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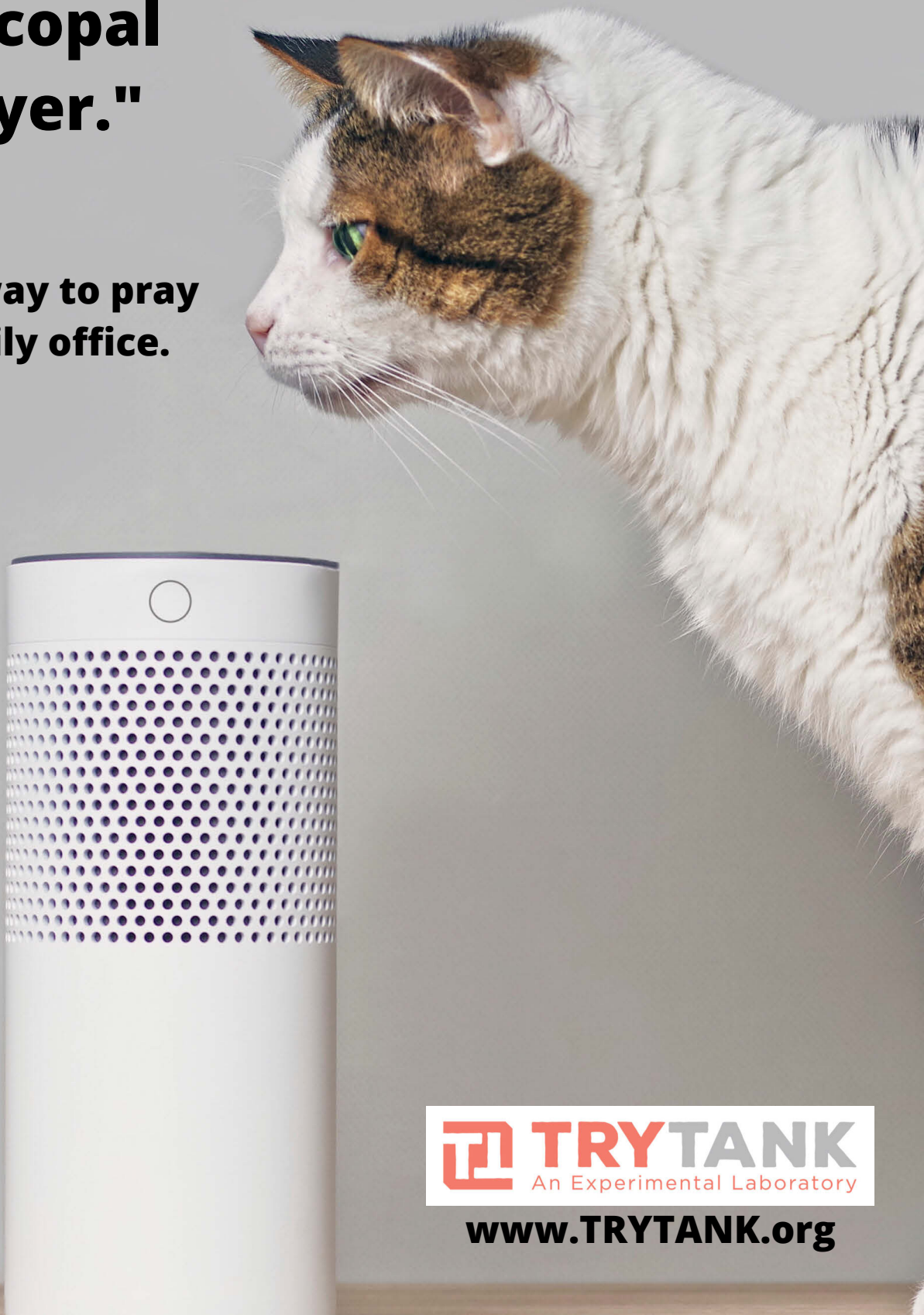

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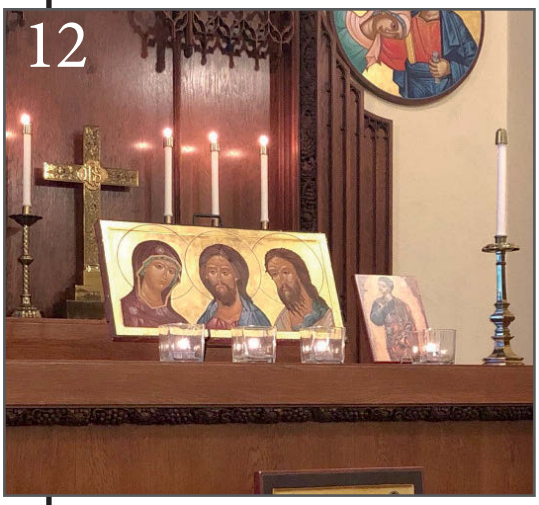
ON THE COVER

Fiona Ehling (back left, seated) is a 19-year-old college freshman at the University of Minnesota Duluth. The Episcopal church camp experience is helping shape the future for her and many young people, especially with a supportive connection between camp, household, and congregation (see "Church Camps Surging, But Changing," p. 9)

Photo by Swiftwater Adventures / courtesy of ECMN



The Living Church

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

TEC and ACNA Settle Diocese of Quincy Lawsuit

By Kirk Petersen

After 11 years of litigation, the parties have reached a settlement in the largest lawsuit over the property of the former Episcopal Diocese of Quincy. The suit was filed after the Quincy bishop and 18 of the 22 congregations of the small diocese voted to leave the Episcopal Church (TEC) in 2008 and form the Anglican Diocese of Quincy, part of the Anglican Church in North America (ACNA).

The settlement was announced by the Episcopal Diocese of Chicago, which reunited with the remnants of the Quincy diocese in 2013. In a letter to what is now the Peoria Deanery, Bishop Jeffrey D. Lee of Chicago said: "I give thanks for your perseverance and courage through the past eleven years, and I am grateful that this settlement will benefit God's mission in the Peoria Deanery for many years to come."

It was "a very good settlement for both sides," Tad Brenner, chancellor of the Anglican Diocese of Quincy, told *TLC* by telephone. "Both sides walked away from this, not completely satisfied, but very happy that the hostilities had ended."

The financial terms of the settlement are confidential, but "there is no exchange of real estate," Brenner said.

Four churches that remained with TEC in the Quincy split will benefit directly from the settlement funds: St. James, Griggsville; St. James, Lewistown; the Episcopal Church of St. George, Macomb; and All Saints, Rock Island. Lee said "other funds recovered in the settlement will be held in the Bishop's Funds for the benefit of the entire Peoria Deanery."

The funds in question presumably are from financial assets previously held by the Episcopal Diocese of Quincy. At the time of the 2013 merger with the Diocese of Chicago, *TLC* reported that Quincy held approximately $4 million in assets that had been frozen as part of the litigation. Litigation continues with two congregations in the ACNA Diocese of Quincy that are not part of the settlement, regarding the property of Grace Episcopal Church in Galesburg and Christ Church in Moline.

Brenner said the settlement will allow the parties to put their money and human talent to more productive uses.

"Both sides are working towards the Great Commission, we're just doing it in slightly different manners," he said.

Wisconsin State of the State Address Honors Homeless Shelter-Founding Priest

By Mark Michael

Wisconsin's governor Tony Evers used his January 22 State of the State address to honor the Rev. Dave Mowers for his role in establishing a homeless shelter in the small town where he serves. The 35-year old Mowers, who has served three years as rector of Trinity Church, Baraboo, says a contentious struggle that eventually led to widespread community support has taught him a great deal about faith and leadership.

Governor Evers said in his address, "The struggles we face will test both the depth of our empathy and the strength of our selflessness. But Wisconsinites, I know we are up to the task, because it is the depth of our empathy and the strength of our selflessness that have defined who we are as a people for generations. …People like Reverend Mowers who, after the only homeless shelter in his area closed a few years ago, worked with the Department of Safety and Professional Services to expedite the new shelter and get it opened so his neighbors would have a place to stay … Reverend, thanks for helping make this happen."

Baraboo is the county seat for rural Sauk County, Wisconsin, which Mowers estimates to have 80-100 homeless residents out of a total population of 40,000. When Mowers first moved to Baraboo, a small Pentecostal church was operating a cold-weather shelter, but the church closed in the summer of 2018. While the county does have a shelter for women and children, the closure meant there would be no beds for homeless men anywhere in the region during the devastating Wisconsin winter.

Mowers said he believed there was strong support for a homeless shelter in the city of Baraboo itself, "maybe 8 or 9 to 1 in favor." The group was

encouraged in February 2019, when a Church of God congregation in neighboring West Baraboo offered to share their facility rent-free as a shelter.

The group, however, ran into stiff opposition from residents of the village of West Baraboo. This blue-collar community, he later learned, has a generations-long rivalry with the larger, more prosperous city of Baraboo.The West Baraboo planning commission and village board both denied permission for the shelter, after a series of large and contentious community hearings on the issue. The rulings were issued in late March, just before the beginning of Holy Week.

"I went into Holy Week quite drained," Mowers said, "But it was a most moving Easter. When I got to Good Friday, it felt like Good Friday, but when we came to the resurrection, and Jesus sending out the Holy Spirit, I thought, 'We could use some of that power.'"

Despite the rejection, Mowers knew that he had to persevere in finding a place for his community's homeless residents. "I kept coming back to the parable of the sheep and the goats in Matthew 25. The parable's question is whether people who are losers in society, the down and outs, will be treated with dignity or not. If I didn't do something, I would have people freezing to death on my conscience, and I couldn't live with that."

