil paint, and fluently speaking their

Called, one of the paintings by Tyler Ballon.

Photos courtesy of Tyler Ballon

The Deposition



Mary In Prayer

Take Up Your Cross

iconographic language – Ballon has moved Black bodies from the margins of the canvas to the forefront, portraying them as Biblical characters. Ballon uses his paintings to document the struggle and pain still embedded in the contemporary Black experience, while interpreting these circumstances within the Christian narratives of faith and redemption.

In their meticulous detail, Ballon's paintings often evoke the work of American illustrator Norman Rockwell, and are frequently confused with those by Kehinde Wiley, the African American artist whose paintings have also referenced European masterpieces, and whose portrait of former President Barack Obama has drawn accolades. While Ballon draws inspiration from a variety of old master painters, the style and use of color seen in Caravaggio (1571-1610), a prominent Roman Renaissance and Baroque painter, are reflected most prominently in his work.

Mary in Prayer (2018), a nearly full-length figure work, is one of Ballon's most explicitly devotional canvases. The subject, her eyes heavenward and wearing silver jewelry symbolic of faith, is caught in a moment of quiet yet focused prayer. Although the open book (suggesting the Scriptures) on her lap and her open hands in the pose of receiving the Holy Spirit place "Mary" solidly in Western iconography, Ballon is clearly making a powerful statement about whose body can embody holiness.

Ballon makes full use of his storytelling powers and well-positioned light to heighten the pathos and theatricality of *The Deposition* (2018), another Caravaggio-inspired work. Here, the mourners, one of whom locks his eyes with ours, are captured in the same fan-shaped arrangement as those in Caravaggio's 1603 *The Entombment*. But in Ballon's hands they have become residents of an African American neighborhood lamenting over the murdered body of a loved one. Ballon has cast himself as the corpse.

In *Called,* which dates from 2019, another young man (again, the artist), sits on a damaged set of steps, wearing a baseball cap. He is interrupted while counting the money he holds in both hands by a white jacketed but faceless figure who holds a Bible. The young man looks up, his right hand pointing to himself, as if to ask, "Who, me?" The work powerfully recalls Caravaggio's *The Calling of Saint Matthew* (1599-1600), particularly in the stranger's extended hand (which itself references God's hand touching Adam's in Michelangelo's in the Sistine Chapel's *The Creation of Adam*), The same hand points directly at the young man.

In the soberly titled *Take Up Your Cross* (2020), the artist offers an ambiguous portrayal of its subject. Drenched in dramatic, raking light, he looks penetratingly at the viewer, appearing to be just another seven-year-old kid clutching an unusual object he has found. But, in truth, he is the young Jesus embracing the instrument of his death.

In these and in all his growing *oeuvre*, Ballon underscores the importance of the human form. His models are friends, family, and members of his community. This, in his view, expresses most effectively all that can be expressed in life. Like the old masters, he defines that form with vivid color, light, and gesture. Whereas some may accuse the artist of a lack of originality, his references to and evocations of the old masters' works are in keeping with long-held practices; and the social issues and the people who reveal them in his paintings are validated in God's sight. While not a member of a faith community, Ballon self-identifies as a devout Christian whose faith in God is unshakeable. For Ballon, God is the source of his gifts and his "greatest agent," who brings opportunities to him.

The nation's recent racial tensions, however distressing, have inspired growing interest in and discussions about the lives of African Americans and other people of color. Tyler Ballon has contributed meaningfully to this exchange by bringing underrepresented bodies and a European art form to tell some of the Bible's most compelling stories, affirming that they, too, can be included with all the saints and can reflect the *imago Dei*.

Pamela A. Lewis writes for The Episcopal New Yorker and Episcopal Journal.

Why Should Christians Vote?

By Simon Cuff

Two cities. Two kingdoms. Two nations. Christian and political theology is littered with these binaries. An election is imminent in the United States. Two-party politics. Two major presidential candidates. Two major vice-presidential candidates. A country divided by a common political system.

Whilst the second set of binaries reflect the reality of the American political system, the first set reflect different aspects of the challenge of living the Christian life in any society. With his notion of "two cities," St. Augustine (354-430) contrasts the communities in which we live now and the eternal city which is our home, most famously in his *City of God 14.28:* "Two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self. The former, in a word, glories in itself, the latter in the Lord." These two cities have nothing properly to do with each other, even if they are found side-by-side and intermingled in this life.

This imagery builds on a set of similar binary motifs that had been developing for some time in Augustine's thought. Earlier in his *True Religion* he drew a similar contrast between two kinds of people: "one, formed of the crowd of the impious, which bears the image of earthly man from the beginning of time to the end; the other, made up of generations devoted to the one God, but who from Adam to John the Baptist, led the life of earthly man with a sort of 'worldly justice' its history is called the Old Testament."

Shortly after Augustine developed his account of two cities, Pope Gelasius described two powers "by which this world is chiefly ruled, namely, the sacred authority of the priests and the royal power" (*Letter to Anastasius* 494). Gelasius identifies two legitimate authorities — priestly and political. For him, the priestly takes superiority, as even presidents must render an account to the divine judgment proclaimed by the clergy. However, earthly powers are allowed legitimately to govern if "in things divine you bow your head humbly before the leaders of the clergy and await from their hands the means of your salvation. In the reception and proper disposition of the heavenly mysteries you recognize that you should be subordinate rather than superior to the religious order, and that in these matters you depend on their judgment rather than wish to force them to follow your will."

Gelasius articulates a distinction between Church and State, so long as the State follows the Church in matters pertaining to salvation, and presumably any other such matters which the Church judges are within its authority. In turn, he calls on clergy to recognize the supremacy of the earthly powers "granted from heaven in matters affecting the public order," obeying secular laws "lest otherwise they might obstruct the course of secular affairs by irrelevant considerations." Beware of turbulent priests.

