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THIS ISSUE | January 24, 2021



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Across the Episcopal Church, deacons are in high demand to meet a host of timely ministry needs (see “Deacons Play Evolving Role,” p. 13).

Photo courtesy of the Association of Episcopal Deacons



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Cathedral Gunman Reminds Priest of Earlier Shooting

By Kirk Petersen

When a gunman was killed by police on the steps of the Cathedral of St. John the Divine in New York City, one of the cathedral's priests had a sense of *déjà vu*.

On December 20, a man with a handgun in each hand started firing into the air at the conclusion of an outdoor Christmas concert. Police opened fire, and the gunman was the only casualty.

The Rev. Canon Patrick Malloy serves the cathedral as a sub-dean. He attended the concert but had stepped away and did not witness the shooting. "I was on the drive next to the church talking to visitors about our peacocks," he said, when people began running past him, and his mind registered the sound of gunfire. He pulled the people near him into his apartment building on the church's campus, where they sheltered until they got word that all was safe.

Twelve years earlier, Malloy had been the rector of Grace Church in Allentown, Pennsylvania. It was built as a high-society church in 1866, but as the steel industry declined, the neighborhood did as well, and there were "drug deals on the steps of the church all the time," Malloy said. In 2008 it had an average Sunday attendance of

about 60, and a modest endowment.

He said that the parish decided to commit itself to the neighborhood, even as other nearby churches closed. They started a Montessori school for poor children, hosted a food distribution center, and offered classes for high school equivalency and English as a second language. According to an article in the September 14, 2008 issue of *TLC*, the church once was described at a national conference as "the largest small church in the U.S.A."

"It was just a wonderful place," Malloy said.

"One Sunday we went to church and found out that someone had been murdered in our parking lot the night before," Malloy said. On August 10, 2008, 20-year-old Jameel Clark was shot and killed by a gang member in an argument that escalated, according to news reports at the time.

The parish leadership discussed how to respond to the incident, and "we decided to do something liturgical, we were already doing so much social stuff," Malloy said. So two weeks later, Malloy led a procession of about 80 parishioners and neighborhood residents from the church to the spot of the murder, to pray, to reclaim the space, and to recommit to the neighborhood.

Fast-forward to 2020, and a fatal



Bishop of New York Andrew Dietsche, reading, and Bishop Clifton Daniel, dean of the cathedral, reclaim the steps of St. John the Divine | Erica Galluscio photo

shooting that church members and others actually witnessed. Two of those witnesses were the Rt. Rev. Andrew Dietsche, the Bishop of New York, and the Rt. Rev. Clifton Daniel, dean of the cathedral. Dietsche described the scene later in a letter to the diocese:

Around 4:00 p.m., gunshots rang out, and we turned to see a man brandishing two handguns, standing immediately before the great bronze doors, in the Portal of Paradise, rapidly firing a sustained barrage of gunfire from both weapons. The sound was a very loud staccato of blasts which reverberated through the neighborhood. Most of the gathered crowd dispersed quickly, with people running down Amsterdam Avenue and up 112th Street, as the gunfire continued.

Dean Daniel and I remained, and both of us went to attend to a man who had fallen and injured himself. The shooting continued, but soon with armed police officers attempting to engage the gunman and trying to diffuse the situation. But the shooter was raving and impossible to reach. He continued firing, over and over and over, and now shouting "Kill me! Kill me! Kill me!"

When cathedral leadership began discussing how to respond to the spilling of blood on the steps of one of the largest cathedrals in the world, "I said wait a minute, I've done this before," Malloy said. "I just have to go into my files and pull out the liturgy I wrote for the event in Allentown, and I

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could easily adapt it for this.”

So it came to pass that on the Friday following the shooting, the bishop and dean presided at a “Rite in Defiance of Darkness” on the cathedral steps, written by Malloy and attended by the litanists and a few dozen masked and distanced observers. The nine-minute rite was captured on video and played during the cathedral’s services on Sunday, and is now available on Facebook.

After reading several paragraphs from a *New York Times* article on the shooting, two litanists read a series of supplications about the darkness of hunger, despair, rage, isolation, COVID, conspiracy theories, mental illness, illiteracy, and everything that plagues the world, the city, and the neighborhood. They sought freedom both from disdain for the police and from police brutality. Each supplication ended with “from the works of darkness...” drawing the response, “deliver us, O God.”

Bishop Dietsche closed in prayer. “Touch with the cleansing of your presence, this place where blood has been shed,” he implored God. “Open our eyes to see this place marred by violence as a sacred ground still. A place where you dwell.

Diocese of Chicago Elects First Black Female Bishop

By Kirk Petersen

Since October, there has never been any doubt that the XIII Bishop of Chicago would be a person of color. The slate of four candidates included three Black priests and an Indian American, and was believed to be the first all-minority slate in an American diocese.

At a Zoom-enabled election convention on December 12, the deputies to convention selected the Rev. Canon Paula E. Clark, currently the canon to the ordinary and chief of staff in the Diocese of Washington. There was no doubt about that outcome after the


third ballot, but diocesan canons require a two-thirds majority vote in both the lay and clerical orders. Clark reached that threshold in the clerical order on the third ballot, but fell short in the lay order, with 63 percent of the vote.

Bishop Jeffrey D. Lee, who is retiring at the end of the month, announced that the other candidates had withdrawn from contention. “We however do not have the required two-thirds

majority in the lay order, and so ‘to fulfill all righteousness’ we will have one more ballot, instead of going to lunch,” he said, as a smile tugged at his beard. This paved the way for a unanimous fourth ballot.

Half an hour later, Clark appeared on the screen with a radiant smile of her own. After thanking the convention, the other candidates, and all the people who have held her in prayer,

(Continued on next page)




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she said “I have been in love with the Episcopal Church since it opened its doors to me and my family in the 1960s. We were a Black family in a predominantly white neighborhood, and yet, the Episcopal Church not only welcomed us, but formed me, and for that I am forever grateful. We Episcopalians are strong people who can model for the rest of this country and the world what it looks like to walk the way of love.”

Clark was baptized into the Episcopal Church at age 10 by Bishop John Walker, the first Black dean of Washington National Cathedral and first Black bishop of the Diocese of Washington. In turn, Clark will be the first Black person and the first woman to lead the Diocese of Chicago.

She received her undergraduate education at Brown University and earned a master of public policy degree from the University of California at Berkeley. Before entering seminary, Clark served as public information officer for the office of the mayor and the District of Columbia’s Board of Parole and worked as a human resources administrator. A 2004 graduate of Virginia Theological Seminary, she served parishes in the District and suburban Maryland before joining the diocesan staff.

The bishop-elect is married to Andrew McLean and describes herself

as “the proud matriarch of our blended family of five adult children and seven grandchildren.”

Clark is scheduled to be consecrated April 24.

Bishop Roundup

By Kirk Petersen

North Dakota

In a significant theological transition, the Diocese of North Dakota has selected the Rt. Rev. Thomas Ely, retired Bishop of Vermont, to provide episcopal leadership to the diocese on a temporary basis.

Ely, who retired in Vermont in 2019, was appointed assisting bishop by the Standing Committee of North Dakota, in an announcement made January 2. An online convention has been scheduled for February 6 to vote on Ely’s nomination as provisional bishop, a part-time role.

The appointment is significant because the most recent bishop diocesan in North Dakota, the Rt. Rev. Michael G. Smith, who served from 2004 to 2019, was a strong opponent of same-sex marriage. Ely is a strong supporter.

Ely supported B012, the 2018 General Convention resolution that removed the power of bishops to restrict the use of same-sex marriage in their dioceses. He later publicly criticized his fellow bishop, the Rt. Rev. William H. Love of the neighboring

Diocese of Albany, the only bishop who defied B012, and provided delegated episcopal pastoral oversight (DEPO) to two parishes in the Diocese of Albany who “hold a theological understanding different from their bishop and have shared their disappointment and hurt with me.”

Milwaukee

The Diocese of Milwaukee has announced that an old friend and neighbor to the immediate south will serve as provisional bishop beginning April 1, 2021.

The Rt. Rev. Jeffrey D. Lee, who recently retired as Bishop of Chicago, will work half time as provisional bishop for a two-year term in Milwaukee, one of the dioceses where he served as a rector before being elected bishop. Milwaukee’s XI Bishop, the Rt. Rev. Steven A. Miller, retired at the end of 2020.

Nevada

The Diocese of Nevada has announced it will accept nominations until January 29, 2021, prior to the election of the XI Bishop of Nevada. The previous bishop, the Rt. Rev. Dan Thomas Edwards, retired at the end of 2018, and a three-candidate slate had been announced in August 2018 before being canceled by the Standing Committee after they received unspecified information about one of the candidates and the methodology of the search process.

The Rt. Rev. James Waggoner Jr., the retired Bishop of Spokane, has served Nevada as assisting bishop since Edwards’s retirement. The new timetable envisions announcing a slate of candidates in May 2021, holding an election in October, and consecrating a new bishop in January 2022.

Upper South Carolina

A deadline of January 29 has been set for nominations to become the IX Bishop of South Carolina. Election of the new bishop is scheduled for a special convention on Saturday, September 25, 2021, and consecration of the new bishop is planned on February 26, 2022. The current bishop, the Rt. Rev. Andrew Waldo intends to retire at the end of 2021.

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GAFCON Australia Threatens Disaffiliation

By Robyn Douglass

GAFCON Australia has fired a shot across the bow of the Anglican Church of Australia, threatening to set up “alternative oversight” for Anglicans who want to “disaffiliate” from their national church.

The Australian branch of the global network of Anglican traditionalists released a statement called “Commitment 2020” on December 11 in response to the church’s legal approval of blessing services for civil same-sex marriages.

While GAFCON has urged restraint until the national General Synod meets in May 2021, it says that it has “made clear public accusations that there are bishops in the Anglican Church of Australia who do not uphold the doctrine of the church.”

GAFCON says if enough churches and clergy disaffiliate from the national church, it will “seek approval of the Gafcon Primates Council to establish an extra-provincial diocese for Australia.”

On November 11, after deliberating for 14 months, the Appellate Tribunal ruled by five judges to one, that a service for blessing same-sex unions approved by the Diocese of Wangaratta was not inconsistent with the church’s ruling principles. The tribunal stressed that the liturgy does not “involve the solemnization of matrimony.”

GAFCON says the Appellate Tribunal’s decision is “seriously flawed” and that the proper place for determining the doctrine and practice of the church is the national General Synod.

GAFCON set up an alternative diocese in New Zealand in 2019, when twelve parishes that dissented from the Anglican Church of New Zealand’s decision to allow the blessing of same-sex marriages voted to leave their dioceses. They elected one of their own clergy, the Rev. Jay Behan, to serve as the bishop of what is now called the Church of Confessing Anglicans Aotearoa/New Zealand.

The GAFCON Primate’s Council subsequently declared that it “gladly

endorses the new Diocese, recognizes it as authentically Anglican, declares itself to be in full communion and celebrates our common life.” Archbishop Glenn Davies of Sydney notably participated in Behan’s consecration, as did Bishop Richard Condie of Tasmania, GAFCON Australia’s chair.

Europe’s Four Anglican Church Bodies Form Tighter Bond

By Mark Michael

The bishops of Anglicanism’s four church bodies in continental Europe have formally committed to consultation in electing new bishops and appointing clergy to serve in their geographically overlapping jurisdictions.

On December 15, the bishops of the Convocation of Episcopal Churches in Europe (also called the Episcopal Church in Europe), the Church of England’s Diocese of Gibraltar in Europe (also called the Diocese in Europe), the Spanish Reformed Episcopal Church and the Lusitanian Catholic Apostolic Evangelical Church authorized and released the *Porto Covenant*, a statement of mutual commitment that was drafted during talks in the Portuguese city in 2006 and refined through additional conversations hosted by the Archbishop of Canterbury.

“Each of our churches is present on the continent of Europe for different reasons,” said the Rt. Rev. Mark Edington, bishop in charge of the Epis-

copal Church in Europe. “It turns out all of those are valid reasons, and they guide us — each in our own ways, and all of us together — into God’s future mission in a place so rich in Christian history.”

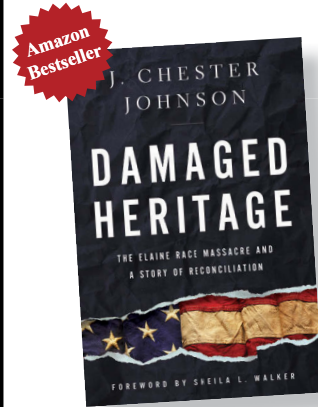
The bishops pledged to a process of “full consultation” when the time comes for one of its number to be replaced, stating that those responsible “will, prior to the selection of candidates, inquire of the other three jurisdictions as to what qualities and other attributes they consider important in selecting candidates.”

They also promised closer cooperation in appointing clergy in places where another jurisdiction also has a congregation and to coordination of new mission work in these communities. The jurisdictions of the Convocation of Episcopal Churches and the Diocese of Gibraltar in Europe fully overlap, and the Church of England diocese also has several congregations in Spain and Portugal, the home of the Spanish and Lusitanian Churches.

The covenant also formalizes the structure of the College of Anglican Bishops in Continental Europe (COABICE), a body that was created several decades ago. The bishops agreed to meet at least annually to discuss “the many issues and questions arising from our unique situation in multiple jurisdictions in a rapidly-changing Europe,” and made allowances for summoning a consultative body of lay and clerical delegates from each church when necessary.

Jurisdictional integrity, the idea that a single bishop should exercise spiritual care over believers living within


(Continued on next page)



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set geographical bounds, is a long-standing principle of Anglican church governance. But both the Episcopal Church in Europe and the Diocese of Europe are constitutionally structured as networks of churches, without a claim to geographical jurisdiction. These networks, however, overlap in ways that can look similar to the “overlapping jurisdictions” famously criticized in *The Windsor Report*, with churches of two different jurisdictions being located in several European cities.

Edington said that the church leaders were urged by the Archbishop of Canterbury to move beyond this paradigm, saying of overlapping jurisdictions, “Last year, as the COABICE bishops met together at Lambeth Palace, Archbishop Justin encouraged us to set aside that way of thinking, and rather to see ourselves having a unique opportunity to demonstrate how collaboration and collegiality might be modeled among different provinces in communion with the See of Canterbury. That distinctive quality of all four of our churches, the cornerstone of our Covenant, is now a basis upon which we can seek deeper relationship and more substantive cooperation in the ministries God calls each of our communities to in Europe.”

In the 1990s the four churches had proposed uniting as a new province of the Anglican Communion, a resolve which had been approved by the 1968 and 1978 Lambeth Conferences. A 1997 joint statement suggested that the

national church allegiances that resulted in the formation of different jurisdictions were waning in significance. “All our parishes are ‘Anglican Episcopal’ and typically contain a wide international membership,” the bishops said then.

The current proposals for unity fall short of such aspirations, as divisions within the Communion over human sexuality have created tension between the church bodies. Most congregations of the Convocation of Episcopal Churches in Europe offer same-sex marriages and several of the church’s clergy are married to same-sex partners.

The other three churches officially uphold traditional Christian marriage, though the Spanish Church did register its protest in 2017 when an evangelical church association that liberalized its position was expelled from a Protestant church association in Madrid. The Intercontinental Church Society, an evangelical patronage trust, appoints the clergy of about 15% of the Church of England diocese’s parishes, including many of the largest and strongest ones. While the ICCS does not have a specific policy about human sexuality, evangelicals are the strongest public advocates for traditional teaching about marriage in the Church of England.

Former Georgia Bishop Henry Louttit Dies at 82

The Rt. Rev. Henry I. Louttit Jr., who served as the IX Bishop of Georgia, died peacefully on December 31, the



Louttit

Diocese of Georgia announced. He was 82. Bishop Louttit led the Diocese of Georgia from 1995 to 2010, after serving for nearly three decades as rector of Christ Church, Valdosta.

He was born June 13, 1938, in West Palm Beach, Florida. He graduated from the University of the South, and then from Virginia Theological Seminary in 1963. He was ordained as a transitional deacon in June 1963 and to the priesthood in April 1964.

Bishop Louttit had long been interested in liturgical renewal and was involved in the creation of the Book of Common Prayer 1979, according to the archives of the Diocese of Georgia. During his episcopacy, the Diocese of Georgia took renewed interest in planting new churches, and formed new missions in Leesburg, Martinez, Kingsland, Rincon, and Waverly.

He is survived by his wife, Jane Arledge Northway, whom he married while in seminary, and by three daughters, Amy, Katie, and Susan. His father, Henry I. Louttit Sr., also was an Episcopal bishop, serving in the former Diocese of South Florida, which has since been divided into three dioceses.