"There isn't much difference for me," the Nashotah House graduate added, "between a life of devotion to God in prayer and the Eucharist and a life of solidarity with Christ and his beloved poor."

Last August, Baraboo resident Tim Moy approached the homeless shelter board, offering to rent a former nursing home within the city of Baraboo for a shelter. The local state representative helped arrange a fast-tracked process for approving the shelter's plans by the state department of safety and institutional services.

Baraboo community members have joined together to rehab the building for use as a shelter, with a local store donating the furniture and another local company providing free electrical work. The group has already raised $105,000, and a fundraising website just went live last week.

"It has been really encouraging to see the community here rally around this kind of shelter, even if I'm making it up as I'm going along. People are hungering for this kind of engagement, people of faith and no faith coming together to serve the poorest of the poor. In purple state America, in a little town, that a vision like this can catch fire in the way it has, is a pretty wonderful thing."

Public Disciplinary Hearing Planned for Bishop Love

By Kirk Petersen

The only remaining domestic bishop who bars the use of same-sex marriage rites in his diocese will face a Title IV Hearing Panel that could eventually end his ministry.

The Rt. Rev. William Love, the IX

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Bishop of Albany, announced that the public hearing will be held on April 21 at an Albany hotel. Three bishops, a priest and a lay person will conduct an ecclesial trial to determine whether Love has failed to "abide by the promises and vows made when ordained" or is guilty of "conduct unbecoming a member of the clergy."

Love said he expects his hearing will take only a few hours. "Both sides have agreed that there are no contested facts regarding my actions and neither side will be presenting witnesses. Instead, the attorneys will be making arguments as to what the canon law requires," he said, in an announcement to his diocese.


Love

Before the 2018 General Convention, Love was one of eight domestic diocesan bishops who exercised a veto power provided in the 2015 resolution that authorized the use of same-sex marriages rites. The 2018 convention eliminated the veto with Resolution B012, and the other bishops made provisions for same-sex marriages to have episcopal oversight from a nearby bishop.

After Love announced in November 2018 that the resolution would not apply in Albany, Presiding Bishop Michael B. Curry issued a Partial Restriction on Ministry in January 2019, prohibiting Love from taking disciplinary action against any clergy regarding same-sex marriages.

The panel will adjourn after arguments by attorneys for each side, and will issue an order after deliberating at its own pace — potentially months later. The panel's decision can range from a complete acquittal to ending Love's ordained ministry, a process known as deposition. Love will have the right to appeal any sanction.

The stipulation of Love's actions makes the proceeding considerably simpler than the last public trial of a bishop, in 2017, when a panel heard more than 20 hours of testimony over three days regarding Bishop J. Jon Bruno. Bruno, who has since retired, was suspended from ordained ministry for three years for his statements and actions in a three-year dispute with a church in the diocese. He lost his final appeal in January 2019.

Church of England Bishops Say No to Blessing Civil Partnerships

By Mark Michael

Church of England clergy may not bless civil partnerships of any kind, according to a ruling by the church's House of Bishops in a pastoral statement issued January 23. The teaching document, which touched off a backlash from a group of bishops and others, emphasized that the church's doctrine is unchanged, "that marriage between a man and a woman is the proper context for sexual intercourse." The document was released a month after new laws permitting opposite-sex civil partnerships took effect.

Civil partnerships for same-sex couples became legal in England and Wales in 2004, as a way of providing access to tax, inheritance, and property benefits extended to married couples. The number of civil partnerships has fallen sharply since same-sex marriage was authorized by Parliament in 2013. However, there are 3.3 million cohabiting heterosexual couples in the UK, and the government estimates that as many as 84,000 of them will enter civil partnerships in 2020.

The bishops focused on the ambiguous meaning of civil partnerships, which "leave entirely open the nature of the commitment that members of a couple choose to make to each other." Unlike marriage, civil partnerships are "not predicated on the intention to engage in a sexual relationship," but neither do they exclude this.

Civil partnerships are also, the bishops pointed out, decidedly secular. In the 2018 UK Supreme Court case that led to the legislation, civil partnership advocates pled for them citing "the desire for a publicly authorized institution which explicitly rejected the

perceived religious connotations of marriage." Partnership registrations also cannot, by law, include religious ceremonies or take place in houses of worship.

The parish clergy should expect requests for such blessings, the bishops added. While ultimately obliged to decline these requests, they should respond graciously, especially since some civil partnerships may be abstinent friendships. "Clergy need to have regard to the teaching of the church on sexual morality, celibacy, and the positive value of committed friendships in the Christian tradition. Where clergy are approached by people asking for prayer in relation to entering into a civil partnership they should respond pastorally and sensitively in the light of the circumstances of each case."

The pastoral statement does not impose any church discipline on lay people who choose to enter civil partnerships, and the clergy are not barred from entering civil partnerships, as they are not "intrinsically incompatible with holy orders." However, clergy who choose to enter them should be willing to provide assurances that theirs are celibate relationships. Clergy and candidates for holy orders who enter opposite-sex civil partnerships "should expect to be asked to explain their understanding of the theological and social meanings of their decision," because the partnerships are purposefully differentiated from Christian marriage.

The statement recognizes that some clergy will object to its directives. It encourages them to engage in the process of discussion and discernment about human sexuality in the church associated with the major report, *Living in Love and Faith*, which is expected to be released before this summer's Lambeth Conference. "While clergy are fully entitled to argue, in the Living in Love and Faith process and elsewhere, for a change in that teaching," the statement says, "they are not entitled to claim the liberty to set it aside."

The document's straightforward assertion of the church's historic teaching that sex outside marriage is sinful elicited outrage on social media, including from a group of Church of England bishops led by Bishop Rachel Treweek of Gloucester. While noting that she was not surprised by the bishops' reassertion of traditional teaching, Treweek criticized "the publication of the statement in cold isolation from anything else, on a seemingly random day and lacking any pastoral 'surround.'"

The archbishops of Canterbury and York responded with a brief statement on January 30. The archbishops did not retract the substance of the earlier statement, but noted that it had "jeopardized trust." They continued, "We are very sorry and recognise the division and hurt this has caused." They expressed a hope that the Living in Love and Faith process could "help us all to build bridges that will enable the difficult conversations that are necessary as, together, we discern the way forward for the Church of England."

Integrity USA Seeks Relevance, Elects President Unopposed

Episcopal News Service

Integrity USA, the nonprofit organization dedicated to LGBTQ advocacy within the Episcopal Church, will have a newcomer as its next president as it continues to grapple with infighting over transparency, procedure and purpose. Ron Ward will take over as president on Feb. 1, the result of a special election to fill the remainder of the Rev. Gwen Fry's term, which ends in 2021. Fry resigned in November after criticism from members over perceived mismanagement.

Ward was the sole candidate for the presidency, and members have expressed concern and frustration with the election process on Integrity's Facebook group, with some arguing that Integrity's reputation is damaged beyond repair, its mission is unclear and it should fold.

Former presidents Susan Russell, Fred Ellis and Helena Barrett joined the calls for Integrity's dissolution in recent weeks, with Russell writing in her blog that "it's time to let it go."

"I've had a lot of communications from folks stating that Integrity is dead. 'Let it die. It has no purpose,'" Ward, a student at Episcopal Divinity School at Union Theological Seminary who has had no previous involvement with Integrity, told Episcopal News Service in an interview while attending the Rooted in Jesus conference in Atlanta, Georgia. "I didn't step up to volunteer to be presiding over a Friday funeral. I would rather be involved with a Sunday awakening."

Bishop Roundup

See page 26

Campfire at Quest Camp, a program of the Episcopal Church in Minnesota. | Photo courtesy of ECMN

Church Camps Surging, But Changing

By G. Jeffrey MacDonald
Correspondent

In the early 2000s, the beloved tradition of attending an Episcopal summer camp in Minnesota appeared to be ending after three sun-soaked decades. Upkeep costs had climbed, the diocesan facility was sold, and for more than a decade the church camp experience was reduced to a memory.

But Episcopal camps have roared back in the Land of 10,000 Lakes. A restart that began in 2014 has grown to 12 programs that now draw about 600 campers each summer.

By signing one-year rental leases rather than owning camp facilities, the church keeps overhead low and sets camp fees below much of the competition. It also gets a rightly-sized facility each year, no matter how much enrollment grows from the prior year.

This rebirth has been good news for campers like Fiona Ehling, a 19-year-old college freshman who's attended five Episcopal Church in Minnesota (ECMN) camp sessions since 2015. The camp experience has shaped everything from where she now sees God (everywhere) to her career goal (youth social worker) and her college leadership ambitions (dorm resident advisor, teaching assistant and peer leader).

"Camp creates this safe space" for being authentic and sharing personal stories, said Ehling, a Rochester native who attends the University of Minnesota Duluth. "There aren't a lot of other places or people in life that produce that type of environment. But camp definitely does."

What's happening in Minnesota is part of a wider resurgence among the 92 summer camps affiliated with Episcopal Camps and Conference Centers (ECCC). In 2018, 35 percent experienced their highest enrollments of the past five years, according to a survey conducted by Sacred Playgrounds, a Wisconsin-based Christian camp research and consulting firm. The survey garnered responses from 36 Episcopal camps. Among the findings:

- 53 percent said enrollments were up in 2018 over the prior year
- 70 percent had at least three-quarters of their camper slots filled in 2018
- Only 13 percent reported lower enrollments in 2018 than in 2017

Driving the upward trend is partly a

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strong economy. The Great Recession hit camps hard, according to Sacred Playgrounds Director Jacob Sorenson, and the entire camping industry (religious and secular) has benefited from the rebound. The trend has buoyed camps affiliated with six other mainline Protestant denominations, too, with 43 percent of other mainline camps reporting enrollments on the rise in 2018.