In time, Gelasius' two forces develop into the two swords of spiritual and temporal power. Whilst Christendom persisted, both were in the power of the Church, as Pope Boniface writing in 1302 indicates: "the spiritual and material sword … the former is the to be administered for the Church but the latter by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest" (*Unam Sanctum*).

Whilst Boniface's use of such a distinction serves to preserve the authority of the Church across society, today similar distinctions are used to keep the Church firmly in its place. The

separation of Church and State entails the commonplace: Religious leaders should restrict themselves to matters of religion and stay well clear of politics. In election season, any intervention by a religious figure is considered inherently political.

In any election, voters face choices. Choices between parties, candidates, and policies. Some of these choices are binary, even if some of these binaries are false. The binary which restricts Christian opinion to religious matters is as false as the binary which reinforces Church control over society as a whole. The binary between "Democrat" and "Republican" is as false as the binary between male or female, slave or free in Christ (Gal. 3.28).

There are, however, binaries which have something of the truth about them. We have already encountered Augustine's two cities. We can be oriented towards our eternal home, or we can turn away from God and persist in focusing solely on ourselves and our own selfish interests. Crucially, we can live in relation to this binary even in the midst of the world which is passing away. In fact, we have a duty to do so. Our living in this world, oriented towards our heavenly home, changes the way in which we inhabit this world, and causes us to do so in a way that changes our political engagement away from ourselves and towards the eternal city of our heavenly home. Living as inhabitants of the heavenly city causes us to care deeply about the nature of the earthly city and communities in which we currently live.

For Christians, this inevitably draws us in to the world of politics. Our membership of the heavenly *polis* (city) has implications for how we relate to the community in which we live — the earthly *polis* (city). Our heavenly politics leads us inevitably toward earthly politics. This realization overcomes that binary which seeks to separate religion and politics and confine the Christian contribution to society to a "religious" realm. Such a division is itself a political one, serving to silence any Christian vision or contribution to our society's political life.

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This binary between religious and political is not the only binary that we are required to overcome. The British Conservative Prime Minister, Benjamin Disraeli, referred to another important binary in his identification of "two nations" in his novel *Sybil*: "Two nations; between whom there is no intercourse and no sympathy; who are as ignorant of each other's habits, thoughts, and feelings, as if they were dwellers in different zones, or inhabitants of different planets; who are formed by a different breeding, are fed by a different food, are ordered by different manners, and are not governed by the same laws … the rich and the poor."

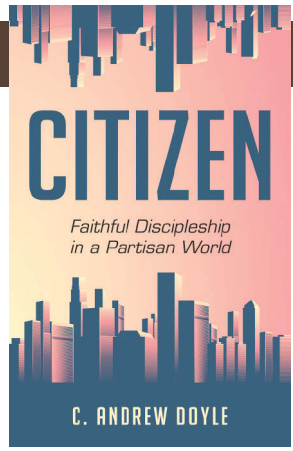
The political intervention of Christians requires a commitment to overcoming the fundamental divide between rich and poor. The contours of a Christian politics are given to us by Our Lady's song heralding the birth of Christ: the powerful brought down from their thrones, the lowly lifted up, the hungry filled, the rich sent empty away (Luke 1:46-55). Of the very many binaries and choices we are called to make and overturn in the Christ life, the divide between rich and power, powerful and powerless, is persistent. The poor are with us always because the processes of marginalization that lead to poverty in all its forms are persistent.

As Christians, each and every day we face the choice to further or confront such processes, to side with the poor and victims of marginalization in all their forms or to ignore them, to live heavenwards or towards ourselves. The realities of this choice take us inevitably to the ballot box, to take our part as Christians in the political life of whichever society of which we are a part, and to reflect carefully about how to vote in such a way that begins to overturn those divides which God is already overturning in Christ.

The Rev. Dr. Simon Cuff is tutor and lecturer at St. Mellitus College, London.

First Christian, Then Citizen

Review by Nathaniel Warne



Citizen
Faithful Discipleship in a Partisan World
By **C. Andrew Doyle**
Church Publishing, pp. 272, $22.95

Andy Doyle wants Christians to talk about politics. In his recent book, *Citizen: Faithful Discipleship in a Partisan World,* Bishop Doyle argues that schools, political parties, media, and not Christians, have shaped the debates and defined what it means to be a citizen. These institutions feed us political agendas packaged as Christianity and we unreflectively accept and internalize what is offered. As a result, the line between being an American and being Christian has become blurred. Christians, Doyle argues, must first be Christians, then citizens.

One of the strengths of the book is that it helpfully teases out the distinction between an American civil religion, which often has a family resemblance to Christianity, and a biblically centered understanding of citizenship and political participation. American civil religion, he argues, is really moral therapeutic deism, which advances individualism and nihilistic power while simultaneously encouraging polarities like Democrat and Republican; liberal and conservative.

I'll begin here with some reservations about the book, then highlight some further strengths. There are several unsupported claims which leave the reader with more questions than answers. For example, Doyle takes the Trinity as a starting point for conceiving his theological anthropology (*imago dei*). But, instead of thinking of the image of God in the way much of the current literature does, namely that the image of God is relational, vocational, rational, and/or incarnational, he claims that the connection between Trinitarian life and theological anthropology is freedom. He never explains why freedom is the grounds on which the Trinity and Christian citizenship should be understood. This is especially puzzling because much of the rest of what Doyle proposes, along with theologians like Stanley Hauerwas, would seem to undercut this apparent commitment to liberalism.

Further, is freedom the best approach to thinking about Christian citizenship? This is an important question since so much recent political turmoil has centered around conflicting conceptions of freedom, with many appealing to freedom as a justification to endanger the lives of others. This is certainly a time to articulate a clearer understanding of what a Christian idea of freedom might look like and how it relates to political decision making. For instance, there is a difference between regulated freedom and restricted freedom. The former, which is technically limiting, is necessary for preserving liberty. Further, theological accounts of freedom both in Scripture and tradition vary significantly from those of figures like Immanuel Kant or John Rawls. What Doyle means by freedom and how it relates to doctrines like the Trinity should be spelled out further.

