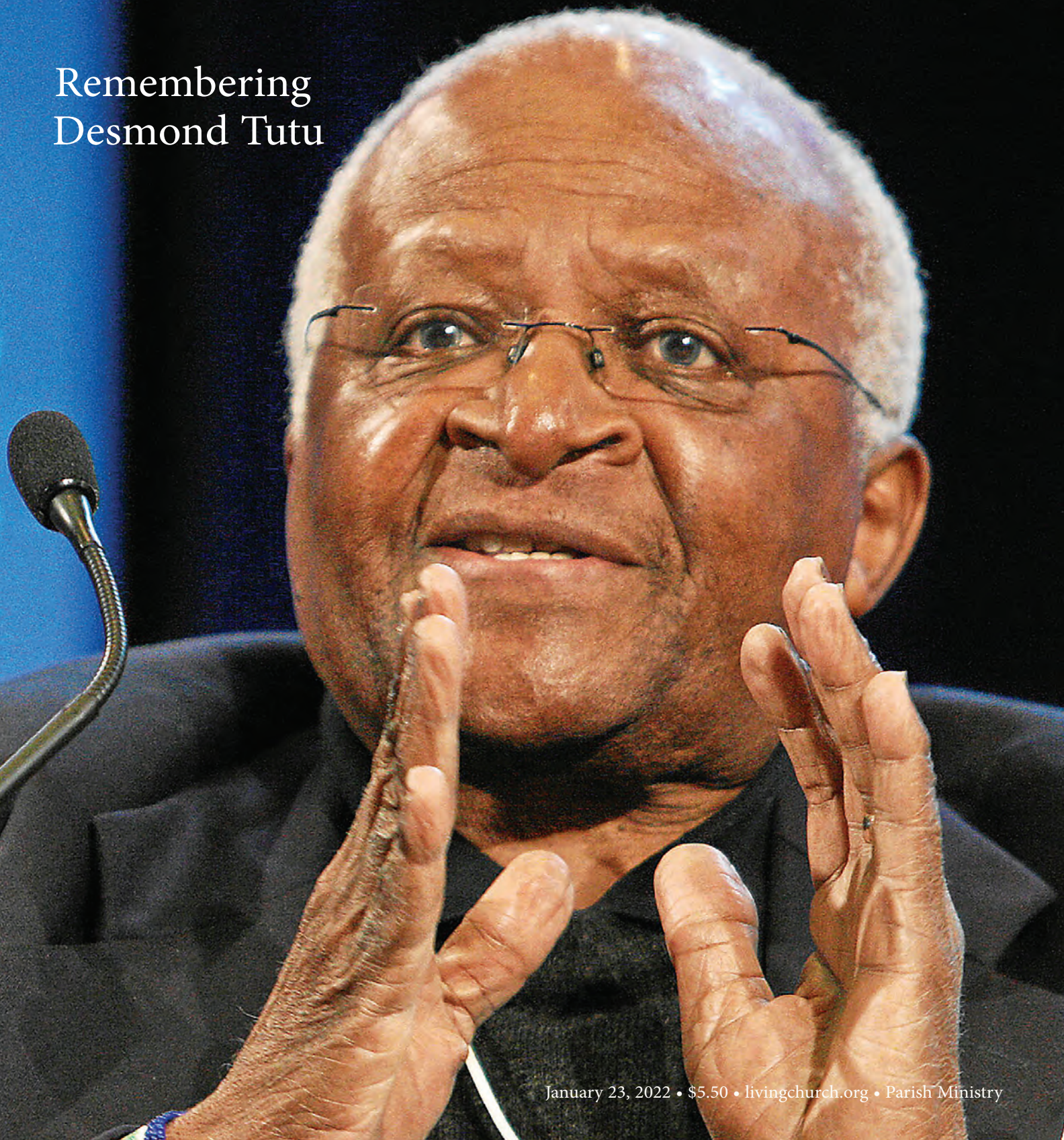


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THE LIVING CHURCH

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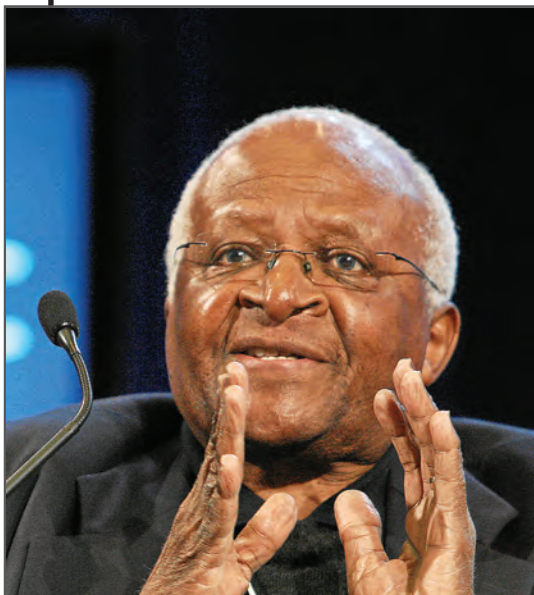
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Archbishop Desmond Tutu at the World Economic Forum in 2009. Tutu died December 26 at the age of 90 (see page 4).

Remy Steinegger/Wikimedia Commons photo



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Archbishop Desmond Tutu Dies at 90

By Mark Michael

The Most Rev. Desmond Mpilo Tutu, former Archbishop of Cape Town, who played a key role in South Africa's anti-apartheid struggle and led the nation's Truth and Reconciliation Commission, died of cancer December 26 in Cape Town, at 90. Tutu, an advocate of non-violent resistance, was awarded the Nobel Peace Prize in 1984, and was among the world's leading human-rights activists.

His successor, Archbishop Thabo Makgoba, said of him, "He believed totally that each one of us is made in the image of God and ought to be treated as such by others. This belief was not reached through cerebral contemplation; it arose from his faith and was held with a deeply felt passion."

The Archbishop of Canterbury said: "When you were in parts of the world where there was little Anglican presence and people weren't sure what the Anglican church was, it was enough to say 'It's the church that Desmond Tutu belongs to' — a testimony to the international reputation he had and the respect with which he was held."

Presiding Bishop Michael Curry wrote, "he sought to follow Jesus of Nazareth in God's way of love and life. In so doing, he showed us how to live God's dream as children of the one God and creator of all."

Tutu was born in Klerksdorp, in



Tutu engages with his granddaughters Nyaniso Burris, 13, and Onalenna Burris, 3, in 2009.

The Elders/Flickr

northwestern South Africa, to a poor Xhosa-speaking family. His father was principal of a Methodist primary school, and fostered a love of reading in his talented, though sickly, second son. The family became Anglican when Tutu was a small boy, and he later recalled being deeply moved to see his white parish priest tip his hat to Tutu's mother, a domestic servant.

The priest was English monk and missionary Trevor Huddleston, who visited Tutu regularly when he was hospitalized for 18 months with tuberculosis. Huddleston, who would become one of the fiercest early critics of the apartheid regime, and whose influential book *Naught for Your Comfort* (1960) raised awareness about social injustice in South Africa, is seen by many as Tutu's most important mentor.