—Kirk Petersen

Bishop of Central Ecuador Dies Suddenly

The Rt. Rev. Victor Alfonso Scantlebury, interim bishop of the Diocese of Central Ecuador, passed suddenly at his home in Mississippi on December 4, at the age of 75.

The announcement was made by the Rt. Rev. Jeffrey D. Lee, Bishop of Chicago, who served with Bishop Scantlebury in Chicago for three years, ending in 2011.

Bishop Scantlebury’s episcopacy took him to four dioceses in three countries. He was elected bishop suffragan of Panama in 1991, became acting bishop

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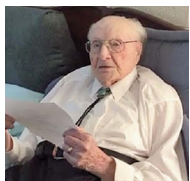
in the Diocese of Mississippi in 1994, and was called by Lee's predecessor, Bishop William Persell, to serve as assistant bishop in Chicago in 2000.

Shortly after the 2011 end of his tenure in Chicago, Bishop Scantlebury was named interim bishop of the Diocese of Ecuador Central, and he served in that role until his death. He was named to the position after the entire leadership of that diocese resigned to settle a dispute between Bishop Luis Fernando Ruiz, who was bishop diocesan at the time, and the Standing Committee of the diocese.

Bishop Scantlebury was a native of Panama, and before his consecration in 1991 he served several parishes there, including the church where he grew up. He held a bachelor's degree in psychology from the University of Panama and trained for ministry at the Episcopal Theological Seminary of the Caribbean, which was based in San Juan, Puerto Rico, and closed in 1976.

—Kirk Petersen

Oldest Episcopal Priest Dies in Arizona at 108



The Rev. Harold Knight, who at 108 was believed to be the oldest living Episcopal priest, died in November in Mesa, Arizona, where he lived. He graduated from seminary in 1937 and retired from full-time ministry at the age of 65 in 1977, and thus has the distinction of living through a retirement that lasted longer than his career.

Fr. Knight was born in 1912. He received his master's degree at Colgate Rochester Divinity School, a Baptist seminary in New York, and served as a Baptist pastor for about a dozen years before joining the Episcopal Church, according to Arizona's East Valley Tribune. "He moved in 1957 to Mesa, where he was pastor of St. Mark's Episcopal Church for 20 years."

Fr. Knight is survived by Edithanne Knight, his wife of 47 years, who is 97. An archived copy of *TLC* shows he was previously married for 28 years to Marjorie Knight, who died at the age of

51 in 1965. He is survived also by his son from the previous marriage, Douglas, and by many, many grandchildren, great grandchildren, stepchildren, and step-grandchildren.

Briefly...

The Church of England's **Diocese of Chelmsford**, in Essex, is set to **cut 61 stipendiary clergy posts by the end of 2021**, responding to pandemic-related financial pressures, changing formulas for allocations from central church funds, and the pending retirement of nearly half of its active clergy.

After complaints about institutional prejudice, Dr. **John Sentamu**, the retired Archbishop of York, received in December a **life peerage and seat in the House of Lords**. Peerages traditionally have been granted upon retirement to the Archbishops of Canterbury and York, but Sentamu, who was born in Uganda and is the UK's first Black archbishop, was left off the list in October.

The Anglican Church of Kenya has formed a task force to investigate allegations of **sexual harassment** at one of

its churches in the **Diocese of Mombasa**. Congregants of St. Stephen in Bamburi refused to enter the church on New Year's Eve in protest of the harassment. The alleged perpetrator was not identified by the Kenyan press.

More than 500 people packed into a December 20 **Christmas service on the Isle of Man**, where there currently are very few pandemic restrictions. Despite more than 300 coronavirus cases, including 25 deaths, on the island in the early part of the pandemic, most restrictions were lifted in June. At the time of the service there were only three known cases of COVID-19 on the island, all of whom were in quarantine. The island has a population of about 83,000.

The Diocese of Oklahoma's 2020 Bishop's Appeal raised \$165,000 to support a food ministry at Vernon A. M. E. Church, a historic congregation that was the only black-owned building to survive the horrific 1921 Tulsa Race Riot. Oklahoma's bishop Poulson Reed said that the appeal "was a success beyond what we imagined was possible."




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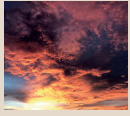
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Aquinas as Anglican

The following short essay appears in a new translation of a minor work of St. Thomas Aquinas: De Sortibus: A Letter to a Friend about the Casting of Lots, trans. Peter Carey (forthcoming in 2021 from Wipf & Stock). It is republished here with permission.

Hailing from an influential family in southern Italy, Thomas Aquinas encountered Aristotle and broad, inter-cultural currents in Naples, from age 13, which led to his joining the nascent Dominican order at age 18.

For the next 30 years, till his untimely death at age 48, Aquinas studied and taught theology, mostly at universities in Paris and Rome, in which he rose to prominence as a great scholar, teacher, and faithful servant of the Church. He did not speak English, or Middle English, and he never traveled to England. He would have known of the English people, and of England as the place to which the great missionary-evangelist St. Augustine of Canterbury was sent by Pope Gregory in 597.

Thomas also knew well the writings of St. Anselm of Canterbury, the scholar-archbishop of the 12th century, and of the early English Benedictine known as the Venerable Bede, both of whom contributed influentially to the first flowering of medieval theology, upon which foundation Aquinas built in his time. How, therefore, could Thomas Aquinas possibly have been an Anglican?

As a historical fact, he wasn't. And yet Anglicans have read, appropriated, and imitated Aquinas as a Common Doctor — one of his nicknames — since the founding of the Church of England in the 16th century, and many Anglican teachers, including the immensely influential Richard Hooker (1554-1600), have suggested there is something “Thomistic” about the Anglican theological and spiritual tradition. By this, we have meant that the spirit of St. Thomas animates Anglican thinking and praying at its best, even when we have remained unaware of the debt.

I was taught this at seminary right from the start — sitting in the classroom of a devout Episcopalian at Yale Divinity School, who taught a seminar on Aquinas not as a “Roman Catholic” theologian per se, but rather a broadly Catholic theologian whom all Christians may share, whose thinking is marked by a salutary breadth, generosity of spirit, and ecumenical sensibility.

Living as he did almost three hundred years before the 16th-century Reformation, Aquinas was of course not a Protestant, but neither was he anti-Protestant. In the context of the western half of Christendom in which he worked he was pre-denominational. He knew just one Church and devoted his life to the service of “one Lord, one faith, one

baptism, one God and Father of all” (Eph. 4:5-6), even as that commitment called forth from him a synthesizing of the Eastern, Greek-speaking part of the Christian world and the Western, Latin part.

Increasingly over the course of his short career, Aquinas sought to find common ground and to defend plurality wherever possible, drawing upon Latin and Greek sources in a bid to comprehend the whole of Christian teaching, and also to learn from non-Christians — Jews, Muslims, and ancient pagans — on the grounds that all truth is one, wherever it may be found.

Aquinas's whole body of work may be characterized as scriptural, traditionary, and reasonable. It is *scriptural*, since Thomas makes clear that holy Scripture is the principal source and authority for Christian theology. It is *traditionary* as it labors to gather all the essentials of early Church and catholic teaching, East and West, so that nothing may be lost. It is *reasonable* in that philosophy, and consequent argument, occupy a particular place in theology on pedagogical grounds, so that truth in its fullness may be uncovered, understood, and defended.

Thomas famously puts these three together in the programmatic first question of his greatest work, the *Summa* of theology, when he says that Scripture is the first, “proper and necessary” authority in Christian theology, followed by the doctors of the Church who are “proper but only probable,” and philosophy, which is “extrinsic and only probable.” All three have their place by divine design, to accommodate human needs after the Fall.

As Thomas insists, God *reveals* to human beings what they need to know for their salvation because they could not have discovered it on their own by “natural reason.” These saving truths, given in Scripture and summarized in the creeds of the Church, constitute a *wisdom* that mirrors God's own knowing, which is one and comprehends all things. Because everything exists thanks to God's gracious creating, Christian theology rightly imitates God by tending reverently and respectfully to all that God has made, and in this way shows forth the unity of truth. In a famous phrase, “grace does not destroy nature but perfects it.”

Thomas's wonderful letter to his friend on casting lots (*De Sortibus*) displays this methodology perfectly. In a spirit of broad-minded, guileless generosity — Thomas always means what he says and seeks to be straightforward and fair — he takes three chapters to set out the question and consider it from all angles. Philosophical and scriptural authorities are marshaled mostly in a “natural” idiom to establish common touchstones concerning the operation of the human intellect

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and will and to propose a typology of lots (distributive, advisory, divining). In chapter four, Thomas starts to draw conclusions and we glimpse something of his teacherly mastery as he places the philosophical foundation into an explicitly theological context; for, “just as God’s wisdom causes all things to exist, so God also conserves and moves the same, directing all to their appointed end.”

On the appearance of God as principal actor, Thomas is able to organize a host of scriptural and traditional authorities to show that “human affairs aren’t totally subjected to a human inclination, but to a divine disposition,” namely, providence — a major marker of Thomas’s mature theology. Within this frame, the casting of lots may have its place as a seeking of divine judgment, under certain conditions: God should not be tested; “due reverence and devotion” must be observed; the matter should be sufficiently serious, not just “worldly;” and, critically, “divine inspiration” ought not be curtailed, which means for Thomas that lots are unlawful in the case of ecclesial elections. As Thomas writes, “it would commit an injustice to the Holy Spirit,

who instructs human consciousness so that it judge correctly,” in keeping with St. Paul’s saying that “a spiritual person judges all things” (1 Cor. 2:15).

Anglicans — and many Christians — may find here an admirable balance and restraint, fed by theological seriousness, that is, a focus on *God*. Archbishop of Canterbury Geoffrey Fisher memorably said that Anglicans “have no doctrine of our own — we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic creeds.”

To be sure, Anglican *life* looks different, in some ways, from that of our Roman Catholic, Orthodox, and Protestant colleagues. In division, we have all had to make decisions about how best to order our churches and account for various voices, recognizing as well the need for continual reform. But Anglicans have also generally resisted developing new doctrines of our own, in recognition of the fact that we are not the whole — or one or true — Church, but a part of it.

From the start, and more so as time went on, Anglicans have maintained a lively sense of loyalty to and love of all sides of the conflict out of which we were born. Speaking both Protestant and Catholic, as it were, we have

sought to serve consensus in the tradition of Aquinas. His preference for Scripture above all, his steadfast insistence upon divine initiative, and his placing of God the Trinity and Jesus Christ at the center of Christian theology have resonated with our reformed heritage.

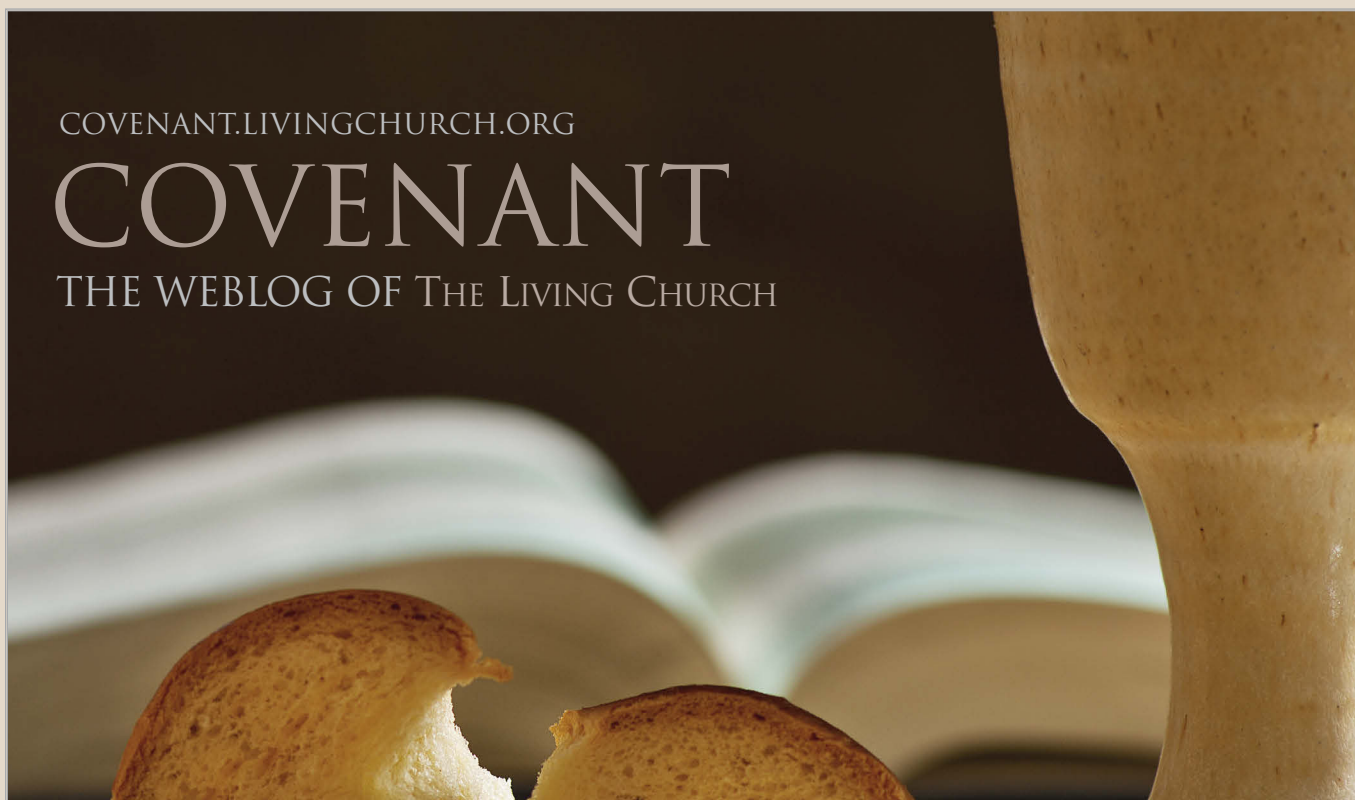
By the same token, Thomas’s continual dependence on the early Church writers, his robust account of all the sacraments (with baptism and Eucharist taken as “principal”), and his interest in councils as means of consensus have made sense to us in a catholic and ecumenical key.

In this conception, Christian theology seeks moderation not for its own sake but with a view both to fairness and synthesis: wise sifting in service of unity, conscious of “the immense responsibility ... to maintain unshaken those common traditions that we have inherited,” as Archbishop Fisher put it.

Common traditions, incorporating of course common prayer. With other Christians, Episcopalians mark the Feast Day of St. Thomas on January 28th each year. Here, too, and most basically, we turn to our brother Thomas as a *common* doctor.

Thomas Aquinas: *pray for us.*

—Christopher Wells



Deacons Play Evolving Role

By G. Jeffrey MacDonald

In the Diocese of Kentucky, congregations depend on deacons to tweak consciences and inspire ministry in surrounding neighborhoods burdened by poverty. Kentucky deacons also play liturgical roles from bidding prayers to delivering homilies. And they don't get paid, which helps preserve funds in tight budgets.

But more than half of the diocese's 33 congregations have no deacons at all. And that's a problem, according to the Ven. Rose Bogal-Allbritten, archdeacon for the Diocese of Kentucky.

"We always need more deacons," she said. "Congregations who are not successful, who are dying, are the ones who focus inward and think about the congregation primarily... Sometimes laypeople have to be led to see that there are needs in communities surrounding congregations, and that it's the responsibility of the church to serve those communities. That's the deacon's very big responsibility."

The need for more deacons is not unique to Kentucky. Across the Episcopal Church, deacons are in high demand to meet a host of timely ministry needs. For instance, when cries for racial justice quickly escalated in 2020, parishioners looked to deacons to help them make cross-racial connections for local dialogue and action projects. In Atlanta, Arizona and other dioceses, congregations have tapped into deacon-led programs to confront systemic racism when the moments have called for it.

Deacons emphasize that their call is to be prophetic in interpreting the world to the church, not to function as "mini-priests." Meanwhile, bishops depend on deacons to help keep congregational life running smoothly and assign them where they're most needed.

That's part of what keeps deacon numbers down, according to Bogal-Allbritten. Although Kentucky deacons are not asked to relocate, they must serve where the bishop says they're needed. That might mean

leaving one's home parish to serve in an unfamiliar congregation across town or in another county. They give up a measure of independence to answer their call.

Where priests are in short supply, deacons sometimes fulfill roles that a priest would normally have. For example, at St. Cuthbert's in Boynton Beach, Florida, and nearby St. Patrick's in West Palm Beach, deacons preach and administer Communion from the Reserved Sacrament, according to the Ven. Faye Somers, archdeacon for the Diocese of Southeast Florida.



Archdeacon Faye Somers (left)

"In the future, the role of a deacon will probably be changing where we don't have enough priests to cover the smaller congregations," Somers said. "In that case, deacons are probably going to be relied on more to be those [pastoral] visitors, to be the ones to perhaps lead a deacon's mass or occasionally bury someone if a priest isn't available."