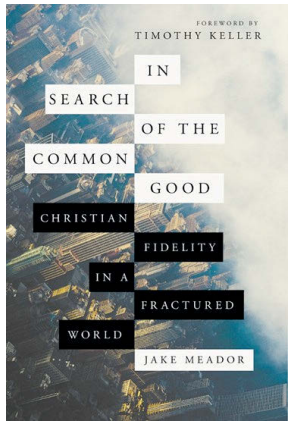
With that said, there are some helpful aspects of this book. Doyle's approach parallels other accounts of Christian citizenship that draw on biblical imagery to hold a mirror up to ourselves and our political ideologies. What emerges is that Scripture's political imagery does not easily fit within contemporary political binaries like left or right, Democrat or Republican. Doyle's account of Christian citizenship does not attempt to find mediated ground between conflicting ideologies in America. Rather, Doyle argues for an *alia via*, a different kind of life.

It should be taken as high praise that everyone who reads this book will be challenged to rethink some of her or his deepest held presuppositions about Christianity's relationship to civic life. For these reasons, the book may be a helpful tool for shared study in a parish context — an adult forum, for example. This book could help congregations to think creatively beyond American-centric strongholds in an attempt to deconstruct them. Doyle's account provides the political imagination to rethink how we, as beings-in-the-world, live together as Christians in tumultuous times.

The Rev. Dr. Nathaniel A. Warne is priest in charge of St. Paul's Church, Mishawaka, Indiana.

Crisis and the Common Good

Review by Jordan Hylden



In Search of the Common Good
Christian Fidelity in a Fractured World
By **Jake Meador**
Intervarsity Press, pp. 200. $23.

In so many ways, the *annus horribilis* 2020 has been an unveiling of deep and longstanding problems in the American social order. We have been through one crisis after another, revealing not underlying resilience but systemic unhealth.

In large part, what has been revealed is the fragility of a social order that maximizes economic capital at the expense of social capital, in its local and familial forms. We have become newly aware of deep inequities along old lines of race and class that cry out for justice; along with the increasingly obvious wounds we have inflicted upon the natural order, now literally ablaze. All in all, what has been revealed is what happens when a social order maximizes the freedom of the unbounded individual to live without the wise constraints and virtues that fit us for life together in families and communities, and place us as stewards within the natural world.

It is fair to say that we are in crisis. But to quote Karl Barth and Rahm Emanuel, one should "never let a good *krisis* go to waste." What is needed now is serious and deep reflection on how we got to where we are, and how to begin reconstructing what has been lost.

Jake Meador's *In Search of the Common Good: Christian Fidelity in a Fractured World* is one of the most insightful and thorough books I am aware of in service of this deep need. It was published last year, and what strikes the reader now is how prescient and deep his book was.

Meador starts by describing the lamentably fractured and wounded state of American society, plagued as we are by rising "deaths of despair" (due to rising rates of suicide and drug and alcohol abuse); increasing economic hardship for the lower and middle classes alongside increasing riches for the few; sharp declines in the social capital that we have most often found in family, community life, and church; and increasing reports of loneliness, depression, and anxiety.

Meador argues that all of this is connected at a deep level. It is, in a word, what happens when a social order no longer has what Augustine called "common objects of love," other than the freedom of the individual. Instead of laboring together for a common good, we all are left to pursue our own private goods as individuals. Since we're all on our own, those of us who fall behind have no one to rely on but ourselves. And since we have nothing larger than ourselves to work for and dedicate our lives to, we experience a loss of meaning in our work even as we find that our working hours crowd out everything else that might give our lives meaning.

Increasingly, we turn to the cheap thrills of distractions, entertainments, addictions, or political ideologies to give our lives the meaning and sense of belonging we lack. But these fail to fulfill us and can often turn destructive and hateful as our desperation increases. Our hearts were made to love God and to love one another, and we find deep joy in fellowship with our Creator and our fellow creatures. When we place the love of self first, the "little platoons" of social life break down and we begin to experience the hell of being alone. That is where we have been headed as a social order for some time now, and it is why we increasingly feel desperate, lonesome, and vulnerable to any drug, charlatan, or ideology that offers us a moment's solace.

Looking back now from the vantage point of 2020, Meador's book may not have said enough about how the absence of a common good makes us vulnerable to dangerous political ideologies and flimflam artists who promise us the sense of meaning and belonging we lack. As a recent survey showed, over the past three years the willingness of Americans to use violence to achieve political goals has gone up from 8 to 33 percent. What Meador did see from the vantage point of 2019, however, is prescient enough.

Wisely, Meador's proposal for social recovery doesn't focus on public policies, political agendas, or teaching a more faithfully Christian worldview. Meador is not dismissive of such matters, but rightly recognizes that our common good deficit will not in the first place be solved that way. We face a deficit in our families, local communities, and churches, and the way forward must be a patient return to the practices that build them up.

Meador lifts up the practice of keeping Sabbath as crucial for renewing the common good of the church. Keeping Sabbath, he writes, reorients our relationship to time and the world of striving, making us recognize that all we have is a gift we receive from a gracious God. Keeping Sabbath teaches us to rely on God's provision, not our own. Going to church sets us within the community of Christ, breaking us out of our individualism. There is no more powerful way to recognize that we are made for life together than by being placed in the midst of our brothers and sisters in Christ every Sunday, year in and year out.

Meador's way of talking about renewing the common good of the family leans on what novelist Wendell Berry calls "the membership." With Berry as a guide, Meador doesn't fall

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into the trap of treating the family as something isolated from the wider community and the natural order. Instead, Meador presents the family as that which should connect us more deeply to both, as part of our membership in the household economy. "We see in the membership," he writes, "a reminder that the world has an order to it, that we are part of that order, and that the order is far larger than we are."