In 1975, Tutu became the first Black dean of the majority-white St. Mary's Cathedral in Johannesburg, one of the most influential posts in the South African church. He spoke out with passion about social issues, endorsing the international economic boycott against South Africa, and criticizing the repressive Terrorism Act.

He was elected as Bishop of Lesotho just a year later, and worked to build up clerical education in the rural mountainous diocese. He returned to South Africa in 1977 to preach at the funeral of Black Consciousness activist Steve Biko, who had been brutally killed by police after being held without trial for nearly two years. In his sermon, Tutu described Black Consciousness as "a movement by which God, through Steve, sought to awaken in the black person a sense of his intrinsic value and worth as a child of God."

He was elected as Bishop of Johannesburg, South Africa's largest diocese, in 1985, and became Archbishop of Cape Town and primate of the Church of the Province of Southern Africa a year later.

Tutu and his family illegally moved into the official residence in the wealthy all-white suburb of Bishopscourt, and then installed a children's playground in its grounds and opened it and the local swimming pool to members of his diocese of all races. He worked to mediate violent clashes between Black protesters and government security forces, and pleaded suc-



Mpho Tutu van Furth with her father

Apdency/Wikimedia Commons

cessfully for the sparing of the Sharpeville Six, a group of young Black protesters, whose sentencing to death by hanging was widely condemned by the international community.

Tutu cheered South African president F.W. de Klerk's 1990 decision to begin dismantling apartheid by lifting the ban on the African National Congress and releasing Nelson Mandela from his detention on Robben Island. Mandela stayed at Bishopscourt on his first night of freedom and he and Tutu spoke together to crowds of supporters in Cape Town shortly afterward.

He criticized Israel's treatment of the Palestinians, noting that the existence of "deeply, deeply distressing" parallels between their status and that of non-whites under apartheid rule. He also controversially called for a two-state solution to the crisis in a 1989 Christmas pilgrimage to Bethlehem.

Tutu played a crucial role in South Africa's truth and reconciliation process, which aimed to bring to light widespread human rights abuses committed by the state and by anti-apartheid activists during the decades before the system's collapse. He served as chair of the Truth and Reconciliation Commission, proposing its method of allowing those responsible for abuses to fully confess their deeds, followed by forgiveness in the form of amnesty from prosecution, and subsequent acts of restitution to those they had victimized.

Tutu retired as Archbishop of Cape Town in 1996, as his role in the Truth and Reconciliation Commission was expanding. President Mandela awarded him South Africa's highest honor, the Order for Meritorious Service, at his farewell service.

He was also a vocal supporter of gay rights in the Church. As archbishop, he promoted closeted gays to several positions of leadership and strongly criticized the 1998 Lambeth Conference's Resolution 1.10, which condemned homosexual acts, writing to Archbishop of Canterbury George Carey: "I am ashamed to be an Anglican." He called on the Anglican Church of Southern Africa to accept same-sex marriages in 2011, and gave the blessing at the marriage of his



Tutu and Mabel van Oranje visit a program to prevent child marriage in rural Zambia.

Girls Not Brides/Flickr

daughter, the Rev. Mpho Tutu, to a woman in the Netherlands in 2015.

Tutu's dramatic preaching and deep capacity for empathy earned him the admiration of many who were suspicious of his political views. Makgoba remembered, "He felt with the people. In public and alone, he cried because he felt people's pain. And he laughed — no, not just laughed, he cackled with delight — when he shared their joy."

His wide-ranging ministry was sus-

tained by a regular practice of prayer. For decades, he awoke at 4 a.m. to begin each day with a walk, prayers, and a celebration of the Eucharist. He often spent an hour at his prayers each morning, read the Bible daily, and fasted until supper on Fridays.

Tutu is survived by his wife, Nomalizo Leah Shenxane Tutu, whom he met while in college; and by their four children: Trevor, Theresa, Naomi, and Mpho.



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Desmond Tutu: Bishop, Pastor, Mentor

By Vicentia Kgabe

Desmond Mpilo Tutu was many things to many of us, and made many of us feel special in his presence. Maya Angelou once said, “People will forget what you said,



At the Nobel Peace Center, Oslo Thomas Rost Stenerud/Flickr

people will forget what you did, but people will never forget how you made them feel.” In the case of the Arch, people have never forgotten what he said, people have not forgotten what he did, and people will forever remember how he made them feel. I don’t think he set out to be a mentor, but he was one without much effort, by being himself.

In 1976 he was elected the Diocese of Lesotho’s second bishop and its first Black bishop. But this was not his first stint in Lesotho, where many came to love and admire him. And yes, some disliked him very much. He demonstrated remarkable leadership and pastoral qualities as a priest and lecturer.

At the beginning of the 1970s, the Arch was a lecturer in what was then called the University of Basotholand, Bachuanaland Protectorate, and Swaziland, known today as the National University of Lesotho. He lectured in the Department of Theology and Religious Studies and served as a warden in one of the student residences. Many of the ordinands in the Diocese of Lesotho remember him as a mentor as

they were sent to him for formation.

In 1976 he was elected Bishop of Lesotho after the retirement of Bishop John Maud. The two years he spent in Lesotho as the diocesan were transformative for the diocese and the country. We must remember that he was elected bishop when the township of Soweto and many more in South Africa experienced riots as students protested the use of Afrikaans as the medium of instruction.

Many in Lesotho have shared how he cared about the clergy. He introduced formal training and sent those discerned to have a calling to seminaries. He valued and advocated for proper training for his clergy: “Lesotho may be poor as a country in many ways, but is rich in human resources.” He told the clergy to “love and respect God’s people”; “Parishioners should not be treated as ‘cash cows’”; clergy “should not love the money and use people but love the people and use money.”

Even after he had left Lesotho, he kept in touch with many and followed events in the country. He made official visits in 1994, 1998, and 2012 by request of President Nelson Mandela and the church. He came into the country to help with reconciliation efforts when the diocese and the country separately experienced turbulent times.

Personal Encounters

I met the Arch on numerous occasions when I was a seminarian at the College of Transfiguration-Grahamstown and when I was serving my curacy at Holy Cross Parish in Orlando West, Diocese of Johannesburg. This parish is closest to his family home in Soweto, and when he and Mama Leah were in Johannesburg they used to come and worship at Holy Cross. This is one of the parishes that hosted their birthdays and anniversary celebrations.

In 2015 I was invited to the 20th anniversary of Truth and Reconcilia-

tion-Church Submissions Consultation. On this anniversary the commission and Stellenbosch University’s theology faculty invited all heads of churches that made submissions at the hearings to reflect on what churches had done since their first submission. My role, alongside the Arch, was of prayerfully and deeply listening, and at the end of the gathering we shared what we heard God saying to the churches. This was a powerful and life-transforming few days.

When it was announced in June 2014 that I had been appointed rector and principal of the College of Transfiguration, he was among the first to call and congratulate me. The call was followed by a beautiful bouquet and a sweet note from him and Mama Leah. When the college celebrated its 25th anniversary, though he was unable to attend due to ill health, he wrote a wonderful letter to me and the college reflecting on the journey toward the creation of the new college, and his aspirations.