In these trends, researchers see burgeoning possibilities for church revival. At the same time, explicit faith formation is less and less a staple of Episcopal camp experiences. For the camp surge to have a lasting impact, it's going to need more intentional partnering among camps, families, congregations and dioceses.

"We have in Christian camping a tremendous opportunity to revitalize the church and relearn how to spread the gospel in the 21st century," Sorenson said. "Camps can be a place of evangelism and a place of outreach because of their broader appeal [than congregations have for youth]. And that allows campers an entree to invite friends."

A child at family Camp, at Mustang Island, in the Diocese of West Texas | Photo courtesy of ECMN

Congregations and families play crucial roles that go beyond sending kids off to Episcopal camps, according to Sorenson and Lisa Kimball, professor of lifelong Christian formation at Virginia Theological Seminary. When kids return from camp, they can be led to maintain and deepen faith practices if they find encouragement to sustain or adapt them at home and/or in church.

"What we are finding is that when relationships are sustained between camp and the camper households, there are all sorts of ways to learn whether camp has a significant impact," said Kimball, who directs *Baptized for Life: An Episcopal Discipleship Initiative*, a project of the Lilly Endowment. "It's when we don't have continued relationships and they're just customers who show up and hand in a health form that we compromise the formation that can continue."

But data suggest that as Episcopal camp facilities increasingly function also as retreat and conference centers, emphasis on hospitality is growing and faith instruction is waning. Only 21 percent of Episcopal camp directors say instilling familiarity with the Bible is very important, versus 68 percent of other mainline camp directors who say it's either very or extremely important. Only 17 percent of Episcopal camps say it's very important to facilitate post-camp faith formation.

At Episcopal camps, "the importance placed on facilitating participants' experiences of or encounters with God has declined steadily since 2014," Sorenson writes in his report.

These trends are part of a patchwork marked by wide variation across regions and even from one camp culture to the next. As each one tries to carve out a future, they're aiming to identify core constituencies, evolve to fit the times, and stay true all the while to principles that don't change.

Going lean and nimble is among the trends enabling rapid growth. In addition to utilizing rental camps, the Episcopal Church in Minnesota also relies on more than 100 volunteers rather than paid staffers to carry out camp operations. The only one paid is Missioner for Children, Youth and Camp Sarah Barnett, who makes sure volunteers are screened and trained.

"The kids reach out to them … kind of as mentors," Barnett said. "Adults who say yes to volunteering and come back year after year do it because they see themselves as mentors in these kids' lives. And that is a really life-giving thing for them to be doing."

Facility upgrades are helping bring camps up to standards expected by today's parents. For instance, Shrine Mont in Orkney Springs, Va., has raised $2.6 million for renovated cabins, bathrooms and staff housing as well as scholarships to ensure diversity among campers, according to Director of Development Kirk Gibson.

Since 2015, the Diocese of West Texas has more than doubled its Camp Capers site, where 1,200 campers go each summer. It also acquired a 19-acre Duncan Park camp

facility abutting public lands in Colorado's Rocky Mountains. Because camping is central to the spiritual formation program of the Diocese of West Texas, investments in land and facilities are regarded as investments in relationships.

"We have a very healthy diocese with a couple of new church starts that have done really well," said Rob Watson, executive director of camps and conferences for the Diocese of West Texas. "We've had conflict over the years, but that conflict has been able to be resolved in ways that are gracious, loving, and forgiving. A lot of people have said: 'That's because we've gone to camp together.'"

Programming has evolved to offer more niche experiences that address needs of today's families.

Campers relax at Cathedral Ridge in the Diocese of Colorado | Photo courtesy of Cathedral Ridge

Programming has also evolved to offer more niche experiences that address needs of today's families. Example: family camp, which lets kids bring parents, siblings and/or other relatives along, is now offered at 59 percent of Episcopal camps, according to the Sacred Playgrounds survey. ECMN began offering family camp last year. The Diocese of West Texas' family camp sells out just about all 10 weeks each summer as some 800 family members flock to Mustang Island for a Thursday night to Sunday afternoon experience. It's designed to be an incentivizing value: for $350, a family of three gets three nights at the beach with lodging, meals and activities included.

Segmented weeks have also made camp experiences accessible and appealing to a broader range of kids than in generations past. A third of Episcopal camps now offer programs for youth with special needs. Shrine Mont, for instance, has grown from two to nine camps. Offerings now include St. Andrew's Camp for those needing individualized attention and St. Elizabeth's camp for kids with autism and Downs Syndrome.

A third of Episcopal camps also offer mission- or service-oriented camps. ECMN's Summer in the City camp, for instance, involves staying three nights at St. Mark's Cathedral in Minneapolis and doing service projects downtown.

In today's camping ecosystem, there are still challenges. Camp Stevens in Julian, Calif., for instance, saw only 30 percent of campers return in 2018 after the prior summer was marked by a number of problems that resulted in several staffers being fired, director Kathy Wilder said. Camper retention bounced back to 62 percent the next year after a change in camp leadership and a renewed focus on training. The camp now has between 550 and 600 summer session participants.

Despite hurdles on the landscape, new camps having been opening in recent years to fulfill what they regard as unmet needs in their respective areas. The Episcopal Diocese of Colorado launched Cathedral Ridge for youth campers in 2016. It now offers five programs on 160 woodland acres acquired by the diocese in 2010.

In the Diocese of Ohio, the end of camping at Cedar Hills hasn't meant the end of camping altogether. A new venture on 137 acres at Bellwether Farm now welcomes youth for camps that combine learning about organic gardening, animal care, cooking and nutrition with traditional camp activities such as canoeing, swimming, fishing, and field games.

"Not everybody wants to attend church within the actual four walls of a church," said ECCC Executive Director Patty Olson-Lindsey. "They would rather experience church in a different way. And I think that's one of the things camps have been able to provide. Then how do you support kids in finding faith communities for them after their camp years? Those are the questions we're thinking about." ❑

New Society Spreads Commitment to the Daily Office

By Mike Patterson

It all began on a social media thread. Jayan Koshy and Tony Hunt were both following the Episcopal Church's 2018 General Convention and the ensuing discussions about prayer book revision. Both found themselves frustrated with how many Episcopalians seemed disengaged with traditions that they deeply valued. "We were disheartened," Koshy said, "that that passion for quintessential Anglican practices like the Daily Office was lacking."

Although they had never met in person, the laymen continued their discussion over social media — until they discovered both lived in Minnesota's Twin Cities. They met for coffee and began to formulate their ideas for promoting the Daily Office throughout the Episcopal Church.

The Daily Office stems from a centuries-old Christian practice of reading Holy Scripture, reciting psalms and praying at fixed times throughout the day. The current form of the Daily Office as found in the prayer book consists of Morning Prayer, Noonday Prayer, Evening Prayer, and Compline.

Koshy has been leading Morning Prayer at his parish, St. John the Evangelist Church in St. Paul since January 2019, hoping to encourage others to experience and be formed by the same spiritual practice that has so deeply in his own spiritual development.

Koshy, who works in corporate marketing, grew up as an evangelical Protestant, in a tradition that emphasized extemporaneous prayer and a private, quasi-academic relationship with Scripture. He said in an email to THE LIVING CHURCH that "those approaches certainly have their place, and a rather important one at that, but they are fundamentally solitary practices.

"In my sojourn outside and eventual return to the church, I became sharply aware of a hunger for spirituality that is communal. We talk about being the Body of Christ, and most would at least pay lip service to that aspect of the Holy Eucharist, but we also need to engage in word and prayer as a corporate body." The receptivity to being directed in daily prayer and Scripture reading by the church "is probably the most profound transformation that the practice of the Daily Office has wrought in my life," he said.

Hunt, a postulant for holy orders in the Episcopal Church in Minnesota and co-editor of *The Hour Magazine*, has prayed the Daily Office off and on for years. He is also studying for the MDiv at Luther Seminary.

Hunt eventually suggested that instead of "just lamenting the lack of interest, we actually do something about it," Koshy recalled. They brainstormed about ways to spark more of an interest in the Daily Office and "drum up activity around it."

As Koshy and Hunt continued to discuss their dreams for the Church, they were drawn to Nicholas Ferrar. This English courtier and businessman retreated with his family in 1626 to the hamlet of Little Gidding. There they followed a strict routine of daily prayer and tended to the health and education of local children. Koshy and Hunt decided to call fellow Episcopalians to join them in praying the Daily Office, inviting them to join an organization they have named the Society of St. Nicholas Ferrar, honoring spiritual mentor.

Jayan Koshy

Tony Hunt

"Once we had a charter, we started recruiting," Koshy said. They started at St. John's where a small community had already gathered for Morning

Prayer. This formed the nucleus of the Minnesota chapter, which formally organized at Evensong at St. John's on December 1, 2019.

They began spreading the word about their work online, and a second chapter has already been founded in Michigan. The society's 15 members commit themselves to observing Morning Prayer and Evening Prayer daily, attending the Holy Eucharist every Sunday and feast days, encouraging the public observance of these patterns of worship, and interceding daily for other members.

The general response to their efforts has been "overwhelmingly positive," Koshy said. They have had inquiries from throughout the Episcopal Church, including Texas, western New York, Los Angeles and even a few places in the Anglican Church of Canada.

St. John the Evangelist Church, St. Paul, Minnesota

St. John's rector, the Rev. Jered Weber-Johnson, said that the parish "has responded very positively to the idea of daily weekday Morning Prayer. While attendance is still small, it is also slowly growing. Parishioners regularly express to me and to our other clergy their desire to find the time to make space to come to Morning Prayer."