Whether married or celibate, Meador urges us to set aside the modernist view of family as mere private spaces of consumption, and embrace an older view of family that views it as a productive household economy embedded in the wider community, the passing on of life from one generation to the next, and stewardship of the natural world.

Finally, again taking a page from Berry, Meador urges us to renew our local communities by committing ourselves to good work done in our local economies, rather than engaging in forms of work and consumption that hollow out the local in favor of the abstract globalized economy. Such work, Meador argues, will be work that is not based in the mastery of abstract technique, but instead on developing excellence in a craft. His example — a delicious one! — is a barbeque pit master in South Carolina who has honed his craft over years in a labor of love. A chain restaurant might be more efficient, but when you eat there you could just as well be anyplace or noplace, and its economic returns are whisked out of the local community and into the hands of distant stockholders and executives. By contrast, there is only one Rodney Scott's Whole Hog BBQ, in Charleston, and it is part of what makes Charleston the magical and unique place it is.

Summing up, Meador's vision is one that focuses on building back the *solidarity* of the various common goods of American life: families, local communities, and churches, in particular. Crucial to doing so, he argues, will be intentionally empowering and participating in the "little platoons" that are nearest to us, building back our depleted storehouses of social capital. Public and economic policy can indeed make a difference in this effort, as they can either continue to direct all of our capital (economic and social) to the global and the abstract, or can work to turn the tide back toward the local. Meador recommends a stronger doctrine of *subsidiarity* and *sphere sovereignty* towards this end, and he is right to do so.

This will be the work of many years and many hands. That work will be done, if it will be done, most definitively by those who are deeply committed to the communities, families, and congregations where they are planted. For those committed to leading God's church, Meador's vision is deep wisdom for the hard work that lies ahead.

The Rev. Canon Jordan Hylden is canon theologian of the Episcopal Diocese of Dallas.

Evangelicals and Power

Review by Christopher Corbin

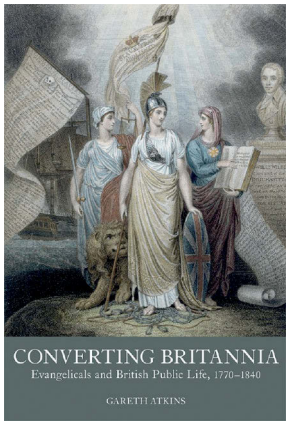
Perhaps unsurprising for a religious movement harkening back to that "hotter sort of protestants," evangelicalism has recently proven itself capable of generating increasing amounts of heat both in the academy and, maybe more notoriously, in American politics and society. Historians, sociologists, and theologians have in the last few decades begun to see evangelicalism as a complex manifestation of modernity as well as a significant force for shaping (for good or ill) worldwide Christianity. More striking may be neo-evangelicalism's shedding of fundamentalism's apoliticism, becoming outspoken in its opposition to such issues as abortion and LGBTQ+ rights, and proving pivotal in determining the results of multiple presidential elections.

Gareth Atkins's excellent new volume, *Converting Britannia: Evangelicals and British Public Life, 1770-1840,* could not have come at a better time. While largely written as a scholarly monograph for historians of evangelicalism and of late-18th and early 19th-century Britain, this work will appeal to a broader readership by illuminating the character and complexity of a less well-known historical manifestation of this incredibly influential religious movement.

Atkins offers new insight into the period when evangelicalism was beginning to become a serious force within the Church of England. At its core, this work shows the ways in which early Anglican evangelicals sought public and social power within the British Empire by utilizing various social and political networks to their advantage. This desire for influence was not, however, simply a naked lust for power, but rather emerged as the movement shifted from a hard, doctrinaire Calvinism to a more practically focused form in which theoretical theological disputes took a back seat to production of holy (or moral) individuals and societies. This new openness lead to a greater spread of Anglican evangelicalism among the powerful, thus making the possibility of using networks of power as a tool for spreading "Real Christianity" a reality worth pursuing.

Converting Britannia begins with the ways in which evangelicals at the turn of the 19th century skillfully made use of existing power networks in Britain, securing or creating clergy appointments at significant parishes and turning Oxford and Cambridge colleges into strongholds of evangelical formation. Also explored is use of an emerging industrial capitalism, as evangelicals became influential in banking and united patriotism, practical piety, and profitability to widely distribute

Bibles. The work then shifts to how evangelicals gained influence in Britain's growing worldwide empire. Atkins looks at three facets of this venture: the evangelicals' role in the founding and administration of the Sierra Leone colony; the calculated attainment of positions of power, both civilian and military, within the British Navy; and the attempt to reshape the East India



Converting Britannia
Evangelicals and British Public Life, 1770-1840
By **Gareth Atkins**
Boydell Press, pp. 345, $80

Company from within to be an instrument of extending Christianity, not just British political and economic power.

This work is meticulously researched, and the extensive cataloguing of figures associated with these overlapping evangelical Anglican networks makes it worthwhile on its own. Moreover, in cataloguing these networks, Atkins provides further evidence for the emerging sense among scholars that evangelical identity was as much or more about relationships and practices than specific beliefs. *Converting Britannia* also offers helpful insight into the particularities of this early stage of Anglican evangelicalism that have often been censored because of the mores of later historians. For instance, these evangelicals, despite laying the groundwork for the Victorians, were, as Atkins points out, Hanoverian, and they did not share the same antipathy toward patronage as their heirs. Recognizing this lets us see a more complex evangelical identity and relationship to society, as well as trace a more expansive network of evangelical affiliation than what can discover from the Victorians attempt to sanitize what they saw as less than laudatory aspects of their immediate forebearers.