Somers says she doesn't worry about the role of deacons being compromised. She cites the Book of Common Prayer, which authorizes deacons to administer certain rites and responsibilities when priests are unavailable.

Others insist deacons need to stay focused on their uniquely prophetic calling, lest the integrity of the diaconate be watered down or compromised.

"When there is a shortage of priests, which there soon will be, and a shortage of money, the impetus is to scan the horizon for anybody else in a collar," said the Rev. Lori Mills-Curran, executive director of the Association of Episcopal Deacons and a deacon herself. Though

deacons are ordained, she warns against thinking: "Oh, *they* can do the confirmation class. *They* can do the baptismal prep. Oh, they can't do Eucharist, but maybe I can give them pre-sanctified elements and send them out to the little church in Podunk, Iowa, so that the last dozen gray heads in the pews can get Eucharist." What really needs to happen is for the little church in Podunk, Iowa, to conceive of a new reality for itself. It needs to look for the Lutherans in town." That would mean receiving the sacrament from a pastor ordained in a denomination in full communion with the Episcopal Church.

Figuring out where deacons fit in the matrix of church life has been a long-term challenge. For decades, Episcopalians have grappled to find roles for deacons that are both practical and consistent with ideals. But even the ideals have been hotly debated.

"Since the 1960s, we've had a major rethinking about the diaconate," said Robert Prichard, professor emeritus of church history at Virginia Theological Seminary. Prior to 1960, he said, it functioned largely as a terminal ministry for women and a long-term holding pattern for racial minorities. After the mid-60s, deacons were reframed as having a role representing Christ in a way that functionary priests do not. But scholars are skeptical whether such distinctions are historically accurate.

"It is a return to one understanding of the role of the diaconate in the early church," Prichard said. "I'm not convinced that bishops, priests and deacons were entirely separate orders before the Council of Nicaea [in 325]. Nowhere is there entirely convincing evidence that that was the case. It's an attractive thought experiment... that involves some big jumps."

These days, myriad forces — some theological, others more pragmatic — continue to shape what deacons actually do. The 1979 Book of Common Prayer defined for the first time what deacons are to do in liturgy, Prichard

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Deacons Play Evolving Role

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said, but much about the role is still debated nonetheless.

“There is a lively discussion, and I think finance also is playing a role: how you support parishes becomes an open question,” Prichard said. “Another question that comes up: to what degree should General Convention authorize deacons to preside at the Eucharist? There is this kind of liturgical creep, partially for financial reasons, to give more and more of what was previously understood to be the role of the presbyter or priest, to a deacon.”

In a welcome boost, diaconate ranks have swelled by 13 percent from 2,716 in 2010 to 3,063 in 2020, according to figures from the Church Pension Group. But the median age of a deacon is 73, which some deacons believe is too high to keep the order sufficiently diverse and effective. The Episcopal Church has more deacons over age 90 than it has under age 50, according to the Rev. Jon Owens, a 39-year-old deacon who’s spearheading an initiative to recruit more deacons born after the mid-1970s.

“If you want to attract people, you’ve got to start young,” Owens said. “When

you have younger people in ministry positions, they bring a different type of energy. They bring a new and fresher perspective. And they have different types of skill sets that the church desperately needs,” such as adeptness with technology and online communications.

Young Episcopal Deacons launched in 2016 to provide encouragement and recruit deacons below age 45. YED ambassadors have been visiting colleges, graduate theological schools, and Episcopal Service Corps programs to explain the diaconate and invite discernment.

The Association of Episcopal Deacons has been rolling out the welcome mat, too. AED offered need-based grants to help deacons under age 40 to attend the triennial conference in Providence, Rhode Island in 2019. Forty in that age group attended, marking the first time such a youthful cohort had an organized presence at AED, according to Mills-Curran.

To date, filling the deacon pipeline and enriching its diversity haven’t been easy tasks. Among the reasons: training generally costs between \$5,000 and \$10,000, according to Mills-Curran. The time commitment adds up, too. In Kentucky, for example,

training involves 20 weekend sessions over a two-year period. For most deacons, the discernment and preparation process results in an unpaid part-time commitment of up to 15 hours per week in a parish or diocesan setting.

Financial support for education has been growing. In the Diocese of California, for instance, tuition costs are now covered for those who discern a call to the diaconate. In 2019, the New York-based Fund for the Diaconate of the Episcopal Church announced a broadening of its mission.

“Until recently, dollars from The Fund could only be spent on deacons who demonstrated dire financial need,” the Fund says in a fact sheet from 2019. “But, looking forward, The Fund sees its mission as assisting the entire diaconate to flourish.”

Some would like to see systems modified to lower the barriers to entry and increase incentives. Owens works as a paid deacon at St. John’s Church in Oakland, California. He’d like to see more such positions created.

“If [congregations] can come up with actual paid positions, that’s going to strengthen the diaconate, which is going to strengthen the church as a whole,” Owens said. “It’s time to try new things because what we’re doing is not working as a whole for the church, which is shrinking.”

AED is not advocating for more salaried deacon positions. But it is urging the church to do more to get benefits to deacons who’ve earned them under existing canons and policies.

According to the Church Pension Group, deacons are entitled to certain benefits as long as they’re paid at least \$25 per month and assessments (18 percent of salary) are paid on their behalf. These benefits aren’t on par with pensions paid to retired priests, but they do have meaningful value, Mills-Curran said. Examples include a resettlement benefit at the time of retirement, as well as invitations to CPG’s Planning for Wellness and CREDO conferences. CREDO takes a holistic approach to fostering spiritual, vocational, psychological, physical, and financial health.

Most deacons don’t receive such benefits, however. One reason: only 12 per-

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Deacon Stannard Baker

cent are employed as deacons by an Episcopal Church-affiliated organization, according to the Church Pension Group. Another reason: those who are employed often haven't been properly supported in the CPG program. A 2019 AED analysis found that only 46 percent of employed deacons were getting their assessments paid on their behalf.

"These are not deacons who *might* have the right to assessments," writes Mills-Curran in the AED analysis. "These are deacons that based on the data they provided to CPG *are* entitled, but are simply not getting them. Would 46% compliance be tolerated for any other order?"

CPG offers programs to educate deacons, dioceses and other Episcopal organizations about benefits and processes for eligible deacons. Example: CPG hosted a webinar on deacons' benefits on Dec. 8. CPG also covers the subject in e-learning courses, conferences for administrators and other settings.

Dioceses have also taken action to make sure more deacons receive benefits. In 2019, the Diocese of Vermont adopted a policy mandating that any organization with a deacon agreement must pay its deacons at least \$25 per

month. Though the sum isn't large, it's enough to trigger CPG benefits. Other dioceses are reportedly considering similar measures.

"One reason we want to do this is to make benefits available to younger people who want to discern [a call to] the diaconate," said the Rev. Stannard Baker, deacon at the Cathedral of St. Paul in Burlington, Vermont. "It's much more of a prophetic, herald order than it used to be. So we really are seeing a renewed interest from younger people in becoming permanent deacons."

Benefits could also help older deacons such as Faye Somers, the archdeacon in Southeast Florida, who is in her 60s. She's not paid for her diaconate role at St. Andrew's Chapel in Boca Raton, where duties include assisting the priest in liturgies. Her paid job is Lower School Chaplain at St. Andrew's School, which shares space with the congregation. Because her deacon role is unpaid, she's ineligible for the CPG benefits that she'd get if she were paid even as little as a \$25 per month stipend.

"I'm not part of the Church Pension Fund," Somers said. She said she has asked St. Andrew's to classify her chaplaincy work as deacon work, which

would make her eligible for CPG benefits. But doing so would require the School to pay CPG assessment bills in amounts equivalent to 18 percent of her salary. Instead, St. Andrew's regards her diaconate work as separate and unpaid. That means Somers has no access to financial planning assistance through CREDO or other benefits that deacons receive when they're paid a \$25 per month stipend.

"I have tried," Somers said. "I have tried."

With movements underway to keep reshaping the diaconate, the order could potentially continue on a post-1960s trajectory toward greater professionalization and distinctive identity. Whichever dynamics hold sway, they'll shape an order that's positioned to play a growing role in the future church. Deacons plan to keep advocating for they see as their calling in the meantime.

"If we're told by the bishop, 'well, you need to do confirmation class and baptismal prep,' then we don't have any time to go lead marches," Mills-Curran said. "I don't want to squander the charisma of the diaconate [because that] squanders the evangelism opportunity at the march." □

After the Bishop Love Trial, Does the Episcopal Church Welcome Us?

By Jordan Hylden

A longer version of this essay first appeared on *Covenant*, the weblog of *the Living Church*, on December 28, 2020.

As vocations director in the Episcopal Diocese of Dallas, I talk with a lot of young people. Very often, they're evangelicals on the Canterbury trail, having discovered gifts God bestowed on the universal Church in our liturgy, sacraments, and order that were lacking in the traditions of their upbringing. It's easy to see that the gifts these young people bring to the Episcopal Church include a deep knowledge of Scripture, gratitude for the life-transforming, atoning work of Christ, and zeal to proclaim the Gospel.

When talking with me, they often want to know: Can I have all of these gifts at the same time? Can I fall in love with the prayer book and the Eucharist without leaving behind what was best in the evangelicalism that introduced me to Jesus? In a hundred different ways, I try to tell them: Yes, you can! That's what happened to me when I became Episcopalian, I don't regret it for a second, and there's room for you here, too.

The conversation often turns to whether or not there is actually room for them in this church. If their Canterbury trail took them through the Anglican Church in North America, they likely will have friends who think that there isn't room for them in the Episcopal Church, and so they come to me with difficult questions. Lately, those questions have revolved around the trial and resignation of Bishop William Love of the Diocese of Albany.

I believe that their questions have answers. There is room for theologically traditional evangelicals and Catholics in TEC, and the last General Convention charted a course for finding a "lasting path" forward for us in the church. As a member of the Task Force for Commu-

nion Across Difference, I believe that we should take our church's leadership at its word when it says it's committed to "mutual flourishing" within one church for congregations and dioceses on both sides of the marriage question.

Now, I know that pushback to that thesis comes hard and fast. From the left, I sometimes hear that there's no room for tolerance of dissent on marriage, that being an inclusive church means excluding those who aren't inclusive enough. For them, being against same-sex marriage is often compared with the sin of racism, an unacceptable form of bigotry. From the right, I sometimes hear that General Convention surely didn't mean what it said about "mutual flourishing" and the "indispensable place" that theological conservatives have in this church, that it's only a matter of time before we're pushed out entirely, and that the Bishop Love trial proves the point.

On their own, these two views are clearly incommensurate. But I am convinced that neither view reflects the actual position of The Episcopal Church, as expressed through General Convention, its bishops, and our everyday common life. In what follows, I intend to give answers to six frequently asked questions that I get from young evangelicals, mostly related to the trial of Bishop Love. Those interested in more details can reference my much longer piece online at TLC's *Covenant* blog. There are other *important* questions that could be asked, but for those I'll refer the reader to the forthcoming report from the Task Force for Communion Across Difference.

1. Did Resolution B012 revise the Book of Common Prayer to include rites for same-sex marriage?

No. This is a misconception encouraged by the hearing panel that ruled against Bishop Love, but the ruling itself was inconsistent. Bishops McConnell and Provenzano, two of the proposers of B012, helpfully clarified this

point in a recent statement:

In its initial summary, the report describes B012 as properly constituted and passed as an authorized revision to the BCP as expressly provided for in Constitution Article X (b) (Report, p.3). B012 did not revise the Prayer Book. B012 merely set the terms for the trial use of the liturgies in question as specified in Article 10. Indeed, later in its report, the Panel concludes that Resolution B012 was properly passed as a proposed revision to the BCP. (Report, p.41). This is correct. The wording of the summary should be understood in the light of the later wording, that B012 established a proposed revision, not a revision *per se*.

My assumption is that whoever wrote the executive summary of the ruling was a bit sloppy, and wrote in a way that elided key concepts. TEC's constitution has an extensive process for revising the BCP, which takes at least two conventions. Instead of that lengthy process, the trial use canon used in 2018 was thought to provide an immediate, secure constitutional place for rites that could be available in all dioceses. Moreover, it allowed General Convention to set "terms and conditions" that gave latitude for dioceses, bishops, clergy, and congregations that did not wish to practice same-sex marriage.

2. Did Resolution B012 require the use of rites for same-sex marriage in every congregation?

No. Again, this is a misconception encouraged by the hearing panel, but Bishops McConnell and Provenzano provide the needed correction:

The panel states that B012 requires Rectors or Clergy in charge to make provision for same-sex couples, where civil law allows, to use the liturgies in their local congregation or worshipping community (Report, p.11). In support of its interpretation the panel cites the seventh resolve of the resolution: Resolved, That under the canonical

direction of the Rector or Member of the Clergy in charge and where permitted to do so by civil law, 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)).

Many will recall that this particular resolve was originally put forward by members of Committee 13 who also had served on the Task Force on Marriage, though without the final clause. That language was added in consultation with the Presiding Bishop's chancellors to make clear that the General Convention was not abrogating the final authority of rectors to decide what liturgies could or could not take place within their churches.

To be sure, the B012 settlement comes with its own problems, but one of its chief merits is that it lays down the principle that we will no longer impose our views of marriage on one another. Yes, we will continue to bear witness to one another, contending for the truth under the authority of Scripture and within the discernment of the wider Church catholic. But we will not impose that discernment on a diocese or a congregation that has not come to it for themselves.

3. Even if the hearing panel's ruling against Bishop Love is in error, doesn't it set precedent that the church now needs to follow?

No, not at all. In our polity, hearing panels do not set binding precedent for the rest of the church to follow in their interpretation of canon law. The hearing panel itself notes this, citing the Righter trial on this point. General Convention is interpreted authoritatively by General Convention, rather

than looking to a Supreme Court (we have no such court) to authoritatively interpret laws passed by Congress. The wider church is under no obligation to regard this hearing panel's construal of B012 as an authoritative interpretation.

4. Did Bishop Love actually break his ordination vow to be loyal to the doctrine, discipline, and worship of The Episcopal Church?

In a sense, yes, insofar as Bishop Love exceeded his authority as a diocesan bishop under the discipline of the wider church. At the same time, finding

ical marriage rites for same-sex couples that are not restricted" by the language of the BCP (36). In effect, what we are left with is a historic doctrine of marriage set alongside an extension of that practice by newly authorized liturgies. General Convention ensured that the new, expanded practice of marriage is available churchwide. At the same time, General Convention "memorialized" the church's established prayer book, and protected the continued practice of traditional marriage in dioceses and congregations of our church.

Given the recent vintage of the extension and the substantial number of Episcopal communities that continue to practice the traditional view, this is prudent. Conservatives can point to the 1979 prayer book, and progressives can point to changes in canon and liturgies that have been authorized for use in all dioceses. Both parties must acknowledge that their view is not the only one extant in the church. Their positions are construals of the church's doctrine, admittedly in some tension, but for the time being sitting side-by-side in a wider process of reception and debate within the universal Church.



someone guilty of breaking the solemn vows they made at ordination is a very serious charge, and I firmly believe that Bishop Love was doing his best to keep the vows he made to God. That said, I'll take the three components of the vow one-by-one.

Doctrine

As for doctrine, it's notable that Bishop Love was not charged with any violation.

The hearing panel's ruling makes no claim with respect to the doctrine of the Episcopal Church on marriage.

Instead, the hearing panel argued that B012 "creates multiple, separate canon-

Discipline

The hearing panel was correct to rule that Bishop Love violated the discipline of the Episcopal Church, since B012 was a resolution setting terms and conditions for a Trial Use rite, as specified by Canon II.3.6a. Here again, I agree with Bishops McConnell and Provenzano.

Significantly, this is not to say that a bishop or priest may be brought up on Title IV charges for violating any resolution. General Convention resolutions do not generally speaking carry the force of canon law or BCP rubric. But

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Welcome

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in B012, we are met with a very particular kind of resolution that does carry canonical force. Although in my view, TEC is unfairly inconsistent in enforcing canons on some but not others (e.g., communion without baptism!), I do think that Bishop Love issued a pastoral directive that violated canons, a violation of church discipline.

Worship

While the panel found Bishop Love guilty of violating his vow to conform to the worship of the church, this surely is incorrect.

Admittedly, this component of the ordination vow poses a difficult question, since Canon IV.2 does not define the “worship of the Church.” Arguably, our canonical definition of worship should track closely with our definition of doctrine, keeping to the time-honored principle *lex orandi lex credendi*. According to Canon IV.2, doctrine is defined as “the basic and essential teachings of the Church and is to be found in the Canon of Holy Scripture as understood in the Apostles and Nicene Creeds and in the sacramental rites, the Ordinal, and Catechism of the Book of Common Prayer.” With this as our guide, it would seem reasonable to infer that the “basic and essential” elements of our church’s worship are to be found in the 1979 Book of Common Prayer.