He credits Koshy and Hunt for encouraging the practice of Morning Prayer at St. John's. "Jayan and Tony came along with the commitment and fortitude to see this through … as a consistent and regular part of our practice as a church," Weber-Johnson said. "Morning Prayer is appropriately situated where it was intended, as a foundational part of our Christian life in a community that points toward and prepares us for the encounter we have in the Eucharist and the world with the crucified and risen Christ."

Koshy said their "ultimate goal is to get people to do the Daily Office. In the end, it's not about the society. I'd actually personally love to see the church reach a point where the society is no longer necessary because parishes across the church are practicing and encouraging the Daily Office."

They hope to eventually "get on the radar" of bishops throughout the church. "Their clout can make a major difference," Koshy said, "whether that looks like endorsing a diocesan chapter of the society as a ministry of the diocese or issuing pastoral direction to their clergy to pray the office or make it available."

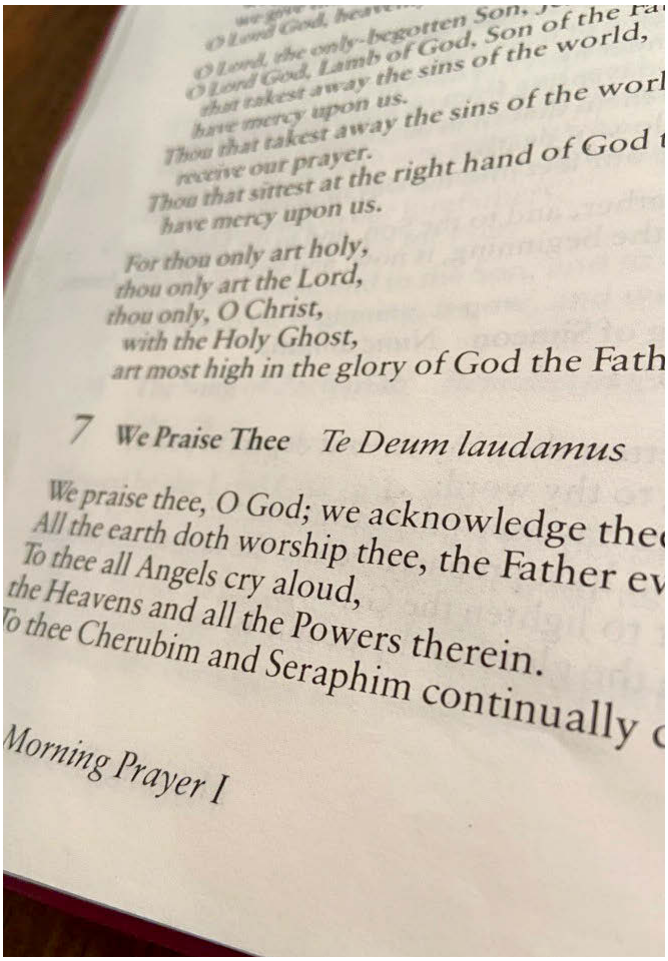
He said it's hard to gauge the specific impact the Daily Office has had on individual lives, but "many people have responded positively to our efforts and said that the society is inspiring them to take up the practice. If and when that inspiration becomes actual practice remains to be seen, but people's hearts are at least being stirred."

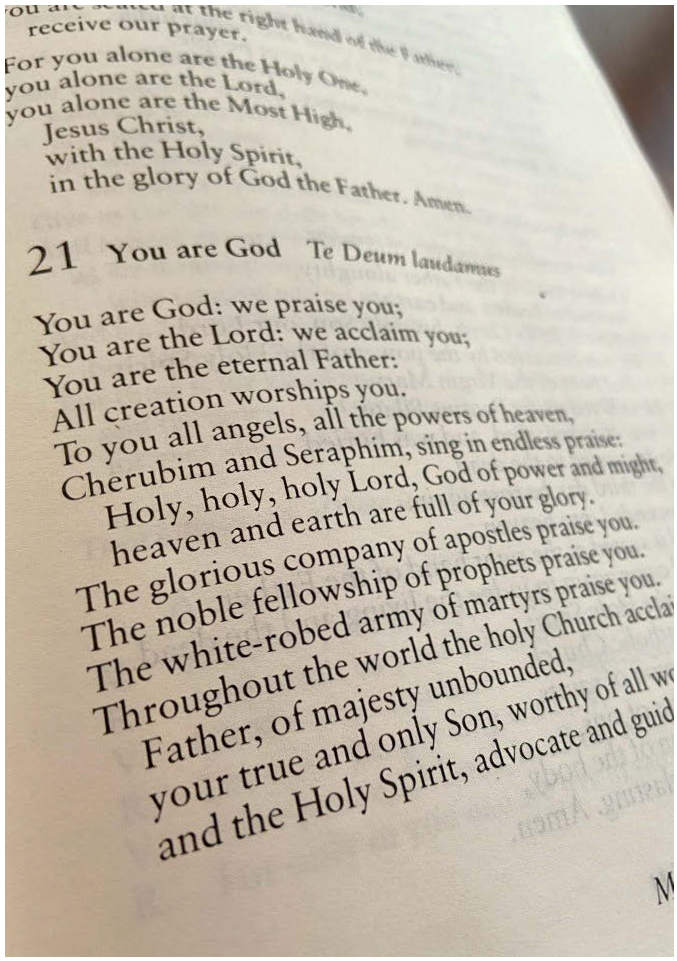
Since Hunt attends another parish, Weber-Johnson has worked most closely with Koshy, whom he credits as being "a gift to our whole faith community. He is a natural and authentic evangelist both digitally and in person…I know of more than a few first-time visitors both to our Sunday worship and Morning Prayer who found St. John's through Jayan's witness and evangelism." he said.

Weber-Johnson hopes that when the Minnesota diocese selects a new bishop, he can share what Koshy and Hunt "are up to as both deep faithfulness to our Episcopal liturgical practice and spiritual life, and as an example of innovation and experimentation. In many ways, I understand the desire of Episcopalians to experiment with new forms of liturgy and to refresh the liturgy we already have. But I also think that what we have has not been fully tried. "

For more information on the Daily Office and the Society of Nicholas Ferrar, or to learn how to organize a chapter, visit www.stnicholasferrar.com.

Mike Patterson is a freelance writer and a member of St. Michael and All Angels Episcopal Church in Blanco, Texas.





More Than Words

By Elizabeth Anderson

Our discussions about prayer book and liturgical revision often proceed as though we are trying to conduct a rational argument about the proper use of words. At one level, of course, this is appropriate. Yet it risks obscuring the fact that Christian worship is far more visceral. The ways in which people respond to different liturgies often seem more grounded in deeply rooted instincts than intellectual judgments. Even as someone who made the deeply questionable life choice to get seven academic degrees in theology, I'm not sure if I have a single liturgical preference that was formed through a detached and objective review of the scholarly literature followed by purely rational decision-making. I think that I am far from alone in this.

As long as our discussions of prayer book revision remain entirely on that rational and intellectual level, we are never going to get at why these conversations seem to provoke so much anxiety and strife, both among those who profoundly long for revision and among those who would be willing to fight to the death for Rite I.

I prefer more traditional liturgical language, but not simply because I am a crusty antiquarian. I have found that the poetic cadences of traditional language often open up far more scope for mystery than the prosaic statements of more modern texts. Modern liturgies tend to be marked by an economy of language, with accretions and excesses and repetitions trimmed away in favor of clarity and directness. Cranmer's endless subordinate clauses are tamed by a firm editorial pen, the historic use of doublets reduced to a single noun or adjective.

But the traditional piling of language upon language,

sometimes with terms that trouble and undermine one another, was often precisely what had allowed room for mystery. The stylistic convention also clearly differentiated liturgical language, setting it in an altogether different register from ordinary speech. Much of modern liturgy seems instead to read as a series of statements. The Rite II Te Deum flatly states "You are God: we praise you," in contrast to the older "We praise thee, O God." The biographically-focused modern collects for various saints seem aimed at giving God a history lecture more than rendering praise. There is, of course, no reason that a contemporary liturgy could not be poetic. But it usually isn't. I frankly wonder whether such modern liturgical language possesses sufficient strength and force to confront the sheer weight of the agonies, crises, and despairs of our day.

Attention is often drawn to recent liturgical revision that seems to tumble into one or more of the classical ancient heresies. I am actually more interested in changes that seem to be technically innocuous. Why is it that *any* change, even theologically inoffensive ones, can still provoke emotions ranging from mild annoyance to outright rage?

I often recoil when I experience dearly loved prayers, which I had committed to memory, subjected to the pens of well-intentioned editors. Even innocuous changes can shatter contemplative introspection like the loud ringing of a cell phone. Each revised word draws attention to itself like a giant flashing sign, clamoring for my attention, demanding my allegiance or dissent. Instead of maintaining an unbroken gaze at God, the revision casts a nervous sideways glance at its potentially restive users. I find that it shatters the coherence of the whole, drawing me into intellectual engagement and debate rather than drawing me more deeply into prayer.

Surely with enough time, language that was once new can also take on deep familiarity. But in an age when we no longer really have the authority to impose liturgical change in any kind of top-down way, I do question whether enough Episcopalians have the kind of stubborn ascetical streak necessary to subject themselves to that discomfort until the breakthrough comes and liturgy again becomes prayer.

It would be easier, of course, if only new liturgies provoked such visceral reactions from people, but we all know that it is not the case. Traditional liturgies can also provoke instinctive recoiling in people whose natural language of worship is more modern and informal. But these are not the kinds of differences that we are likely to resolve through discussions at the committee table.

