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May 16, 2021

# THE LIVING CHURCH

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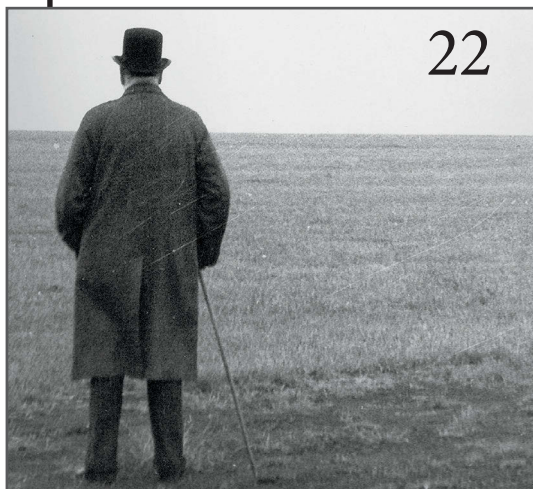
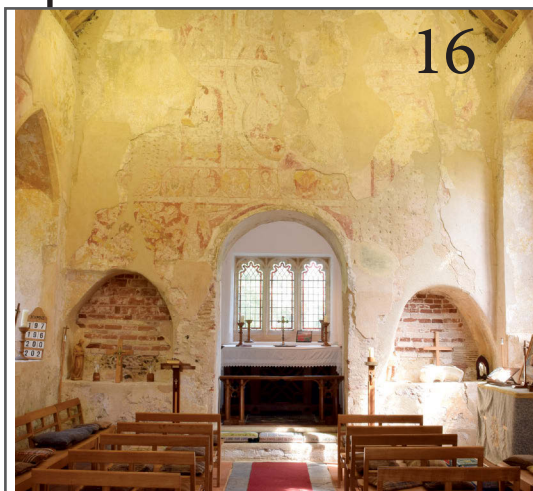
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*The Ascension*, part of Rembrandt's Passion Cycle for Frederick Henry, Prince of Orange (Wikimedia Commons photo)



# Bishop Bruno, 74, Leaves a Complicated Legacy

By Kirk Petersen

The Rt. Rev. J. Jon Bruno, the retired VI Bishop of Los Angeles, died suddenly of natural causes on April 23, the Diocese of Los Angeles announced. He was 74.

“Let us give abundant thanks for a legacy that will live long in our diocese,” his successor, the Rt. Rev. John H. Taylor, wrote in the announcement. He gave thanks for “Bishop Bruno’s commitment to multicultural and polylingual ministry, his advocacy for inclusion and equity for all people regardless of orientation and identification, and the visionary Seeds of Hope ministry he co-founded, which has helped bear tens of thousands of our neighbors through the pandemic with its food and education programs.”

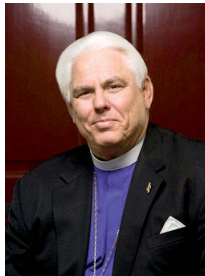
Bruno served nearly two decades as a bishop in the Diocese of Los Angeles, beginning as coadjutor in 1999 and as diocesan in 2002. It is the fourth-largest diocese in the church, with more than 120 congregations in a six-county area.

Despite his many accomplishments, no description of Bruno’s episcopacy could be complete without acknowledging that it ended under a cloud of disciplinary action.

In July 2017, a church Hearing Panel ruled that Bruno should be suspended from ordained ministry for three years, for misrepresenting facts and for “conduct unbecoming of a member of the clergy,” after two years of conflict between Bruno and a congregation in the diocese. Bruno appealed the ruling, and the appeal enabled him to remain in office until he retired in November

2017. The Court of Review for Bishops upheld the suspension in late January 2019.

The dispute involved a mission station then known as St. James the Great of Newport Beach. Despite its mission status, the congregation occupied a massive, 40,000-square-foot complex on prime real estate overlooking an island of affluence 40 miles south of Los Angeles.



Bruno

Built in the 1940s, the church spent a few years in Anglican hands during the early 2000s. After winning back the property through litigation, Bruno allowed a priest and a small group of worshipers in 2013 to try to rebuild an Episcopal congregation there.

But even as the Rev. Cindy Voorhees and her parishioners were investing time and money in the effort, Bruno was secretly planning to sell the property.

In May 2015 he told the stunned congregation that the church had been sold for \$15 million to a developer who was going to bulldoze it and build luxury housing. As tensions rose, he ordered the locks changed in June, thus beginning a three-year nomadic period for Voorhees and her flock, who continued to worship in rented spaces.

The congregation, now known as St. James, has grown to a pre-pandemic weekly attendance of 140, and is applying this month for full parish status.

Joseph Jon Bruno was born in Los Angeles on November 17, 1946, and was raised as a Roman Catholic. After graduating from California State University in Los Angeles, where he was a standout football player, he served as a

police officer in Burbank, California.

The *Los Angeles Times* reported that while he was on the police force in 1969, he shot and killed a man who had fired a pistol at him and other police.

“Although the shooting was ruled justifiable — the Magnolia Park Optimist Club even honored Bruno for meritorious service — he was profoundly troubled by it. For a year, he relived the shooting in recurring dreams. Finally an Episcopal priest led him through a penance exercise and gave him absolution, and the dreams stopped.”

He attended Virginia Theological Seminary, and in 1978 was ordained to the priesthood by Bishop Robert C. Rusack in the Diocese of Los Angeles. He served churches in California and Oregon before becoming rector of St. Athanasius Church in the Echo Park section of Los Angeles in 1986. On that site, Bruno was the driving force behind developing the Cathedral Center of St. Paul. In 1996, Bishop Frederick H. Borsch named Bruno the first provost of the Cathedral Center. In 2002, Bruno succeeded Borsch as Bishop of Los Angeles, having been elected bishop coadjutor in 1999.

Bruno faced serious health challenges during his episcopacy. In 2005, his left foot and ankle were amputated to stop a staph infection, and he underwent extensive chemotherapy in 2012 for leukemia, which he later announced was in remission.

He is survived by Mary, his wife of 35 years; two grown children and a stepson; and nine grandchildren. Mary Bruno was at her husband’s side when he died, and she released a statement:

“Our family and the many others who knew and loved Jon have been blessed with his magnificent life. We

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are gladdened to know that he has been greeted by St. Peter and is in the loving hands of God. We ask that our family is included in your prayers and our privacy respected in this time of grief.”

Funeral arrangements are pending.

## ACNA Seeks Expanded Foothold in Dallas & Albany

By Kirk Petersen

For the second time this year, a diocese of the Anglican Church in North America (ACNA) has announced plans to expand into the geographic boundaries of a conservative Episcopal diocese.

On April 16, ACNA’s diocese in the Fort Worth region announced plans to establish a “Missionary District of Dallas, to operate temporarily as a Deanery of the Diocese of Fort Worth.” The district would include churches inside the borders of the Episcopal Diocese of Dallas, led by the Rt. Rev. George Sumner, a member of Communion Partners, which opposes same-sex marriage.

The ACNA announcement “was a surprise to us,” Sumner told *TLC*. “There is a history of the Diocese of Fort Worth and the Diocese of Dallas sort of working things out.” Choosing his words carefully, he added, “I hope this isn’t a sign that that is no longer possible.”

“We have to share, and not steal, sheep. And we’re not intending to,” said Suzanne Gill, director of communications for the ACNA diocese. “We count Bishop Sumner as someone we certainly don’t want to offend. His friendship is something that matters to us. There’s no intention to take parishes out of the Diocese of Dallas.”

That attitude contrasts with the approach of a different ACNA diocese, which has taken active measures to attract clergy from the Episcopal Diocese of Albany. Emotions are raw among some clergy and members of that diocese after their bishop, the Rt. Rev. William H. Love, resigned in the face of disciplinary proceedings against him.

Love, the only bishop who did not

comply with the decision of General Convention to allow same-sex marriage rites in every U.S. diocese, stepped down as bishop as of February 1, and was released at his request from ministry in the Episcopal Church as of March 30. He subsequently was welcomed as an assisting bishop in the ACNA’s Anglican Diocese of the Living Word (ADLW).

After Love announced in October that he was stepping down as bishop, ADLW held an informational meeting in November for clergy who might be interested in leaving the Episcopal Church. ADLW announced in February that it was welcoming some clergy from Albany, and at least two Albany priests at least two former priests of the Episcopal Diocese of Albany, the Revs. David Haig and David Beaulac, are planting ADLW churches, in or near the communities where they served Episcopal congregations until a few weeks ago.

Back in Texas, Sumner said there is a long history of relations between the dioceses in Dallas and Fort Worth. The Diocese of Fort Worth was created out of the Diocese of Dallas in 1983, and the two dioceses became leaders in the conservative movement of the Episcopal Church.

Fort Worth, the more conservative of the two, would not ordain female priests, but Dallas provided an ordination path for Fort Worth women. When Katharine Jefferts Schori was elected presiding bishop in 2006, Fort Worth Bishop Jack Iker did not recognize her authority. In 2008 he led a majority of the clergy and membership out of the Episcopal Church, eventually becoming part of ACNA.

Sumner’s predecessor as Bishop of Dallas, James M. Stanton, negotiated an agreement to allow Christ Church in Plano, at the time the largest Episcopal parish in the country, to leave the diocese and eventually become part of ACNA.

Meanwhile, the factions in Fort Worth settled in for more than a decade of litigation, and two entities called themselves the Episcopal Diocese of Fort Worth. The U.S. Supreme Court declined to take up the matter earlier this year, and left standing a Texas Supreme Court ruling that the ACNA diocese was the proper owner of that name (and the \$100 million of property held by that entity.)

Now the Episcopal Diocese of Fort Worth is not part of the Episcopal Church, while the Episcopal Church’s diocese based in Fort Worth has renamed itself the Episcopal Church in North Texas.

## Church Offers \$40,000 Grants

By Kirk Petersen

Following up on a promise made in January, the Executive Council voted April 16 to make grants of up to \$40,000 to each of the 109 dioceses of the Episcopal Church, in recognition of the widespread financial strains caused by the COVID pandemic.

The new Diocesan Relief Grant program also recognizes the reality that while many dioceses and congregations have taken financial hits, the Church Center is operating at a sur-

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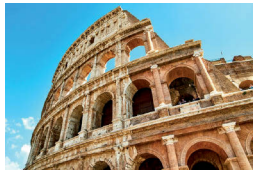


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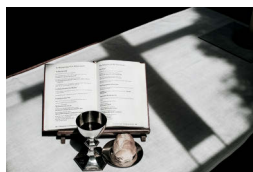


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plus. The church's income from diocesan assessments and other sources has held steady, while expenses have plummeted because of canceled events and a moratorium on travel.

Treasurer N. Kurt Barnes told the council the church ended 2020 with a surplus of \$10.4 million compared to the tightened budget that was approved last July, although more than \$1.2 million of that represents expenses the church is carrying and expects to spend in 2021.

The Rev. Mally Lloyd, chair of the council's finance committee, said the grants of up to \$40,000 will be given to every diocese that applies, with no strings attached.

"We hope, but don't require, that each diocese will go through some sort of discernment process ... to really assess what their needs are in this time for relief," she said. "Eventually dioceses will be invited, but not required, to share the stories of how these relief grants were used."

The suggested discernment process asks diocesan leaders to consider what they need:

- To be the church we are called to be in this time
- To strive for justice and peace, to respect dignity, and to fight racial injustice
- To support the most vulnerable, the marginalized, and the under-served and under-resourced within our church and beyond

Dioceses will have until November 30 next year to apply for the funds. Any undistributed funds will be reallocated by the Executive Council. A letter with information on how to apply will go out to all dioceses sometime in the week of April 19, said church spokeswoman Nancy Davidge.