Converting Britannia also proves itself a worthwhile read for those interested in evangelicalism in the public sphere. It shows that evangelicalism has been far from a monolithic entity at any time in its history. Early Anglican evangelicalism, it is true, sought out power in ways not dissimilar to something like the contemporary Moral Majority, but it did so often by allying with radical causes and progressive political movements that would seem strange to those who see evangelicalism as exclusively aligned with the political and social right. Atkins writes as an academic historian, but his prose is hardly inaccessible to the interested layperson, and a willingness to enter into fact and detail dense academic prose will certainly be richly rewarded with a greater appreciation for the subtleties of early Anglican evangelicalism and an expanded imagination for what evangelicalism could have been and still could prove to be.

The Rev. Canon Dr. Christopher Corbin is canon to the ordinary of the Diocese of South Dakota and editor-in-chief of Earth and Altar.

He Was Good

Review by Zac Koons

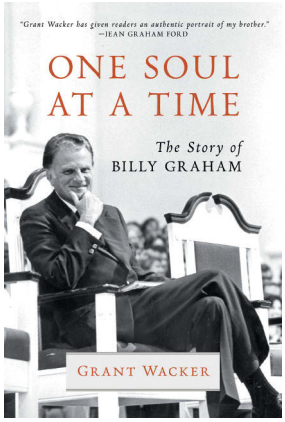
Some months ago I turned on the car radio and a writerly-sounding someone was sounding smart: "One of the strange conventions that has done harm to our literature is the idea that good people are not interesting." This observation, which a Google investigation revealed to be Marilynne Robinson (surprising no one), applies even more widely than to the world of literature. Look at the news that gets pushed to the top of our feeds. Scroll through any of your 13 streaming services. It's the Kardashians we keep up with. Every Ironman needs an ego. Every detective finds themselves going around the law to preserve it. Even that pint-sized puppet of pure innocence, Baby Yoda, must come packaged with a murderous mercenary. This is the way.

Robinson's point was: shouldn't good people be *more* interesting? Isn't being bad the easiest, most common thing there is? What, after all, is more intriguing than someone who in this difficult life, with these broken desires, under the weight of these powers and principalities, manages to rise above what is easy and common to attain some degree of goodness?

Grant Wacker's Billy Graham biography, *One Soul At a Time*, is proof of Robinson's point. There are, of course, many other reasons one may be interested in Billy Graham: He was the pastor to a nation, a chaplain to royalty, and the personal confidant of more presidents than you have fingers. He was and is the Michael Jordan of American Protestantism — a name that became a brand that became a culture. He is someone who combines the good looks of Don Draper, the everyman charm of Tom Hanks, the deft political calculus of Josh Lyman, and the oratorical charisma of Barack Obama. He was, in the words of Bob Dylan, "rock 'n' roll personified." And yet, reading about Graham from today's vantage point, what endures as his most interesting characteristic is none of these very impressive things. It's that he was good.

At the very beginning of his public career, Graham, in conversation with two evangelist colleagues in Modesto, California, identified sexual immorality, the misuse of money, the

(Continued on next page)



One Soul at a Time
The Story of Billy Graham
By **Grant Wacker**
Eerdmans, pp. 256, $24.99

(Continued from previous page)

refusal to cooperate with other clergy, and dishonesty about numbers as the four most common career-ending pitfalls for itinerant preachers. They committed there and then, in what would later be called the "Modesto Manifesto," to avoid them — and the central miracle of Graham's life is that he basically did. He really did keep the commitment to not travel or eat alone with women he wasn't related to. Despite having practically unfettered access to fame and fortune, he did not live ostentatiously. When culture wars intensified loyalties and rivalries at both religious and political levels, Graham genuinely maintained an irenic stance towards all, often even coming under fire from his own fundamentalist-evangelical allies for cooperating with various teams they identified as "enemies."

It's not that Graham is not a controversial figure, and Wacker does not shy away from Graham's mistakes, such as his unflagging support for the war in Vietnam, his loyalty to Nixon through the Watergate scandal, or his concerning comments about Jews in 1972. But Wacker largely avoids ruminating on big-picture questions or concerns about the effects of Graham's life on subsequent political formation of the Christian right or the complex evolution of latter-day evangelicalism. Those are questions addressed in his larger Billy Graham book, *America's Pastor*. This book is an attempt to paint the man apart from the movement and mythos that surrounded him. If this biography has a weakness, it is that such a task is almost impossible. How does one meaningfully separate out the life of an individual whose personality became synonymous with a culture?

Wacker is aware of this degree of difficulty. Thus, the book is not organized thematically (as *America's Pastor* is), but chronologically; and, more importantly, it is not written in long chapters but instead in 2-3 page "scenes" — evidence of Wacker's concern not to over-determine or over-define events in Graham's life (impressive self-restraint for the man who probably knows more about Graham than any other living scholar). This, in fact, is the most impressive thing about the book: At every step of the way, Wacker refuses to let Graham be defined by the simplistic categories that many came to associate with his movement. Throughout, Wacker devotes equal space for modern historians to set the context, for Graham to speak for himself within it, and then for Graham's contemporaries to provide pushback and nuance. Plus, Wacker's book is in the rarified air of biographies that combine careful research with genuinely good writing. The prose is no burden; it carries you along without calling attention to itself, besides the occasional well-hidden, self-deprecating joke that any of Wacker's former students, of which I am one, will recognize with delight.

Wacker's thesis is not about Graham's goodness. It is instead that the key to Graham's success was a combination of his political savvy and his adaptability. But the truth is, we are surrounded by people with political savvy and adaptability; in fact, it is precisely those two attributes that when combined create the modern politician who is almost definitionally void of integrity. The almost incomprehensible witness of Graham's life is that he appears to have combined political savvy and adaptability while maintaining his earnest and upright character. This, it seems, is what drew the hundreds of thousands to his rallies. And this too is perhaps why his unambiguous goodness of character hasn't translated into true greatness of legacy.

Graham appears to have combined political savvy and adaptability while maintaining his earnest and upright character.