I have found that it's no easy thing to be able to pray the words of a liturgy again after one has become a liturgist. A collect that is merely a creature of my own imagination lacks the transcendent authority possessed by a collect that has been handed down and repeated through the centuries. Our current process of liturgical revision engages vastly more people in its work than any previous revisions had ever attempted to do. There are merits to this approach, and it may be the only realistic way of proceeding in an age that is both wary of experts and also longs to hear from as many voices as possible. But there is also loss, because it seems to me that everyone who creates and shapes a liturgy sacrifices part of their own ability to themselves be shaped and formed by it. The attitude one bears towards the text at a sub-rational level is almost inevitably different.

But the non-rational component of liturgy need not be something of which we are ashamed. It is an essential part of worshiping as whole persons rather than as disembodied minds. Indeed, there is also a profoundly important part of Christian worship that is far more somatic and experiential than it is rational or linguistic. Whenever I am in the middle of these debates about liturgical language, I find it helpful to remind myself that my own conversion to Christianity was brought about largely through an experience of liturgy conducted in languages that I couldn't even understand.

I was an undergraduate studying in Egypt when I wandered innocently into a Coptic Orthodox church and accidentally ended up becoming a Christian. It was not my first encounter with Christianity, but all of the others had been largely verbal. The trouble with words is that they can be endlessly argued with, contested, and interpreted. Being thrown into a context in which I could no longer understand anything that was being said meant that I had to engage with what was happening on a different level.

Physical gestures like removing shoes, lighting candles, and kissing icons swept me up into the current of what was happening. The smell of incense and the ringing of bells and the sharing of the blessed bread that is given out to non-communicants engaged a different part of my brain. I would eventually come to believe in the truth of Christianity, but I loved it at a much more visceral level long before I ever believed in it, and my intellect had to catch up later to make sense of the patterns of worship that had already captured my heart without my ever meaning for it to happen.

This is all very un-Anglican of me, of course, perhaps calling into question that most fundamental belief that public prayer should be conducted in a language "understanded of the people." I would not truly want to argue for a return to liturgy in some ancient tongue, but I think that we overestimate the importance that words, and rationality more generally, really have in our liturgical life. If my experience is in some ways unusual, I think it is perhaps not so very different from the ways in which children are often formed by their encounter with liturgy, experiencing everything at a somatic level before they ever understand all of the words involved. Words do matter, and language can certainly help to shape reality, but words alone may not be sufficient to bear all of the weight that we often ask of them.

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Christian Marriage's Freedom of Limitations

THE LIVING CHURCH *is delighted to initiate a new department, Ethics, aimed at creative renewal in Anglican moral theology through focused teaching on contemporary issues and practical discipleship.*

By Deonna D. Neal

Research has shown that if children are playing in an open field, they will only play in the center of it. However, if you take that same field and put a fence around it, the children will move out from the center and use the whole field as their playground. Only when boundaries are put around the field do children feel free and safe to venture out and use the whole space.

Josh Applegate/Unsplash photo

This may seem counterintuitive. We usually assume that fewer boundaries means more freedom and that boundaries unnecessarily hem us in or restrict us. But we can only really experience true and positive freedom within appropriate boundaries. Imagine trying to play football if there are no sidelines or end zones.

Likewise, every parent knows that setting boundaries for their children is one of the most important aspects of their child's development, a way they demonstrate love. Parents tell children, "You can do this, but you can't do that. If you do that, you will get hurt or you will hurt others, and that is not good." One of the goals of parenting is to raise children so that when they grow up, they know what boundaries are important for living a healthy and flourishing human life. In other words, limitation is the necessary condition for freedom. Without boundaries we might experience liberty, but that is not the same as freedom.

It is this feature of our creaturely existence, i.e. we can only experience freedom within limitation, that grounds the Christian insistence that marriage should be a permanent relationship between two people. It is by committing myself to live the rest of my life married to *only this other person* that sets the boundaries around the relationship so that the true freedoms of marriage can be experienced. The Declaration of Consent in "The Celebration and Blessing of a Marriage" from the *Book of Common Payer* articulates this succinctly:

"N. Will you have this man to be your husband; to live together in the covenant of marriage? Will you love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, be faithful to him as long as you both shall live?"

Without the expectation of a life-long, permanent commitment, the couple lives in a permanent state of anxiety about the status of their relationship. Without the condition of permanence, it is difficult to engage in the life-long tasks of learning how to love another person in the way that they have promised. How can one commit to having children, knowing that one's spouse isn't fully committed to help raise and support them? How can one plan for the future, and make all of the short-term and long-term decisions that go along with that, if one has no idea what circumstance might suddenly motivate one's spouse to refuse to uphold the promise of their marriage vows? Why would one commit to purchasing and holding property jointly, knowing that it will most likely have to be divided if one's spouse finds greener pastures?

The anxieties of marriage, if one is not confident in the permanent commitment of one's spouse, also manifest themselves in nagging questions: Will she leave me if she meets someone else? Will he leave me if he decides raising children is too hard? Will he leave me when I'm no longer attractive? Will she leave me if I get a disease? Will he leave

me if I lose my job? Will she stay with me if I become seriously disabled and need constant medical attention? Will she leave me if I express anger, disappointment, or frustration with her?

Christian marriage, of course, is modelled on the permanent and faithful relationship God has with his people. How can we learn to love and trust God unconditionally, if we are worried that God only loves us conditionally, e.g. based on our having to be perfect and never failing, getting angry, or disappointing God? How could we commit to a life of Christian freedom and service, if we are constantly worried that God would abandon us at any time? How can we understand the mystery of suffering or the purposes of sacrifice, if God, in the person of Jesus, had not shown us that it is not meaningless?

It is easy to romanticize or idealize marriage. But any person who has been married for even a short amount of time realizes very quickly the practical realities of the day-to-day requirements that married life entails. Unfortunately, it is usually when our romantic or idealized views of marriage (or our idealized views of the person we have married) are shattered that one is tempted to leave. People go in search of another ideal person, to shore up their idealized view of marriage and try again. And, sometimes, even again. It is perhaps only when we accept the reality of human sinfulness, finitude and frailty, both our own and that of our spouse, that we may actually be mature enough to enter into a life-long, committed relationship and do the work of love that Christian marriage requires.

There is also a tendency to point to extreme cases, which might legitimately justify a divorce, to justify the normalizing of divorce. It is true that unlike God, who has demonstrated his steadfast faithfulness in the self-giving of Jesus, our fellow human beings will, inevitably, fail us. But we can only learn faithfulness by continuing to love in the face of hurt, failure and disappointment.

How many people quit their marriage too easily because reconciliation seems impossible? What might have happened if they hung in there with each other and really tried to work it out? The point of permanence is to provide the couple with confidence that they have the freedom to undertake the hard work of reconciliation, the paradigmatic example of Christian love, without fear of abandonment. And, in this way, Christian marriage, with its permanent boundaries and limitations, serves as an important form of faithful Christian witness, not only to one's spouse, but to the wider world.

The Rev. Dr. Deonna D. Neal is priest associate at St. John's Episcopal Church in Montgomery, Alabama, and works full-time as a professor of leadership and ethics at Air University (USAF), at Maxwell Air Force Base.

Examined Lives in Dialogue

Review by Christine Havens

Recently, I advised a friend on a piece of writing he was working on — a fictional series of dialogues with very little exposition. He was using the literary device to guide Christian readers into a knowledge of Buddhism. The writing, the ideas being put forward, and the characters speaking were all engaging. And yet, I wanted more: grounding in time, space, and place, rather than a series of disembodied words. This experience framed the questions I posed to *In Conversation: Rowan Williams and Greg Garrett*. What will I learn from reading a conversation instead of hearing it? Am I in a vacuum when reading a dialogue without physical context to aid my imagination? This led to an instructive inner monologue after I finished the book.

CH: You are an avid reader, and you love to write. Why are you questioning this genre; the decision to present this series of conversations in written form? Printed dialogues hark back to Plato, who introduced the Socratic method into Western civilization. Two theologians you admire, Anselm and Augustine, also used this form extensively

CH: True, but then what of the point in Conversation Three, when GG asks, "What is different about seeing a really good performance of Shakespeare as opposed to simply reading it?" RW responds, saying, "Drama is a physical event." Being physically present for a theatrical performance or even for liturgy, is at the heart of the experience. RW says that "one can't fully take part in a liturgy just on television." Why isn't this also true of their exchanges?

CH: Possibly, but nonetheless, you were drawn in by the topics, by your respect and admiration for both men, and because much of what was said spoke to your own soul and identity. If you were handselling this book at your bookstore (speaking of physicality!), what would you say?

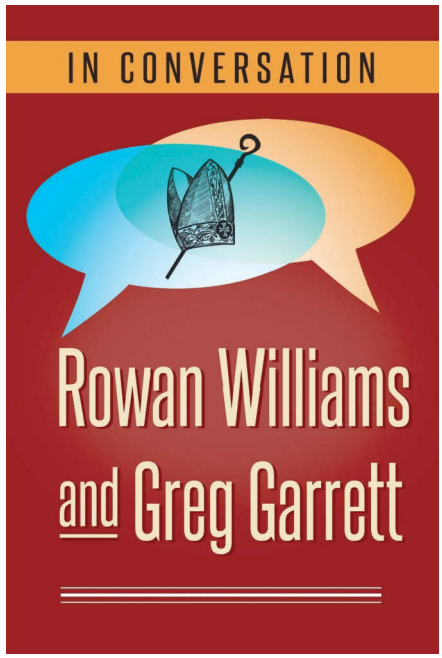
CH: As I put it in her hand, I would tell my customer that this book animated me more than I expected because I was so skeptical about reading a conversation. Much wealth is packed inside. Greg Garrett and Rowan Williams, both Anglican theologians, teachers, and writers, begin by talking about where their friendship began. They then take us through examinations of the praying life, the reading life, and the writing life, which leads into topics such as Marilynne Robinson, Trollope and Dickens, Shakespeare, poetry, preaching, and life as "Church People." I had many "ooh" and "aah" moments, especially during Conversations 2, 3, and 4.