The grant program grew out of discussions about the federal Paycheck Protection Program (PPP), under which the Small Business Administration distributed forgivable loans to small businesses for the purpose of maintaining salaries and employment for a period of time. Many individual

churches and some dioceses received PPP funds.

Some dioceses had asked that forgiven loans be excluded from the income used to calculate annual diocesan assessments to the Church Center. Each diocese is assessed 15 percent of its annual income, with a waiver available. Lloyd explained that doing so would be canonically impermissible, as only General Convention can make changes to the assessment structure.

The finance committee did not want to tie the grants to the PPP in any way, since participation in the federal program was not universal, and non-domestic dioceses were not eligible. Every diocese, domestic or international, will be eligible for the same grant of up to \$40,000, which will provide greater benefit in percentage terms for small and struggling dioceses.

Presiding Bishop Michael B. Curry expressed high hopes for what might emerge from the discernment. "What began as a problem to be solved actually has emerged as possibilities to be engaged," he said. "How can we follow Jesus, now, in this moment? And maybe, use what was given for relief as the leaven that can leaven the whole lump.

"And if that happens, there's going to be revival: Revival in the middle of a pandemic. Revival in the middle of a racial reckoning. Revival in a time when we're all scared. Revival when it's hard."

Passage of the relief program was the major item on the agenda of the council, which met online for a single day, rather than the normal three to four days. The Rev. Gay Clark Jennings, president of the House of Deputies, was absent because of shoulder-replacement surgery, although she addressed the council in a recorded video.

## Suffragan Bishop Helps Lambeth Preparation

By Mark Michael

The Rt. Rev. Emma Ineson, Bishop of Penrith, will play a central role in charting the Church of England's post-COVID future and developing the pro-

gram for the 2022 Lambeth Conference. The former theological college principal, who has written widely on strategic leadership, will serve as Bishop to the Archbishops of Canterbury and York from June 1, Lambeth Palace said. The reconfigured role, based in London, replaces the Bishop at Lambeth, whose current occupant, Bishop Tim Thornton, will be retiring soon.

Ineson, 51, has served for two years as Bishop of Penrith, a suffragan see in the Diocese of Carlisle. She grew up in Kenya, where her parents were missionaries, and holds a doctorate in liturgy from the University of Birmingham.

She studied for the ministry with her husband, Mat, at Trinity College, Bristol, an Anglican seminary associated with charismatic evangelicalism, and later taught pastoral theology there. After serving for three years as chaplain to prominent evangelical bishop Mike Hill in Bristol, she became Trinity's principal in 2014, a post held earlier by Archbishop George Carey.

Ineson said: "I am absolutely delighted to be taking up this new role at such a time of great opportunity and challenge for the Church of England, as we emerge from the COVID pandemic. I am very much looking forward to working with the archbishops and their teams at Lambeth and Bishopthorpe to enable the work of healing, renewal, and hope that will be needed in the church, and in wider society, in the coming years. We have good news to share in Jesus, and it will be a privilege to play whatever part I can in ensuring that good news is heard and received by all."

Configuring Ineson's role as a senior adviser to both of England's archbishops underscores the close cooperation between Archbishops Justin Welby and Stephen Cottrell that has emerged since Cottrell assumed his role in June 2020. Cottrell, who developed a reputation for cost-cutting as Bishop of Chelmsford, leads a vision and strategy group tasked with charting a future for the Church of England in the face of declining atten-

dance and congregational giving.

In addition to being the first woman to serve in this senior advisory role, Ineson is only the second bishop from the northern province to assume the role since the Bishop at Lambeth post was created nearly 40 years ago. Her most recent book, *Ambition: What Jesus Said About Power, Success, and Counting Stuff* (2019), defends the focus on church growth and strategic leadership imported from the busi-



Ineson

ness world that has played a sometimes-criticized role in Welby and Cottrell's approach.

Ineson will have just over a year to prepare for the 2022 Lambeth Conference. Her deep exposure to international Anglicanism in youth and her background as a seminary principal equip her well for the task. She was the Church of England's only representative on the Lambeth Design Group, and has led the conference's working committee for the past year.

The Bishop at Lambeth role was cre-

ated in 1984, and has largely been focused on leading the Archbishop of Canterbury's staff team and serving as a senior advisor and host, as well as guiding appointments for bishops and other senior clergy within the Church of England. Most Bishops at Lambeth have been senior diocesan bishops, who hold the job for a few years before full retirement.

Past Bishops at Lambeth have overseen Anglican chaplains to the armed forces and Anglicans in the Falkland Islands, a British overseas territory off the coast of Argentina that is home of the world's southernmost Anglican cathedral. Others will inherit these roles.

"I am truly delighted to welcome Bishop Emma to Lambeth Palace," Archbishop Welby said. "I know she will bring her considerable wisdom, humor and humility to the role, as well as her wealth of experience as a chaplain, teacher, and outstanding preacher. Archbishop Stephen and I are looking forward to working with Bishop Emma on issues relating to the

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Emerging Church, the role and nature of bishops meetings, and the priorities we face.”

## Communion Partner Bishops Mourn Love’s Departure

Seven bishops of Communion Partners issued a statement April 19 expressing their sadness at the Rt. William Love’s departure as a bishop of the Episcopal Church.

“As Communion Partner colleagues and friends of Bishop Bill Love, we were disturbed by the result of the disciplinary process that concluded last year and are now further troubled by his tragic departure from the Episcopal Church. Our prayers continue for Bishop Love, and for our brothers and

sisters in the Episcopal Diocese of Albany, especially for its leadership, in a difficult time,” they wrote.

“We believe that we are called to live our lives in Christ together with our fellow Episcopalians, within the Anglican Communion, as we make our witness to the Church’s traditional teaching on marriage. We are encouraged to read the statement of the Rev. Scott Garno, president of the Standing Committee in Albany, that with respect to the upcoming election of a new bishop in Albany, ‘we believe there is a way forward for Albany as an orthodox diocese within the Episcopal Church.’ We share this belief, in keeping with the Presiding Bishop’s recent comments that ours is a church with ‘room’ for us all.”

## Chicago Consecration Reset for June 12

The Standing Committee and Bishop-elect Paula Clark, in consultation with the Presiding Bishop’s Office, have rescheduled the bishop-elect’s ordination, consecration, and seating for June 12. Presiding Bishop Michael Curry will serve as chief consecrator.

The consecration, originally scheduled for April 24, was postponed after Bishop-elect Clark had surgery on April 15 to remove an arteriovenous malformation in her brain. The surgery at Alexian Brothers Hospital in Elk Grove Village was a success, and her doctors have been pleased with the pace of her recovery.

## Study Finds Patterns of Racism

The Episcopal Church released a report on April 19 that assesses the racial makeup and perceptions of a broad sampling of the church’s leadership and summarizes how race influences internal church culture. The release of the 72-page report, nearly three years in the making, also sheds light on nine dominant patterns of racism identified during interviews with dozens of church leaders.

The Racial Justice Audit of Episcopal Leadership was conducted on behalf of the church by the Massachusetts-based Mission Institute. More than 1,300 people completed a written survey offered to five leadership groups: the House of Bishops, the House of Deputies, Executive Council, churchwide staff members and leaders from 28 dioceses. Additional narrative interviews were conducted with 64 participants who had expressed a willingness to share personal stories and observations with the institute’s researchers.

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# Pandemic Shifts Clergy Retirement Plans

By Neva Rae Fox, Correspondent

Clergy who retired during the pandemic are not necessarily taking it easy. Rather, many are facing busy schedules, often turning their well-honed talents and experiences to new prospects and ministries. C. Curtis Ritter, head of corporate communications for Church Pension Group, said the number of clergy retirements has not been affected by the pandemic. “It appears retirements have been average, and no uptick given the pandemic,” he said. “There were 475 retirements from March 1, 2020, to March 31, 2021.”

Clergy who retired during the pandemic faced some losses, such as the denial of a formal sendoff and goodbye from their parishes. “We have had a few clergy retirements during the pandemic, difficult given that ‘gratitude and Godspeed’ gatherings have not been possible,” said the Rev. Jeanne Person, the Diocese of New York’s canon for pastoral care.

With many churches closed by pandemic restrictions and moved to online worship, the need for supply clergy — ideal for retirees — has dwindled. That doesn’t mean retired clergy have been idle. Some have shifted their ministerial focus.

In lockdown, “I have been doing quite a bit of pastoral counseling via phone and email,” said the Rev. Canon Linda L. Moeller, who retired in January 2020.

“As chaplain of the Burlington [New Jersey] Convocation, I have mostly written short reflections via email on occasion, contacted folks by telephone, and communicated announcements of importance or interest as needed,” said the Rev. Alan K. Salmon. “Lockdowns are lockdowns, and since some of us my age are less than technically savvy on devices a 3-year-old today can manipulate, we muddle through.”

The Rev. Charles Kramer retired in January from historic St. James’ in Hyde Park, New York. The pandemic postponed his retirement by six months, Kramer said, and “It didn’t seem responsible to leave.”

While he did some supply — in person and online — he focused on writing novels, “none of which have been published,” Kramer said, laughing. He wrote a mystery written for a child. “I had an audience of one in mind — she is delighted with it,” he smiled. “My wife said, ‘Now that you have time, you should pursue publication.’”

His writing skills meshed well in retirement with his work on the Diocese of New York’s Reparations Committee. His first project was a play, *New York Lamentation*. “We have a lot to lament in the past and today,” he said. “It is one of the favorite things I have done. “Throughout the pandemic, Kramer has focused on the next big

endeavor for the committee: “I am in conversation with Bishop Allen Shin to participate in a project related to reparations.”

Also busy is the Rev. Jack Gilpin, who retired as rector of St. John’s in New Milford, Connecticut. His planned October 2019 retirement waited into August 2020. “I could not leave,” he said. Gilpin is a known face to TV viewers, especially *Law & Order* aficionados. His previous work as an actor, he said, helped ease the transition to online worship. “It is all communication,” he said.

Since his retirement he has been sup-

(Continued on next page)



Thalia Lucas art

## A *New York Lamentation* *A Play About Slavery in New York*

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The Episcopal Diocese of New York, through its Reparations Committee, as it observes a *Year Of Lamentation* for its culpability in the enslavement of God’s children.

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plying online worship while working on a new HBO series written by Julian Fellowes (creator of *Downton Abbey*), set to debut in 2022. His years of ministry provided a different focus. “I feel that I am a missionary now,” Gilpin said. “My experience as a priest has fed me in a way. What I look for in my secular life is the opportunity to show people that what we talk about in church is real. It’s often in a language that people aren’t familiar with, but it’s real life.”

The Rev. Dr. Shaw Mudge planned a March 2020 retirement. Then, COVID-19 hit Connecticut and he found a creative way to use his experiences. “The parish was not enthused about going onto Zoom or other platforms before COVID hit,” he said. Mudge took the lessons he learned from developing online seminary courses for the Anglican Diocese of Belize. “I was able to connect three continents, as a missionary. So, I basically brought my knowledge into the parish setting, and now it has become the norm.”