It is precisely his savvy political calculating that led him to never truly enter the fray of civil rights discourse, for example — a decision that allowed him to maintain maximally wide (and white) appeal at the time, but which simultaneously keeps him from being compared to the true greats, like Martin Luther King Jr., in retrospect.

In the end, though, Wacker's book, page after page, confronts us with a man who no longer seems possible: a good politician who never needed to run for office, but shaped his life so he could tally as many votes for Jesus as possible instead. One is left in wonderment at his life: Plain and simple, how does someone with so much celebrity, with practically intergalactic levels of influence, remain uncorrupted? Perhaps Graham was corrupted in ways that we will one day discover. But, for now, Graham's legacy of goodness is almost haunting to a contemporary evangelicalism in utter disarray, which has not only failed to produce Graham's rightful heir, in either charismatic talent or personal holiness, but seems to be itself in conflict over whether or not such personal holiness is even something it still values.

The Rev. Zac Koons is rector of St. Mark's, Austin, Texas.

PEOPLE & PLACES

Appointments

The Rev. **Matthew Addington** is assistant rector of St. Francis, Greensboro, N.C.

The Rev. **David Bailey** is extended supply priest of St. Mary's, Hillsboro, Ohio.

The Rev. **Corrie Cabes** is assistant rector of Heavenly Rest, Abilene, Texas

The Rev. **Chase Danford** is priest in charge of Trinity, Asbury Park, N.J.

The Rev. **Rose Eby** is rector of St. Timothy's, Athens, Ala.

The Rev. **Marna Franson** is missioner for Marquette County for the Diocese of Northern Michigan.

The Rev. **Morgan Gardner** is priest in charge of St. George's, Newport News, Va.

The Rev**. Lilian Hyde** is interim rector of Trinity, Galveston, Texas.

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.

The Rev. **Cynthia Moore** and the Rev. **Pamela Thiede** are co-vicars of the Calumet Episcopal Ministry Partnership (St. Augustine's, Gary; St. Barnabas in the Dunes, Gary; St. Christopher's, Crown Point; St. Paul's, Munster; St. Stephen's, Hobart; and St. Timothy's, Griffith, Ind.).

The Rev. **William Nesbit** is priest in charge of Grace, Jefferson City, Mo.

The Rev. **Jason Oden** is priest in charge of Advent, Walnut Hills, Ohio.

The Rev. **Shirley M. Porter** is rector of St. Christopher's, Perry, Ga.

The Rev. **Genevieve Razim** is interim rector of St. Timothy's, Lake Jackson, Texas.

The Rev. **Mary Bea Sullivan** is interim rector of All Saints', Birmingham, Ala.

The Rev. **Brian Tarver** is rector of St. David's, San Antonio.

The Rev. **Kevin Veitinger** is rector of All Saints,' Briarcliff Manor, N.Y.

The Rev. Dn. **Virginia Whatley** is deacon of Good Shepherd, Fort Lee, N.J.

Ordinations

Diaconate

Central Florida: **Rusty Hazelrigg** (parish deacon, Ascension, Orlando, Fla.)**, Angel Lopez** (assistant, St. John's, Kissimmee, Fla.)**, Susan Moorehead** (parish deacon, Grace, Ocala, Fla.).

Dallas: **Trent Pettit**

Fond du Lac: **Nicole Misoni Beeck**

Fort Worth: **Paula Jefferson**

Georgia: **Rita Spalding**

Iowa: **Eric Joseph Rucker, Mariam Ruth Sawyer**

Kentucky: **John Charles Halton, Valerie Joan Mayo** (campus minister and urban missioner, Diocese of Kentucky)

Lexington: **David Thomas Goodpaster, Charles Halton**

Los Angeles: **Christie Ann Mossman, Dominique Nicolette Piper**

Louisiana: **Benjamin Jerome Nobles**

Maine: **Jean Cavanaugh**, **George Sheats**

Maryland: **John Deason**

Minnesota: **Mary Anderson, Mary Beth Farrell, Kate Maxwell, Pat Whitney**

Mississippi: **Tim Adams** (parish deacon, Grace, Canton, Miss.)

New Jersey: **Kyle Cuperwich** (deacon administrator of Grace, Pemberton & St. Martin-in-the-Fields, Lumberton, N. J.), **Robin Pierre, Shelton Radix**

Virginia (for Western Tennessee): **Mary Margaret Winn**

Western Louisiana: **Madeleine Rebouche**

Western North Carolina: **Kevin Todd**

Wyoming: **Paul Cripps, Annemarie Delgado, Mike Evers**

Priesthood

Maryland: **Jill Williams** (curate, Christ Church, Ridgewood, N.J.)

Milwaukee: **Michael Delashmutt** (vice president, dean of academic affairs, and associate professor of sacred theology, General Theological Seminary, New York), **Esther Kramer**

Minnesota: **Chris Boehm Carlson** (assisting priest, St. Martin's-by-the-Lake, Minnetonka Beach, Minn.), **Katie Capurso Ernst** (co-director, Mission Institute, Northborough, Mass.), **Maggie Nancarrow** (director of children, youth, and intergenerational ministry, St. Matthew's, Saint Paul, Minn.), **Tom Roy** (assistant rector, St. John's, St. Cloud, Minn.), **Molly Weiss, Frank Whitman**

Missouri: **Mary Moloney Haggerty** (priest-in-charge, St. Barnabas, Florissant, Mo.)

New Jersey: **Thomas Szczerba** (assistant, Grace, New York), **Jorge Liriano Martinez** (Iglesia San Andres, Camden, N.J.).

New York: **Heidi Rose Thorsen** (associate chaplain, Episcopal Church at Yale, New Haven, Conn.), **Meredith Eve Ward** (priest associate, Ascension, New York).

New York (for Virginia): **James Hamilton Bates Morton II**I (Rockwell Fellow, St. James, Manhattan).

Western New York: **Gerald Hilfiker** (vicar, St. Paul's, Springville, N.Y.), **Rosaleen Nogle** (priest in charge, St. Mark's and All Saints, Buffalo, N.Y.)