CH: GG's words on page 9 are a great hook: "We talk about this shared work [church and writing] that we love and the ways that art and culture help us do the work that we love." I recognized them and felt a kinship, connection. Other readers, no doubt, will experience this spark in this and in other places throughout the text.

CH: Recognition is one of the major themes in RW's and GG's discussions — recognition of the grace in creation that might be experienced through a walk in the rain, in reading scripture, or in a book by two deep thinkers.

CH: One of the best aspect of this book is that as these two esteemed friends chat, I began to examine my own life. I entered into conversation, however one-sided, with the book, making notes in the margins and adding a small rainbow of Post-it flags.

CH: Isn't that the purpose of the dialogue? Plato's mentor, Socrates, is credited with saying that "the unexamined life is not worth living." In the end, Greg Garrett and Rowan Williams have given us a glimpse of their examined lives, sharing the wisdom they have gained in conversations with each other. We should carry this forward in our own lives, not solely through inner discussion, but by engaging one with another, in friendship, in physicality — being present in the moments, talking and listening. Life is a liturgy of conversation and of recognition of each other as human, those beloved of God.



In Conversation
By **Rowan Williams** and **Greg Garrett**
Church Publishing, pp. 128, $14.95

Christine Havens is a graduate of the Seminary of the Southwest and is Assistant for Administration and Communication at St. Michael's Episcopal Church and she attends Church of the Incarnation, both in Austin, Texas.

Seeing God, Here and Hereafter

Review by Jarred Mercer

"Because you cannot at present see, let your part and duty be in desire. The whole life of a good Christian is a holy desire. Now what you long for, you do not yet see: however, by longing, you are made capable, so that when the time has come to see, you shall be filled . . . Let us stretch ourselves unto him, that when he shall come, he may fill us" (Saint Augustine, Homily IV on 1 John)

Augustine, writing in the early fifth century, here reflects on the famous verse, 1 John 3:2: "What we will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope in him purify themselves, just as he is pure." This verse is a central reference for the doctrine of the beatific vision, the transformative vision of God that theologians throughout the centuries have held up as our ultimate purpose, or *telos*. This vision lies at the heart of Christian eschatology, but to say that our knowledge of what this means is slim, that we see now only "through a glass darkly" (1 Cor. 13:12), would be the understatement of the century.

But what is fascinating in Augustine's reflection, and markedly relevant to Hans Boersma's *Seeing God: The Beatific Vision in Christian Tradition*, is how the present is infused with this future vision. In the words of Augustine, we are "stretching out" to be "made capable," that we might in the end be spacious enough to receive the fullness of divine love that awaits us. We are being acclimatized even now to our end in the *visio Dei*, our vision of God.

Boersma's book is at once historical and constructive, surveying the vast terrain of Christian history in all its diverse perspectives and seeking to contribute to the ancient and ongoing conversation of humanity's true end. Given the lack of emphasis on historical narrations of the doctrine of the beatific vision, and the frightful scarcity of the doctrine in modern eschatology, the aim of providing a historical framework and constructive impetus are worthy ends in themselves. The ecumenical nature of Boersma's project holds together both continuity and tension in the tradition. But the shape of the work, the framing that buttresses Boersma's investigation (or we might say makes it possible), has in some ways as much to offer as the exploration itself.

The central questions of the book are not only: "What is the beatific vision?" and, "How has it been understood throughout Christian history?" In the process of seeking answers to these questions, Boersma inquires: "How does the glory of the eschaton *[the last day]* cast its rays back onto our often mundane, terrestrial life?" and, "How are we to conceive of the relationship between the pilgrimage and its destination?" In other words, *Seeing God* is concerned with Augustine's "stretching out" toward our end – with what the first Epistle of John's "purifying" hope means in the world today – as much as it is interested in understanding a particular doctrine. And this quest is enabled by the Christian tradition's sacramental view of the cosmos.

Boersma argues that our modern world lacks the plausibility structure to imagine that a thing's telos is sacramentally present within it. That is to say, our world lacks the notion of a sacramental ontology. A sacramental ontology, alive in the premodern world, is a metaphysic "in which final causes are inherent in created objects; the identity or reality (*res*) of any given object lies, most fundamentally, in its telos."

If this is true, then the telos of the beatific vision is embedded in human nature so that "we are true to the way God has made us when we make the vision of God our ultimate desire." Not only in "secular" thinking, but in theology we've seen the loss of a sacramental ontology and thus of the corresponding understanding that the telos of created objects is inscribed on their nature. Boersma's attempt at retrieval is then a corrective both to a modern metaphysic and to a contemporary underlying theological sentiment that has written off the consummate end of human existence as too "otherworldly," and has thus become at risk of losing its Christocentric vision of the world, history, and our place within it.

A sacramental vision of the world enables us to embrace preceding echoes of our eternal existence with God because in the incarnation "the reality of the eschaton truly has arrived." The incarnation, with Christ as the primordial sacrament, opens up the possibility of the sacramental reality of the cosmos, where God's

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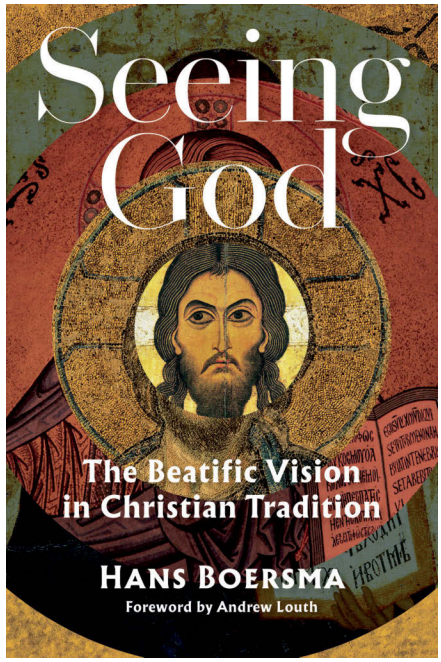


Seeing God
The Beatific Vision in Christian Tradition
By **Hans Boersma**
Eerdmans, pp. 487, $55

(Continued from previous page)

presence in our life today is "theophany," divine appearance, rendering our future *visio Dei* present to us now.

And God's sacramental presence has a distinctive pedagogical role for Boersma. We are being trained, educated, "stretched out," toward our final end. We are apprentices. And this apprenticeship is already a "vision of God," already a participation in the divine life for which we were made, and it is habituating us toward an ever-greater vision of God in Christ — shaping us toward our eschatological future.

Boersma approaches this understanding of the beatific vision through an investigation of the doctrine in early Christianity (principally Gregory of Nyssa and Augustine), medieval and byzantine Christianity, and modern (mainly Protestant) thought, and also includes an important discussion of platonic influences. The model of apprenticeship, or theophany as divine pedagogy, largely finds its footing in Gregory of Nyssa's idea of *epektasis*, or perpetual progress in divine knowledge and life.

As God is infinite and without end, we as finite creatures cannot ever come to the end of our movement in and toward God or of our knowledge of God. We will always, even throughout eternity, grow in our knowledge and love of God. This further connects our experience of God in this life with our eternal experience of God in the beatific vision. The pedagogical nature of the *visio Dei* continues in Augustine and throughout Christian history in diverse ways. Boersma never attempts to unify the diversity in the tradition but allows things to sit in tension, demonstrating the overall connection in the pursuit of the beatific vision while acknowledging a diversity of approaches or contextual understandings of what that pursuit looks like in various theologians.

There are points in which some discussions could include more historical depth. However, when trudging through such an impressive range of history, one has to discern more about what to leave out than what to include. Boersma's account of Aquinas' understanding of the beatific vision will not go without scrutiny, nor will some aspects of his methodology. But the overall narrative and analysis of the beatific vision throughout Christian history, and the constructive conclusions drawn, will certainly carry the conversation forward in the years to come. This will surely be welcomed by theologians, preachers and teachers, and all those seeking to move further along in their apprenticeship in faith.

We would do well to join Boersma in the hopeful pursuit of our ultimate end and, as we await that blessed vision, to recognize and receive the divine appearances, the theophanies in our lives where Christ meets us in the typical and mundane; where Christ meets us everywhere.

Jarred Mercer is associate chaplain and a postdoctoral researcher at Merton College, University of Oxford.

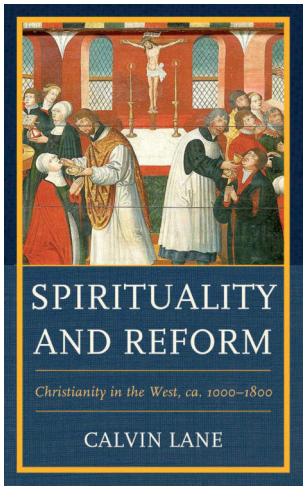
Always Reforming

Review by Hannah W. Matis

Most students of Western civilization are taught that the greatest fault-line or watershed dividing the past from the present lies in what we variously call the Renaissance, the Reformation, or more capaciously, the early modern period. Most Protestants are taught that our history properly begins with the Reformation, consigning the entirety of the medieval world, all thousand years of it, to the Catholics.