If this analysis is correct, Bishop Love cannot have failed to conform to the worship of the Episcopal Church. He did not break the rubrics of the BCP, nor conduct worship according to any service not authorized by the church.

On the whole, I must add that expanding our definition of what one vows at ordination is a dangerous game, insofar as we do in fact intend to “honor the theological diversity of this Church” (2009-C056) with respect to marriage. We do not want to create a crisis of conscience at ordination for those who cannot assent to same-sex marriage.

5. But isn’t the writing still on the wall? Doesn’t this show that there really isn’t room for theological conservatives in the Episcopal Church?

In my experience, this is the emotional core of the questions that I get. Canonical hair-splitting aside, the deeper question really is: Is this a church that actually wants me?

Here, my honest answer is: Yes, on the whole, I think that what the signs say are true: “the Episcopal Church welcomes you!” At the last two General Conventions, the Episcopal Church has acted in a “both/and” manner. It both moved forward with the inclusion of same-sex married couples, and did its level best to include theologically traditional Episcopalians who want to go on practicing what their church has always taught.

Resolution A227, which created the Task Force on Communion across Difference, asked the church to seek a lasting path forward for mutual flourishing consistent with this church’s polity and the 2015 “Communion across Difference” statement of the House of Bishops, affirming (1) the clear decision of General Convention that Christian marriage is a covenant open to two people of the same sex or of the opposite sex, (2) General Convention’s firm commitment to make provision for all couples asking to be married in this Church to have access to authorized liturgies; and also affirming (3) the indispensable place that the minority who hold to this Church’s historic teaching on marriage have in our common life, whose witness our Church needs.

Other key actions of the 2018 General Convention fit with the foregoing. The convention “memorialized” the 1979 BCP (in Resolution A068), ensuring its continued use. The convention was presented with the option of revising the BCP’s marriage rites, but chose to go in another direction so as to remain a “big-tent” church.

We will, to be sure, still need to do a fair amount of work to build the “lasting path forward” toward “mutual flourishing” that A227 called us to as a church. By God’s grace, I think that the will exists to keep on moving together in the pluralized manner that General Convention has proposed.

6. If I join TEC, will I be isolated in my theological convictions? Is there anyone to support me and back me up?

You will not be alone. Since I entered seminary thirteen years ago, I’ve found a lively fellowship of partners in ministry. I’ve found them in the group of writers associated with *The Living Church*; and I’ve also found them in the Communion Partners movement, a fellowship throughout North America that is about the same size as ACNA, but within TEC and the Anglican Church of Canada instead of outside.

I carry around no assumption that my more progressive brothers and sisters in TEC aren’t Christian, nor that we can’t coexist in the same church while we discern God’s will together. Instead, there are all kinds of concrete ways that I’ve been able to rejoice in the common bonds we share in Christ.

Within the Episcopal Church, I agree with Bishop George Sumner’s suggestion that we have a vocation of memory, reminding our more progressive brethren of our shared doctrinal inheritance and our global Anglican family. We also, as he says, have a vocation of friendship with those in TEC with whom we disagree. In a deeply divided and angry USA, this is no small thing. We are committed to the path of shared life instead of separation, and therefore we go on talking and walking with one another, even at a distance, praying for each other, examining ourselves, and by God’s grace repenting on the way to reconciliation.

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I’ve arrived at the foregoing after more than a decade of active engagement in TEC. There have been times when I’ve seriously wondered whether or not there was place for me. I’ve had to ask myself some of the above questions, more than once. But even more now, I think the basic answer to the questions I was asking as a young evangelical on the Canterbury trail is yes. Yes, you should do this, the Lord is calling you here, even though your family thinks it’s crazy and you wouldn’t have dreamed of it just a little while ago.

Much more than I imagined, the Episcopal Church welcomed me. By the grace of God, I believe it will welcome you too.

Dalí and the Psychology of Sin

Dalí's Divine Comedy
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By Ben Lima

Growing up in the town of Figueras, in Catalonia near the French border, Salvador Dalí was born in 1904 to an anticlerical father and a Catholic mother. From an early age, he knew the power of art to channel powerful experiences.

When he later wrote about the long winter evenings in the Christian Brothers' school in Figueras, waiting for the bell to toll the end of the day, he recalled that "my imagination was in fact constantly guarded by five sentinels, faithful, frightful, and sublime": the two cypress trees outside; the two praying figures in the reproduction of Millet's painting *Angelus*; and "God in the person of Jesus Christ — yellow, nailed to a black wooden cross standing on the brother's table." About Millet's painting, he wrote that "this painting produced in me an obscure anguish, so poignant that the memory of those two motionless silhouettes pursued me for several years with the constant uneasiness provoked by their continual and ambiguous presence."

Perhaps building upon such tensions, by the time Dalí finished his studies at the Academy of Fine Arts in Madrid and fell in with the French Surrealists in the late 1920s, his work had moved in a decidedly anticlerical direction. The Surrealists, along with Dalí and his art-school friend and collaborator, filmmaker Luis Buñuel, took the Freudian line that bourgeois repression, specifically including both Church dogma and sexual chastity, must be transgressed and overthrown in the name of liberating the individual.

Accordingly, the two notorious Surrealist films made by Buñuel in collaboration with Dalí made the Church an



Salvador Dalí, *Hell: Departure for the Great Journey (Canto 1)*, c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.1

object of mockery. In *Un Chien Andalou* (1929), Dalí played a bumbling, clueless priest, while *L'Âge d'Or* (1930), for which Dalí co-wrote the screenplay, aroused furious right-wing protest for its blasphemous final vignette, which juxtaposed a Christ-like figure with motifs from the Marquis de Sade. As part of the Surrealist avant-garde, Dalí achieved international fame and noto-

riety, as throughout the 1930s he made the uncanny, dreamlike paintings for which he remains best known today, such as *The Persistence of Memory* (1931).

But by the end of the 1940s, he had definitively parted ways with his former avant-garde comrades. Officially

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Dali

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expelled from the Surrealist movement in 1939 over his commercialism and embrace of the victorious Francoists in the Spanish Civil War, he left for the U.S., where he worked with Alfred Hitchcock and Walt Disney. In his 1942 autobiography, *The Secret Life of Salvador Dalí*, he announced his return to Catholicism and to classicism. As he returned to Franco's Spain in 1948, and obtained an audience with Pope Pius XII in 1949, Dalí's new direction was seemingly well established — one that would soon lead to his widely seen Catholic paintings of the 1950s.

However, Dalí's story is not quite as simple as a "return to order," although some might have seen it that way. Quite unlike most classicists and neo-classicists, Dalí never lost his penchant for the bizarre; his canny showmanship (which cast doubt on his sincerity); nor his amateur enthusiasm for modern science. For instance, in his rather eccentric program of "Nuclear Mysticism," Dalí claimed that the strangeness of matter at the subatomic level, as revealed by modern physics, could be the basis for the mystical experience of

saints such as Teresa of Avila and John of the Cross, thus reconciling science and religion.

Most of all, despite embracing the institution and traditions of the Church, Dalí consistently denied that he had faith. In his 1942 autobiography, he wrote, "At this moment I do not yet have faith, and I fear I shall die without heaven"; as late as the 1970s, he said, "I believe in God but I don't have faith. I know, thanks to mathematics and science, that God must exist, but I don't believe it. It's terrible. I get closer all the time, but I don't believe." This was the ambiguous position from which his later works emerged.

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In 1951, when Dalí began making the first of his 100 watercolor illustrations for Dante's *Divine Comedy*, not only was he already midway through the journey of his own life, but the torments and trials encountered by Dante and Virgil along their journey must have been powerfully recognizable to the restless and imaginative artist. After his audience with Pius XII, the Italian national library had commissioned him to illustrate a new edition of the epic in advance of Dante's 700th birthday in 1965, and by 1960, Dalí had produced 100 watercolors, one for each

canto of the *Comedy*.

However, when political backlash led the Italians to back out, Dalí took the project to French publisher Joseph Forêt. Working closely with Dalí for over four years, artistic director Jean Estrade and engraver Raymond Jacquet made resin-block engravings from Dalí's watercolors for Forêt's company, Editions d'art Les Heures Claires. One of the resulting 100-print sets was eventually given to the Dallas Museum of Art by the fashion executive Howard B. Wolf and his wife Lois; a selection of 14 of these prints is now on view in a small second-floor gallery at the DMA, in time for the 700th anniversary of Dante's death in 2021.

The high technical quality of the works is immediately apparent, not only in terms of Dalí's virtuosity as a painter, but in the craftsmanship of the printers, who, in order to achieve the full range of colors and tones, reportedly made over 30 impressions for each print (that is, over 3,500 overall). It's also apparent that Dalí, typically for a 20th-century artist, and by contrast with the great 19th-century efforts of Gustave Doré or William Blake, did not feel himself to be very much constrained by the literal sense of Dante's text.



Salvador Dalí, *Hell: The Men who Devour each Other* (Canto 30), c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.30



Salvador Dalí, *Purgatory: Avarice and Prodigality* (Canto 20), c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.54



Salvador Dalí, *Paradise: Opposition* (Canto 11), c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.78

Just to take one obvious example of this, at the very beginning of the poem, Dante finds himself *within* a dark wood, having lost the straight way. Dalí, however, in his illustration for Canto 1 of the *Inferno*, shows the pilgrim in a wide-open space, only a few steps away from the straight path directly behind him, and still far off from the wood in the distance, which he has not yet entered. Likewise, his illustration for *Purgatorio*, Canto 17, is dominated by an enormous woman-spider, recalling the mythological Arachne, whose connection to Dante's text is at best obscure. Or again, at the beginning of *Purgatorio*, where Dante has the pilgrims rowed across the water by a silent angelic boatman, Dalí chooses instead to show a seated, introspective "fallen angel," seated in sunken isolation and pre-occupied with a series of open drawers which emerge from its body.

Although Dalí's somewhat fanciful approach means that, unlike Doré, he can't be considered a wholly reliable artistic guide to the text, his preoccupations can nevertheless make for a striking accompaniment to the poem's vision. In *Inferno*, Canto 30, the impostor Schicchi is reduced to a cannibalistic beast, sinking his teeth into the neck of his victim; Dalí's illustration for this scene shows two of his characteristically flabby, shapeless Surrealist heads locked together in bloody congress as they drip over the edge of the wall.

Perhaps the greatest strength of Dalí's renderings of the *Inferno* and



Salvador Dalí, *Purgatory: Leaving the Terrace of Anger* (Canto 17), c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.51

each case, Dalí translates a spiritual reality into a visible form.

Similarly, what most marks Dalí's interpretation of the *Paradiso* is the sublime light that suffuses each of the spheres as the pilgrims ascend toward the divine presence — a light that comes, as Dante ultimately concludes, from "the Love that moves the sun and other stars." In his opening illustration for *Paradiso*, Dalí shows the forms of Dante and his beloved Beatrice facing, and embracing, each other. As their bodies dissolve into scores of shimmering fragments (recalling Dalí's interest in the "mystical" properties of matter as revealed by nuclear physics), Beatrice's form is pierced by rays of golden light



Salvador Dalí, *Purgatory: The Fallen Angel* (Canto 1), c. 1960, woodcut, Dallas Museum of Art, gift of Lois and Howard B. Wolf, 1996.219.35

fessed lack of faith, but to doubts about his basic sincerity and about the overall coherence of his program. By contrast, Catholics, ranging from Pius XII to the theologian Michael Anthony Novak, have been more willing to grant Dalí a place within the broad mystical tradition. Meanwhile, the public at large has always been enthusiastic; Dalí's Catholic paintings in Milwaukee, Glasgow, New York and Washington remain enormously popular.

Although Dalí's ambition in the end outruns his ability to resolve all the contradictions that his work contains (quite in contrast to Dante), his attempt at the *Divine Comedy* is at least a reminder of the slow, cumulative, step-by-step nature of life as a pilgrimage, and that despite the notorious post-modern "incredulity toward metanarratives," the Dantean story is capacious enough for just about everyone's biography to fit inside of it. In the light of divine love, and granted the right Beatrice and Virgil, even the worst Surrealist can find himself on the way back to the straight path.

Ben Lima (@lectionaryart on Twitter) is an art historian and critic, and a parishioner at Church of the Incarnation in Dallas.

Dalí never lost his penchant for the bizarre

Purgatorio is the artist's vivid sense of the psychology of sin — a sense which surely must have fed into his own disavowal of faith and been intertwined with his transgressive and erotic obsessions. The isolation of the pilgrims in vast, empty, featureless spaces, defined only by thin, red, perspective lines; the bestiality of human lusts, culminating in cannibalism; the angel's alienation from his own fragmented body — in

from above (recalling Bernini's rendering of St. Teresa). Here Dalí offers the merest glimpse of a transcendence of earthly finitude.

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Along with representatives of the secular avant-garde, Protestant critics, ranging from Francis Schaeffer, to Paul Tillich, to David Lyle Jeffrey, have been highly skeptical of Dalí's "Catholic turn," pointing not only to his pro-



All Saints Cathedral, Cairo

ENS photo

Egypt's Anglicans Offer Quiet Challenge to Intolerance

By Samy Fawzy Shehata

Christians represent a small minority of the population of Egypt, which is overwhelmingly Muslim. Anglicans, in turn, are a small minority of the Egyptian Christian population, which is dominated by the Coptic Orthodox Church, the largest of the Oriental Orthodox churches. But Christianity and Anglicanism have influence beyond their numbers in the lives of Egyptians.



A hepatitis treatment clinic at Harpur Hospital, Menouf, a ministry of the Diocese of Egypt. Anglican Alliance photo

As an ethnic group, the Copts comprise a significant majority of Egypt's population, and Christianity deeply shaped Egypt's pre-Islamic culture. Since the Arab invasions of the seventh century, many ethnic Copts have converted to Islam, so that Christians of all denominations only make up about 10% of the populations. There have been times when the Muslim ruling class has fully affirmed and supported the Christian minority, and there have been times of conflict and persecution. The Church learned to survive by affirming its cultural ties with the Muslim majority while remaining fully committed to Christ.

In 1818, William Jowett from the Church Missionary Society (CMS) started work in Egypt by distributing Gospels, and at the end of 1825, five representatives of the Basel Evangelical Missionary Society, a nondenominational Protestant group, were sent and had a degree of success in cooperation with the Coptic Orthodox Church. In 1888, Dr. Frank Harpur was transferred from Aden to Egypt to establish the medical work based in Old Cairo which was, with the Rev. W.H.T. Gairdner, to become the main source of membership and leadership in the

Anglican/Episcopal Church in Egypt. In 1921, Gairdner saw the necessity of building up an indigenous Anglican Church. The Church for him was a center for learning (discipleship) and worship (doxology), and he aimed to mobilise the Church for the dual work of witness and worship.

The three-dimensional ministry of the Anglican Church in Egypt can be seen in its ecumenical relationship with the Coptic Orthodox Church, witness to Muslims, and service to the community. Our identity and ministry as Anglicans in Egypt do not stop with the spiritual ministry of believers but extends to other areas such as: education, interfaith dialogue, and social work. All Egyptians face the same economic, social, religious, and cultural challenges in contemporary society.

Ecumenical Relationship

The Church of Christ upon earth is essentially, intentionally, and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures. Fellowship is more than an idea. If it is to become effective, it must assume form and structure. We share in the experi-

ence of faith and mission in a dramatic way that both we and the world can see and know that Christians are one.

The Anglican Church in Egypt acts as a bridge between different churches in the Middle East. This ecumenical work is carried in three different directions. On a global level we share in dialogue between Anglicans and Oriental Orthodox Churches. The fellowship of the Middle East Council of Churches is aiming towards unity between the churches in the Middle East. Anglicans are also members of the Egypt Council of Churches, which unites Egypt's five largest Orthodox, Catholic, and Protestant denominations in mutual fellowship and friendship.

As a member of the Anglican Oriental Orthodox International Commission (AOOIC). I had the privilege of visiting and meeting theologians not only from Egypt but from the Oriental Orthodox Church in Syria, India, Turkey and Ethiopia. It is a very illuminating experience to discuss issues such as person of Christ, the procession and the work of the Holy Spirit, the role of ecumenical councils, and many other important topics.