Receptions

New Jersey: **Andrew Calandriello** (from the Roman Catholic Church).

Retirement

The Rev. Dr. **James Melnyk** as rector of St. Paul's, Smithfield, N.C.

Mr**. Penn Perry** as executive director of Trinity Center, Pine Knoll Shores, N.C.

The Rev**. Elenito Santos** as assistant rector of St. Margaret's, Waxhaw, N.C.

Deaths

The Rev. Canon Dr. **Arthur Adams Lovekin**, whose long and varied ministry included missionary service and work as a clinical psychologist, died September 22, aged 91.

Lovekin was born in Boston and graduated from Stanford University with a degree in biology. He studied theology at Church Divinity School of the Pacific and the University of the South and was ordained to the priesthood in 1954.

After a brief stint as a curate in Tucson, he went to Liberia as a missionary and served as superintendent and chaplain of the Julia C. Emery School for Girls in Montserrado for two years. He returned to the United States to serve as vicar of St. John's Church in Williams, Arizona, and founded St. David's Church in neighboring Page in 1959. Three years later, while serving at St. Luke's in Monrovia, California, he founded another congregation, St. John's Mission in La Verne.

In 1969, Lovekin stepped away from parish ministry to study clinical psychology at Fuller Seminary, earning his Ph.D. in 1975. He was the co-author of *Glossolalia: Behavioral Science Perspective on Speaking in Tongues*, which is still considered a definitive work in the field. He also founded the Samaritan Counseling Center in Albuquerque, working with clients in the community, as well as in prisons and hospital. For more than 20 years he was an associate at the Cathedral Church of St. John in Albuquerque. Deploying once more a gift from his early years, his final ministry was as the founding vicar of the Church of the Holy Cross in Edgewood, New Mexico.

He married his late wife, Anne, in 1977 and was a loving father to their blended family of eight children, who survive him, along with 14 grandchildren and nine great grandchildren.

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SUNDAY'S READINGS | All Saints' Day, November 1

Rev. 7:9-17; Ps. 34:1-10,22; I John 3:1-3; Matt. 5:1-12

Before the Throne

In the celebration of The Holy Eucharist, *rubrics*, think "stage directions," are followed. Stand here, bow here, recite these words. "All things are done in order," and, if the order is sufficiently clear and straightforward, the entire affair may suggest "balance, restraint, moderation, [and] measure" (Preface to the First Prayer Book; Preface to *Anglicanism*, More and Cross). Liturgy is essentially formal and prescribed.

However, below the surface, there is always or always ought to be a sense of divine power and a range of corresponding human emotions. Are we not rightly moved, on this day, to think of all the saints who have gone before us, who have given us examples of virtuous and godly living, who spur us on in the faith? And are we not perhaps even more deeply moved to consider the saints of God whom we have known and loved and who rest in that peace which passes all understanding? Can we think of parents and brothers and sisters and friends departed without both a sense of loss and hope? All liturgy, but this one especially, should open before us the reality of God and the depth of our love for the mystical body of Christ.

The psalmist calls us to "Look upon [God] and be radiant" (Ps. 34:5). Look upon God and those who, on a wavelength we cannot yet know or imagine, are with God in radiant glory, in a blaze of light so intense that it seems to darken the mid-day sun, as one noonday hymn suggests [*Cuius luce clarissima tenebricat meridies*]. Adjusting our eye to divine glory, we see "a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands . . . And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, singing, 'Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God for ever and ever! Amen" (Rev. 7:9-12). We see gathered around the throne the children of God who have come out of a great ordeal, a time of testing, and who have washed their robes in the blood of the Lamb. We see the fellowship of the baptized.

We are the children of God, and those we have known and loved are the children of God. "See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we will be has not yet been revealed. What we know is this; when he is revealed, we will be like him, for we will see him as he is" (I John 3:1-2). We are God's children now. Our departed loved ones see God yet more deeply — as he is — and see themselves with a deeper understanding — you will be revealed with him in his glory — and, in communion with the hosts of heaven, sing in endless praise.

God has promised a kingdom, a place of comfort, a new heaven and a new earth, righteousness and mercy, a reward in heaven (Matt. 5:1-12). God has promised shelter and a good shepherd, springs of water, and the end of tears (Rev. 7:15-17). God cannot lie and will give all these good things.

The great saints of God are before the throne. Your beloved relatives and friends are before the throne, where God is revealed, and human nature is perfected. Rejoice in this hope!

Look It Up

The collect.

Think About It

Ineffable joys.

Jos. 24:1-3a, 14-25 [Wis. 6:12-16 or Amos 5:18-24]; Ps. 78:1-7 [Wis. 6:17-20 or Ps. 70]; I Thess. 4:13-18; Matt. 25:1-13

Order and Purgation

"In the beginning was the Word" (John 1:1). The first line of John's gospel traces the ancestry of Jesus not through David to Abraham, as St. Matthew does, nor to Adam, as St. Luke does, but to an origin before time and forever. Jesus is the Word with God through whom all things came into being. The association of the "Word" with "God" goes well beyond the closeness of wisdom to God in the Old Testament. Wisdom is not God. Nonetheless, wisdom, as described in the Old Testament, provides the backdrop against which later reflection about Jesus developed, which is why much of what is said about wisdom may be said of Jesus.

Jesus is "radiant and unfading" (Wis. 6:12). Jesus "hastens to make [himself] known" and "goes about seeking those worthy of [himself]" (Wis. 6:13,16). Jesus is "at the gate" and "appears to them in their path and meets them in every thought" (Wis. 6:16). Jesus says, "Hear my teaching, O my people; incline your ear to the words of my mouth. What wisdom is, Jesus is, and yet Jesus is more. Jesus is order, beauty, instruction, parables, ancient mysteries — all from God and with God, and begotten from the heart of the Father.