Mudge’s retirement has found him as half-time priest in charge at St. Mark’s,

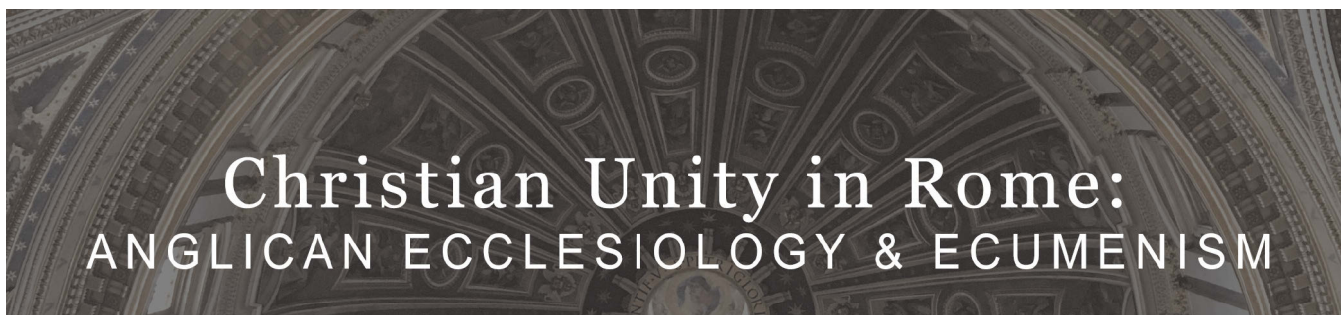
New Britain, Connecticut. He offered a pointer for online services: “One thing that helped was a tactic that I developed as a missionary: use a backdrop photo of the altar area for Sunday mornings. I sensed a spiritual nudge to spend a lot of 2019 and into 2020 taking photos of the outside and inside of the building, to have in case I needed them. They have been helpful as backdrops, as well as other resources. The altar photo that is my backdrop helps draw people into a worship atmosphere better than a background from my kitchen. It’s like we’re in church.”

His online ministry extended into a new area. “What has been helpful for some elderly people in a Morning Prayer service that my wife and I attend ... is a white backdrop that has words like ‘Saturday’ at the top and ‘Easter’ at the bottom. I put the words in English, Spanish, and French, in keeping with a General Convention resolution a long time ago. My pastoral visits to long term shut-ins have informed this practice, because many times people in long-term situations lose track of time and days, a similar

phenomenon to the COVID experience, and my showing up each day with the day of the week helps keep people grounded.”

The Rev. Bob Legnani, chaplain to retired clergy in the Diocese of New Jersey, addressed a recent change in his ministry. Pre-pandemic, retired clergy luncheons attracted about six to eight, a number that has recently jumped. “During the pandemic, I have had two successful Zooms which included out-of-state clergy,” he said. “In a way, relying on Zoom during COVID has expanded our number in a way we didn’t anticipate.”

The Rev. Dr. Cathy Bickerton, who retired as the clinical pastoral education supervisor at Overlook Hospital in New Jersey, offered advice to clergy considering retirement during COVID. “I had been considering retirement for a while. People told me I needed to have a plan. In the end, there was no plan. There was a pandemic, and I still didn’t have a plan. I love it. I have unstructured time to make my own plans. For absolutely no schedule, I am a very busy person.”



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# Archbishops to Review New Zealand Seminary's Culture

By Robyn Douglass, Correspondent

New Zealand's troubled Anglican theological college is back in the spotlight. The province's three archbishops have announced that they will undertake a review of the culture at St. John the Evangelist College in Auckland during the next five months, and have invited confidential submissions to an extensive inquiry.

New Zealand's Anglican Church is a complex settlement. The small island nation at the bottom of the Pacific has a thriving Protestant tradition that arrived with English and Scottish settlement in 1814. The church took responsibility, largely through missionary work, for spreading the gospel in the remote Pacific Islands.

In 1992, the church revised its constitution to form three partners: Pakeha (European), Maori (Indigenous New Zealanders), and Pacific, the Diocese of Polynesia. There are three archbishops to represent their constituent members and regions. Churches with histories of colonization look to New Zealand's partnership with its indigenous people as a model.

But a theological college for the entire province has a huge challenge to educate and provide leaders for three cultural models, or *tikanga*, of the church.

St. John's College has a venerable history. It was established in 1843 and has a handsome endowment in global terms. It cooperates with other tertiary institutions, like the University of Otago, to grant degrees, and at one stage also trained ministers for Methodist churches.

In 2012, an extensive review of the college, led by former Archbishop Paul Reeves, recommended sweeping changes to the college's management. It found the three-college structure did not work, and a single principal was appointed, with a dean for each *tikanga*.

An external report of the college by the New Zealand Qualifications Authority, published in November 2019, was glowing in its assessment of the college's performance, its 10 full-time staff, and the training offered to its 114 students to equip them for ministry.

But the three archbishops have now set up an independent review. The Rev. Katene Erurea, *manukura*, or principal, of the college, told *TLC* that they would be considering the college "with a focus on its culture."



St. John's College

Photo via stjohncollege.ac.nz

"The college governors and faculty are committed to providing quality theological education in a supportive and encouraging environment that will prepare its students well for their future ministry in the Church," the principal said.

"We welcome the opportunity to learn more details, to review our present culture, and to consider how we might improve so that the Church is well served in the future."

The nature of the complaints that prompted the inquiry are not public, but the archbishops said in their letter to the college that there have been "a number of complaints over a considerable period of time." The Anglican Church in New Zealand's General Synod Standing Committee has backed the review, which began in March.

The college was told that the review team, led by lawyer Miriam Dean, QC, would "examine the nature and extent of current and past complaints, how the college has responded to past complaints, and review the health and safety of staff and students at the college."

The team has invited contributions in person and in writing, and promises confidentiality to those who contribute. Dean said she aims to complete the review by August 31.

At her retirement as *te ahorangi*, or dean, of the college in 2014, Dr. Jenny Te-Paa Daniel praised its achievements but also spoke of her distress at the "depth and breadth of racism, clericalism, and sexism still so deeply, determinedly entrenched."

The Maori laywoman, who had worked at the college for 23 years as dean, said, "It surely is not acceptable that such abhorrent behaviors can continue to find avenues for their expression within a household of God."

Her criticism was particularly directed at the 1992 revision of the New Zealand church's structure, which she said had never had a "theologically grounded, strong common undergirding." Instead, Te-Paa Daniel said, the *tikanga* structure had led to division and competition between the groups, "rather than selfless gospel-driven commitment to solidarity."

Te-Paa Daniel said it was incumbent on the college, as one of the most privileged Anglican theological educational institutions in the world, to be one of the "leading lights" in the Anglican Communion.



The Sacred Arts Group

## ‘We Copy His Creativity’ Elders and the Arts

By Elizabeth Orens

Encouraging the spiritual and physical welfare of older adults is a ministry that the Church has too often neglected. But the possibilities are endless, for when art, worship, and friendship are united, the lives of older adults are transformed. Their health improves and their creative powers are unleashed.

Six years ago, I arranged for a small group of Christian artists (the Sacred Arts Group) to meet monthly with older adults at St. Mary’s Court, a residence for low-income seniors in Washington, D.C. The program began with a Eucharist in a basement living room. Afterward, everyone gathered for food, conversation, and a poetry circle. Joy Kraus, a gifted local poet, would read from her work and personal stories flowed in response. In the spring, the visiting artists and artists living at St. Mary’s Court shared their talents in an arts program for the residents. Some parishioners from All Souls Episcopal Church participate in this mission as well. As an assisting priest at All Souls, the convener of the Sacred Arts Group, and the celebrant at the monthly masses at St. Mary’s Court, I have been engaged in all three communities.

What can we learn from ministries such as this, and how can the science of aging inform our efforts?

### **Creativity and Aging**

The scientific evidence is clear. Offering opportunities for older adults to engage with the arts and to celebrate their talents enhances their happiness, their physical vitality, and their sense of identity and purpose. Many older adults struggling with isolation, loneliness, prejudice, and physical limitations discover that sustained engagement with the arts brings emotional satisfaction as well as improved health.

In *The Mature Mind*, Gene Cohen, a pioneer researcher in the field of geriatric psychiatry, describes the pride and confidence older adults enjoy as they gain mastery and control over a given medium. It is not surprising that after the spring arts program at St. Mary’s Court, one of the residents, a painter who was exhibiting her work for the first time, remarked with delight: “Everyone has an artist within. It’s important to open yourself to the gifts given you. Sometimes you need a nudge.”

Cohen conducted a formidable national study (2001) of the effects of community-based art programs on the health of older adults. The two-year study took place in three different cities with 350 elders (age 65 to 103). The results of the study exceeded Cohen’s expectations. In comparison to the control group, those who participated in the arts program experienced an “increase in overall

health,” a “decline in doctor visits,” a “decline in medication usage,” a “positive impact on morale,” and an “increase in social activities” (*Creativity and Aging Study*, 2006).

Cohen’s research complements that of other neuroscientists — Andrew Newberg, Mark Waldman, Michael Merzenich, and others — who emphasize the brain’s neuroplasticity; (its flexibility and malleability). As the psychiatrist Doidge points out, the brain has all the elasticity it needs to change someone’s life for the better, as long as the person is open to exercising it. Such research offers encouragement to our ministry at St. Mary’s Court.

### **Beauty and Reformation**

But the inspiration for our ministry does not rest on neuroscience alone. At its heart was our belief in the transformative power of beauty, friendship, and prayer. This transformative power was confirmed as we watched it bring purpose, inspiration, and joy into the lives of those who participated in our program.

One of the painters at St. Mary’s Court who exhibited her work to an Arts Evening put it this way: “I felt that all the performers were seeking unity and beauty. I was impressed with everyone’s inner search for beauty.” Her response captured the essence of the evening: that artists from all walks of life can bring people together through the gift of words, music, dance, and the visual arts. She had come to realize that the power of art can bring inspiration, healing, and wonder to a world too often bereft of imagination.

Inspired by this same conviction, the Sacred Arts Group meets bimonthly for worship, performance, and discussion. Our mission has been particularly influenced by *Grace and Necessity: Reflections on Art and Love* by Rowan Williams. He argues that the artist provides a unique perception of the world — one that moves beyond determinism to envision a world of complexity, imagination, and mystery. The artist enters into a creative process of reformation — a reshaping — of what is known.

At our Arts Evening, a dancer from St. Mary’s Court offered an interpretive dance of the Prayer of St. Francis that was an embodied reformation of a beloved prayer. As Gay Hanna, a member of the Sacred Arts Group and former executive director of the National Center for Creative Aging, said: “Aging helps creativity to flower. Aging and creativity help to reposition ourselves.” Beauty conveyed redemptive possibilities of hope and healing to an aging community. And so did friendship.

### **Friendship**

The members of the Sacred Arts Group found redemptive possibilities for themselves as they gathered in friendship for meals, worship, and performance in each other’s homes. This bond of friendship was one that members felt called to offer to the people of St. Mary’s Court. One member spoke about the relationship we built this way: “The hospitality we knew as a Sacred Arts Group was now being experienced at St. Mary’s Court. So, home to home; hospitality to hospitality.”

The group found guidance for this aspect of its ministry in Aelred’s *Spiritual Friendship* (1167). The words Aelred uses to describe friendship — honor, charm, truth, joy, sweetness, good will, affection, and action — served as touchstones for the group’s outreach. In *The Gift of Years*, Benedictine nun Joan Chittister advises older adults to take courage to widen their social circles in order to gain or regain connection and purpose. Members of the Sacred Arts Group felt called to this same vision. Through “affection and action,” we encouraged the elders to engage with us and their community through worship, fellowship, and the arts.

### **Worship, the Arts, and Faith**

The setting for worship at St. Mary’s Court was a living room space, not a chapel. But when the Eucharist was celebrated the room was adorned with icons, art, and candles. And in this small multiracial and multinational congregation of Americans, Mexicans, Nigerians, Syrians, and Chinese, the beauty of holiness was present in faith, sacrament, and the bond of peace.

The Eucharist was the foundation for all that followed. The proclamation of the Word with its message of renewal, healing, and hope inspired the fellowship, poetry circle, and discussion. In this simple gathering, God’s splendor broke forth from a basement room at St. Mary’s Court. In a number of revelatory ways, faith and art converged to encourage healing and new awakenings. “God is the Creator,” one resident said. “God made us in his image; we do beautiful things as creative people ourselves; we copy his creativity.”