In 2014 the commission signed an agreement outlining their mutual understanding of Christology: what we believe together about the person of Jesus Christ.¹ This agreement addresses a major point of theology that divided Christians following the Council of Chalcedon in 451 AD. In 2017 the commission signed another document on our mutual understanding of pneumatology.² This statement addresses a major point of disagreement about the doctrine of the Holy Spirit that has divided Eastern and Western Christians since the late sixth century, namely the addition of the words 'and the Son' (*filioque*) after "who proceeds from the Father" in the



A 2013 gathering of the Anglican-Oriental Orthodox International Commission, London. Bishop Shehata is in the back row, right. (Coptic Church in Britain photo)

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Niceno-Constantinopolitan Creed. The Anglican Church also hosts a monthly ecumenical meeting for clergy from all denominations.

Interfaith Dialogue

The mission of the Church is essentially the transformation of human beings, community, and the whole of creation. In a majority-Muslim context, the Anglican Church of Egypt must serve as “the light of the world” and “the salt of the earth.” For the sake of presence in the Muslim context, in the words of former Bishop of Jerusalem Kenneth Cragg, we must never say “God so loved the Christians...” The role of the Anglican Church is to be a humble, honest Christian presence within the majority population, articulate when opportunities occur and questions emerge, but always embodying the evidence of what was once notably described as “being with Jesus.” (Acts 4:13).

The Church must engage in dialogue. Controversy is not beneficial, and it widens the gap between Muslims and Christians. The informal dialogue we advocate is a ‘life dialogue’ that takes place between friends who live together and share together in work or study, with both testifying to their own beliefs and spiritual values. In this kind of dialogue, the Church should also offer sound teaching for its members. Christians should understand Islam in a correct way and respect other beliefs, yet at the same time be able to give witness of the work of Christ in their lives.

The Anglican Church pioneered a project called “Together for Egypt.” The idea of the project was to bring together 30 Muslim and Christian leaders and invite them for four, three-day events throughout the year, to develop relationships between the imams and priests.

The imams and priests were chosen from areas that had suffered from sectarian conflict. The three-day programs included seminars in which leaders from Al-Azhar and the Church gave lectures on how to face extremist ideology, and visits to Christian and Muslim sites of religious significance,



A staff training session for the Diocese of Egypt's social action ministry, Episcopocare. Diocese of Egypt photo

like churches, mosques, and monasteries. Participants also went to schools, hospitals, and youth centers, and participated in training sessions for joint community work, with the aim of involving youth in development projects.

The Project developed after the first year to include Muslim and Christian youth in coordination with the Misr El-Kheir Foundation (an Islamic Charity Organisation). The project aims to establish strong and real relationships and friendships between young people, developing their capabilities, and raising their cultural and historical awareness. It seeks to bring trainees together to implement practical initiatives that benefit their local communities, aiming to bring young leaders together and to create projects of excellence, closely coordinated with government agencies and community organizations.

The *Arkan* (Corners) and *Gesour* (Bridges) cultural centers, based at St. Mark's Pro-Cathedral in Alexandria and All Saints Cathedral in Cairo, are places where Egyptian youth from all corners of society, both Christian and Muslim, come together and create art. The centers support talented young artists by providing facilities for producing and displaying youth artwork, and host cultural and artistic workshops. Artistic expression opens up forums for discussion that invite people to new perspectives and ideas. This is a quiet challenge to intolerant attitudes. As the lives of youth from many different backgrounds intersect, we see bridges of peace and friendship gradually replacing walls of intolerance and fear.

The Anglican — al-Azhar al-Sharif

Joint Committee, a gathering for formal dialogue, also meets regularly. On the Anglican side the dialogue was administered on behalf of the Archbishop of Canterbury's office by the Network for Interfaith Concerns of the Anglican Communion (NIFCON). The formal dialogue among Muslim and Christian leaders helped to create a forum called *Beet Eila* (House of the Family), where Muslims and Christians leaders meet to discuss and deal with issues in relation to the community.

Service

The practical example of Christ washing his disciples' feet should be followed by the Anglican Church in Egypt. The Church's services are offered to all without discrimination on the basis of denomination or religion. The work in the Deaf School in Old Cairo is serving Christians from all denominations. The social centers, hospitals and schools offer services to Muslims and Christians alike (98% of beneficiaries are Muslims).

The understanding of the Church as a visible sign is very appropriate to the mission of the Anglican Church as a servant. Service is the practical expression of the life-transforming Gospel. Faith without works is dead. We serve others as Christ, servant of all, served those who came to him.

The Rt. Rev. Dr. Samy Fawzy Shehata is Bishop Coadjutor of Egypt and a member of the Living Church Foundation.

¹ AOOIC-Agreed-Statement-of-Christology.pdf (anglicancommunion.org)

² The Holy Spirit 2 November.indd (anglicancommunion.org)

The Power of Stories

Review by Gregory Brewer

When I first picked up this book, I noticed the remarkable head shots of the presiding bishop on the cover and the inside dust jacket — capturing perfectly the persona that is the Most Rev. Michael Bruce Curry: joy, informality, genuineness. The presiding bishop is just the sort of person with whom you would enjoy a leisurely dinner. There would be delicious food and drink — as the book makes clear, he loves his food! But most of all there would be

This is a preacher
writing!

stories, lots and lots of stories.

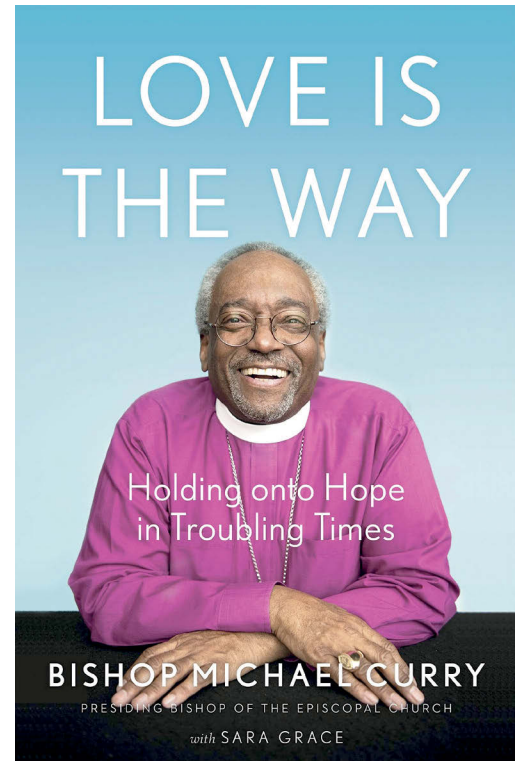
I thoroughly enjoyed the stories. All through the book I found myself smiling at the stories: homespun, heartfelt, personal, humorous, and occasionally harrowing. The stories are meant to draw the reader into his corner, and the author takes full advantage of his significant oratorical skills using words to paint a picture and (most importantly) make a point. He writes, “our stories have power. They have the power to change how people understand the world.” And that is precisely the author’s purpose — to change how his readers understand the world.

Almost all the stories are autobiographical. While the presiding bishop quotes several authors to reinforce his

points, the stories are all original. They begin with his childhood and take us straight into the present. The readers are invited into his journey, full of interesting and unusual characters — from a Native American elder to a Black preacher whose words were like “alchemy” to a young drug dealer named “Eddie” who learns about Jesus and is baptized. We meet Josie Robbins, principal of St. Augustine’s School for pregnant and parenting teens, who embodies for the author a way that God loves the world. And in a deeply personal moment, we meet Mrs. Bullock, who comforted the author as a boy of eight after his mother died. After the funeral she held him close to her, “her coat a soft landing for a boy’s suffering.”

Each story, each character, plays a role in both teaching the author about the love of God and, by inference, teaching us as well. Remember, this is a preacher writing! Not all readers will be convinced. Some will complain that he only picks the Scriptures that fit his paradigm (to my mind, a fair criticism). Not all will agree with his applications, including his support for gay marriage. Others will find his all-encompassing prescription of “Love” simplistic. It may be simple, but it is certainly not naïve. This is a man who has endured brutality, who has not shied away from the hard questions, and still believes deeply in his convictions. I’m not sure it would bother him that some are not convinced by his words. He would say that it is his job is to declare, even to testify. It God’s job to convince.

To the surprise of no one who knows him as the Presiding Bishop of



Love Is the Way

By Michael B. Curry

Avery, pp. 272, \$19.90

the Episcopal Church, this book underscores his public priorities of evangelism, racial reconciliation, and creation care. But the book makes clear that these are not new priorities for him, especially evangelism and racial reconciliation. Quite the opposite — they are the song of his life.

When he writes, “Love is the way” he means to show us how to join him and others in living “love,” going so far as to write practically about how one takes up this way of life. In the end the book is an invitation both personal and evangelistic — to learn more about how God loves us, how to love, and, perhaps, how to show a cynical but hungry world the love of God.

The Rt. Rev. Gregory O. Brewer is Bishop of Central Florida.

The Ecumenism of Joseph Ratzinger

Review by Timothy P. O'Malley

If you wandered into a department of theology or religious studies in most Catholic universities in the United States, asking the faculty for the most ecumenical Catholic theologian of the 20th century, few would name Joseph Ratzinger. The theologian Joseph Ratzinger, now Pope Emeritus Benedict XVI, has a reputation in Catholic circles of being a dogged defender of what is often perceived among Roman Catholic theologians as a suffocating and thus exclusive orthodoxy. For this reason, ecumenically-minded Roman Catholic theologians might be surprised to learn that 2019 saw the publication of two separate collections of essays presenting Joseph Ratzinger as an ecumenical figure *par excellence*.

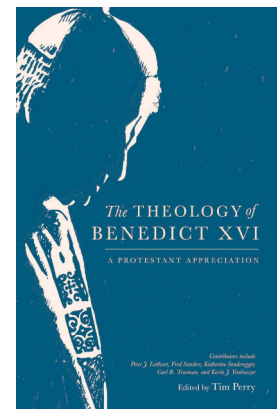
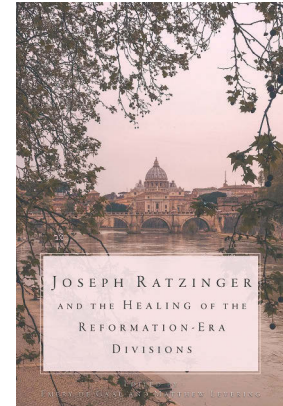
The first collection of essays, *Joseph Ratzinger and the Healing of the Reformation-Era Divisions*, emerged from a conference in 2017 commemorating the 90th birthday of Joseph Ratzinger and the 500th anniversary of the Reformation. The introductory essay to the volume by Mundelein Seminary's Matthew Levering provides the key for Ratzinger as an ecumenical theologian. Rather than approach the task of ecumenism as a human project of overcoming difference, Christian unity for Joseph Ratzinger is grounded in God's Word. For this reason, unity must be doctrinal from the beginning. Indeed, Catholics, Episcopalians, and Lutherans do share much doctrine in common. But there remain fundamental differences too, ones that are linked to the very interpretation of the Word of God.

Ratzinger's approach to Christian unity may be understood as an ecumenism of particularity rather than benign tolerance. Treating one's interlocutor seriously necessitates recog-

nizing both commonality and difference alike. Remarkably, these series of essays perform the very ecumenism of particularity that Ratzinger proposes. The authors of the essays are both Catholic and Protestant, appreciative of Ratzinger at times, critical at others. Timothy Larsen praises Ratzinger's approach to Christmas, seeing it as a biblical and thus fecund account that would allow evangelical Christians to better appropriate both Advent and the Christmas seasons. Peter J. Leithart, although celebrating Ratzinger's account of Christian love in public life, worries that Ratzinger too easily collapses the distinction between faith and reason.

The essays, though, are not exclusively reactions either for or against dimensions of Ratzinger's thought. Such an approach would easily become tiresome for the reader. Rather, these essays are themselves acts of an ecumenism of particularity. Emery de Gaál retrieves notes from a course that Ratzinger taught on Mariology, examining the Christocentricity of Ratzinger's Marian thought. The evangelical reader, perhaps suspicious of Marian devotion in Catholicism, would discover in Ratzinger's course a friendly interlocutor. Mickey L. Mattox provides a subtle correction to Ratzinger's assessment of Martin Luther by means of recent historical scholarship.

The modification is fraternal, loving, and ultimately dialogical. If scholars behaved like Mattox does in offering these kinds of corrections, the academy would be a better place. Matthew S.C. Olver describes the history of eucharistic sacrifice in Anglican, and then later Episcopal Eucharistic prayer. He sees in Ratzinger's work on sacrifice a way of healing not only the divisions among Catholics and Protestants but the



Joseph Ratzinger and the Healing of the Reformation-Era Divisions

Edited by **Emery de Gaal** and **Matthew Levering**
 Emmaus Academic, pp. 371, \$49.95.

The Theology of Benedict XVI A Protestant Appreciation

Edited by **Tim Perry**. Lexham Press,
 pp. 314, \$25.95.

conflicts among both Anglicans and Episcopalians.

The second volume of essays, *The Theology of Benedict XVI: A Protestant Appreciation*, is written entirely by Protestant theologians and pastors. Like the previous volume, the essays pursue an ecumenism of particularity. The essays are organized into two parts, consisting of Dogmatic Theology and Liturgical Theology. What

makes this volume so praiseworthy is that it functions as a brilliant introduction and synthesis to the thought of Joseph Ratzinger on biblical exegesis, theological method, Christology, Trinitarian theology, Mariology, Ecclesiology, and Liturgical-Sacramental Theology.

Like *Joseph Ratzinger and the Healing of the Reformation-Era Divisions*, the volume is both highly appreciative of Ratzinger's thought, while also not afraid to register disagreements with Ratzinger. Peter J. Leithart once again appears in this volume, upholding the theocentricity of Ratzinger's liturgical theology, while arguing his account of eucharistic sacrifice is insufficiently attentive to the meal dimension of the Eucharist. Tim Perry, the editor of the volume, has one of the most persuasive accounts of Mariology that I have read from either a Catholic or a Protestant in the last 10 years.

Having read both volumes, I must ask why Ratzinger is so important as an interlocutor among those interested in ecumenism in the early 21st century that two separate volumes were published on this theme within a year of each other. Katherine Sonderegger's essay in *The Theology of Benedict XVI: A Protestant Appreciation* provides an answer. Catholics and Protestants alike are faced with the problem of secularization. Churches are emptying, the theological academy is increasingly unsure of truth, and reason itself is proclaimed as questionable. Concurrently, the modern project defined by individualism is falling apart.

And yet, it is clear from both volumes that Ratzinger's reputation as a parochial defender of orthodoxy against the world is more the result of bad journalism and sloppy theologians than a reflection of his actual thought. Ratzinger is so interesting to ecumenical thinkers because he engages in theological reflection within the public sphere. He writes in a way that other human beings who do not possess doctoral degrees from prestigious institu-

tions can understand. He engages in dialogue with Catholic, Orthodox, Protestant, and secular thinkers, because he thinks that human beings are made to pursue the truth. And he believes that disagreement is not something to eschew for a benign tolerance that, ironically, makes real ecumenical encounters impossible.

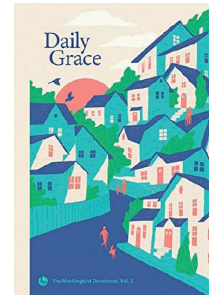
These two volumes are must reads

Ratzinger writes
in a way that other
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for those involved in the task of ecumenism in the Church today. Indeed, as one reads the two volumes, it is clear that Joseph Ratzinger is a figure that any theologian in the 21st century should contend with. But concurrently, one discovers while reading these essays a personal renewal of an ecumenical vocation to live as Christians who pursue the truth, celebrate the beautiful, and live with sacrificial goodness. And sometimes, that common task of pursuing holiness, means real, serious, yet loving disagreement.

Dr. Timothy O'Malley is director of education for the McGrath Institute of Church Life at Notre Dame University and editor of Church Life Journal.

Unveiling God's Grace



Daily Grace

The Mockingbird
Devotional,
Volume 2

Various authors

Mockingbird Ministries,
pp. 434, \$30

Review by James Stambaugh

Reviewing a daily devotional is different from reviewing other genres. Devotionals are designed to be read in small doses throughout the course of a long period of time, usually a few months or a year. Even the most long-suffering editor would balk at a book review taking a year to write. So, the reviewer must cram an entire year's worth of short meditations into a couple of weeks. This, of course, goes against the design and intention of the book.

Nevertheless, with *Daily Grace: The Mockingbird Devotional, Volume 2*, the compression of a year's worth of material into a short time drove home one controlling truth: each entry has the same laser focus and singular purpose. This volume contains contributions from 63 authors who write from a variety of backgrounds and Christian denominations. The framing material is varied, including personal experiences, unvarnished scriptural exhortation, and myriad pop-culture references (imagine if the classic devotional *My Utmost for his Highest* constantly referred to the likes of *Seinfeld* and the hip-hop artist Ice Cube).