Many African women are grateful that the vision and conviction he had of our becoming full participants in the life, ministry, and leadership of the church — including full ordination and becoming bishops — finally came to be in 1992. He has rejoiced in and celebrated each of the women elected as bishops in our province.

As I write this on the eve of his burial and requiem Mass, and the eve of the new year, I give thanks for his life. I thank his family for sharing him with us.



The Rt. Rev. Dr. Vicentia Kgabe is the seventh Bishop of Lesotho.

Tutu's Legacy:

Habits of Restoration and Resurrection

By Michael Battle

Archbishop Desmond Tutu's legacy teaches us habits and disciplines for restoration and resurrection amid seemingly intractable problems. One example is racism. Racial distinction is a virtue for some,



Receiving the Skoll Global Treasure Award in 2011
Skoll Foundation/Flickr

but for others it is a sin. In either case, one can be strongly tempted to live into the realism (if not pessimism) that racism will never go away.

Some people believe race is the most pertinent criterion by which to judge one's human worth. The fallacy of this assumption is that the descriptive determination of "race" simultaneously carries with it a fixed classification: race is not just the color of skin, but it becomes the character of the person. And the one who claims to determine a person's race usually becomes that person's oppressor.

Instead of dominant groups of people determining human worth, Tutu's legacy invites us into a different narrative — one in which restoration is the key incentive. Even more in the resurrection of our Lord, we are invited to increase our imagination about how human identity is defined in the image of God.

God created us to be a penultimate paradox: finite creatures made for the infinite. Nothing less than God could ever hope to satisfy the deep longings of human bodies and souls — "not military strength, not unbridled ambition, not material possessions, not

reckless and unaccountable political power," all of which treat God's children as if they were not infinite.

Instead of being chained to each other through racism, we need to redefine new models of being human. We need to visualize new identities of restoration. We need to see that we require each other to make the other intelligible. When we pray as the Church, we as individuals can neither totally be self-defined nor other-defined. We cannot simply believe that an individual is fully capable of self-definition. Neither can we believe that societies can fully define the mystery that God has made us as human persons.

Tutu's legacy invites all of us into a baptismal covenant of renouncing of identities that seek to usurp our primary identity as children of God. We do this first in baptism, in which persons come to know that our essential identity is in God, who alone knows how to define the other. Instead of the primacy of race, our baptism informs us that the spiritual is central to life, thereby allowing transformation of all human realms, including that which is political, biological, and social. Folk who pray no longer have the justification to manipulate persons on the basis of evolutionary schemes of racial development,

In order to think beyond racial conflict, our primary identity must be seen through the lens of Ubuntu, an African concept that Tutu made famous. Ubuntu teaches that we can be human only in fellowship, in community, in koinonia, in peace. You are a person through other persons. You don't know that you're beautiful unless there is another person to help you see and understand that there is a such thing as beauty. You don't know your jokes are not funny unless another person is there to not laugh.

All of us are inextricably linked together. Furthermore, the only way to be a person through other persons is to be a person through God, who para-

doxically knows suffering from the inside and has overcome it by going through the crucifixion.

This is where Tutu's legacy is vitally important for Christians across the world. Faith in the Christian God who entered suffering takes all human life seriously. And the Church practices this claim through ordinary, mundane, material things such as bread, water, wine, and oil in order that the material universe may not be alien to the spiritual. It will all be transfigured to share in the glory of God, in whom all things are made new, including human relationships.

This is vitally important because Christianity is used to justify poverty, slavery, apartheid, Jim Crow laws, and gun violence. Tutu's legacy helps persons determine their identity apart from being strangers and oppressors and helps them to understand God's reality in their very encounter of each other.

This is why we pray to practice the presence of being true persons in relation to God, ourselves, and each other. In doing this, we discover personhood even more. Tutu helps us see how racial differences provide the means for how one comes to appreciate how God creates by relating to difference. The ultimate example of this is creation ex nihilo, the way God creates out of nothing. Tutu's legacy ultimately shows how we are to appreciate such a God revealed in Jesus Christ.



The Rev. Canon Dr. Michael Battle is Herbert Thompson Professor of Church and Society and director of the Desmond Tutu Center at General Theological Seminary, New York. He is the

author of several books about Tutu, including the 2021 Desmond Tutu: A Spiritual Biography of South Africa's Confessor.

Friends Seek Healing for Diocese of Albany

By Kirk Petersen

In an effort to heal after years of conflict over same-sex marriage, the Diocese of Albany is reuniting two longtime friends who have agreed to disagree on the subject.

The diocese announced December 20 it has asked the Rt. Rev. Carol Gallagher to provide supplemental episcopal pastoral support for any priest who may wish to conduct a same-sex marriage ceremony. In that role, she will work closely with the Rt. Rev. Michael G. Smith, a conservative who was hired in August to support the diocese while it searches for its next bishop.

The bishops have known each other for three decades. As Christian leaders from separate Native American tribes, they have spent their entire careers navigating cultural divides. She used to work with him as an assistant bishop when he was Bishop of North Dakota. They participated in a Living Church podcast together, and friendship can be heard in their voices as they banter with each other.

“While +Carol and I differ on our theological views about whether Christian marriage is between two persons or between a man and a woman, we have been friends and colleagues for many years and have been able to focus on that which unites us rather than divides,” Smith said in the written announcement.

Smith, 66, is an enrolled member of the Citizen Potawatomi Nation, and has served part-time roles in the Diocese of Dallas and the Navajo Area Mission since retiring in 2019 after 15 years as Bishop of North Dakota.

Gallagher, 65, is an enrolled member of the Cherokee Nation. She will continue in her role as one of three regional canons in the Diocese of Massachusetts, where she oversees transition ministries and supports functions such as lay leadership development and clergy wellness. Albany will be the sixth diocese where she plays a formal



Bishops Gallagher and Smith Diocese of Albany photo

role. She served as bishop suffragan of Southern Virginia from 2002 to 2005, and subsequently served in assisting roles in Newark and Montana, in addition to working with Smith in North Dakota from 2008 to 2014.

“Both of us have been raised with a sense of the importance of building bridges,” Gallagher told *TLC* by telephone. “Our friendship is deep enough that we don’t battle out theology.”

Albany was the last domestic diocese in the Episcopal Church to forbid the use of the same-sex marriage rites that were approved by General Convention in 2015.

“There are people who are really hurting” in the diocese, Gallagher said, and she hopes she and Smith will be able to provide healing.

Deputies to Elect New President

By Kirk Petersen

On the afternoon of July 14, the Rev. Gay Clark Jennings is scheduled to bang the gavel at General Convention for the final time as president of the House of Deputies. She’ll then hand the gavel to a person who, in that moment, will become the next PHoD — having been elected to the influential role three days earlier.

That person will already have passed a background check that will include criminal records, sexual-offender reg-

istries, professional licenses, and violations of securities or banking laws. The background check is new. “When I ran for president, the nursery attendant at my husband’s parish was vetted more carefully than I was,” Jennings told *TLC*.