The Sacred Arts Group believes that faith, friendship, and the arts to elders are especially important now during our country’s pandemic. For those who have suffered isolation, illness, and loss, a ministry of hope and healing is imperative. A holistic mission such as ours has the creative potential of bringing health, inspiration, and longevity to older adults. Such a bond of faith and friendship is one of the beatitudes within God’s kingdom.

*The Rev. Dr. Elizabeth Orens is a priest associate at All Souls’ Washington, D.C.*



“We are in a small town in the mountains, and they are the only synagogue in the area west of the largest city in this area [Asheville].”  
 — Rector Jonathan Stepp of All Saints’ Church, speaking of nearby Mountain Synagogue.

COMMUNION ACROSS DIFFERENCE

# Interfaith Relationship Flourishes for More Than Four Decades

By Neva Rae Fox, Correspondent

The 2014 merger of a Black and an Anglo church, both founded in the decades after the Civil War, united their history, their ministries, and their gifts. This union also incorporated a long-term partnership with Mountain Synagogue.

The Rev. John Archibald Deal, the first Episcopal priest resident in the

mountain town of Franklin, North Carolina, founded the congregation of what became St. Agnes Church in the mid-1870s. A few years later, he began working with James Kennedy, a teacher and talented woodworker, to establish St. Cyprian’s, a mission to the town’s Black population. In 1994, the two churches formed a ministry partnership, and ten years later became one parish, All Saints Church, gathering in

two historic chapels.

“In the merger, St. Cyprian’s brought with them their 40 years with Mountain Synagogue,” said the Rev. Jonathan Stepp, rector. “We are in a small town in the mountains, and they are the only synagogue in the area west of the largest city in this area [Asheville].”

Before COVID-19, the synagogue conducted services in All Saints’ parish hall. The pandemic stopped in-person

## The two congregations also focus on joint community work, called Mitzvah Day, but the pandemic halted the project.

gatherings for both, but not online worship and fellowship.

Over the years, the relationship between church and synagogue has deepened and expanded.

“There has never been a pressing issue,” Stepp said.

A prime example is the coordination of the calendar. “We’ve been creative on both sides,” said Joel Edelson, president of Mountain Synagogue. “We’re both very good about being flexible back and forth.”

Cost-sharing is included in the space-sharing, such as recent bills for mold removal.

The two sponsor successful joint services and celebrations. One followed the 2018 synagogue shooting in Pittsburgh. “We had a service, an interfaith service, and it was a very nice gathering with outpouring of support,” Edelson said.

Others included a “true non-denominational service” for Thanksgiving and for Valentine’s.

The two congregations also focus on joint community work, called Mitzvah Day, but the pandemic halted the project. “We were planning our second Mitzvah Day,” Stepp said, “but COVID came, and we had to stop.”

Stepp and Edelson have expanded their alliance to include other religions. “Joel and I started the first interfaith association with the regional Bahá’í and Unitarian Universalists,” Stepp said.

“Where we have really rubbed shoulders is doing things together and then with the community at large — an evolution or a growth from two to interfaith relationships.”

Mountain Synagogue recently hired

Rabbi Barry M. Altman, who has conducted services from Florida. “Virtual is a learning curve,” Altman said, but he is committed. “My wife is my technical adviser. I think as an alternative it is great and it has been working.”

The three talked about their joint venture for a memorial garden on the All Saints grounds, respectful of keeping each other’s traditions.

“Our graveyard is 100 years old,” Stepp said. Recently “space was consecrated for ashes. Space was put aside for Jewish ground that was consecrated by a rabbi.”

Plans for the project include transforming the area to “make it into a true memorial garden,” Stepp said. “We have preserved the Jewish and Christian

areas. We used hedges between the two.”

Everyone is looking forward to getting together again in person, once pandemic restrictions are lifted.

“I know we will be back,” Stepp said. “We need to see each other in person and not exclusively on Zoom.”

“When we feel safer, we will return,” Edelson said. “We will stay together on Zoom.”

As for Mountain Synagogue and All Saints Church, Altman sees a bright and growing horizon for this relationship: “Reconnect, rebuild, and re-establish our churches and synagogues. From there, there will be all good works. Our minds and our hearts are such that we will succeed.”



Over the years, the relationship between church and synagogue has deepened and expanded.

# The Church that Came Back from the Dead

St. Mary, Houghton-on-the Hill,  
Norfolk

By Simon Cotton

Two English villages, nearly 100 miles apart, share the same name. The village of Houghton-on-the-Hill in Leicestershire is a thriving place, with a population of around 1,500. The A47 trunk road passes through Houghton — drive 90 miles along this road, heading east, and you find the Norfolk village of the same name down a side turning. This Houghton has a population close to zero; it is a deserted medieval village.

One thousand years ago, Norfolk was one of the most populous parts of England, containing hundreds of small parishes, each with its own little church. Houghton-on-the-Hill was one of these, close by Peddar's Way, a road the Romans developed; the community built a sizable flint church during the 11th century, reusing some Roman brick. Its simple chancel arch was flanked by alcoves for side altars.

The building continued to develop, with a south aisle added in the 12th

century and a square 14th-century west tower. From then on the settlement and its church declined. In 1760, the diocese gave permission to reduce the size of the chancel, the aisle had already been demolished. Farms got smaller and people moved away; during World War I a passing German Zeppelin discarded bombs over the churchyard, damaging the tower. The last wedding was celebrated in 1925 and the last baptism in 1933; around the end of World War II the church was left to decay (though still consecrated), becoming the ivy-clad ruin that I first saw in the mid-1970s.

And there things would have rested, but for one person. Bob Davey had spent his life working as an engineer. When he retired in 1987, he and his wife, Gloria, moved from Sussex to the village of North Pickenham, in whose parish Houghton-on-the-Hill now fell. Both were faithful Christians, and Bob soon became churchwarden of North Pickenham.

One summer day in 1992, Gloria Davey spotted the church when she was on a ramble with the local branch of the Women's Institute, which she led as president. More persistent than I

had been, she got inside the church and found a lot of evidence of satanic activity, with a pagan altar and inscriptions in blood, including 666, on the walls.

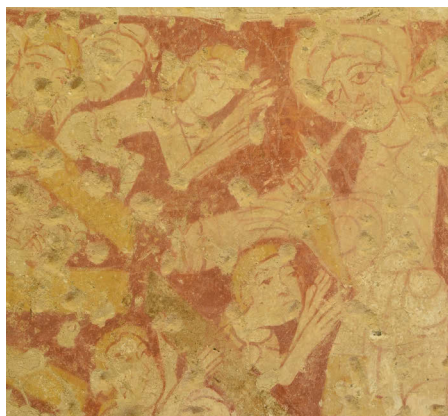
The satanists had profaned the grave of a former rector, stealing his bones. Her horrified husband arranged a purification service that year. Houghton-on-the Hill Church became Bob Davey's life's mission. The satanists, clad in black, came back. Bob Davey arranged solitary all-night vigils, especially around the full moon. A young satanist arrived on Davey's doorstep and issued a death threat. Bob survived an attempt to run him down. After two years of his single-handed vigils, local Territorial Army soldiers provided him with backup. In the end, the satanists gave up.

Bob Davey started to organize repairs and cleared vegetation from the church and churchyard. The church was put on the Buildings at Risk register and new roofs were constructed, making the church weatherproof. Hoping to restore the church for worship, he trawled the neighborhood for the church's original furnishings — the bell, font, and holy water stoup, the last two from their temporary use as a



The church's art includes Romanesque paintings of the Holy Trinity, Noah's Ark; a Wheel of Fortune; the Last Judgment; the Creation; and angels, saints, and martyrs.





flowerpot and birdbath. He found substitutes for vanished artifacts like the pulpit and altar rails.

With his own hands he built a new access road to the church nearly a mile long. Davey then turned his attention to the interior. And then a piece of plaster fell off the wall.

“The first thing I saw was the head of an angel,” Davey said.

When experts were called to conserve the art in 1996, they found layers of paintings, from Elizabethan scriptural texts through Gothic murals down to Romanesque paintings of the Holy Trinity, Noah’s Ark; a Wheel of Fortune; the Last Judgment; the Creation; and angels, saints, and martyrs.

Dating to the 11th century, these are the oldest medieval wall paintings in England, and are of international significance. Funding arrived from government bodies, including the Heritage Lottery Fund. Houghton-on-the-Hill church shared the Royal Institution of Chartered Surveyors’ building conservation award with Windsor Castle in 1998, the year in which Holy Communion was celebrated at Houghton for the first time in 60 years.

Brought back from the dead, Houghton church now has a future, looked after by a group of volunteers, the Friends of St Mary’s. Gloria Davey died in 2006, and Bob died on March 4 this year, at 91.

One day, just over 800 years ago, Francis Bernardone stood in the Church of St. Damian just outside Assisi, praying before the figure of Our Lord on the crucifix above the altar. The old church — old even in 1200 —



was falling apart and presented a sad, neglected sight.

Francis heard the voice of God speaking to him: “Francis, restore my church, which is falling down.” Francis took God at His word. He ended up restoring St. Damian’s, then when that work was done he moved to St. Peter’s Near the Gates, and on its completion to the Church of St. Mary of the Angels.

When he had spent three years restoring those three churches, in 1209 he founded what became the Franciscan order and worked tirelessly to help it grow, until that day of October 3, 1226,

when Francis, whom we now know as St. Francis of Assisi, returned to God.

But I remember and ask you, dear reader, to remember, that Francis began his great mission to the church by paying due honor to the house of God, as Bob Davey did.

*Dr. Simon Cotton is honorary senior lecturer in chemistry at the University of Birmingham in the UK and a former churchwarden of St. Giles, Norwich, and St. Jude, Peterborough. He is a member of the Ordinariate of Our Lady of Walsingham.*

# The Moral Issues of Aging



John Moeses Bauan via Unsplash

By Philip Turner

Death is a fact of life that plays a significant role in the ideation of elderly people. I have in mind the moral probity of advance directives and refusal of treatment. These issues are of particular importance for Christians because in each case social thought and practice are moving in directions that, from a Christian perspective, appear problematic. In discussing these issues I shall use as a point of reference Gilbert Meilaender's *Bioethics: A Primer for Christians*, which ought to be in the library of every priest or pastor.

I begin with what are known as advance directives. Ideally, decisions about treatment are made between doctor and patient after full consultation. There are occasions, however, when consultation is not possible. Who then decides on the right course of action? Ours is a society that treasures autonomous choice. There are powerful social pressures to do all we can to preserve that freedom. Advance directives, which spell out treatment or non-treatment preferences ideally before the need arises, are an increasingly popular way to honor and preserve this arena of free choice when free choice *in situ* is no longer a possibility.

There are two forms of advance directive — a living will and a medical power of attorney. Both provide a way to extend the arena of choice into circumstances where free choices cannot be made *in situ*. A living will seeks to describe the sorts of conditions that might present themselves at the end of life and dictate the way in which a patient wishes to be treated should

these circumstances arise. A medical power of attorney, on the other hand, makes no attempt to anticipate the details of a future state. Rather, it appoints a trusted agent to act on behalf of the patient if for some reason the patient is incapacitated.

In different ways these proposals attempt to project sovereign choice into circumstances wherein free choice lies beyond reach of the patient. Meilaender is right to insist that there is no clear Christian choice to be made in respect to these two options. Indeed, many people make both arrangements.

Nevertheless, there are moral questions that, from a Christian perspective, arise in respect to the living will that do not arise in respect to a medical power of attorney. The living will comes close to self-deception in that it projects the autonomy of the patient into a future state the patient cannot anticipate, fully understand, or control.