Each roughly one-page, daily meditation is unique and self-contained. Yet, each is remarkably the same. The editors

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were keenly aware of this. The introduction makes no apology for it. “We believe the gospel often goes in one ear and out the other, and that we need to be reminded of it constantly. Which is why our organization is, after all, called Mockingbird. We sing the same gospel song repeatedly...” Each entry of this devotional sings about God’s grace abounding to sinners. It is aptly named *Daily Grace*. It relentlessly points the reader to a hope that is not found by trying harder to be a better person but only in the inexhaustible mercy of God. As one contributor writes, “Holiness is always a divine gift, not a human achievement.”

The entries are vaguely arranged according to the Christian year, but liturgical connections are not emphasized. Each entry begins with a Scripture passage (152 from the Old Testament and 213 from the New). The choices are eclectic. You will find stalwarts of devotional literature alongside more obscure stories from the historical books of the Hebrew Scriptures. You will find straightforward exposition of Pauline texts traditionally favored by reformed and evangelical Christians, as well as spiritual and moral exegesis from texts out of Exodus, Judges, Jonah, and Haggai. Even in the most obscure passages, God’s grace is unveiled and offered to weary hearts.

Three indexes move this book from the well-done category to the excellent. *Daily Grace* illustrates that almost any book is improved by a thorough index, including devotionals. A thematic index will aid the reader in finding meditations on particular themes. An author index will help the reader find more from their favorites (mine were Sarah Condon, Chad Bird, and Ben Maddison). A Scripture index makes this daily devotional a useful resource for preaching and teaching. You wouldn’t think a Mockingbird would make a good, daily spiritual companion, but this one does.

The Rev. James Stambaugh is rector of Holy Apostles, Wynnewood, Pa.

There’s Nothing Orthodox about Schism

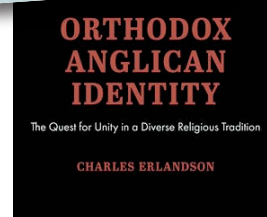
Review by Eugene R. Schlesinger

These two books — one a revision of Charles Erlandson’s doctoral dissertation, the other a collection of papers from a conference at Beeson Divinity school — exemplify a certain understanding of orthodoxy and its future within the Anglican Communion. Despite genuine insights, both falter in their articulation of this vision, which itself depends on a fictive understanding of both orthodoxy and Anglicanism.

Since the authors inhabit the Global Anglican Future Conference/Anglican Church in North America end of the Anglican spectrum, one expects some defense and justification of the two church bodies. However, their defenses depend upon a fair bit of legerdemain and a distorted picture of the Episcopal Church. Erlandson traces the Episcopal Church’s decline into liberalism, noting how many bishops opposed the Robinson consecration in 2003, versus how many opposed same-sex marriage in 2018. He passes over in silence the way the realignment he champions siphoned away conservative bishops from the church. Yet this attrition directly impinges on and undercuts the narrative he constructs.

McDermott’s introductory essay to his edited volume contends that marriage’s “perversion in every diocese of the Episcopal Church means that the church has now repudiated Christian orthodoxy.” Foley Beach’s contribution to the same volume describes the church as “neo-Pagan,” providing a litany of all the outlandishly worst that Episcopalians have to offer, implying that this characterizes the church as a whole.

I do not recognize this version of the Episcopal Church, even as I reside and worship in a fairly liberal diocese that often grates on my catholic sensibilities.



Orthodox Anglican Identity

The Quest for Unity in a Diverse Religious Tradition

By Charles Erlandson

Wipf and Stock, pp. 204, \$27

The Future of Orthodox Anglicanism

Edited by Gerald McDermott

Crossway, pp. 280, \$22.99

This is not to deny that the episodes Beach lists have happened, but rather to note that this narrative of the Episcopal Church’s apostasy, which is needed to justify the Anglican Church in North America’s existence, is more funhouse mirror than accurate depiction. The sleight-of-hand extends to obscuring the ecclesial location of one of the contributors to McDermott’s volume, Ephraim Radner. To acknowledge him as an Episcopalian would trouble the narrative of total apostasy upon which at least this *version* of GAFCON depends.

Another feature of these books is the equation of “orthodoxy” with a rejection of LGBTQ expression. Erlandson goes so far as to say that orthodox Anglicans agree on very little beyond

this. To be sure, authors gesture toward other issues like biblical authority. Yet there is a particular fixation on sexuality as the line in the sand, and the recent history of proposed realignment of the Communion bears this out. It's about more than sexuality in much the same way that the Civil War was actually about states' rights.

This is all the more serious an oversight given the rise of "inclusive orthodoxy" within the Episcopal Church, which combines a full-throated affirmation of both historic creedal faith and LGBTQ inclusion. The apostasy narrative was never fair to begin with, but it fits the younger generation of Episcopalians less accurately than it did their elders. Perhaps the inclusively orthodox would fall short of these authors' standards for orthodoxy, but their presence complicates sussing out the term's meaning. None of this is to say that questions of sexuality are unimportant or only extrinsically related to orthodoxy; surely they are. But defining orthodoxy as anything other than the Nicene faith — called the sufficient statement of Christian faith by the Chicago-Lambeth Quadrilateral — is, to borrow a phrase, intrinsically disordered, placing the ultimate in a subordinate position.

The authors never address the fact that Church division is incompatible with orthodoxy. Augustine opposed the Donatists not because they were wrong, but because they refused to remain in the Church's communion. Even if GAFCON and ACNA are right on the question of sexuality, to rupture the bond of communion is its own repudiation of orthodoxy.

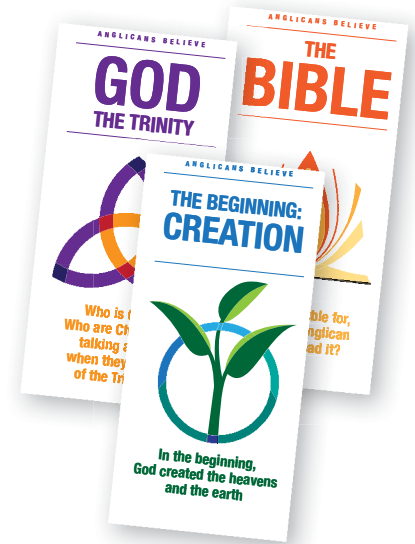
Such serious concerns notwithstanding, much good may be found in these volumes. The less polemical essays by Wabukala, Yates, and Gauthier in the McDermott volume give helpful expression to the ideal of a reformed catholicity, even if they tend to favor the adjective over the noun. Mouneer Anis provides an inspiring history of mission and ecumenical cooperation in the Middle East.

Ephraim Radner offers his characteristic challenge to any sort of ecclesial chauvinism, conservative or progressive, inviting us to envision an Anglican future beyond Anglicanism.

Similarly, Erlandson's decision to adopt a descriptive, rather than prescriptive, approach to orthodox Anglicanism yields genuine insights. He does not always follow through on the descriptive premise, as in his frustrations with developments in Anglo-Catholic and charismatic spiritualities and practices; the gains in social-scientific insight accompany a loss in theological nuance, but the gains are real. Erlandson's approach allows him to face the sprawling diversity and lack of cohesion endemic to the GAFCON enterprise. What makes them "orthodox" is their rejection of same-sex partnerships. What makes them "Anglican" cannot be clearly discerned. Somewhat like Radner, Erlandson suggests that the future of orthodox Anglicanism is likely to be "post-Anglican."

In this case, the problems facing Anglicanism will be more ecclesiological and vocational than moral. What, if anything, holds us together as a communion of churches? Erlandson approaches the only viable answer when he writes that "Christian and Anglican unity implies ... a unity that emerges through diversity and which can only be accomplished by the love of God, which *loves the other* as himself." But surely this love should hold across differences in sexuality. The way forward must be found by all Anglicans — and, indeed, by all Christians — conservative and progressive, traditionalist and revisionist, because all are bound together by a common baptism, thus reconciled "in one body through the cross" (Eph. 2:15).

Eugene R. Schlesinger, Ph.D. is lecturer in the Department of Religious Studies at Santa Clara University, editor of Covenant, and the author of Sacrificing the Church: Mass, Mission, and Ecumenism (Lexington Books/Fortress Academic, 2019) and Missa Est! A Missional Liturgical Ecclesiology (Fortress Press, 2017).



INTRODUCING Anglicans Believe

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

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Choose from 12 different topics currently available for pre-order; pamphlets are sold in packages of 10 copies for \$14.95 each. Sample packs: \$19.95/each.

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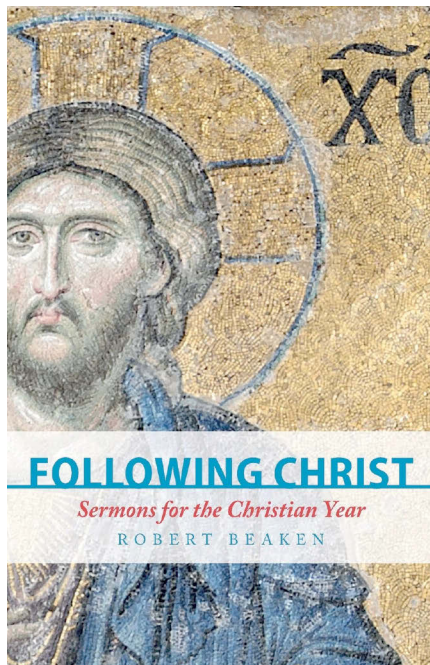
The Ultimate Supremacy of Love

Review by Brit Frazier

The wax seal on my ordination certificate was practically still soft in a corner of my office when the churches shut down in Washington. I had been a priest for two months, and I'd sooner pictured myself saying Mass on a battlefield than where I was: in my attic, alone, surrounded by recording equipment I didn't know how to use. God was with me, but so was a small, insidious little voice: *is this what you signed up for?*

Robert Beaken's humble and generous collection of sermons is the response to this voice that my fledgling priesthood longed for but could not utter. Beaken, in celebration of over 30 years of ordained ministry in the Church of England, has assembled selections from his own parish sermons and arranged them for contemplative discovery. *Following Christ: Sermons for the Christian Year* follows the Church's liturgical calendar, beginning in Advent and proceeding through the Feast of Christ the King, with nods along the way toward other notable occasions of parochial life. The volume is deceptively slim, and the rich introduction invites the reader into encountering the text less as preaching than as prayer.

On the first Sunday of Advent in 2015, Beaken spoke to a congregation still terrorized by reports from the massacres that devastated Paris on November 13 that year. The liturgical season pointed, as it always does, toward the Incarnation, and yet another year had ripened with sorrowful recollection that we yet "fade like a leaf; our iniquities, like the wind, take us away." And still Beaken preaches, "if there is a great well of evil and wickedness in the world, I want to emphasize that there is an even greater well of divine love." It is this



Following Christ

Sermons for the Christian Year

By Robert Beaken

Sacristy Press, pp. 130, \$18.95

recognition of the ultimate supremacy of love that undergirds each homily. As the year of Our Lord two-thousand and twenty has acquainted all of us preachers with the murky urgency of preaching through trauma, Beaken's wisdom meets us as great gift.

In each of the sermons that comprise *Following Christ*, Beaken is discerning without being obscure. He is precise without being pedantic, and he is kind without being trite. He draws fruitfully from his own experiences of pilgrimage, study, and faithful prayer to illuminate Holy Scripture, and his engagement of personal insight always points plainly toward Jesus. The book is refreshing in its attentiveness to the basics: the Christian is to read the Word of God, to receive the Sacraments, to serve others, to pray without ceasing, and to nurture a fierce and uncompromising holiness. The author's Anglo-Catholic sensibilities inform poignant reflection on the sacramental life, but he is no partisan. Tradition is no enforcer of rubrics here, but instead an adventure

story. It is God's writing of the soul into the outworking of his majesty.

If these last seven months have revealed anything in this first year of my priestly ministry, it is that it is the lot of Christians, lay and ordained, to on some occasions be confronted with the voice that unsettles us: *is this what you signed up for?* What is this precious faith that demands the breadth of us? Who is this incomprehensible God who gives everything, takes everything, and redeems everything in the world's holiest act that has ever felt like death? Who are we to be creatures so small and corruptible, and yet so suffused with impossible beauty? Father Robert Beaken, after thirty years a priest and several more a Christian, is not finished with these questions. I am not yet sure if this is what we signed up for. But I am grateful, as you will be too, to have Beaken as friend on the journey.

The Rev. Brit Frazier is associate rector of All Saints, Chevy Chase, Md. and the spirituality and faith editor of Earth & Altar.

A More Christian Way to Talk about Sexuality

Review by Wes Hill

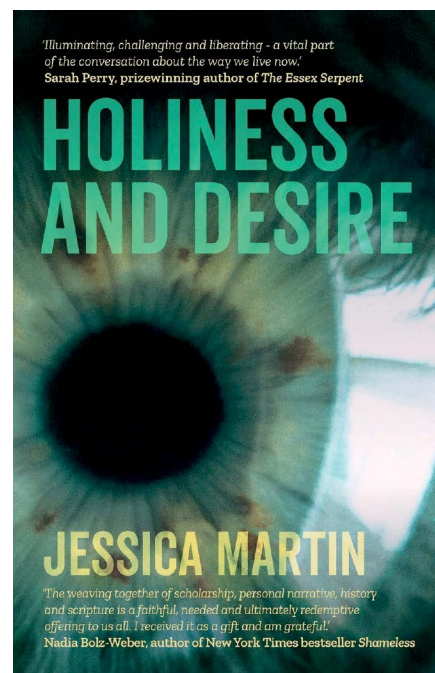
Readers of this magazine are wearily overfamiliar with the backdrop of Jessica Martin's book *Holiness and Desire*. Martin, a residentiary canon at Ely Cathedral and an advisor for the Church of England bishops' "Living in Love and Faith" project on human sexuality (whose resources have just been released), writes in the context of the still-ongoing, though now often repetitive and stale, Anglican infighting over sexuality. The embers of that conflict, while perhaps originally lit during the sexual revolution of the 1960s, erupted into a full conflagration with the battles over the ethical status of lesbian and gay partnerships in the early 2000s. Since that time, the Anglican Communion has suffered endless departures and realignments and will probably still undergo greater fracturing to come, even as its Western constituents' contexts continue to hurtle into a brave new future of reimagining gender and sexuality from the ground up.

I myself, a celibate gay man and now also an Episcopal priest, have been caught up in some of this fighting over the past decade. And like Martin, who contributed a prefatory essay to the 2013 "Pilling Report" from the Church of England House of Bishops' Working Group on human sexuality which became the basis of this book, I have grown suspicious that the current way of narrating the infighting as a clash between a "conservative," scriptural party and a liberal, "inclusive" counterpart neglects at least one vital, unnerving question: In what ways are I and my tribe implicated in the same blindness and moral torpor I would

prefer to assign to my ideological opponents?

Martin proposes that our current Anglican division, which other churches or groups facing similar divisions can no doubt use as a mirror for theirs, "was itself handed to the Church on the back of a general cultural idolization of sex as transcendent liberation." Furthermore, "the Church has ever since been reflexively breaking itself in pieces on a rock carved with the features of a secular idol." On the conservative side, this idolatrous self-fracturing looks like the constant temptation to substitute a nostalgic purity code for merciful engagement with the fragmented messiness of all our sexual histories (and Martin is unsentimentally frank about and tender towards her own in this book). Meanwhile, for any who believe history's arc is progressive, the tendency to baptize society's ethic of consent as sufficient for the Church's life more or less readily surrenders anything distinctive the church might have to say about sex on the basis of the gospel.

Yet perhaps that way of describing each side's characteristic deformation is itself too indebted to the cultural idol of sex. The basic problem, as Martin sees it, is that we all, conservative and liberal alike, seem to agree with the premise "that sexuality is central to what the Church stands for." In doing so, we are like front-row viewers at a movie whose other, secular watchers, in disillusionment and boredom, already slipped out to look for more satisfying vistas. What if there's something more for the Church to recall and represent in the heart of its own life and its witness to a world which is increasingly disenchanted with the



Holiness and Desire

By Jessica Martin

Norwich: Canterbury Press,

pp. xiv + 177, \$23.99

myth of sex that it, together with the Church, helped create?

It's difficult to summarize what Martin proposes as a way forward — if that's even the right way to think about what she's doing in this book. Her opening chapter on scripture reminds me of Katherine Sonderegger's prayerful hermeneutic: she writes downwind of critical modernity, but she's chiefly interested in scripture as the place where readers encounter God today in mystery and hiddenness. She offers no exegesis of any biblical material to do with "sexuality." There is a long and disturbing section in a later chapter on the still not fully known effects of instantly accessible pornography on how we now relate to one another, but it's moving to watch a Christian writer try to address the matter in a way that respects the irrefragable dignity of those who produce and consume porn, and espe-

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cially those whose lives have been devastated by where it eventually took them. And her final chapters read more like artful and open-ended homiletical meditations (Martin is one of the finest practitioners of the craft of homiletical reticence that I know) than political or liturgical recommendations for an ecclesial body. Without minimizing the Church's debates about sex nor offering any shortcuts, Martin quietly preaches the gospel: that God mends the world in and by the life that Jesus lived — and lives — with us. Martin invites stillness before the reality of God at the heart of the Church's life, the God who remains graciously present in spite of our idolatries and ready to lead us in new paths of fidelity and mutual care.