The time required for a background check drove the timing of the nomination process. Applications to run for president or vice president of the house are due no later than March 8.

Jennings, 70, has served three terms as PHoD and is not eligible for re-election. Her tenure will stretch for 10 years because the pandemic forced postponement of the triennial General Convention scheduled for 2021.

In recent decades, General Conventions have steadily added responsibilities to the job of PHoD — which until 2018 was an uncompensated position. That year, after three unsuccessful attempts over two decades, General Convention voted to provide “director and officer fees” to compensate the president for canonically required duties.

Over the course of a triennium, the PHoD will make about 700 appointments to committees, task forces, and offices. The leader of the House of Deputies spends a lot of time “recruiting talent,” Jennings said. “There’s always people who love to participate in church governance, right? And thank God for them. But there are a lot of people waiting to be invited, who might not normally be at the table.”

The canons specify that the president and vice president of the House of Deputies must be from different orders — one lay, one clergy. After the new president is elected by General Convention on July 11, deputies of the other order who have passed background checks will declare whether they want to run for vice president, and the election will be held before adjournment.

Jennings said a lot of people think that the person elected PHoD has to alternate between lay and clergy. There’s no canonical requirement for that — but it’s worked out that way for the last seven decades. Jennings said alternating orders has been the tradition since 1952.

“I’m really interested to see who

(Continued on page 10)



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Church in Wales Elects 14th Primate

(Continued from page 8)

ends up running, because what I always hoped by working for compensation for the president was that any deputy of any age or financial background could run for president,” Jennings said. Now, “younger deputies will be in a position to offer themselves for consideration.”

By Mark Michael

The Rt. Rev. Andy John, Bishop of Bangor, was elected as the 14th Archbishop and Primate of the Church in Wales by the church’s Electoral College in its December 6 meeting at Holy Trinity Church, Llandrindod Wells. John will succeed John Davies, who

retired in May after four years as the church’s primate.

John, 57, a native of Aberystwyth and a Welsh speaker, has served the Diocese of Bangor in Northwestern Wales for 14 years, and, in accordance with Church in Wales polity, will continue as bishop there while serving as primate. His enthronement as archbishop will be held at St. Deiniol’s Cathedral in Bangor in due course.

John trained for the ministry at St. John’s College, Nottingham, a recently closed progressive evangelical Church of England theological college. He was ordained in the Diocese of St. Davids in 1989, and served several parishes there until he became Bishop of Bangor in 2008. During his priestly ministry he served as a missionary during the Springboard initiative, an important part of the 1990s “Decade of Evangelism,” and wrote the evangelism course Menter, which was used in parishes across the church.

Youth ministry has also been an area of focus for him, and he has been heavily involved in drug- and alcohol-related issues, chairing the governing board of Cyswllt Ceredigion, a rehabilitation agency in Aberystwyth as a priest, and continuing to advise community groups focused on the issue while serving as bishop.

Bishop John was a vocal supporter of changing the Church in Wales’s teaching and practice on same-sex relationships. He was among the bishops who voted to approve the blessing of same-sex partnerships and civil marriages last September.

Anglicanism was the established religion of Wales until 1920, when the dioceses located in Wales were separated from the Church of England, and formed into an independent and disestablished church. Since 1923, the church has had six dioceses and a regularly meeting synod, the Governing Body. The church’s membership has declined significantly in the past 50 years, from 91,247 in 1996 to 42,441, or 1.6% of the total population of Wales, by 2018.

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Springfield Elects New Jersey Priest As Next Bishop

By Kirk Petersen

The Diocese of Springfield has elected a New Jersey priest and former police officer to serve as the XII Bishop of Springfield.

The Very Rev. Brian K. Burgess has served since 2005 as rector of 164-year-old Christ Church in Woodbury, New Jersey, a couple of miles directly south of Philadelphia. He is dean of the Woodbury Convocation of the Diocese of New Jersey, encompassing 14 congregations in three South Jersey counties.

"I am humbled and slightly overwhelmed when considering the trust that has been handed to me by a faithful, historic, and highly respected diocese of our church," Burgess told *TLC* by telephone.

If a majority of diocesan bishops and standing committees consent to his election, he will succeed the Rt. Rev. Daniel Martins, who retired in June after serving for a decade. Martins is secretary of the Living Church Foundation, and a member of Communion Partners, an organization supporting the traditional teachings of the Church on marriage and other matters. Martins is an outspoken opponent of same-sex marriage.

Asked whether he favors or opposes same-sex marriage, Burgess said: "It's not if I favor or oppose ... it's if I will follow the doctrine, discipline, and worship of the church. I have done that as a priest for over 20 years now, and I plan on continuing that as a bishop." When asked if he had officiated at any same-sex marriages, Burgess said he has never been asked to do so.

Burgess currently leads a parish that states on its website: "Christ Church is orthodox in belief; traditional in worship, with rich ceremonial and liturgical music; and grounded to the Anglo Catholic tradition of the Church." The church had a pre-pandemic average Sunday attendance of more than 200, making it one of the

largest churches in the Diocese of New Jersey.

Burgess was elected on the second ballot at a December 11 special synod, the term Springfield uses instead of convention. He started as one of nine nominees, an unusually large field that resulted from the diocese's election process, which forgoes the typical search committee in favor of direct nominations. The field was narrowed to three at the annual synod on October 15-16.

The other two finalists were:

- The Rev. Mary Ann Hill, rector of St. Dunstan's Episcopal Church in Tulsa, Oklahoma, since 2008; and
- The Rev. Scott Allen Seefeldt, rector of Zion Episcopal Church in Oconomowoc, Wisconsin, since 2016.

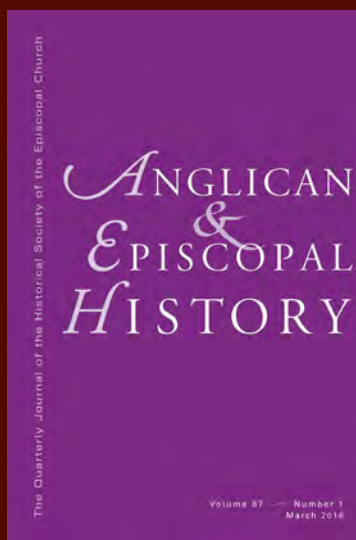
Assuming he is confirmed, Burgess will be consecrated on May 21. The Diocese of Springfield encompasses 50 congregations in the southern two-thirds of Illinois, and shares the state with the Diocese of Chicago.

Briefly

The former **Archbishop of Perth** in Australia has been deposed from Holy Orders for failing to properly handle child sexual abuse allegations during his tenure as Bishop of Newcastle, from 1993 to 2005. The Anglican Church of Australia's Episcopal Standards Board, which rendered the ruling on December 13, noted that Roger Herft is not personally accused of any abuse.

The Supreme Court of South Carolina held yet another hearing December 8 in the nearly decade-long **litigation over ownership of church properties**. The case pits adversaries affiliated with the Episcopal Church against parties affiliated with the Anglican Church in North America. Half a billion dollars of property is at stake, including the St. Christopher Camp & Conference Center on Seabrook Island.