Calvin Lane has a different approach. His new book, *Spirituality and Reform,* is in many ways a survey of the history of Christianity, but it begins at the year 1000 and continues through the Reformation to 1800. In many ways, it is a very useful periodization, at least from this medievalist's point of view. The 12th century does represent the crystallization of medieval society, of Western Christendom as it used to be called. It was marked by the advent, for better and for worse, of large-scale social movements to reform the church and society. The Reformation is therefore enclosed in the before and the after, instead of being made the advent or the culmination of the tale. This is a healthy reminder that reform is a perennially recurring call for the church, not the sole invention of Luther or Calvin. While I can't help lamenting the loss of the early medieval world in this story, for Lane's specific purposes these dates makes a great deal of sense.

Holding the medieval world together with the Reformation allows Lane to show both continuity and change across Europe. As with all major historical watersheds, the Reformation transformed different regions of Europe in different ways and in different rates and the Catholic Church responded to this in a way authentic within its own tradition, even retaking ground that had been lost to Protestantism in earlier decades. Acting as if Martin Luther began a story instead of being a particularly vocal member of an ongoing conversation makes it difficult to see why in



Spirituality and Reform

Christianity in the West, ca. 1000-1800

By **Calvin Lane**

Lanham: Lexington Books, pp. 302, $115.

many places the Reformation didn't eventually take root, or so quickly spiraled out of the control of the theologians and pastors, and even governments, who ushered it in. Lane's particular interest in liturgy, liturgical practice, and the worship experience of ordinary believers also helps to put flesh on the bones of the medieval Christianity before the advent of the Reformation, in a way that is often lost to traditional social and political historians (and even theologians), who are usually terrified to dabble in the history of liturgy and devotional writing.

Lane's deliberately "big tent" definition of spirituality likewise enables him to include and juxtapose figures that are usually kept apart in more specialized treatments. It is a reminder that Calvin and the Reformed tradition had its own distinctive forms of spirituality, as well as a systematic theology. Because Lane carries the story forward he is able to include, for example, German pietistic movements often forgotten. The result is a generous and ecumenical survey of the medieval cradle of the Reformation, the different traditions that grew beyond it, and the ongoing search for authentic witness to and relationship with Christ.

Hannah Matis is associate professor of church history at Virginia Theological Seminary.

PEOPLE & PLACES

Appointments

The Rev**. Melissa L. Adzima** is rector of St. Stephen's Longmont, Colo.

The Rev. **Douglas Anderson** is rector of Advent, Boston.

The Rev. **Raphiell Ashford** is rector of St. Luke's, Columbia, S.C.

The Rev. **Grant Bakewell**, Jr. is assisting priest at St. Clement's, Rancho Cordova, Calif.

The Rev. **Judy Baldwin** is interim priest of Holy Nativity, Westchester, Calif.

The Rev. **Carolyn Bartkus** is priest-in-charge of St. John's, Ogdensburg, N.Y.

The Rev. **Jean Beniste** is rector of Christ, Waukegan, Ill.

The Rev. **Elizabeth Berman** is rector of Holy Nativity, Aina Haina, Hawaii.

The Rev. **Dennis Bingham** is deacon of St. Thomas', Whitemarsh, Pa.

The Rev. **Anne Bolles-Beaven** is rector of St. Columba's, Middletown, R.I.

The Rev. **Michele Bonner** is vicar of St. Thomas, Rockdale, Texas

The Rev. **Karen Booth** is rector of Holy Trinity, Georgetown, Ky.

The Rev. **Michelle Bullock** is rector of St. Peter's by the Sea, Swansboro, N.C.

Ms. **Courtney Buterbaugh** is missioner for communications of the Diocese of Lexington

The Rev. **Grace Cangialosi** is priest-in-charge of Christ, Brady Station, Va.

The Rev. **Tracy Carroll** is priest-in-charge of St. Michael and All Angels, Longview, Texas

The Rev. **Daniel Cenci** is rector of Christ, Elizabeth City, N.C.

The Rev. **Robert Clarke** is interim rector of Grace, Hopkinsville, Ky.

The Rev. **Jon Clodfelter** is priest-in-charge of St. Stephen's, Clifton Heights and Church of the Redeemer, Springfield, Pa.

The Rev. **Pat Coller** is rector of Trinity, Stratford, Conn.

The Rev. **Amy Cortright** is missioner for congregational vitality of the Diocese of Texas

The Rev**. Sylvia Czametsky** is interim rector of St. George's, Clarksdale, Miss.

The Rev**. Bob Flick** is interim rector of Good Shepherd, Friendswood, Galveston, Texas

The Rev. **Marlene Forrest** is priest-in-charge of St. Philip's, Richmond, Va.

The Rev. **Tim Fulop** is priest-in-charge of Christ Church, Danville, Va.

The Rev. **David Galletly** is rector of All Saints, Duncan, Okla.

The Rev. **Elizabeth Gardner** is rector of St. Mark's, Alexandria, Va.

The Ven. **Brenda Gilbert** is archdeacon of the Diocese of Western North Carolina

The Rev. **Elise Handley** is associate rector of Epiphany, New York

The Rev. **Mindy Bowne Hancock** is priest-in-charge of Gethsemane, Marion, Ind.

The Rev. **Rose Cohen Hassan** is interim priest-in-charge, St. Andrew and Holy Communion, South Orange, N.J.

The Rev. **Sharon Sheridan Hausman** is priest associate of Christ, Newton, N.J.

The Rev. **Christian Hawley** is locum tenens of St. Matthew's, Austin, Texas

The Rev. **R-J Heijman** is rector of Holy Trinity, West Palm Beach, Fla.

The Rev. **Lane Hensley** is interim rector of All Saints', Austin, Texas

The Rev. **Elaine Hewes** is priest-in-charge of St. Brendan the Naviagator, Deer Isle, Maine

The Rev. **R. Christopher Heying** is rector of Redeemer, Ruston, La.

The Rev. **Dan Hinkle** is interim rector of St. John's, Concord, Pa.

The Rev. **Matt Holcomb** is rector of St. Michael the Archangel, Colorado Springs, Colo.

The Rev. Dr. **Tony Holder** is rector of All Saints,' Jensen Beach, Fla.

The Rev. **Elizabeth Hoster** is extended supply priest of Epiphany, Urbana and Our Saviour, Mechanicsburg, Ohio

The Rev. **Richard Houser** is rector of St. Christopher's, Houston

The Rev. **Wendy Huber** is rector of St. Peter's, Basalt, Colo.

The Rev. **Jocelynn Hughes** is rector of St. David's, San Diego

The Rev. **Nancy Jose** is interim rector of Holy Cross, Wilmington, N.C.

The Rev. **Debra Kissinger** is interim priest of Holy Spirit, Orleans, Mass.

The Rev. **Pierce Klemmt** is interim rector of St. James, Wilmington, N.C.

The Rev. **Janice Krause** is interim rector of Christ, Temple, Texas

The Rev. **Claire Makins** is associate rector of Holy Spirit, Lake Forest, Ill.

The Rev. **Julia McCray-Goldsmith** is priest-in-charge of Trinity Episcopal Cathedral, San Jose, Calif.

The Rev. Dn. **Sandra McGowan** is deacon of Cathedral of All Saints, Albany, N.Y.

The Rev. **David McIntosh** is missional priest-in-charge of St. Mark's, Bridgewater, Conn.

The Rev. **Christa Moore-Levesque** is rector of St. Matthew's, Jamestown, R.I.

The Rev**. Bill Nesbit** is interim rector of All Saints, Western Springs, Ill.

The Rev. **Mark S. Nestlehutt** is president and executive director of the Seaman's Church Institute of New York and New Jersey

The Rev. **Pilar Parnell** is priest-in-charge of St. Stephen's, Heathsville, Va.

The Rev. Canon **Ezgi Saribay Perkins** is rector of St. Peter's, Ripon and St. Mary's Chapel, Wautoma, Wisc.

The Rev. **Thom Peters** is missional priest-in-charge of Christ, Bethlehem, Conn.

The Rev**. Michael Phillips** is vicar of Trinity, Saugerties, N.Y.

The Rev. **Anne Powell** is assisting priest of St. John's, Chico, Calif.

The Rev. **Cameron Randle** is rector of Eastern Shore Chapel, Virginia Beach, Va.

The Rev. **Katie Rengers** is the Episcopal Church's staff officer for church planting.

The Rev. **Rhonda Rogers** is deacon-in-charge of St. Francis, Prairie View, Texas

The Rev. **Glenice Robinson-Como** is vicar of All Saints', Stafford, Texas

The Rev. **Karen Schomburg** is vicar of St. Mark's, Moscow, Idaho

The Rev. **Daniel Simons** is priest-in-charge

(Continued on page 29)

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Bishop Roundup

By Kirk Petersen

The Episcopal Church in **Minnesota** on January 25 elected the Very Rev. Craig Loya to be the X Bishop of Minnesota. He was elected on the second ballot from a field of six candidates in a special convention at St. Mark's Cathedral in Minneapolis.


Loya

Loya has served as dean and rector of Trinity Cathedral in Omaha, Nebraska, since 2013. He previously was canon to the ordinary in the Episcopal Diocese of Kansas, from 2009-2013. He has also served as campus missioner for the Diocese of Kansas, and has served congregations in South Dakota and Massachusetts.

"Among diverse people and across diverse contexts, Minnesota Episcopalians have always borne vibrant witness to God's reconciling love, and it's an extraordinary privilege to be called to join that work in this new season," Loya said in a statement issued after his election.

Loya was one of two candidates identified by the bishop search committee, the other being the Rev. Canon Abbott Bailey, canon to the ordinary of the Diocese of California.

Three other candidates subsequently were nominated by petition:

- The Rev. Kara Wagner Sherer, rector of St. John's Episcopal Church, Chicago, Illinois;
- The Rev. Canon Robert Two Bulls, vicar, All Saints Indian Mission, and missioner for Indian work and multicultural ministries for the Minnesota diocese; and
- The Rev. Erika von Haaren, vicar/COO, Saint Barnabas on the Desert, Scottsdale, Arizona.