I would place Martin's book alongside some other recent writing that is giving me, for the first time in years, hope that we may yet find a better — a more Christian — way to talk with one another, across ideological and theological divides, about desire, sexuality, holiness, and, yes, God. Considering the firestorm of debate over same-sex relationships from a different angle, Martin suggests that we must learn to scrutinize the hidden assumptions buried inside ideals of "heterosexuality," as a very different writer, Urban Hannon, has suggested too in a widely read article titled "Against Heterosexuality" which appeared in the conservative religious journal *First Things* several years ago. Martin recognizes that all of us, no matter what high moral or rhetorical ground we may try to occupy, are participants in what her husband, the writer Francis Spufford, has called "the human propensity to f—— things up."

Parallel that with the Baptist theologian Stephen Holmes' proposal that St. Augustine, with his radical doctrine of original sin, isn't so far away from Judith Butler, whose queer "gender troubling" sees through the pretensions of any group that wants to claim

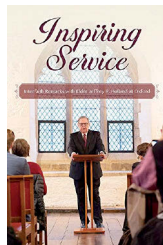
"normalcy" for itself at the expense of others. Finally, Martin's priestly gift for always drawing each strand of her essay back to the holy, elusive, and ultimately mysteriously merciful presence of the church's risen Lord has affinities with the work of Sarah Coakley — another Anglican priest formerly at Ely — who has summoned partisans of the Anglican Communion's divisions to consider desire, indeed sexual desire, first and foremost as a "precious clue that ever tugs at the heart, reminding the human soul — however

dimly — of its created source," of the triune God's prior desire for us.

I have read this lyrical, subtle, tough-minded, devotional book two times now, and I expect I'll read it twice more before the year is over.

The Rev. Wesley Hill is associate professor of New Testament at Trinity School for Ministry, Ambridge, Pennsylvania and a priest associate at Trinity Cathedral, Pittsburgh. He is the author most recently of The Lord's Prayer: A Guide to Praying to Our Father (Lexham, 2019).

Giving an Account for Their Hope



Inspiring Service

Interfaith Remarks with Elder Jeffrey R. Holland at Oxford

Edited by Andrew Teal

Brigham Young University Press, pp. 160, \$17.99.

Review by Justus Hunter

In November 2018, Pembroke College Oxford hosted an interfaith dialogue with Elder Jeffrey R. Holland, the ninth president of Brigham Young University and a member of the Quorum of the Twelve Apostles in The Church of Jesus Christ of Latter-day Saints. The event was conceived and coordinated by the Rev. Dr. Andrew Teal, Anglican chaplain, fellow, and lecturer in theology at Pembroke College, Oxford, and included notable thinkers from the Roman Catholic, Anglican, and Methodist traditions.

Inspiring Service records and interprets the three-evening event. Teal emphasizes the importance of common service to others, a strength of the LDS community, the necessity of divine action for productive dialogue and Christian unity, and the role each of us take on as ambassadors for our respective communities.

Following Teal's introduction, the volume includes a panel discussion and question and answer session from the

second evening. In addition to Teal and Holland, the panelists are Lord David Alton, a Roman Catholic member of the House of Lords; Lord Rowan Williams, former Archbishop of Canterbury; and the Rev. Frances Young, professor and Methodist minister. Dr. Teal's interview with Elder Holland, including questions from the audience, follows. Finally, Elder Holland's remarks at the chapel service in Pembroke College Chapel conclude the volume.

The text will be of interest to anyone involved in ecumenical or interfaith dialogue. Teal demonstrates an exemplary ability to both design and execute dialogue. He is not afraid to broach contested topics, and shows a unique capacity to raise points of theological disagreement with grace and precision. He does not shy away from the LDS practice of the baptism of the dead, or LDS belief in continuing revelation. Without dismissing substantive differences, Teal probes areas of potential connection, even at these contentious sites. As a result, both his own Anglican and the LDS traditions are clarified, to the benefit of both parties. *Inspiring Service* is an able demonstration of the fruit that comes when Christians give an account for their hope.

Dr. Justus Hunter is assistant professor of church history at United Theological Seminary, Dayton, Ohio.

PEOPLE & PLACES

Appointments

The Rev. **Edmund Alleyne** is rector of Advent, Westbury, N.Y.

The Rev. **Robert Anderson** is rector of Holy Child, Ormond Beach, Fla.

The Rev. Canon **Joan Anthony** is interim rector of St. Augustine in the Woods, Freeland, Wash.

The Rev. Canon **Lloyd Anthony** is interim rector of St. David's, Cambria Heights, N.Y.

The Rev. Dr. **Brian Baker** is rector of Christ Church, Elizabethtown, Ky.

The Rev. **Will Bergmann** is rector of St. Mark's, Leominster, Mass.

The Rev. **Thomas Blake** is rector of St. Catherine of Sienna, Reno, Nev.

The Rev. **John Borrego** is interim rector of St. John's, Norman, Okla.

The Rev. **Jasmine "Jazzy" Bostock** is vicar of St. John the Baptist, Ma'ili, Hawaii.

The Rev. **Justin Boyd** is assistant rector of Christ Church, Tulsa, Okla.

The Rev. Dr. **Ernest Boyer** is rector of St. Stephen's, Gilroy, Calif.

The Rev. **Brooks Boylan** is assistant rector of St. Peter's, Arlington, Va.

The Rev. **Bill Bradbury** is bridge priest of St. Andrew's, Methuen, Mass.

The Rev. Dr. **Larry Bradford** is regional missionary for the Southwest Region of the Diocese of Colorado.

The Rev. **Lecia Brannon** is rector of St. Mary's, Cypress, Texas.

The Rev. **Paul Briggs** is interim rector of St. James, Langhorne, Pa.

The Rev. **Steven Brill** is interim priest of St. David of Wales, Shelton, Wash.

The Ven. **Laurie Brock** is Archdeacon of the Bluegrass in the Diocese of Lexington.

The Rev. Canon **Walter Brownridge** is canon to the ordinary for cultural transformation of the Diocese of Vermont.

The Rev. **William L. Bulson** is rector of Grace, Sheboygan, Wisc.

The Rev. **Darryl Burke** is priest in charge of Trinity, Portland, Conn.

The Rev. **Larry Bussey** and the Rev. **William Heisley** are co-priests of St. Luke & St. James, Minneapolis, Minn.

The Rev. Dr. **Matthew Cadwell** is vicar of Christ Church (Old North), Boston.

The Rev. Dn. **Tina Campbell** is indigenous missionary of the Diocese of Northern California.

The Rev. **Chris Capaldo** is rector of St. Chrysostom's, Quincy, Mass.

The Rev. **David Carlisle** is missionary of the Diocese of Northern Michigan

The Rev. **Brent Carey** is interim rector of St. Michael's, Norman, Okla.

The Rev. **Donald Caron** is interim rector of St. David's, Cranbury, N.J.

The Rev. **William Carroll** is rector of Trinity, Longview, Texas.

The Rev. **Hugh Chapman** is rector of St. Michael and All Angels, Tallahassee, Fla.

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

The Rev. **Paul Christopherson** is priest in

charge of St. John's, Salisbury, Conn.

The Rev. Dn. **Lawrence Civali** is deacon in charge of St. Paul's, Chester, Pa.

The Rev. Dn. **David Clothier** is deacon of St. John's, Pensacola, Fla.

The Rev. **Daphne Cody** is rector of St. Lawrence, Libertyville, Ill.

The Rev. **Christopher A. Cole** is rector of St. Andrew's, Pittsburgh, Pa.

The Rev. **Lea Colvill** is rector of St. Luke's, Idaho Falls, Idaho.

The Rev. **Sylvia Czametsky** is supply priest of Advent, Sumner, Miss.

The Rev. **Don Davidson** is interim rector of Holy Trinity, Wyoming, Mich.

The Rev. **Lee Davis** is rector of St. Mary Magdalene, Coral Springs, Fla.

The Rev. **David Dearman** is interim rector of Grace, Galveston, Texas.

The Rev. **John Deason** is pastor of Holy Apostles and St. Stephen's, Arbutus, Md.

The Rev. **David DeSmith** is bridge priest of St. Stephen's, Pittsfield, Mass.

The Rev. **Charlie Deaton** is rector of St. George's Clarksdale, Miss.

The Rev. **Gary D'Hommidieu** is priest in charge of St. Matthew's, Orlando.

The Rev. **Amy Dills-Moore** is priest in charge of Epiphany, Atlanta.

The Rev. **Katherine Doar** is priest in charge of St. Philip the Apostle, Scotts Valley, Calif.

The Rev. Dr. **Gail Duba** is interim rector of St. George's, Roseburg, Ore.

The Rev. **Steven Ellis** is interim priest of St. Matthew's, Eugene, Ore.

The Rev. **Ted Estes** is rector of St. Paul's, Lees Summit, Mo.

The Rev. **Darby Everhard** is interim rector of St. Mary's, High Point, N.C.

The Rev. **Renee Fenner** is priest in charge of All Saints & the Ascension, Saint Louis, Mo.

The Rev. **Eric Fialho** is rector of St. Gabriel's, Marion, Massachusetts.

The Rev. Dr. **Sally French** is interim east regional canon of the Diocese of North Carolina.

The Rev. **Ann Grady** is priest in charge of St. Christopher's, Grand Blanc, Mi.

The Rev. **David Greer** is locum tenens of Trinity, Marshall, Texas.

The Rev. **Stacy Grossman** is priest in charge of St. Francis of Assisi, Novato, Calif.

The Rev. **Norma Guerra** is associate for formation and transition ministry of the Diocese of Los Angeles.

The Rev. **Jane Hague** is interim rector of St. Anne's, Damascus, Md.

The Rev. Dr. **Lisa Hahneman** is priest in charge of St. John's, New Milford, Conn.

The Rev. **James Hairston** is bridge priest of Grace, Everett, Mass.

The Rev. Dr. **Patti Hale**, O.P. is priest in charge of Emmanuel, Coos Bay, Ore.

The Rev. **Virginia Hall** is interim rector of Trinity, Bloomington, Ind.

The Rev. **Crystal Hardin** is associate rector of St. George's, Arlington, Va.

The Rev. **John Heidel** is priest in charge of St. Mary's, Madisonville, Ky.

The Rev. **A.J. Heine** is rector of Trinity, Staunton, Va.

The Rev. Dr. **Roy Hills** is priest in charge of

St. James-Santee, McClellanville, S.C.

The Rev. Canon **Moki Hino** is priest in charge of Good Shepherd, Wailuku, Maui, Hawaii.

The Rev. **Kenneth Hitch** is rector of St. Eustace, Lake Placid, N.Y.

The Rev. **Holly Hoffmann** is priest in charge of St. Saviour's, Bar Harbor; Church of Our Father, Hulls Cove; and St. Andrew's and St. John's, Southwest Harbor, Maine.

The Rev. **Steve Holt** is rector of Guardian Angel, Baltimore.

The Rev. **Stephen C. Holton** is interim priest of Christ Church, Warwick, N.Y.

The Rev. **Peter Homeyer** is rector of Christ Church, Dayton, Ohio.

The Rev. **Jeffrey Hupf** is rector of St. Martin's-by-the-Lake, Minnetonka Beach, Minn.

The Rev. **Martha Hurlburt** is vicar of St. Paul's, Klamath Falls, Ore.

The Rev. **Jeffrey Hurst** is priest in charge of St. Michael's, Independence, Mo.

The Rev. Canon **Angela Ifill** is interim rector of St. Mark's, Plant City, Fla.

The Rev. **Justin Ivatts** is rector of Grace Church & St. Mary's Memorial Church, Berryville, Va.

The Rev. **David Jackson** is rector of Emmanuel, La Grange, Ill.

The Rev. Canon Dn. **Katherine Jacob** is an honorary canon of the Diocese of Alabama.

The Rev. **Alan James** is interim rector of Grace, Grand Rapids, Mich.

The Rev. **Shancia Jarrett** is curate in Christ Church, Greenwich, Conn.

The Rev. **Marilyn Jenkins** is priest in charge of St. George's, Washington, D.C.

The Rev. Dr. **Vincent J. Kopp** is rector of St. Stephen's, Oxford, N.C.

The Rev. **Stephanie Kopsch** is interim rector of St. Timothy's, Centennial, Colo.

The Rev. **Martha Korinek** is interim rector of St. Bede's, Menlo Park, Calif.

The Rev. **Robert Kossler** is interim rector of Transfiguration, San Mateo, Calif.

The Rev. **Darlene Kuhn** is rector of Mediator, Harbert, Mich.

The Rev. **Charlotte LaForest** is rector of St. Andrew's, Longmeadow, Mass.

The Rev. **Lauren R.E. Larkin** is priest in charge of Nativity, Grand Junction, Colo.

The Rev. **Kimberlee Law** is vicar of St. Barnabas, Glenwood Springs, Colo.

The Rev. Dr. **Robert Laws** is rector of St. Martin's, Bridgewater, N.J.

The Rev. **Mary Jayne Ledgerwood** is rector of Trinity, Mobile, Ala.

The Rev. Dr. **Judith Lee** is interim priest of Trinity, Milford, Mass.

The Rev. **Andrew Cruz Lillegard** is rector of St. Luke the Beloved Physician, Saranac Lake, N.Y.

The Rev. **Bill Locke** is bridge priest of Holy Spirit, Fall River, Mass.

The Rev. Canon **David Lowry** is interim rector of St. George's, New Orleans, La.

The Rev. **Ali** and the Rev. **George Lufkin** are co-vicars of St. Alban's, Tillamook and St. Catherine's, Manzanita, Ore.

The Rev. **William Lytle** is rector of Christ
(Continued on next page)

PEOPLE & PLACES

(Continued from previous page)

Church, Gilbertsville, N.Y.

The Rev. **Lisa Meiro** is rector of St. Andrew's, Jacksonville, Fla.

The Rev. **Susanne Methven** is chaplain of St. Simeon's Senior Living Community, Tulsa, Okla.

The Rev. **Rick Meyers** is interim priest of St. Brigit's, Frederick, Colo.

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The Rev. **Audrey Miskelley** is interim vicar of St. John's, Clayton, Calif.

The Rev. **James Morgan** is interim priest of Trinity, Huntington, W.V.

The Rev. **Ralph Morgan** is locum tenens of Calvary, Richmond, Texas.

The Rev. **Kelly Moughty** is priest in charge of Holy Cross, Dunn Loring, Va.

The Rev. **Jeremiah Mustered** is interim deacon in charge of St. Paul's, Oaks, Pa.

The Rev. **Charles Myers** is rector of St. John the Baptist, Orlando.

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The Rev. **Sarah Nelson** is resource priest of St. Barnabas, Wilmington, Del.

The Rev. **Frederick Nestrock** is priest in charge of St. Katherine's, Williamston, Mich.

The Rev. Canon Dr. **Adeboyaga Okunsanya** is priest in charge of St. Teresa's, Acworth, Ga.

The Rev. **Paul Olsson** is rector of St. Paul's, Middlebury, Vt.

The Rev. **Bob Ott** is priest in charge of St. Luke's, Marianna, Fla.

Mr. **Bal Patterson** is regional missionary for the Front Range region of the Diocese of Colorado.

The Rev. **Beverly Patterson** is rector of Christ Church, Gordonsville and Emmanuel, Rapidan, Va.

The Rev. Dn. **Wendy Pearson** is parish deacon of Trinity, Marshall, Mich.

The Rev. **Chuck Peek** is interim rector of St. Mark's on the Campus, Lincoln, Neb.

The Rev. **James Perra** is rector of Grace, Traverse City, Mich.

The Rev. **Stephen Pessah** is rector of Christ Church, Monticello, Fla.

The Rev. **Nick Phares** is rector of St. Luke's, Bartlesville, Okla.

The Rev. Dr. **Nina Pooley** is rector of St. Stephen's, Pittsfield, Mass.

The Rev. **James** and the Rev. **Jo Popham** are priests in charge of St. Andrew's, Destin, Fla.

The Rev. Dr. **Chip Prehn** is a partner with Dudley & Prehn Educational Consultants and vicar of St. Mark's, Coleman, Texas, and a member of the board of directors of the Living Church Foundation.

The Rev. **Michael Ryan** is rector of St. John's, Kirkland, Wash.