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Baptism: God's Work Upon Us

By Sarah Hinlicky Wilson

A number of years ago I was invited to speak at a Pentecostal seminary in Germany and make the best case I could for infant baptism, which was, as you might well imagine, not just unfaithful but downright unintelligible to my audience. The fact that I represented Lutheranism did not make my task any easier, since they were acutely aware of the historic Lutheran church's dislike of "free churches" — though I can't say that, as an American, I felt much inclined to admire state Protestantism politically *or* theologically anyway.

But by this time I had learned a thing or two about voluntary or “believer’s baptism” in the churches that espouse it, so I began my talk by asking how many of the people present had been baptized in water. All of them raised their hands. Hardly surprising.

Then I asked how many had been baptized in water *twice*. Result: fully half of the crowd of over 100 students raised their hands.

Then I asked how many had been baptized in water *three times*. Four or five people raised their hands.

Four times? Just one person—who promptly explained it was because she’d “been living in America at the time.” So much for my illusion that escaping the state church/free church tension solves sacramental problems.

Still, I pointed out that, whatever you might think about infant vs. believer’s baptism, there is not one single case of rebaptism in the New Testament. The oft-misinterpreted situation in Acts 19 deals with Ephesian disciples who had received John’s baptism but not Jesus’. Paul ferrets out the insufficiency when he discovers that these John-baptized disciples hadn’t even *heard* of the Holy Spirit, much less received him. As a result, at Paul’s initiative, the Ephesians received Christian baptism for the first and only time.

From there I moved into more familiar Lutheran territory, laying out the conviction that baptism is primarily God’s work upon us, not our work for God. That’s the real crux of the difference between infant and believer baptizers: not age, but who the primary agent is. If God is the primary agent, then there is no reason not to baptize infants, and compelling reasons to do so — not least Peter’s declaration on the day of Pentecost: “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children” (Acts 2:38–39a), and the later bald assertion that baptism saves (1 Pet. 3:21).

When I was wrapping up, my interpreter turned and interrupted me. “I can’t believe I’m saying this,” he remarked, “but I think now that actu-

ally you Lutherans take baptism more seriously than we do.” I didn’t disagree.

It would be self-serving, however, to conclude on this triumphalist note. I’d *like* to think that my fellow Lutherans, and all my fellow Christians who baptize infants because we take the sacraments to be God’s work upon us rather than our work for God, universally take baptism with utmost seriousness.

Alas, this is not so. It’s just that our

Yet for all that is said and taught about Luther’s reforming work, it has been all but forgotten that he also reformed baptism.

failures are a bit more hidden than the overt act of rebaptism.

For over ten years now I’ve taught an annual course on Luther’s theology in Wittenberg, Germany, for pastors from all over the world. I remember one particular pastor from Sweden — famous for being the least-believing nation in the world, despite membership in the official Lutheran church remaining rather high — describing, at the outset of our two weeks together, her ministry of baptism. As a rule, she reported, her baptismal candidates were infants presented by their parents, whom she’d never seen before and never expected to see again. But it gave her great joy to baptize these children anyway. After all, what is grace but to give the things of God with no requirements or strings attached?

At the end of our seminar, having immersed herself in Luther’s writings on grace, faith, law, gospel, and indeed baptism, this same Swedish pastor observed ruefully that maybe there was more to grace than a drive-by sacra-

ment without faith, without church, and quite frankly without God.

I know by now how deeply embedded is a certain abstraction about grace that finds the mere suggestion that more ought to be required for baptism as offensive, legalistic, and the first step into the very revivalist Christianity that results in unbounded rebaptisms. The short rebuttal to this is to immerse yourself in Luther and see if he doesn’t talk you out of it. But a more immediate response is that it is *exactly* this kind of careless, cheap-grace administration of infant baptism that gives rise to rebaptism. You can’t stop the latter without also stopping the former. This is truly an ecumenical all-team effort.

Historically, after all, the Anabaptist movement arose in objection to the universal infant baptism of all subjects of Christian kingdoms, which did a poor job of cultivating disciples. In a way, the medieval church had already passed judgment about the inadequacy of baptism, shifting the locus of attention from the sacrament that everybody received sheerly for the sake of escaping hell to the vowed life of priest or monastic.

Yet for all that is said and taught about Luther’s reforming work, it has been all but forgotten that he also reformed baptism. *Not* by reassigning it from infancy to adulthood, or shifting the locus of attention from divine agency to human agency. Rather, by making it the foundational act of God’s saving work in *this* particular human life, upon *this* particular human body, at *this* particular moment in time.

Grace is not abstraction but concretion: water and trinitarian name applied by God himself through the medium of the pastoral ministry (or, in a pinch, the midwife). Just like physical childbirth occurs only once, so does the spiritual rebirth of baptism occur only once. But it is to be taught again and again, and Christians are to return to it — to the historic fact of God’s action upon them — in all times of doubt and need. “But I am baptized!” Luther’s anguished soul is instructed to protest against fear and

(Continued on page 15)

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Baptism: God's Work Upon Us

(Continued from page 13)

guilt. “And if have been baptized, I have the promise that I shall be saved and have eternal life, both in soul and body” (see “The Large Catechism” in *The Book of Concord*, edited by Kolb and Wengert, p. 462).

If *that* is what is at stake in baptism, then both careless parodies of grace in infant baptism *and* faithless repetitions of it in rebaptism are ruled out of court. Your baptism matters enormously because it is what *you* turn to, in the story of your own life, as the source and renewal of your faith and discipleship. Neither a half-hearted enactment of cultural ritual nor a frantic effort to feel it and desire it enough to deserve it will see you through.

In my decade-plus talking through baptismal theology and practice with the pastors in Wittenberg, I always found that faith and grace and justification and all the rest really came into focus only when we talked about baptism, and baptism came into focus when we worked our way through case studies. If baptism is of ultimate importance in *this* person's life, then the pastoral task is to make the right judgment call on, for instance, whether a real baptism has already taken place, or how to administer an as-yet not-done baptism under difficult or confusing circumstances. Over the years I collected many case studies from the pastors, and early in 2021 I realized it was time to put both the theology and the cases, with judgments on each included, in front of a wider audience.

The resulting *To Baptize or Not to Baptize: A Practical Guide for Clergy* breaks down baptismal case studies into three broad categories. The first is validity: assessing whether a putative baptism really *is* a baptism. So, for example, since Christian baptism is performed “in the name of the Father and of the Son and of the Holy Spirit,” then an act involving water and another name such as “Creator, Redeemer, and Sanctifier” is not a

Christian baptism. But then again, a baptism “in the name of the Father and of the Son and of the Holy Spirit,” administered in a Mormon setting with Mormon beliefs about the nature

Widespread baptismal malpractice means that all of us are going to face uncomfortable conversations sooner or later.

of God and grace, doesn't get a pass for using the right name, any more than a Jehovah's Witness baptism does, for neither group baptizes as the Christian Church does.