Loya received his M.Div. from Yale University and a diploma in Anglican studies from Berkeley Divinity School at Yale in 2002. He currently lives in Omaha with his wife, Melissa Tubbs Loya, a Hebrew Bible scholar, and their two children, Mari and Asa.

South Carolina

One of the nine original dioceses of the Episcopal Church is beginning a search for the XV Bishop of South Carolina. The announcement comes more than seven years after the XIV bishop led many of the churches and parishioners of the diocese out of the Episcopal Church, touching off property lawsuits that continue to this day.

The process is intended to lead to the election of a bishop at the 230th Annual Convention in November 2020, according to the Rev. Caleb J. Lee, the Standing Committee president.

Southern Virginia

The Rev. Susan Bunton Haynes was ordained and consecrated as the XI Bishop of Southern Virginia on February 1 at Williamsburg Community Chapel in Williamsburg, Virginia. She is the first female bishop in the diocese's 128-year history.

Haynes was elected from a pool of six candidates on the eighth ballot at a diocesan special council in Dinwiddie, Virginia, on September 21, 2019. Prior to the election, Haynes served as the rector of St. Paul's in Mishawaka, Indiana, for 11 years.

Haynes succeeds the Rt. Rev. Herman Hollerith IV, who served as the X Bishop of Southern Virginia. Hollerith served the diocese for 10 years and retired in January 2019.

The Diocese of Southern Virginia encompasses 101 congregations from Virginia's Eastern Shore to the Dan River.

Ex. 24:12-18; Ps. 2 or 99; II Pet. 1:16:21; Matt. 17:1-9

True Light

We carry our cross and move toward the hour of death. Moment by moment, breath by breath, we bear the evidence of judgment and our mortal end. But we also cling to our end without end. For we carry as well, by virtue of faith and baptism, a spark of the light that radiated from Christ upon the holy mount. We are being strengthened to bear our cross, and we are being changed into his likeness from glory to glory. This is not a mere wish. It is the normal condition of all the baptized.

We look to Moses, and then to Jesus, and then to ourselves, and see the working of divine light. We recall the prologue of John's Gospel, however, and assert that Moses is not the light and we are not the light; Jesus is, in essence, divine light. "He himself [John] was not the light, but he came to testify to the light. The true light [Jesus], which enlightens everyone, was coming into the world" (John 1:8-9). Thus, by a mystical participation in God, light breaks forth in the countenance of humans — the light which enlightens everyone — as well as in countless natural/supernatural epiphanies.

"Moses went up on the mountain, and the cloud covered the mountain. The glory of the Lord settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on top of the mountain in the sight of the people of Israel. Moses entered the cloud, and went up on the mountain" (Ex. 24:15-18). The glory of the Lord was like a devouring fire; it settled upon the mountain; and, as we know from another text, that same glory blazed upon and illuminated the face of Moses. "Moses did not know that the skin of his face shone because he was talking with God" (Ex. 34:29). Moses was not the light, but his countenance bore witness to the light.

Before his passion, Jesus was transfigured in the presence of Peter and James and his brother John. Three dear friends of Jesus saw, although for a moment, what was true all along, from before time and forever. "He was transfigured before them, and his face shone like the sun, and his clothes became dazzling white" (Matt. 17:2). Moses, representing the law, and Elijah, representing the prophets, appeared with him, showing that the law and the prophets are assumed and fulfilled in Christ. The light on the face of Moses and the chariot of fire that carried Elijah to heaven are signs of Christ. Christ, however, points to no other light, for he is the light. "And then they looked up, they saw no one except Jesus himself alone" (Matt. 17:7). Jesus is the morning star.

This light, which we may also call "grace," is transferred to disciples. "Let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (Matt. 5:16). The light of Christ is a devouring fire, but in regard only to the old humanity. When Christ ignites a human life, he burns away the dross of sin. Over time and through spiritual disciplines, purifies passions, creating a new and luminous human being. In Christ the light, a disciple becomes in the truest and simplest sense, a human being. Mercifully and remarkably, Christ the light shines in each person as is fitting, the flames are congruent (*congruis ignibus*), as a Latin hymn has it. Christ passes the torch of his life to each uniquely and fittingly, and to all universally.

Look It Up

Read II Peter 1:18.

Think About It

You are with him on the holy mountain.

SUNDAY'S READINGS | 1 Lent, March 1

Gen. 2:15-17; 3:1-7; Ps. 32; Rom. 5:12-19; Matt. 4:1-11

Defection and Justification

We were made from love and for love, and then we fell from love. What happened?

Genesis chapter three opens but leaves unanswered huge theological questions. How could evil and death enter a world created solely by an all-loving and all-powerful God? At precisely what point did it enter and who is to blame? The answer, to the extent there is one, seems to place the blame squarely on God: "Now the serpent was more crafty than any other wild animal that the *Lord God had made*" (Gen. 3:1). Indeed, when God examined the man after the Fall, the man blamed both the woman and God — "The *woman* whom *you gave to be with me.*" She then blamed the serpent. The question of theodicy — of why God permits evil — becomes a blame-game.

Genesis chapter three, however, is concerned primarily with the lived reality of a Fall, a defection from original goodness verified in all the evils that beset human beings. Original goodness is sensed in our protest against evil; we feel that something is wrong, or went wrong. This is very subtle, involving degrees of temptation and gradual steps away from God's original and perfect will.

The serpent calls God into question, standing as if a judge over God, saying to the woman, "Did God say?" The serpent also distorts God's prohibition, asking if God said that "*you shall not eat from any tree.*" The woman, defending God, answers that God said only that *they shall not eat of the tree that is in the midst of the garden,* but in her zeal she goes too far, saying what God had not said: *nor shall you touch it.* The serpent, craftier than any other wild animal and the woman, intelligent in her own right, both presume to stand outside the will and presence of God. They are the first academic theologians! God is a thing, a topic of discussion and debate.

Distancing themselves from God, the serpent and the woman gaze upon the forbidden tree. In a sense, this IS the Fall. Inner defection has already occurred and only awaits outward expression. "So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate" (Gen. 3:6).

The steps are subtle, but well known by experience. Gerhard Von Rad remarks in his seminal commentary on Genesis, "We rush through an entire scale of emotions. 'Good for food,' that is the coarsely sensual aspect; 'a delight to the eyes,' that is the finer, more aesthetic stimulus, and 'desired to make one wise,' that is the highest and decisive enticement" (p. 90). A new and better life is imagined outside the circle of providence, outside the garden of all good. But, alas, life without God is death.

A Second Adam loves the Father and lives in the will of the Father, is eternally begotten of the Father and returns the Father's love. Drawn into the life of the Son by the Spirit, a disciple of Jesus discovers that God is nothing. God is the life of everything. God gives, in Christ, the free gift of justification. "Just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification for all" (Rom. 5:18). The One Obedient Man assumed and recapitulated humanity, so that all are obedient, righteous, and justified in him by faith, in hope, and toward love.

Look It Up

Read Matthew 4:10.

Think About It

Worship the Lord your God even when and if you presume to think about God. Careful!

PEOPLE & PLACES

(Continued from page 25)

of St. Paul's on the Green, Norwalk, Conn.

The Rev. **Forbes Sirmon** is curate of St. James, Fairhope, Ala.

The Rev. **Mary Luck Stanley** is co-rector of St. Paul's, Baltimore

The Rev. **Nadia Stefko** is rector of St. Augustine's, Wilmette, Ill.

The Rev. **Karl Stevens** is priest-in-charge of St. Stephen's, Columbus, Ohio

The Rev. **Grant Stokes** is rector of Trinity, Portsmouth, Va.

The Rev. **Caleb Taylor** is young adult missioner of Episcopal Campus Ministry-Raleigh, N.C.

The Rev. **Randall Trego** is chaplain at Houston Methodist Hospital, The Woodlands, Texas

The Rev. **Dustin Trowbridge** is rector of St. James, Danbury, Conn

The Rev. **Laura White** is rector of St. Martin's, Palmyra, Maine

The Rev. Dr. **Jill Walters** is lower school chaplain at All Saints Episcopal School, Fort Worth, Texas

Retirements

The Rev. **Rodger C. Broadley** as rector of St. Luke's and the Epiphany, Philadelphia

The Rev. Dr. **Trawin Malone** as rector of Christ, Cedar Park, Houston, Texas

The Rev. **Merrill Wade** as rector of St. Matthew's, Austin, Texas

Ordinations

Priesthood

Albany: **Laura Miller** (vicar, St. Paul's, Bloomville, N. Y.)

Chicago: **Mary Courtney Reid**

Maine: **Katie Holicky**

West Virginia: **John Elliott Lein** (priest-in-charge, St. Thomas a Becket, Morgantown, W.Va.)

Deaths

The Rev. **Gene Ramsey Smitherman**, a lawyer who became a second-career priest and served parishes in Kingsport and Chattanooga, Tennessee, died on January 22, aged 72.

Gene was a native Alabaman, and met his wife Suzanne, on the basketball court at Vanderbilt. He studied law at the University of Alabama, and served as counsel to the university before moving to Chattanooga.

After 19 years of practicing law, Gene and his wife both answered a call to the priesthood, and studied together at Sewanee Theological Seminary. He served as rector of St. Christopher's Church in Kingsport and Grace Church, Chattanooga.

Gene was a lover of music and airplanes, and obtained his pilot's license shortly before his ordination. He endured his final struggle with an aggressive form of ALS with grace, never losing his sense of humor and love of entertaining a crowd. He is survived by his wife, the Rev. Suzanne Smitherman, and by their children and grandchildren.

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