An extension of autonomy into circumstances in which the patient will no longer be autonomous immediately sounds a warning in a conscience formed by Christian belief and practice. Both insist that we are born dependent and remain dependent, especially in the hours of birth and death. Both insist that this dependence is an aspect of our created nature and both insist that our dependence on God and one another throughout the course of our lives is a good thing.

In short, vulnerability provides an arena in which we learn, through interdependence, to love our neighbor as we love ourselves. These considerations suggest that a medical power of attorney is a less problematic course of action than a living will. It signals trust in our friends and family. It does not project our freedom beyond our limits to choose. It recognizes the limits of our autonomy and it signals clearly that we recognize our dependence on God and our friends and neighbors, particularly at life's extremities.

Another issue involving the moral limits of autonomy arises when, in the

course of an illness, a person's family or designated agent might decide to cease seeking a cure and allow a disease simply to take its inevitable course. On what moral grounds might it be right to refuse or stop treatment?

In response to this question, there are some important distinctions to be made. In respect to dying, Christians ought never to act as if the continuation of life is the only and highest good. Neither should they take direct action to bring life to an end. Euthanasia and assisted suicide suggest that we are the owners of our lives rather than recipients of them as a gift from God. We are, in short, stewards rather than owners of our lives.

Nevertheless, there is a limited area of freedom that a right understanding of stewardship opens when death is near and inevitable. When treatment has become not a means to cure but an action that simply prolongs the last stages of dying, from a Christian perspective, it is morally permissible, with full confidence, to give up attempts to cure and switch to protocols designed to provide palliative care.

For Christians, this stage of life is one in which we are free to cease the struggle to find a cure. Even here, at life's edges, our friends and family are called upon to care for, rather than cure, us. In this last stage of our life we are not alone. Further, we are accompanied by Christ who has made this journey on our behalf and has overcome both sin and death. He has experienced death's pain and he waits for us on its other side. Along with Christ, we the living can accompany the dying with both love and hope. In so doing we exercise free judgment not by exercising control over life and death but by providing appropriate care in respect to both.

Appropriate care is the right Chris-

tian course, but it is accompanied by questions. The primary form of appropriate care for the dying requires pain management. Pain management sometimes involves use of drugs that depress respiration and may lead to death. Is use of these powerful drugs as a means of pain management simply a form of gradual euthanasia? It would be if their use aims directly at the death of the patient. But there is a difference between an action that aims at death and one that mitigates pain without intending death. In this case, one's direct intent is not to kill but to alle-

## The moral issues that accompany death invite Christians to consider the way in which we live toward death in a world filled with death and suffering.

viate pain. Death is a foreknown but unintended outcome. This form of care is not a direct attack upon life.

The moral issues that accompany death invite Christians to consider the way in which we live toward death in a world filled with death and suffering. Death and its attendant issues invite Christians to take note that Christ suffered death for our redemption. Faith that we have been set free from the power of death leads us to the firm belief that our first duty is not to contend relentlessly against the powers of death, but to accompany and care for the sick and dying in ways that are appropriate to their condition.

*The Very Rev. Dr. Philip Turner has served the Episcopal Church as a missionary, rector, and seminary professor and dean. He is the author of a number of books including Sex, Money, and Power, Christian Ethics and the Church, and Christian Socialism: The Promise of an Almost Forgotten Tradition.*

# A Masterly Tribute

## The Music of Gerre Hancock

The Saint Thomas Choir of Men and Boys, Fifth Avenue, New York

The Saint Thomas Brass

Jeremy Filsell, Organist and Director of Music

Benjamin Sheen, Associate Organist

Nicholas Quardokus, Assistant Organist

Signum Records, \$17.99

Review by Geoffrey Williams

A recording of a single composer's work can be a delicate thing. This is particularly true when the project provides something of a memorial or homage to a beloved figure. Gerre Hancock remains arguably the most influential church musician on those of us working in church music today.

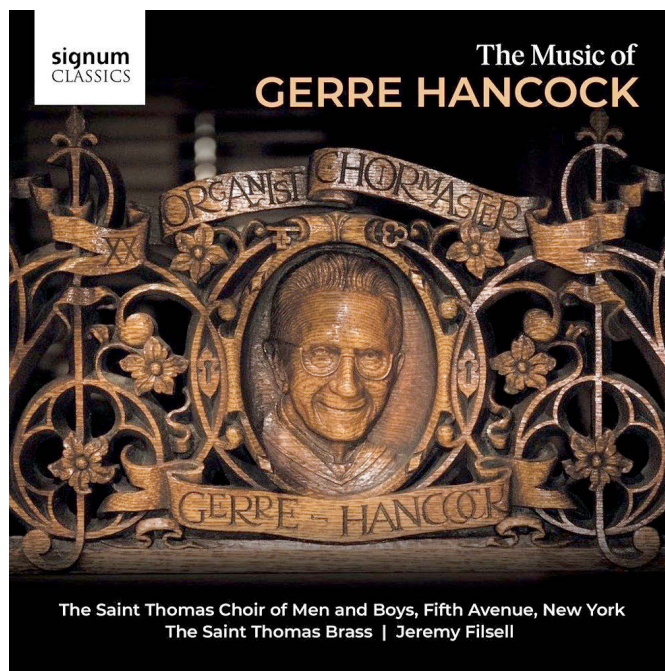
He was a brilliant improviser, clever programmer, gifted recruiter, and teacher of thousands. As a composer, Hancock fills the role of most of his Anglican predecessors, from Tallis onward, who were not merely writers of tunes but active church musicians. Contrary to composers like Benjamin Britten or Michael Tippett, who were un beholden to an ecclesiastical post, Hancock was the ultimate practitioner of the Anglican choral tradition.

This recording rather smartly avoids the pitfalls of some compendiums that program seasonally or thematically. Within the first three tracks we are treated to the balance of Hancock's compositional worlds.

First, a commissioned anthem, *Song to the Lamb*, followed by a piece of liturgical repertoire in the *Jubilate Deo* and completing the cycle with "Uncle Gerré's" inimitable hymn arrangements, the Polish Carol *Infant Holy*. The program carries on this categorizing of works to great success to the casual listener, and the variety this creates also catches the ear just as one feels in a compositional rut.

Hancock's choral output ranges from the boisterous and playful to the sublime. The Saint Thomas Choir of Men and Boys follows suit wherein the full-throated anthems have a joyful sense of reckless abandon and the softer repertoire shows the superbly crafted choir training of Hancock's successor, Jeremy Filsell. This is most present in the Advent anthem *The Lord will surely come*.

The men of the choir are at their most suave in the plain-song of "Creator of the stars of night," with a very fine solo from baritone Andrew Padgett. Again, the men are in good form with robust plainsong singing in the fauxbourdon setting of Psalm 8, echoed expertly by the elegance of the treble



voices. This setting was previously heard on the choir's recording *O God, my heart is ready* on the Koch label, and while the Saint Thomas sound is distinctly recognizable through the decades, it is likewise refreshed under Filsell's direction.

Another kudos is due to the boys' unified and utterly complete sound in the sweet carol *Come ye lofty, come ye lowly*. Perhaps the best known of the choral anthems is *Judge eternal*, which demonstrates if Hancock knew best how to improvise on a melody, he certainly could compose a fine tune as well.

Specific to Hancock's composition, the greatest tribute I could offer is to applaud his succinct and clever adaptation of the tune *St. Magnus* ("The head that once was crowned with thorns") in the *Missa Resurrectionis*. The syllabic setting of the longer text of the Ordinary allows a brevity likely welcome on an Easter morning. Choirs at all levels could well approach this piece in small parishes.

Would that it were still in print. In fact, much of this repertoire deserves greater circulation among choirs. That would indeed be a fitting tribute to the legacy of Gerre Hancock.

*Dr. Geoffrey Williams is Assistant Professor of Church Music and Director of St. Mary's Chapel at Nashotah House Theological Seminary.*

# Always a Priest

Review by Daniel Martins

The idea of retirement as a normal and expected stage of life seems unremarkable to anyone who lives in the contemporary developed world. In fact, however, it is a relatively recent development, traceable in the United States to the enactment of Social Security legislation during the Great Depression, and the creation of incentives for employers to set up pensions and other forms of retirement plans as fringe benefits.

As life expectancy has continued to expand, retirement has now become a season of life, and might typically last 20 years or more. Before these changes, however, retirement was an informal and sporadic patchwork of expectations and practices. Multigenerational extended families tended to pick up most of the slack as a person became progressively less able to work for a living.

In the Episcopal Church, canon law now requires that clergy retire at age 72 from whatever compensated ministerial position they hold at that milestone, and the rules of the Church Pension Fund allow a cleric to receive full retirement benefits after 30 years of service.

In the Church of England, clergy have been required since 1976 to retire at the age of 70. This volume is a compendium of 14 narratives by retired Church of England priests (no deacons or bishops) in which they reflect on their careers in ministry and on their experience of retiring. One of the editors, Tony Neal, is also among the contributors.

Of the group, four are women and

two are gay men. A couple identify as liberal Catholics. A couple more call themselves evangelicals. The rest make no mention of church-party affiliation.

There is universal agreement among the contributors that priesthood is a lifetime vocation, and not something laid aside upon retirement; one may retire from compensated ministry, but one is always a priest. While I might have expected as much, I nonetheless found it remarkable that there were so many common issues raised in these narratives.

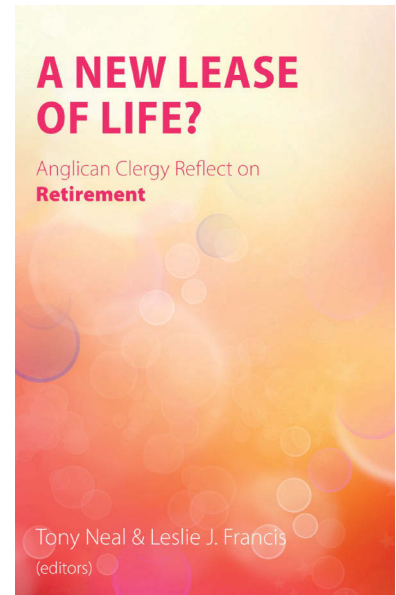
Among them:

- The stress of moving house
- Making financial adjustments negotiating changed or new relationships with former parishioners and colleagues and especially with successors
- Finding a new niche in diocesan systems, and new opportunities for reconfigured ministry
- The slow decline of health and often the loss of a spouse
- A general loss of identity
- Pervasive grief about all these things

As one on the cusp of retirement, I took this all to heart, and found that it clarified my expectations.

How have the contributors adapted? Some have become part-time members of parish ministry teams. Others have engaged in supply and interim work. Still others have found a home in chaplaincy, spiritual direction, and mentoring. A couple testify to non-church community involvement: the arts, education, politics. None mention a major crisis of faith. All, in fact, seem to evince more than a modest degree of spiritual health.

A lot of this material is lost in trans-



## A New Lease of Life?

Anglican Clergy Reflect on Retirement  
 Edited by **Tony Neal** and **Leslie J. Francis**  
 Sacristy Press, pp. 196, £16.99

lation. For all of the spiritual and theological common ground in the Anglican heritage that Episcopalians share with the Church of England, there remains a considerable ecclesial-cultural chasm. Acronyms, geographical references, and comments about church procedures that Episcopalians will not be familiar with abound on nearly every page. Even the very title of the volume is jarring to American ears. For the most part, though, I did not find these little mysteries overly annoying, and usually even slightly endearing.

*The Rt. Rev. Daniel Martins is the (soon-to-be retired) XI Bishop of Springfield.*

# A Warmongering Mystic?

Review by W.L. Prehn

Here are some facts important to the question of Winston Churchill's religion. In the early 1930s, Churchill was one of the very few people in the entire English-speaking world who discerned that Adolf Hitler was a wicked man who would bring evil days to Europe and the world. Leading politicians, business leaders, academics, and intellectuals on both sides of the Atlantic were impressed with Hitler and assumed that his revival of Germany would be good for the world.