The Rev. **Robert Saik** is rector of Transfiguration, Mesa, Ariz.

The Rev. Canon Dr. **Marda Steedman Sanborn** is interim priest of St. Margaret's, Bellevue, Wash.

The Rev. **Ramona Scarpace** is priest in

charge of St. Mary's, Saint Paul, Minn.

The Rev. **Lauren Schoeck** is interim rector of St. Luke's, Idaho Falls, Idaho.

The Rev. **Regan Schutz** is rector of Christ Church, Coronado, Calif.

The Rev. **Douglas Scott** is interim rector of St. John the Evangelist, Milwaukie, Ore.

The Rev. **Tom Scott** is extended supply priest of St. Giles, Northbrook, Ill.

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The Rev. **Dwayne Varas** is rector of St. Elizabeth's, Richmond Hill, Ga.

The Very Rev. **Jesse Vaughan** is interim dean of St. Michael's Cathedral, Boise, Idaho.

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The Very Rev. **Paula Vukmanic** is rector of St. Francis, Palos Verdes Estates, Calif.

The Rev. Canon **Raja Zanaba** is priest in charge of St. Paul's, Jacksonville, Fla.

Ordinations

Diaconate

Albany: **Louis Enrico Midura**

Atlanta: **David Emory Boyd III, Derek Michael Larson, Edgar Otero-Ruiz, Rhett Berard Solomon, Adelyn Elizabeth Tyler**

California (for Maryland): **Peter Vazquez-Schmitt**

Central Pennsylvania: **Allison Jan Carnahan**

Chicago: **Michael Choquette, Timothy Murray, Christopher Phillips, Anne Smith, Max Smith**

Easton: **Stephanie B. Clayville** (parish deacon, St. Mary the Virgin, Pocomoke City, Md.)

Fond du Lac: **Julia Roane Hendrix, David Brent Manley, Jerome Peter Molitor**

Fort Worth: **Ted Hamby Clarkson, Jr.**

Indianapolis: **Rebekah Sims**

Iowa: **Susan Lynn Forshey**

Long Island: **John Marsden Hunt**

Louisiana: **Lindsey R. Ardrey, R. Lynn Hooks, Allison C. Reid**

Maryland: **Kathryn Elizabeth Beaver, Margaret S. Brack, Thomas Clement, Derek Harris Miller**

Michigan: **Melissa Congleton, Christine**

Fentress-Gannon, Timothy Flynn, Patty Fraley, Ronda Johnson, Cleda Smartt, Marion Andrea Peglar VanLoos

Northern Indiana: **Katherine Sue Townley**
Northwestern Pennsylvania: **John Wise** (parish deacon, St. Clement's, Greenville, Pa.).

Rio Grande: **Nancy Antrim, Katie Hudak, Cindy Lose.**

San Joaquin: **Catherine Mary Kline, Theresa Dianne March**

Southwest Florida: **Marcella Robinson**

Vermont: **Jonathan Ross**

Washington: **Catherine Ann Ballinger, Antonio Jermaine Baxter, Ethan John Bishop-Henchman, Michael Sheldon Cahall, Hope Alice Jee Christensen, Adrienne Joann Clamp, Robert Douglas Kirby, Sally Ann Lermond, Linda Lorraine Mahler, Ebele Patience Okonkwo Onuigbo, Mary Norvell Sebold, Sara Marie Thorne**

West Missouri: **Lynda Ann Hurt, Isaac Ross Petty**

Western Louisiana: **Keith Dorwick, Robert Harkness, Rita Jefferson, and Paul White**

Western North Carolina: **Cheryl Antoinette Belhu**

Priesthood

Alabama: **Drew Brislin** (associate rector, Ascension, Montgomery); **Emily Collette** (curate, Holy Apostles, Hoover, Ala.); **Kelley Hudlow** (priest in charge, Birmingham Episcopal Campus Ministries); **Rose Veal Eby** (outreach missionary, Nativity, Huntsville and priest in charge, St. Timothy's, Athens, Ala.).

Alabama (for Georgia): **Ranie Neislar** (curate, St. Thomas, Huntsville, Ala.).

Albany: **Jennifer Hull Dorsey** (priest in charge, Christ Church, Greenville and Trinity, Rensselaerville, N.Y.), **Meaghan Keegan** (rector, St. Paul's, Greenwich, N.Y.)

Arkansas: **Laurie Bridewell** (priest in charge, Emmanuel, Lake Village, Ark.), **Teresa Cantrell** (parish priest, St. John's, Helena, Ark.), **Brandon Hudson** (curate, St. Thomas, Springdale, Ark.), and **Katherine Wren** (St. Stephen's, Blytheville & Calvary, Osceola, Ark.).

Central Florida: **Joseph Dewey** (assistant rector, Incarnation, Dallas, Texas), **Jennifer Grady** (director of children's ministry, St. Francis in the Fields, Harrods Creek, Ky.), **Elizabeth Hall** (associate rector, St. George's, The Villages, Fla.), **Daniel Pinnell** (associate rector, Grace, Ocala, Fla.).

Chicago: **Catherine Anthony** (associate priest, St. Stephen's, Richmond, Va.), **Timothy Murray, Christopher Phillips**

Connecticut (for New Jersey): **Douglas Worthington** (rector, St. Andrew's, Kent, Conn.)

East Carolina: **Melody Mae Perdue** (associate rector, Eastern Shore Chapel, Virginia Beach, Va.)

East Tennessee (for Colorado): **Michelle Lynn Moore Simmons** (associate, Good Shepherd, Lookout Mountain, Tenn.).

Eastern Michigan: **Paul Brunell** (priest in charge, Christ Church, Owosso, Mich.), **Wendy Brown** (priest in charge, St. John's, Charlotte, Mich.), **Thomas Manney** (St. Paul's, Bad Axe and St. John's, Dryden, Mich.), **Harold**

Schneider (parish priest, St. John the Baptist, Otter Lake, Mich.)

El Camino Real: **Susan Stanton**

Retirement

The Rev. **Barbara Abbott** as interim lower school chaplain of Episcopal Academy, Newtown Square, Pa.

The Rev. **Rebecca Brown** as rector of Christ the King, Arvada, Colo.

The Rev. Canon **Nancy Deming** as interim rector of St. Peter's, Phoenixville, Pa.

The Rev. **Mark Diebel** as rector of Christ Church, Greenville, N.Y.

The Rev. **Sarabeth Goodwin** as missionary for Latino ministries of the Diocese of Washington.

Deaths

The Rev. Canon **Natalia "Tanya" Vonnegut Beck**, a pioneer in women's ministry who founded a crisis center for victims of domestic violence and a spirituality institute, died December 14, aged 88.

She was a native of Anderson, Indiana, and a graduate of DePauw and Ball State Universities. As a young wife and mother at St. John's Church in Crawfordsville, Indiana she established a coffee house ministry for students at Wabash College.



She was ordained to the diaconate in 1974, and, a year later, founded the Julian Mission in Indianapolis, which offered "crisis help for battered women, rape victims, depressed housewives, and worried adolescents." It was the first center of its kind in Indiana, and it continues today as the Julian Center, the state's largest domestic violence support program.

Beck was ordained to the priesthood in 1977, the second woman to be ordained after General Convention revised the canons to allow it. She served in many congregations in Indiana and Florida, developing special gifts for interim ministry. In 1990, she also established The Pilgrimage, a spirituality institute at St. John's Church in Clearwater, Florida, as part of a longstanding ministry of spiritual direction, emotional support, and empowerment for those in need of hope and healing.

Beck is survived by four children, twelve grandchildren, four great-grandchildren and many dear friends.

The Rev. **Adam McNealy Lewis III**, a respected graphic and interior designer who also led several large congregations, died November 25, aged 83.

A native of Marianna, Florida, Lewis was a graduate of Florida State University and Berkeley Divinity School at Yale. He was ordained in 1967, and began his ministry in the Diocese of Connecticut, serving as curate of St. Luke's Church in Darien and as rector of Zion Church in Killingworth. During his early years in ministry, Lewis earned degrees in fine arts from the Yale School of Art and Architecture and worked as an art director at the New York

advertising firm of Doyle Dane Bembach, the inspiration for the television series *Mad Men*.

He became rector of St. Paul's Church in Fairfield, Connecticut in 1973, where he developed programs focused on young families and advocated for senior housing initiatives and the nation's first hospice. He became rector of Trinity at the Cove in Naples, Florida in 1980, and oversaw the renovation of the church and founded the Naples Antique Show and Sale, which raised funds for local charities.

Lewis served for 10 years as rector of Christ Church Christiana Hundred, in Wilmington, Delaware. There he expanded the parish campus to protect against encroaching development and spearheaded the rebuilding of the church and parish hall. He also hired the church's first priest of color and supported the beginnings of Latino ministry at St. Barnabas Church in Wilmington.

In 1993, Lewis left Christ Church to undertake studies at New York's Parsons School of Design. He established an interior design practice and wrote four books on the history of interior design, as well as numerous articles for industry journals. He closed his design firm only two years ago.

Lewis is survived by his partner of 29 years, Thomas K. Chu, and by his daughter, Molly.



The Rev. **William Frank Mosier**, a deacon who developed an active ministry to the deaf in Oregon, died on November 25 at his home, aged 74.

Mosier grew up on a cherry farm in The Dalles, Oregon, as an active member of St. Paul's Church. After graduation from high school, he entered the University of Portland. During his freshman year, he became ill with a virus that left him profoundly deaf. He transferred to Gallaudet University, where he learned sign language before falling ill once more. He eventually earned degrees in art education and deaf education from Western Oregon University.

He taught art and special education at the Oregon School for the Deaf and worked as a mental health case worker and a job coach in a program for deaf adults with cognitive and emotional disabilities in Salem, Oregon.

He was ordained to the diaconate in the Diocese of Oregon in 1994 and served for over 15 years as a deacon at St. Hilda's Church in Monmouth, Oregon, where he developed an extensive ministry with deaf people in the surrounding region. He served on the board of the Episcopal Conference of the Deaf, was honored with its meritorious service award in 1999, and served as its president from 2005-2006.

Mosier was preceded in death by his parents and his first wife, the Rev. Noel Knelage, who served as vicar of St. Hilda's. He is survived by his second wife, Bev, by his siblings, the Rev. Jim Mosier, and the Rev. Linda Hale, and by his daughter, Jackie.



STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

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 - 3. Sales through dealers, etc.: 0
 - 4. Other classes mailed through the USPS: 0
 - C. Total paid distribution: 3,206
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 - 1. Outside-county as stated on form 3541: 1,405
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: 0
 - 4. Free distribution outside the mail: 0
 - E. Total non-requested distribution: 1,405
 - F. Total distribution: 4,611
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 - 2. Paid in-county subscriptions: 0
 - 3. Sales through dealers, etc.: 0
 - 4. Other classes mailed through the USPS: 0
 - C. Total paid distribution: 3,298
 - D. Non-requested distribution by mail:
 - 1. Outside-county as stated on form 3541: 1,006
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: 0
 - 4. Free distribution outside the mail: 0
 - E. Total non-requested distribution: 1,006
 - F. Total distribution: 4,304
 - G. Copies not distributed: 75
 - H. Total: 4,133
 - I. Percent paid and/or requested circulation: 76.63%
- Electronic copies:
- A. Paid copies: 240
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 - C. Total Print Distribution & Paid Electronic Copies: 4,544
 - D. Percent Paid (Both Print & Electronic): 77%

A Wounded Happiness

An unexamined life is not worth living. On the other hand, an over-examined life is a miserable way to live. Constant introspection and investigation of one's relative happiness and fulfillment yields a perpetual state of frustration. Success, wealth, security, and good health will not quiet this unease. Why are so many people unhappy, miserable, and lost? What is the source of this desperation? Why can't we think our way out of it (introspection) or discuss (therapy) our way to *the life we deserve*? The problem is *this life*. Nothing in this life can bring forth human happiness because it was never designed to do so.

Human happiness arrives when our hearts are surely fixed where true joys are to be found. Where? God has designed the heart with a restless longing for God. The heart rests in God and yet ever longs for God. This is a wounded happiness, an enriching fulfillment coupled with an endless search. Famously, St. Augustine said, "You made us for yourself, and our hearts are restless until they rest in you" (*Conf.* I, i). Unfortunately, this sentence has been used to describe a radical moment of conversion from the restless heart to a state of repose. However, Augustine intended to express an endless longing that finds partial fulfillment in this life and complete repose in glory.

The psalmist says, "For God alone my soul in silence waits, truly my hope is in him. He alone is my rock and my salvation, my stronghold, so that I shall not be shaken. In God is my safety and my honor; God is my strong rock and my refuge. Put your trust in him always, O people, pour out your heart before him" (Ps. 62:6-9). We have all poured out our hearts to other people, other goals, other projects, only to find that they can never deliver the fulfillment for which we hoped. People? "Those of high degree are but a fleeting breath, even those of low estate cannot

be trusted. On the scales they are lighter than a breath" (Ps. 62: 10-11). Projects, goals, wealth, power? "The present form of this world is passing away," says St. Paul. (1 Cor. 7:31).

God is our ultimate happiness and joy. For this reason, Jesus's call to discipleship is a "radical call" to leave everything. "As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake — for they were fishermen. And Jesus said to them, 'Follow me and I will make you fish for people.' And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in the boat mending their nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him" (Mark 1:16-20).

The soul belongs to Christ. For this reason, a person leaves everything and cleaves to Christ, and they become one new being. In time, this radical departure is lived out in the world. Go into all the world and make disciples of all nations. Returning, we return to family and friends and neighbors; we return to our community, the nation, and the world. Strangely, we are happier than we have ever been because we are not seeking ultimate fulfillment among people or things. We no longer burden people with unrealistic expectations about meeting our every need and desire. We accept joys, but know they are transient. We mourn and weep but know it will pass. We are in the world, committed to its wellbeing, but we place our hearts in the bosom of the Father.

Look It Up
George Herbert's "The Pulley"

Think About It
Keep them in repining restlessness.

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Before the Miracle

“Halleluia! I will give thanks to the Lord with my whole heart, in the assembly of the upright, in the congregation” (Ps. 111). It is a joy to give thanks, to offer one’s whole heart, to stand in the assembly of Christ’s Holy Church, to hear wonderful and great deeds. It is a delight to study works of majesty and splendor among those who fear and love God. There is a time to be alone, to go into your room and pray in secret, but there is also a time for the community to gather and hear again the mighty deeds of God and to be renewed by the Spirit. Here is an ideal description of the Church: “When the day of Pentecost had come, they were all together in one place” (Acts 2:1). They were all together in one place. All, everyone.

An early Christian source, *The Apology of Justin Martyr*, describes Sunday worship as an event so important that even those who could not attend were included through the ministry of deacons. He wrote, “On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read . . . and there is a distribution [of communion] to each . . . and to those who are absent a portion is sent by the deacons” (Chap. LXVII). By extending communion in this way, everyone was, in a sacramental sense, together.

That is the ideal, and like most ideals, we humans are prodigious in finding ways to fall short. Far too often, a religious assembly is a gathering of certain people to which certain other people are not welcome. So, it is good to recall the incredible and amazing and astonishing ministry of Jesus Christ. Jesus was gathering and is still gathering people who have been left out. When Jesus entered the synagogue in Capernaum, he encountered a man with an unclean spirit, and the man said to Jesus, “What have you to do with us, Jesus of Nazareth? Have you

come to destroy us? I know who you are, the Holy One of God” (Mark 1:24). Demonic powers, speaking through the man, recognize the truth. Jesus is the Holy One who has the power to destroy the devil and all his works. Jesus teaches with authority, and he acts with authority by setting a possessed man free. Before the healing miracle, however, there was another miracle.

It is nothing short of miraculous that Jesus, a religious teacher, turned to and attended upon the needs of an unclean man, a man troubled in his Spirit, and it is almost certain that those who saw the man felt, at the very least, terribly uncomfortable if not repulsed. Clean and unclean were opposing categories, and the unclean were to keep their distance and stay out. What was Jesus doing with the blind and lame and deaf, a woman with an issue of blood, a man with a withered hand, a demoniac who beat himself with stones and broke the chains that bound him? All these people were unclean! And they make those less troubled uncomfortable. And yet, if we want to find Jesus, we know where he is.

Jesus is saving the human race in all its frailty. His pierced side is an open door that invites the wounded. How can we help? How can we be a bit more like Jesus? We start by letting people be who they are with both their strengths and their many weaknesses. We learn to live with our discomfort and to be more honest about our own wounds and blemishes.

Look It Up
Read Psalm 111.

Think About It
Think About It: Your whole heart extends to everyone.

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Your cover letter should include a paragraph describing what attracts you to life in Mexico and service to our community. Please do not send photos, academic transcripts, or copies of credentials.

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