Like wisdom, Jesus calls for and inspires loving devotion. Jesus looks for those who love him, seek him, desire him (Wis. 6:13). Perhaps St. Augustine was thinking of wisdom when he described praise prompted by God, "This human being, a small portion of your creation, wants to praise you. You excite him so that he rejoices to praise you" (*Confessions*). As the Word, Jesus is order, beauty, providence, and intelligence. The Word calls forth our love and devotion and study.

In Jesus Christ, the Word became flesh, and "yet the world did not know him" (John 1:10). He came to his own people, that is, all people, and "his own people did not accept him" (John 1:11). He was not known or accepted because sin had come into the world. The Word could only be known when sin was stripped away and defeated. "Naked I came from my mother's womb, and naked shall I return there; the LORD gave, and the LORD has taken away; blessed be the name of the Lord" (Job. 1:21). Unless we are stripped, unless sin is torn away, we will not rise from the grave or be caught up in heaven at God's command, at the archangel's call and the blast of the trumpet (I Thess. 4:16).

Jesus tells the story of ten bridesmaids. Five were foolish and five wise. The wise virgins took oil for their lamps as they waited for the bridegroom. When the bridegroom finally appeared after some delay, they had oil to spare and were ready to meet him. Keep awake, Jesus says. Be prepared. Waiting is not only the wisdom of carrying extra oil but the process of purgation. Patience is the pain of being stripped and made new.

Making us a new humanity, Jesus "destroys the works of the devil" (The collect). Jesus makes us new by the blood of his cross, calling us to die with him so that we may rise with him. Consider for a moment stories of death in the Bible: the great flood, the destruction of Pharaoh's army in the Red Sea, the occupation of the promised land and warfare under the Judges. Joshua says, "the LORD drove out before us all the peoples, the Amorites who lived in the land" (Josh. 24:18). This must be spiritually discerned as the stripping of sin that infects and clings to humanity.

Look It Up

The collect.

Think About It

"As he is pure."

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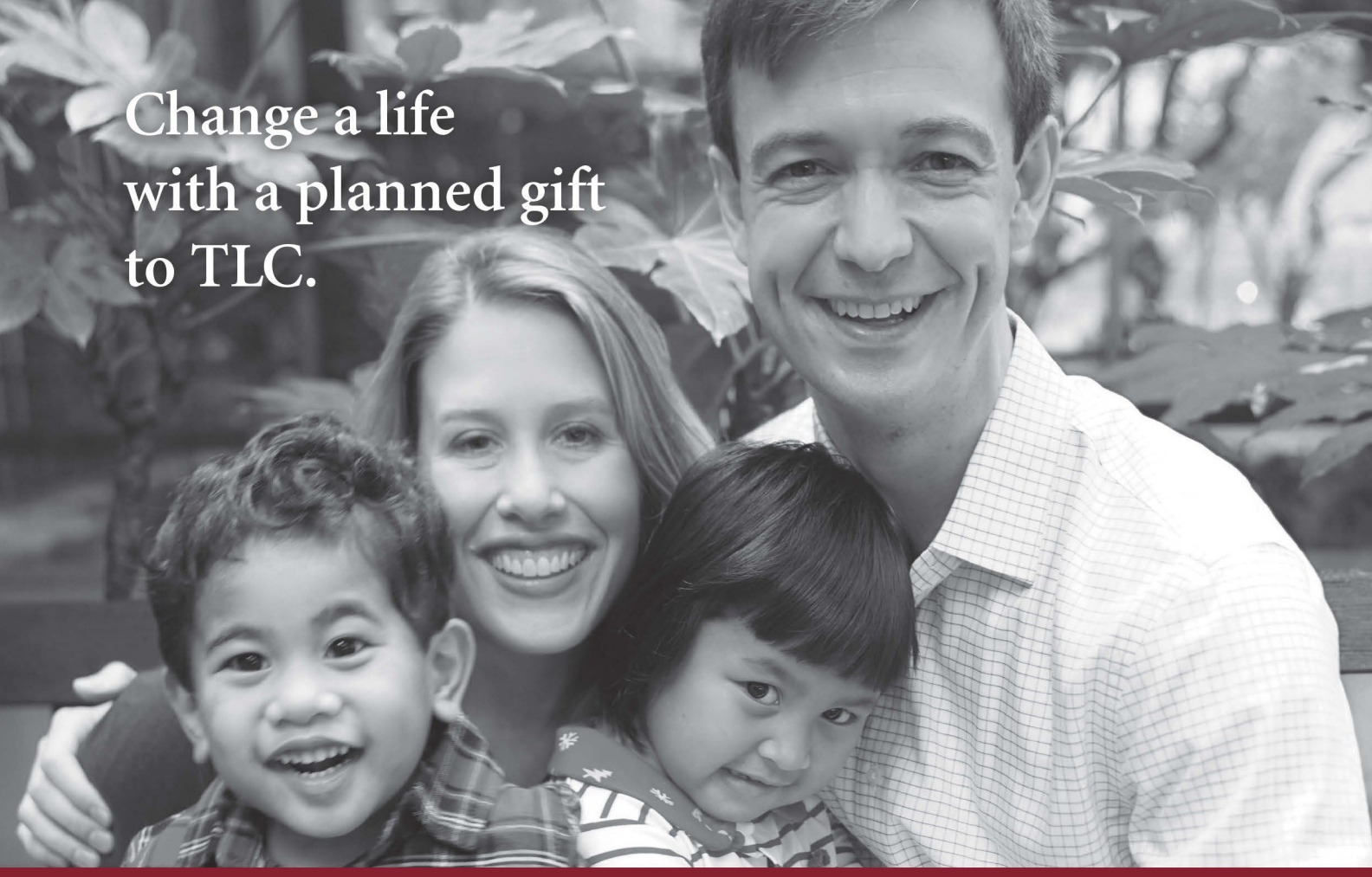

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