Churchill assumed from boyhood that God protected him for some special and important work in the future. His proof of this mystical instinct was his escape from capture or likely death no less than five times. From May 10, 1940, when King George VI asked Churchill to form a government, until the end of the Second World War, Churchill promised the English people again and again that God was and would always be on the side of right and would not let evil triumph in the end.

Lord Hailsham, who served in the Churchill government, wrote in his memoir that he came to faith in God for the first time in his life because of Winston Churchill. Few familiar with Churchill's life, whether friend or foe, can deny that this particular Prime Minister was a key instrument in the providence of God. Another important fact is that Churchill's wartime radio broadcasts and speeches in Parliament were replete with invocations of the Almighty, calls for the people to trust in God, and constant quotations from the Holy Scriptures.

Yet leading Churchill scholars—including Andrew Roberts, one of the best historians in the world today—

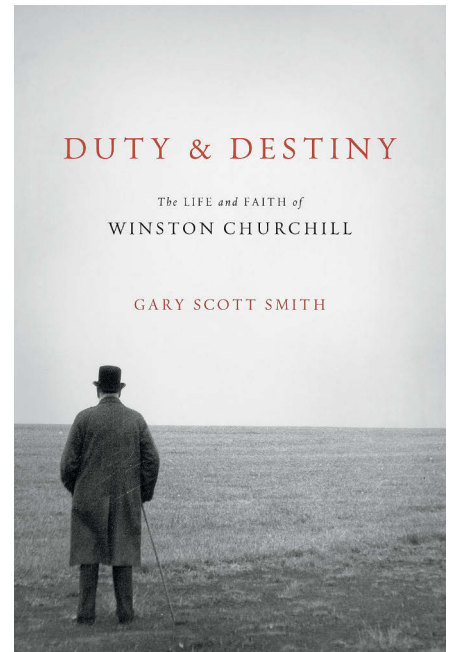
doubt that Churchill was a man of faith. Even as Churchill told some friends that he would be held to account “hereafter” for his conduct and decisions in life, scholars use other sources to show that Churchill was not a devout man, did not believe in the divinity of Christ, and assumed that his death would be the end of him.

The great benefit of Smith's new book on Churchill is that it will not allow simple explanations of one of the most complicated and mysterious human beings of the 20th century. Smith, the retired chairman of the history department at Grove City College, has spent his life studying the inner life of great world leaders. *Duty and Destiny* is a worthy, critical study of Churchill's religion, but the book also improves our understanding of lived religion by complicating it.

How spirituality and morality work in the real world of great historical actors; how formal, public religion can conceal real, if sometimes simplistic or unconventional faith; and how great moral acts come very often from a source — mysterious, unarticulated, powerful — which is deeper than the reason and beside the point of neat clerical priorities: These issues Smith handles beautifully.

I was weaned on Churchill. My father and grandfather—and most of the women in my family—had Churchill on a pedestal. Even though they were engineers who did not reserve much time for reading prose, my father and grandfather garnished their bookshelves with Churchill's multi-volume *Second World War* and *History of the English-Speaking Peoples*.

Though I had no aptitude for the profession of my father and grandfather (too daft in mathematics), I was certainly a chip of the old block in my ardor for Churchill. They and I



## Duty and Destiny

The Life and Faith Winston Churchill

By Gary Scott Smith

Eerdmans, pp. 269, \$28.95

admired without qualification Churchill's many talents and interests, from horses to painting to military machines. And it was only natural that we admired this remarkable renaissance man who did so much to win a world war a few years before. As Sir Arthur Bryant wrote in a 1944 book on the Napoleonic Wars, “To the end of time Churchill's signal will fly with Nelson's.”

My father sent Churchill's *My Early Life* to me when I was a schoolboy. It is probably a masterpiece of its kind, but for me it became an inspiration. The book confirmed me in my assumption that school is only partly for schoolwork and mostly for adventure. When I discovered in the *Early Life* that this English Thucydides had been, like me,

sent off to boarding school and that he developed into an extraordinary horseman and a fine soldier, I became a student of Churchill for life.

A seminary-days encounter with an English bishop who had known Churchill and judged him a war-mongering unbeliever, with other reading over 50 years, gave me a certain level of objectivity as I approached Churchill's religious life. I was not to be carried away by either a skeptical or an overly simplistic assessment of Churchill's faith. Other authors—Churchill's grandson, for instance, who lives in Houston—are confident that Churchill had as much faith in God as most theists.

If Churchill's religion looks something like Unitarianism, it was religion and not a sham, Smith writes. What would others think of the religion any of us practice, depending on the time and place when they observe our

words and practice? Who does not neglect to say his prayers? Who is devout all of the time? Who does not doubt on occasion, even as the person standing next to us in the pew is believing everything she sings? Churchill understood good and evil more keenly than many of his more pious contemporaries. How did — how does — that happen? What caused Churchill to assume that persons act either in a morally good or a morally bad way? Whence came his intuition about truth, beauty, and goodness?

Of course, God keeps his own counsel. Some historical figures seem to do God's will outside the bounds of conventional religion. Devout Jews called Cyrus the Great "the anointed one" (Hebrew "Messiah") because the Persian released God's people from captivity. We know next to nothing of Cyrus's religion but quite a lot about

Churchill's. The religion he learned as a boy—notably from his strongly evangelical nanny — never left him; it was "in there," and the world is better for it.

Paul Kengor, a colleague of Smith's at Grove City College, wrote that *Duty and Destiny* is "an exceptionally measured view of Winston Churchill" because the author "calmly assesses the good and the bad, and ... seeks to inform with grace and genuine scholarship." This is all we ever look for in a biography: the truth in all its strange appearances. Smith's book helps us know Churchill better than ever, and we do not love the great man any less for the revelations.

*Chip Prehn is an Episcopal priest, independent historical scholar, writer, and poet. He is a principal of Dudley & Prehn Educational Consultants, headquartered in San Antonio, Texas, and Charlottesville, Virginia.*

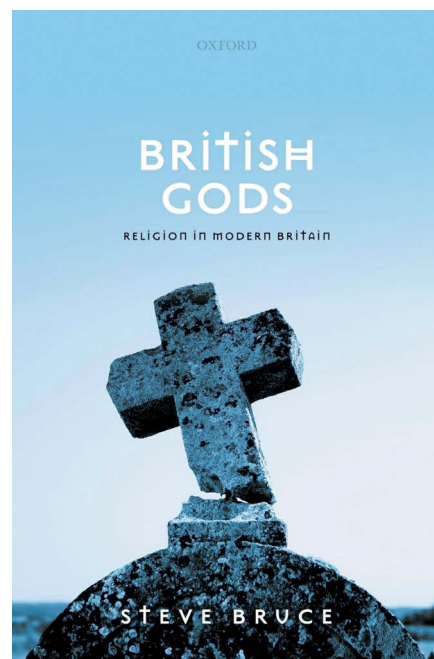
# An Evangelist for Secularization

Review by Samuel J. Richards

In *British Gods*, Steve Bruce restates his fervent support for secularization theory as the fundamental way to understand Great Britain since 19th-century industrialization. Bruce rightly considers himself heir to Bryan Wilson, whose *Religion in Secular Society* (1966) became a touchstone for secularization theory now widely accepted among Western academics.

Bruce, a professor of sociology at the University of Aberdeen in Scotland, writes primarily for social scientists. Elements of his study are also useful for historians and those studying Christian apologetics or evangelism.

Bruce analyzes a wide range of evidence to illustrate secularization, including census data, local memoirs and pamphlets, church attendance data, and ethnographic fieldwork in England, Scotland, and Wales. He



relies on a case study to begin each of his 11 chapters before connecting the example to wider themes. Most of the

study tracks declining Christian influence but also considers Islam, Hinduism, and Buddhism. His chapters on folk religions, such as Druidry and spiritualism, are not of the same academic caliber.

Bruce's tone is mostly respectful, despite his skepticism. He is most aggressive when comparing religions

## British Gods

Religion in Modern Britain

By Steve Bruce

Oxford, pp. 304, \$35

to prison and describing clerics' public influence as being castrated of power "like eunuchs working in a harem" yet "taken to be honest, decent, caring, and non-partisan." His bias is most evident when he argues Christians used social coercion to maintain power but does

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not apply similar scrutiny to secular elites.

Bruce also maintains his decade-old challenges to Grace Davie's useful model of "vicarious religion." While Bruce dismisses Davie's approach as defining religion in an overly expansive way, it is worth asking whether his definition is too narrow. In his study, a food pantry or school operated by a church is classified as a secular activity rather than as a Christian ministry. Bruce focuses on religion as attending various rites and learning the catechism.

This limitation to his sociological model must have made qualitative data easier to process. Historians seem to provide a more nuanced view. One

recent example is *The Church of England and British Politics since 1900* (Cambridge, 2020). That collection of essays shows Christian influence has endured in ways that Bruce's model simply does not consider. Even so, secularization is real.

Social scientists sometimes struggle to see beyond the era in which they live. Sociologist Max Weber's *The Protestant Ethic and the Spirit of Capitalism* (1904) is no longer a default explanation, and Francis Fukuyama's *The End of History and the Last Man* (1992) thesis that democracy was the inevitable destination for humanity hasn't aged well.

To his credit, Bruce is humble enough to acknowledge the limits of

his prediction. One need not read, mark, and inwardly digest *British Gods* page-by-page to consider Bruce's list of hurdles to religious revival: (1) widespread religious ignorance, (2) government neutrality in matters of faith, (3) general disdain for religion as being bigoted and associated with terrorism and sexual abuse. The third item is especially toxic for young people and likely to accelerate secularization.

Yet, Bruce offers this caveat, "The unexpected is always possible. But that does not mean it is likely." Unlikely as that may be, Christians are an Easter people.

*Samuel J. Richards teaches social studies at Shanghai American School in China.*

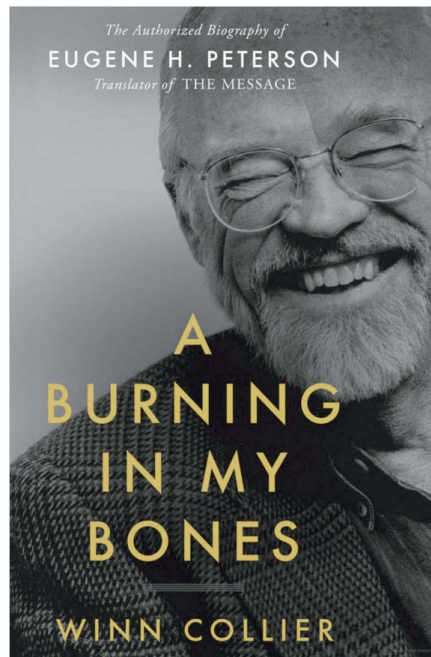
## Saint Eugene

Review by Nathan Hoff

Who has the most timely word for ministry? What must we listen to right now? That's clear: the works of Eugene Peterson, who died in October 2018. His relevance sprang from rootedness in the ancient springs, instead of the fleeting technological milieu or the pragmatic business model.

Early on Monday mornings I meet with a group that includes a retired pastor, two active pastors, two seminarians, and seven young adults exploring a pastoral vocation. We spent the first half of one year reading Peterson's *The Contemplative Pastor*. Its redefining vision kindled our imaginations about pastoral identity and work. Peterson's writing was both liberating and challenging in some way, a metanoia from our celebrity notions and the corporate leadership model and the professionally driven image of pastoral work.