The second section of the book deals with “integrity of witness.” The question here is not whether the baptism is valid — in all cases, I assume it is — but whether the administration of that baptism takes place in circumstances that contradict or militate against baptism, rendering the whole act incoherent (and quite possibly leading to a choice for rebaptism later in life).

The automatic baptism of infants of unbelieving parents in state and folk churches certainly qualifies as a valid baptism that fatally undermines itself. But so does private baptism, which treats baptism as a family matter and judges the Church as an unnecessary add-on to the gospel, rather than the matrix in which the gospel reaches private individuals to draw them into the Church. So does virtual baptism, which deletes the very baptized body

that is to be raised on the last day. So does destination baptism, in the Jordan or elsewhere, making the water more important than anything else, and so does novelty baptism — most egregiously, to my mind, applying the water with a squirt gun to maintain social distancing. It's one thing to be crucified with Christ; it's quite another thing to be shot by him.

The third and final category dealt with questions about safety and permission. It's appalling to consider that anything should stand between God and those on whom he wishes to bestow baptism. But sometimes other parties intervene, with consequences that can't be dismissed lightly. Pastors from Islamic nations are forbidden to baptize Muslims on pain of imprisonment or death, so what are they to do when asked to baptize anyway? Or what if they suspect that the request for baptism is an insincere attempt to trick them into a punishable offense? What if a child or teen wants baptism but the parents forbid it? These are but a few of the real-life dilemmas that pastors must be prepared to parse.

Widespread baptismal malpractice means that all of us are going to face uncomfortable conversations sooner or later. But it can be done, and the grace that follows after such discomforts superabounds to the good of the whole church. For on baptism, as Luther says, “God himself stakes his honor, his power, and his might” (*Book of Concord*, p. 458).

The Rev. Dr. Sarah Hinlicky Wilson serves as associate pastor at Tokyo Lutheran Church in Japan. She hosts the podcast “Queen of the Sciences: Conversations between a Theologian and Her Dad” and writes a quarterly newsletter, “Theology & a Recipe.” Find out more about these and her books at sarahhinlickywilson.com. To Baptize or Not to Baptize is available at all online sellers, or go direct to thornbushpress.com to learn more.



Bishops, clergy, faculty, and students enthusiastically embrace the expansion of the educational offerings at the Trinity School for Christian Ministry.

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New Life for a Taiwanese Seminary

By Neva Rae Fox

The Episcopal Diocese of Taiwan has created an educational path for clergy and lay leadership that eliminates the requirement of traveling overseas or attending the seminary of another Christian denomination.

Thanks to a new, expansive curriculum, Taiwan's Trinity Hall has blossomed into Trinity School for Christian Ministry (TSCM), in collaboration with St. John's University (SJU) in Taipei.

Taiwan, at nearly 14,000 square miles and with a population of more than 23 million people, is home to the only overseas diocese of the Episcopal Church located in Asia. It comprises 15 congregations with about 1,200 members, eight kindergartens, and St. John's University, the successor institution to

St. John's University, Shanghai.

SJU's former chaplain, the Rt. Rev. Lennon Yuan-Rung Chang, was consecrated as Bishop of Taiwan in February 2020. He immediately set about reestablishing and developing Trinity Hall, where he had done all his theological training in the 1990s under the Rev. Canon David Chee. Recently retired from the Diocese of Los Angeles, Chee has now returned home to Taiwan. The timing was perfect.

"It was natural for me to turn to my former teacher, David Chee, and invite him to take on the role of dean, and to use his expertise and enthusiasm to develop Trinity Hall," Chang said.

Chang chairs both TSCM and the SJU Board of Trustees, and is working to build links between them.

Showing its support and commit-

ment, in June the Episcopal Church's Executive Council provided \$30,000 to TSCM for mission support, as well as education and training resources.

In the latest development, TSCM is partnering with Church Divinity School of the Pacific (CDSP) in Berkeley, California, to provide cultural and educational exchange opportunities, hopefully beginning in 2022.

Having a relationship with a seminary is not new. Trinity Hall had an exchange agreement with St. Andrew's Episcopal Seminary in Manila. It has recently sent a student to Virginia Theological Seminary.

Ecumenically, TSCM celebrated the inauguration of a partnership with the Methodist Graduate School of Theology, Taipei, on October 30, allowing students from both institutions to ben-

efit from studying together on each other's courses, with transferable credits.

Chee explained that the key goals of TSCM are clergy training, continuing education, and Anglican studies. It offers three degrees: Diploma in Theology, Diploma in Practical Theology, and Master of Divinity. All courses are primarily held in Mandarin Chinese, which ensures that they are accessible to people at all levels.

Classes may be accessed in three ways: the traditional weekday in-person classroom; online (mostly evenings); and overnight retreat-style classes.

Previously, classes at Trinity Hall were available only to those in the greater Taipei area. Now, thanks to online options, Chee says, "We are reaching out to the entire diocese, also attracting people from other denominations and even some international participation.

"In a mission to provide lifelong learning, study credits received have no time limit, and may be gradually accumulated to receive the award of a diploma or degree."

In anticipation of deeper collaboration with SJU, TSCM complies with all the requirements of public colleges and teaching standards set by the Ministry of Education in Taiwan.

It's been a long road to this point in Taiwan's theological offerings.

"The story has to begin with us being a small diocese, and when and where we train clergy," Chee said. "That was a problem in the 1980s."

At that time, clergy candidates had long been sent to the Presbyterian Tainan Theological College, and each student received supplemental courses in Anglican studies at Trinity Hall. Trinity Hall continued to fill the "Anglican gap," even as the diocese started sending students to the Roman Catholic Seminary at Fu-Jen University, Taipei, during the 1990s.

In the last decade, the diocese was invited by the Archbishop of Hong Kong to send seminarians to Ming Hua Theological College, where classes are held mostly in English and Cantonese.

Pandemic restrictions have added impetus to the speedy development of

TSCM. "Given the rapidly changing world and complex situation of present times, we feel it better to train our clergy here," Chee said.

Looking 10 years into the future, "I see us as a part of a consortium that is not geographically located in one spot, and that addresses current and social issues too," Chee said. "Using the best resources that we have, and being most optimistic, I hope our relationship with CDSP will mature into something great."

Why all this effort? "Education is

always learning today for the future," Chee said.

"Our long-term vision is to grow our diocese to eventually become a province of three dioceses," Chang said. "For that to be achieved, we need churches, clergy, and lay leaders who are theologically and spiritually mature, active in outreach, enthusiastic to share their faith and engage with society. We look forward to seeing how TSCM can support the Church to meet the future." □



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Pandemic Pivoting

By Jonathan French

In March 2020, the world changed. With the pandemic shutdown, what used to be everyday activities (grocery shopping, dinner out, visiting friends, church) stopped. Life, as we had all known it, wasn't.

As a priest, I was confused about what was and wasn't allowed. I was concerned for the vulnerable and fragile. And, perhaps most of all, I was unclear about what to do. The church has always been a place of incarnational connection that naturally included sharing the same space. When that ceased to be possible, what was the Church when it shouldn't and couldn't gather as we knew it as the body of Christ?