Pope Francis has spoken about



### A Burning in My Bones The Authorized Biography of Eugene Peterson

By Winn Collier. WaterBrook, pp. 368, \$28

sainthood as "the holiness 'of the next door,' of those who live close to us and are a reflection of the presence of God." Collier writes in the introduction,

"Eugene gave me complete access to himself, his family, and eight decades of papers and journals and manuscripts and letters. And for three and a half years, I've known the joy (and trepidation) of researching and writing Eugene's story."

Collier, writing as an affectionate ally, doesn't end up writing a hagiography. Instead, Peterson is introduced as a next-door neighbor and saint. Peterson wasn't the kind of saint who had a shiny halo. His halo had a gracious patina from years of exposure both to the environment of this world and the resurrection country that is continually breaking in. He drank deeply of grace as a husband, a father, a pastor, and as a sinner, because he needed it.

I thought I knew Saint Eugene before, but now all of his other writings are even more helpful, because of his relatability. He was, in his own words, "a saint without any trappings." Blessed be his memory.

*The Rev. Nathan Hoff has served as pastor of Trinity San Pedro (Port of Los Angeles) since 2005. Nathan has written articles for Mockingbird, 1517, Anglican Compass, and Communion Arts.*



## PEOPLE & PLACES

### Appointments

The Rev. **Christopher Adams** is rector of St. Peter's, Washington, N.C.

The Rev. Canon **Gena Adams-Riley** is mindfulness teacher for Christ Church Episcopal School, Greenville, S.C.

The Rev. Canon **Samuel Adu-Andoh** is an honorary canon of the Diocese of Pennsylvania.

The Rev. Canon **Abbott Bailey** is the Diocese of Virginia's interim canon to the ordinary.

The Rev. **Kathryn Beaver** is assistant rector of Christ Church, Capitol Hill, Washington, D.C.

The Rev. **Gen Bishop** is vicar of St. Peter's at the Light, Barnegat Light, N.J.

The Rev. Canon **Ryan Boyce** is rector of St. Gabriel's, Hollis, N.Y.

The Rev. Dn. **James Caruso** is parish deacon at St. Augustine's, Benton Harbor, Mich.

The Rev. **Michael Case** is rector of Holy Nativity, Meridian, Idaho.

The Rev. Canon **Jordan Casson** is the Diocese of Pennsylvania's canon for peace and reconciliation.

The Rev. **Allison Caudill** is priest in charge of St. Mark's, Clifford, and Grace, Massies Mill, Va.

The Rev. **Bruce DeGooyer** is the Diocese of Hawaii's chaplain to retired clergy.

The Rev. Dn. **Steve DeHart** is parish deacon at Christ, Sheridan, Mont.

The Rev. Dn. **Susan Drury** and **Stephan Mann** are co-shepherds of the Kansas River Minister (St. Paul's, Kansas City; St. Michael and All Angels, Mission; and St. Luke's, Shawnee, Kan).

The Rev. **Lori Exley** is interim rector of St. Andrew's in-the-Field, Somerton, and Redemption, Southampton, Pa.

The Rev. **Mark R. Feather** is interim rector of St. Paul's, New Albany, Ind.

The Rev. Dr. **Ted J. Gaiser** is priest in charge of St. Nicholas, Scarborough, Maine.

The Rev. **Lorraine Harris** is interim rector of St. James, Kingsessing, Pa.

The Rev. **Jim Harrison** is priest in charge of St. John's, Midland, Mich.

The Rev. **Spencer Hatcher** is dean of students and director of student services at Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. **Bob Henderson** is interim rector of St. Matthias, Tuscaloosa, Ala.

The Rev. **Tom Higman** is rector of St. Mark's, Malone, N.Y.

The Rev. **Tracey E. Kelly** is interim assistant rector of St. James', Hendersonville, N.C.

The Rev. **Trey Kennedy** is rector of St. Luke's, Newtown, Pa.

The Rev. **Brandon Daniel King** is priest in charge, Trinity, Bayonne, N.J.

The Rev. **Martha Korienek** is vicar of St. John the Evangelist, San Francisco.

The Rev. **Donna Larson** is priest in charge of Grace, Allentown, Pa.

The Very Rev. Dr. **W. Grainger Lesesne Jr.** is dean and rector of Christ Church Cathedral, Indianapolis.

The Rev. **Beverley Lugo** is rector of St. Mary's, Emmett, Idaho.

The Rev. **Susan Michelfelder** is transition priest at St. Matthew's, Wheeling, W.V.

The Rev. **Bill Miller** is a church planter in Round Top, Texas.

The Rev. **Thomas Murphy** is rector of St. Thomas, Owings Mills, Md.

The Rev. **Neil O'Farrell** is priest in charge of St. John's in the Village, Baltimore.

The Rev. Canon **Susan Ohlidal** is the Diocese of Vermont's canon missionary for local ministry.

The Rev. **Mary Anne Osborn** is priest in charge of Christ and the Epiphany, East Haven, Conn.

The Rev. **Ryan Paetzold** is priest in charge of Sts. Stephen and Barnabas, Florence, N.J.

The Rev. **Rebecca Parsons-Cancelliere** is supply priest at Mediator, Allentown, Pa.

The Rev. **Jonathan Ross** is parish deacon at St. Andrew's, St. Johnsbury, Vt.

The Rev. **Oscar A. Rozo** is the Diocese of Western North Carolina's missionary for Latino ministries.

The Rev. **Mark Santucci** is priest in charge of St. John the Evangelist, Yalesville, Conn.

The Rev. **Anjel Scarborough** is rector of All Saints, Hershey, Pa.

The Rev. **Dan Scheid** is rector of All Saints, San Francisco.

The Rev. **Colleen Schiefelbein** is assistant rector of St. Andrew's, Burke, Va.

The Rev. **Peter Vasquez Schmitt** is assistant rector of St. Bede's, Santa Fe, N.M.

The Rev. **Randy Sellers** is priest in charge of Nativity, Dothan, Ala.

The Rev. **Darrell Tiller** is priest in charge of Grace Epiphany, Philadelphia.

The Rev. **Robert Trache** is interim rector of St. Peter's, Cazenovia, N.Y.

The Rev. **Suzanne Wade** is priest in charge of Trinity Chapel, Shirley, Mass.

The Rev. **John Wagner** is priest in charge of St. James', Drifton, Pa.

### Ordinations

#### Diaconate

Alabama: **Jose Fernandez, Sally Herring, Lee Wilkins** (parish deacon, Holy Trinity, Auburn), **Kay Williams** (parish deacon, Grace, Birmingham)

Arkansas: **Mercedes Clements** (parish deacon, Trinity, Van Buren), **Randy Hollis** (parish deacon, All Saints', Paragould), **Christine Schaefer** (parish deacon, St. Theodore's, Bella Vista).

Arkansas (conditional): The Rev. **Nathan Haydon** (parish deacon, St. Paul's, Fayetteville) Central Gulf Coast: **Ansley Walker**

Central Pennsylvania: **Kevin Wayne Barron** Dallas: **Katie Gerber, Miguel Alejandro Carmona-Romero, Peter Christopher Schellhase, Audrey J. Sutton**

Florida: **Laura Mann Magevney, Sarah Cheney Minton, Joshua Christian Neville Loewen-Samuels, Leila Nobis Quinlan, Stephen Christopher Seibert**

#### Priesthood

Alabama: **Greg Evans** (assistant rector, Christ Church, Tuscaloosa)

Albany: **Louis Enrico Midura** (priest in charge, St. Mary's, Lake Luzerne, N.Y.)

Central Florida: **Angel Lopez** (assistant, St.

John's, Kissimmee, Fla.)

Delaware: **Maryann Younger** (curate, St. David's, Wilmington, Del.)

Florida: **Peter Reed Corbin** (priest in charge, Bethany, Hilliard, Fla.), **Ricardo Santiago Medina** (priest in charge, Santa Catarina, Jacksonville, Fla.)

### Retirements

The Rev. **Kenneth Athey** as pastor of All Saints', Delmar, Del.

The Rev. **Joel Atkinson** as priest in charge of St. Joseph's, Pen Argyl, and St. Mary's, Wind Gap, Pa.

The Rev. **John Autio** as priest in charge of St. Paul's, Greenville, Mich.

The Rev. **Carl Buxo** as rector of Trinity, St. Clair Shores, Mich.

The Rev. **Mark Bigley** as rector of Annunciation, Luling, Texas.

The Rev. **Dan Fitzsimmons** as rector of St. Martin's in the Field, Mountain Top, Pa.

The Rev. **Maureen Hipple** as rector of Christ, Towanda, Pa.

The Rev. **John Kirkman** as rector of St. John's, Ionia, Mich.

The Ven. **Roxanne Klingensmith** as parish deacon at St. James, Bozeman, Mont.

The Rev. **Mary Mackin** as assistant priest at St. John's, Roanoke, Va.

The Rt. Rev. **James Mathes** as Virginia Theological Seminary's associate dean of chapel.

The Rev. **Douglas Moyer** as rector of Christ, Stroudsburg, Pa.

The Rev. Canon **Tony Munoz** as vicar of St. Barnabas, Garland, Texas.

The Rev. **David Pike** as rector of St. David's, Lansing, Mich.

The Rev. **Stan Sawyer** as rector of All Saints, Virginia Beach, Va.

The Rev. **Margaret Shanks** as rector of Resurrection, Nicholasville, Ky.

The Very Rev. **Robyn Szoke-Coolidge** as dean of the Diocese of Central Pennsylvania's Stevenson School for Ministry.

The Rev. Canon **Mary Thorpe** as the Diocese of Virginia's canon to the ordinary.

### Deaths

The Rev. **George Burkeholder Greene**, who served small town parishes in upstate New York for many decades, died April 13 at 91.

He grew up in Clinton and Utica, New York, and graduated from Indiana Central College and Philadelphia Divinity School. He was ordained in 1958 by Bishop Frederick Barry of Albany, and began his ministry at Saint James Church in Fort Edward. Ten years later, he became rector of St. Augustine's in Iliion, a post he would hold for 34 years. He served on numerous diocesan and community boards, and was vicar of St. Peter's on the Lake, a summer chapel on Fourth Lake in Old Forge, for 20 years.

After his retirement in 2002, Greene assisted at Grace Church in Utica, and had a visitation ministry at numerous Utica-area hospitals and nursing homes. He is survived by Shirley, his wife of 62 years, their two sons and daughter, and five grandchildren.

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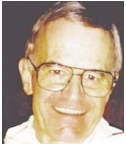


## PEOPLE & PLACES

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The Rev. Canon **Brian Scott Kelley**, a civil rights activist, poet, and advocate for the marginalized, died April 6 at his home in Concord, Massachusetts, at 92.

He was born in Quebec City, the son and grandson of Anglican priests. He earned degrees from Bishop's University and McGill University before entering Episcopal Divinity School to train for the priesthood. He began his ministry in the Diocese of Quebec, but moved to Massachusetts in 1960 to become rector of St. John's in Charlestown.



Kelley became active in the civil rights movement, participating in the Albany Movement protests in 1962, where he testified during the trial of Martin Luther King and Ralph Abernathy; and in the 1963 March on Washington. He also wrote and preached extensively about social and racial inequality in his adopted city of Boston. He earned a doctorate of education in the early 1970s and served as assistant headmaster at one of the Massachusetts Experimental School System's first pilot schools, introducing a curriculum focused on group learning, social change, and celebrating diversity.

He joined the staff of Boston's Cathedral of St. Paul in 1966, eventually becoming its canon of social action. In the early 1980s, Kelley began to sound the alarm about Boston's rapidly increasing homeless population. He founded Social Action Ministries, an interfaith organization dedicated to serving the homeless and advocating for their needs, and helped to establish the Greater Boston Adult Shelter Alliance. Now known as the Massachusetts Housing and Shelter Alliance, its annual public service award is named in Kelley's honor.

After his retirement in 1995, Kelley devoted himself to a lifelong love of poetry, and his poems are published in several collections. He is survived by his wife, Sara, three children, and seven grandchildren.