I threw myself at solutions for the lockdown. I saw it as a time for more engagement, not less. Lacking the ability to do in-person pastoral care, leadership meetings, Bible studies or teachings, and the giving and receiving of Communion, I resolved to find all avenues to continue in our life in Christ.

We pivoted into every idea we could conceivably achieve. For a season, the budget didn't matter. Time didn't matter. Distance didn't matter. People mattered, so we started with what we knew: We were still a church. We were still the family of God — the body of Christ with all its parts and bits. We still needed to experience the Lord's salvation, sanctification, and sacraments. So, we talked, prayed, and strategized about who we were in a pandemic and how to pivot into that new reality. The virus changed many

things, but not our need. Just the opposite, it emphasized our need of him that much more.

Along the way, we learned from the pivots. Here are the key takeaways.

Pivoting Starts with Questions

Working for the King of Kings and Lord of Lords means believing anything is possible. However, because our leadership is finite, sinful, and broken, leading into God's possibilities quickly becomes complicated. Therefore, questioning is critical for healthy pivots.

We asked questions like these:

- What are our assets — staff, campus, print, online? What are our liabilities — budget, communication limitations, lockdown requirements? Another way of thinking about this: At what are we good? At what are we not good? What is the gap between those two?
- What is the landscape of our situation? What are the current facts of our context that are constant?
- What parts of our church need immediate attention? What parts can wait?
- How many people can we reach with this pivot? How will we know if the pivot worked? How will we know if it failed?

Several of these questions were not new to our team, but with the pandemic we had to ask and answer them urgently. Of course, we wanted honest and clear assessments. The truth is, not everyone is prepared to make or give

those assessments. Some saw what they wanted to be true, rather than what was actually happening. In those cases, we found it helpful to circle back to the questions and reconsider. I found bouncing pivot ideas off peers, colleagues, lay leaders, and even total strangers to be helpful. The operating truths of 1 Corinthians 12 continue to this day: the church is one body with different parts and gifts.

Pivoting Means Embracing

Like many churches, one of our biggest pivots was moving to an online worship format. Before the pandemic, I had rigorously opposed online worship services. If a leader or peer brought the idea up, I might (internally) roll my eyes because I did not believe online worship fit our style. I believed it was counter to the New Testament's idea of *koinonia*.

However, my opinion felt insignificant when measured against an empty church. So, rather than go kicking into the online format, we embraced it. Once a pivot has been determined, embrace it. Make it your new way. For us, it was difficult at first and for a while I thought online worship would only be a function of the pandemic world and would again change once normalcy returned. But hedging your bets on a pivot won't work. It only undermines the team and the efforts.

After just a few weeks, we had embraced Grace Church's online worship. We wanted it to be the best it could be. As the pandemic continued month after month, the pivot was inte-

gral to our community's worship life. We embraced it and began to challenge one another to think how we could make it as intimate, genuine, and faithful as possible. If we couldn't be together, we wanted it to feel as "together" as possible. This remains a key goal today that began when we embraced the pivot.

Though our new online presence was the most obvious pivot, there were several others that also blessed and helped the congregation. For example, church members began a calling ministry with weekly check-ins so that no one was pastorally missed. We started a weekly email newsletter with both practical and spiritual guides. We moved all of our Bible studies to Zoom. We wrote encouraging notes,

Surprisingly, these pivots have led to a 27% overall growth in our average Sunday attendance.

sent texts, and connected in ways that previously seemed unnecessary or too laborious. We moved quickly in these areas and haven't stopped the pivots because each has led to a more connected and engaged church family.

Surprisingly, these pivots have led to a 27% overall growth in our average Sunday attendance. It's taken me over a year to believe this growth. For several months I was dismissive, thinking that once things opened back up or other options were available, people would fall away. However, that's not what has happened. Not only have these new attenders stayed, they've started giving with our pledges for 2022 being up approximately 15%.

How do I explain this newfound health? In short, I can't. I've had numerous conversations with staff, lay leaders, and even the new 27 percenters. Each has a different story or reason or understanding for what is happening at Grace. And, perhaps there is the answer. When the pivot worked, we kept at it and tried to build on it. When it didn't, we dropped it or tried a modification. But the overall cumulative effect of all the pivots

seems to have created a healthier and more vibrant church.

The secret to church growth isn't really a secret. God blesses that which blesses God. It's not a great sermon or wonderful children's ministry or a multitude of small group Bible studies or online worship. It's all of those and so much more. And as we continue to build layer on layer of healthy Spirit-filled ministry, God will grow something beautiful out of it.

The Future of Pivots

The pandemic has yet to become an endemic. Variants surge, one overtaking another. Media outlets ring with warnings, caution, and fear. But in all of this is the voice of the Good Shepherd, discernible and clear to those willing to listen. His message has not changed. He is still inviting us into new challenges and risks. He has not forgotten or forsaken his people. Instead, he is calling us to continual pivots — all for his glory and his honor. This is the way of love, the way of blessing, the way of obedience.

Pragmatically, it's better to pivot early in a situation rather than later. Once you have made a pivot, the most significant thing you can do is evaluate. Ministry is rarely clear-cut and sometimes we miss the moment. That's okay. Keep risking. If you see someone else in ministry doing something you *should* have done a while back, pivot into that now. The good news is that you can call them and learn all the things that did not work and what is now working. And don't forget to be

gracious to yourself and your team. Give the pivot time to work into a new reality. Pray fervently, asking questions like:

- Are we hitting at where we are aiming? How would we know if we achieved what the Lord is asking of us?
- Is this healthy? God grows his kingdom, and the natural order he's set up is that all healthy things grow. What is healthy and growing because of this pivot?
- How does this bless the community? Christ's community was made to bless those it knows and those it doesn't. Does your community know you're trying to bless and serve, or does it think you're primarily about your church and its operation? Who could you ask these questions and, once you have the answers, what would it take to orient the church to them?

Leaders in church don't know it all, nor do we have to. But we are required to assess and change as needed. The pandemic showed us again that risk-taking is liberating. It starts with questions and is healthiest when we and our teams embrace the pivots. Our Good Shepherd is there ahead of us. His voice leads us. Gratefully, we find comfort in the pivot places because it is his kingdom, not ours. This the ministry leader's best place of peace and rest.

The Rev. Jonathan French is rector of Grace, Ocala, and coordinator of the Central Florida Residency Program. He publishes his work at jonathand-french.com.

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At Least I Can Kneel

By Grace Sears

Ada Loaring-Clark wrote a weekly feature, “Churchwomen Today,” for *The Living Church* starting in 1933, soon after Clifford Phelps Morehouse became editor.

“Churchwomen Today” highlighted activities of women’s organizations, featured women’s ministries, recommended books and causes, and offered missionary news. The author was well-connected within church networks.



Loaring-Clark

In 1919 Loaring-Clark had been appointed to the Department of Missions and Church Extension as an associate member of the National Council to the Presiding Bishop, the first woman to serve a role on the council. She had also served two terms on the National Executive Board of the Women’s Auxiliary. She then became publisher of the *Royal Cross*, the magazine of the Daughters of the King. She held offices on the Daughters of the King National Council from 1925 through 1936, and was elected president in 1934.