The Rev. **James Mobley**, the first Black deacon ordained in the Diocese of Southern Ohio and a long-serving local official, died March 20 at 90.

Born in Chattanooga, he was a graduate of Morristown Normal & Industrial College, and served in the U.S. Marine Corps during the Vietnam War.



Mobley answered a call to the diaconate in the early 1970s and prepared for the ministry at Mount St. Mary's Seminary. He was ordained in 1975, and served for many years at his home parish of Saint Simon of Cyrene in Lincoln Heights, as well as at Saint Luke's in Saylor Park and Trinity Church in Hamilton.

He was a member of the Lincoln Heights School Board for eight years and the town's mayor for four. He is survived by Sharon, his wife of 66 years, and their daughter, Sheryl. His son, James, preceded him in death.

## SUNDAY'S READINGS | 2 Pentecost, June 6

Acts 1:15-17, 21-26 • Ps. 1 • 1 John 5:9-13 • John 17:6-19

# Protection and Joy

The Lord Jesus will not leave us comfortless, nor will he leave us without protection. He sends the Holy Spirit to be our consolation and security in a world as yet fraught with dangers, a world that hates and rejects the ones who "do not belong to the world" (John 17:14). We are, of course, in the world and committed utterly to the cause of building a more humane and just society, but insofar as the world remains addicted to sin and death, we renounce the world and register ourselves as citizens of another homeland. Christ is our home, comfort, and protection.

"Holy Father," Jesus prays, "*protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one*" (John 17:11-15).

We are indivisibly one in Christ because we are secure, protected in the power that is the shared glory of the Father and the Son, namely, the Holy Spirit. The Spirit overshadows us and protects us from the evil one. Because this protection is a solemn and divine promise, we have the complete joy of Christ. We are not living in fear but in the joy of the Resurrection. Indeed, we have a divine testimony in our hearts that promises eternal life in the Son. "And this is the testimony: God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not

have life" (1 John 5:11-12).

Amid all the risks of life, amid slings and arrows, dangers, toils, and snares, we cling to Christ as the source of eternal salvation. Protected from the evil one, we live in the power of the Holy Spirit. How shall we describe this new life?

All the baptized draw into themselves the very life of Christ. "They are like trees planted by streams of water," says the Psalmist, "which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper" (Ps. 1:3). The cross of Jesus Christ is a new tree planted near streams of life-giving, life-changing, forgiving waters. United to the cross and buried in baptism, the life of Christ becomes our life.

Again and again, we are promised not some general sentiment of good will or kindly affection; we are promised the life of Jesus Christ in us. Speaking to a Samaritan woman, Jesus said, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water ... those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life" (John 4:11,14).

Christ has prayed for our protection and has provided for our comfort. He has also become our life and salvation, our joy and hope.

**Look It Up**  
The Collect

**Think About It**

Comfort, protection, strength, and fearless joy.

## The Wide Spirit

On the Day of Pentecost, the Holy Spirit rested like tongues of fire upon each of the disciples, and they spoke in other languages in the presence of devout Jews from every nation. As the disciples spoke, the surrounding crowd heard their native dialects. So, members of the crowd asked themselves, “How it is that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—in our own language we hear them speaking about God’s deeds of power” (Acts 2:8-11).

Peter addresses the crowd, remind them of the words of the prophet Joel: “In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy” (Acts 2:17-18).

This is a promise to the “Men of Judea and all who live in Jerusalem” (Acts 2:14). Even more, this foreshadows the promised gift of the Holy Spirit “to every race and nation” (Collect). “Go therefore,” Jesus says, “and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt. 28:19-20). Other ancient manuscripts add a final word, “Amen,” a most fitting affirmation to the catholic scope of the Spirit’s mission. The gift of the Holy Spirit is for the whole house of Israel, but it also a gift for the entire human race. We pray in the appointed Collect, “Shed abroad this gift throughout the world by the

preaching of the Gospel, that it may reach to the ends of the earth.” God is always, therefore, “Our Father.” God is indeed my God, but not merely mine. God is “Our.” As we hear in the Revelation to St. John, “by your blood you have ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom of priests serving our God” (Rev. 5:9b-10). The object of God’s grace is always and forever: *every family, language, people, and nation.*

The Holy Spirit falls upon Jews and Gentiles, the whole human family. And yet the scope of the Spirit’s mission is still not exhausted. The Spirit descends upon the entire creation. “We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies” (Rom. 8:22-23). We have “the first fruits of the Spirit,” a condition that awakens us to what we do and do not have. The Spirit awakens a more profound sensitivity to the groaning of nature and humanity for an as yet unfulfilled longing, “the redemption of our bodies.”

The Spirit of God has unfinished business. “I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth” (John 16:13).

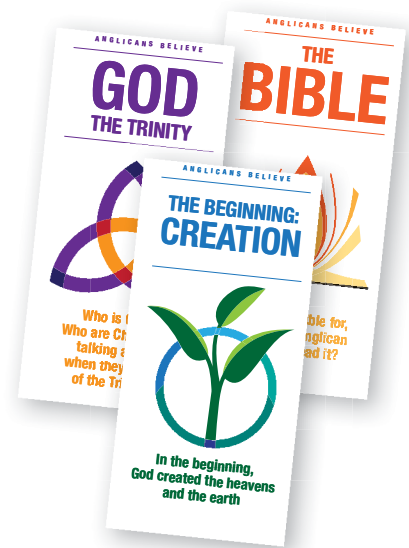
The Spirit has descended upon humanity and creation. Together, we wait and groan. We also rejoice because the first fruits of the Spirit are indeed the Spirit of Almighty God.

### Look It Up

Psalm 104:25

### Think About It

The earth is full of your creatures. Save everything, O God!



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## Love Divine

We gather in the name of one God: Father, Son, and Holy Spirit. One God, not three. One God in unity and substance, one God who creates and redeems and sustains. The three persons do not destroy the unity. Instead, they tell a story of love, a unity of creative and loving exchange.

There is a font of being, a hidden ground of love from which all things come. Yet, even before there was anything, the font of being, whom we are bold to call Father, pours love out to love's object, the eternal Son of the Father. The Son, being and receiving the love of the Father, returns that love in an endless exchange of love called the Holy Spirit. The Scriptures, the Creeds, and the whole Christian tradition tell us that God is this *love* from before time and forever. When God created, he created out of this same eternal Love. "Holy and gracious Father: In your infinite love you made us for yourself" (BCP, p. 362).

We may, with the Scriptures, imagine the Trinity while never losing sight of the unity. The Father, whom the Christian tradition in the West also and often calls *Patrens* (parent) and *Fons* (font), may be thought of as the transcendent source of all being. "I saw the Lord," says the prophet Isaiah, "sitting on a throne, high and lofty, and the hem of his robe filled the temple. Seraphs were in attendance above him ... and one called to another said; 'Holy holy, holy is the Lord of hosts; the whole earth is full of his glory'" (Isa. 6:1-8). God is in the high vault of heaven, shedding glory into the world and beholding the depths (Cant. 13). "Who is like the Lord our God who is seated on high?" (Ps. 113:5).

What a joy it is for the Church to exclaim, "Holy God, Holy and Mighty, Holy Immortal One" (*Trisagion*). In such praise, we ascend with our hearts higher and higher, above all that we can know or imagine until we seem almost to touch "that than which

nothing greater can be conceived" (St. Anselm). But, in truth, we cannot ascend to such heights on our own; we cannot go unaided to where God is, we cannot touch the hem of the Father's robe but for the unimaginable good news that God has come to us in a Son.

God is with us. "The Word became flesh and lived among us" (John 1:14). Jesus is "the splendor of the temple," a walking "throne of majesty," the presence "seated between the Cherubim" (Cant. 13). "All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you" (John 16:15). "The Father and I are one" (John 10:30). Jesus is also the Son of Man, our brother and companion, our teacher and healer, the archetypal human being. Still, he is transfiguring glory, light from light, true God from true God. Jesus is the way to the Father.

The only way to know the Father and the Son is to be "born from above," "born of water and Spirit" (John 3:3, 5). After his ascension, Jesus sent the Holy Spirit to rest upon us, dwell within us, and lead us into all truth. In the Spirit, we know the Son, and through the Son, we come to the Father. This mystical and true knowing is pure and everlasting love.

The Lord sits enthroned. The Lord walks among us. The Lord is water and Spirit welling up in us.

### Look It Up The Collect

### Think About It

We acknowledge and worship the glory of the Eternal Trinity, one God. We do so because you, O God, *have given your servants grace*.

Track 1: 1 Sam. 8:4-11 (12-15), 16-20 (11:14-15) • Ps. 138 • 2 Cor. 4:13-5:1 • Mark 3:20-35

Track 2: Gen. 3:8-15 • Ps. 130 • 2 Cor. 4:13-5:1 • Mark 3:20-35

## Heartbreak and Mercy

This is a heartbreaking story, at first. The kingdom of heaven was lost in this way. According to an ancient biblical story, we humans presumed to need and want something more than God, more than the will of God, the love of God, the joy of God; a garden of delight was not enough. So, we went our own way. Though rich in the beginning, we became poor; though free, we became prisoners; though joyful, we fell into sorrow. The journey away from God, the source of life, is a road toward death.

All our yearnings are, in some sense, a longing for an original goodness. We can feel it, this sense that there should be more goodness, more truth, more beauty, more justice. We feel it as an inward pain telling us that something is woefully wrong.

We may still hear “the sound of the Lord God walking in the garden at the time of the evening breeze,” but we now shudder at the thought of being seen and known. The story tells us that “the man and his wife hid themselves from the presence of the Lord God among the trees of the garden” (Gen. 3:8). At the Lord’s question, “Where are you?” Adam replied, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself” (Gen. 3:10). Adam blames Eve for giving him the forbidden fruit. Eve blames the serpent. Indirectly, they both blame God. Though guilty, they assert their innocence. Shame and fear entered the world, and religion, an all-knowing God, hardly seems a consoling answer. “If you, O Lord, should mark iniquities, Lord, who could stand?” (Ps. 130:3).

The great English poet George Herbert describes the soul as “guilty of dust and sin,” “slack,” “unkind,” “ungrateful,” “marred,” as a way to emphasize love’s redeeming work, but he is also telling the truth about sin. St. Paul, reminding the Christians in Colossae that they have been raised with Christ and are to

seek the things that are above, recalls as well the life from which they have been saved: fornication, impurity, passion, evil desire, and greed (which is idolatry), anger, wrath, malice, slander, abusive language, and lies (Col. 3:5-9).

Despite the magnitude of human failure, hope remains. “When our disobedience took us far from you, you did not abandon us to the power of death. *In your mercy you came to our help*, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior” (BCP p. 373-74).

God is an all-seeing eye, but he sees us as known and loved in the Lord Jesus Christ. The eternal love of the Father for the Son passes into the adopted sons and daughters of God. In Jesus Christ, we are a new creation, a new being, a new song. Looking at us, Jesus says, “Who are my mother and my brothers? ... Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother” (Mark 3:33-35).

Embraced by the mercy of Christ, we feel and know that our inner nature is being renewed day by day, that an eternal weight of glory is prepared for us, that we have a home eternal in the heavens. In this hope and this mercy, we live our lives in the flesh, in this earthly city.

### Look It Up

Ps. 130:2-3

### Think About It

There is forgiveness with you.

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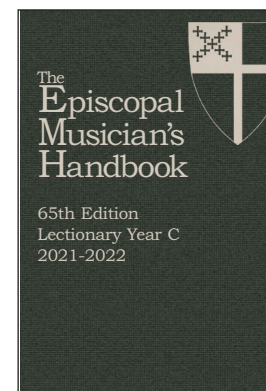
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