That year *The Living Church* began to publish an anonymous column, “Everyday Religion,” that — unlike the newsy column about churchwomen and their concerns — surely is the personal voice of Ada Loaring-Clark. The meditation on the next page was published on January 4, 1936. The author would not see another Epiphany. She died at the age of 65 on Christmas morning, 1936, at the home of her son, the Rev. Alfred Loaring-Clark, who was rector of St. John’s in Memphis. Her little granddaughter, Sarah, wanted to show her Christmas presents to her grandmother, and could not understand why she was not allowed to go upstairs.

Ada Loaring-Clark and her husband, the Rev. William James Loaring-Clark, were British. In 1900, Bishop Daniel Tuttle had stopped at Speakers Corner in London’s Hyde Park to listen to “a curly-headed orator proclaiming his thoughts with great gusto” (Margaret Loaring-Clark Jones,

“The Christmas Trunk,” *The St. Louis Post-Dispatch Magazine*, Dec. 20, 1987). The redoubtable bishop urged Loaring-Clark, then a medical student, to come to St. Louis to study for the priesthood.

Two years later, William and Ada set out for Bishop Tuttle’s Missouri diocese, leaving three young children with their grandparents. Later a young nanny, Lucy Cochran, embarked for America with the children, and stayed to care for the Loaring-Clark household, which soon included an infant daughter. Ada helped support the family by giving voice and piano lessons.

After completing a degree at Sewanee and serving St. Paul’s, Carondelet, in St. Louis, William Loaring-Clark was called to St. Paul’s, Chattanooga, in 1909. Six years later their oldest son, Charles, joined Canadian forces fighting in France, and was killed. William took leave from St. Paul’s in order to supervise Red Cross Hospitals in Britain that were caring for wounded Americans. After he returned, the family moved to the Sewanee campus for a time, and eventually to Jackson, Tennessee, where William pastored St. Luke’s. Today the church has a stained-glass window that honors not only the parish’s longtime pastor but also his wife. It includes this worthy epitaph: “This woman was full of good works” (Acts 9:36).



Dr. Grace Sears is past national president of the Order of the Daughters of the King and vice president of the Living Church Foundation.

Everyday Religion

A New Start in Life

Usually, just at this time, a good deal of fun is poked at “good resolutions.” The reason for this is of course that so often even a few days of the New Year find our resolutions already broken. And for two causes:

(1) We load ourselves down with too many resolutions.

(2) We fail to fit our resolutions into the working rhythm of our life.

Let us not be discouraged. Our Christian way always offers a chance for a new start. Here is Epiphany coming — a season most sympathetic toward our humanity, our need for God to be made plain. Our Lord is in His cradle; a little child looking up trustingly to mankind — to us, ready for what we may do.

We know Him now for our Lord, our King, our Savior. But still he is just a little lowly child. The three kings bowed themselves down to His lowliness. That is, they knelt and offered their gifts.

Why not exactly imitate the wise men? Why not fit into the rhythm of every day, something we really can do? Never mind how simple and childlike a thing it is. One must be simple and childlike with a child. You are doing this before the Holy Child. He will accept it. He will be glad for it. He will give you his answer.

There are just 34 days in the Epiphany season of 1936. I am resolved upon one thing — and that just for Epiphany, and not looking any further into the year. It is this:

Three times a day I will kneel down. If I can, I will try to see my Lord Jesus as a little child in the Blessed Virgin’s arms, or with St. Joseph, or in his cradle. I will bow before him and hold out my hands as if offering a gift. I will try to have some gift there for him. It may be a letter I have written or a piece of work I have done. It may be a good thought or a sense of thanks. It may be the aching or strain I feel in my soul or in my limbs or feet, because I have traveled a long way. It may be a change of mind, my decision not to do some unworthy thing anymore. It may be a kind word or deed I plan to give.

It may be that all I can do many a time will be just to kneel. But I can do that, can’t I? Just kneel?

And I hope that as I kneel I shall always be able to say with my lips and in my heart

My Lord Jesus,
I believe thee,
I worship thee,
I love thee.

But perhaps I shall be traveling, or unable to have any privacy. Then I will kneel in the hidden place of my heart, in my thought.

And I will try to do this throughout the 34 days of his Epiphany. Many times I hope that I may find an open church where I may kneel.

And I will keep this thought in mind when I am tempted to break my resolution: “If you can’t do anything else this time, you can at least kneel.”



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The Church and the 12 Steps

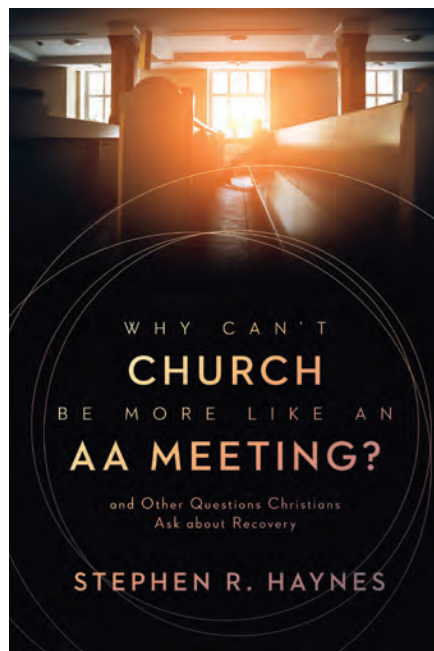
Review by Chilton R. Knudsen

The title of this book is a question often asked in both church and recovery settings. Churchgoers (and former churchgoers) describe leaving AA or other 12-Step meetings feeling accepted, hopeful, connected, and inspired. The level of honesty in most meetings is high. People feel safe to risk being authentic and vulnerable. By contrast, participation in faith communities is often linked with judgmentalism, rivalry, in-group vs. out-group divisions, and shame. Because 12-Step groups often meet in church basements, the comparison is often made that many more people flock to the basement for a meeting than show up to attend public worship. The last place where one can be candid about one's faults is in church.

Author Stephen R. Haynes engages this question with thoughtful wisdom. This timely and comprehensive work could be described as three books in one volume. Any one of these would constitute a great contribution to the literature of the field.

The first book incorporates personal witness and narrative. The author reflects on his journey in recovery, integrating faith, theological understandings, and experience as professor of religious studies at Rhodes College and adjunct professor of recovery ministry at Fuller Theological Seminary. This candid account establishes his credentials (to use recovery language) in "walking the walk." He tells his story with humility and courage.

The second of the books is a wide-ranging survey of literature, resources, programs, and landmarks of recovery. These include the many offshoots of AA, adapted for every problem from smoking to anger to food to gambling to prescription drug issues to pornography. In the table of contents every chapter is organized around a question



Why Can't Church Be More Like an AA Meeting?

And Other Questions Christians Ask about Recovery

By Stephen R. Haynes

Eerdmans, pp. 240, \$19.99

(with parenthetical answers, often amusing, that foster the reader's curiosity). The chapter notes and index are thorough and accessible. This makes the second book a kind of reference work and handbook to the historical evolution of the 12-Step movement. The author includes current perspectives on sex addiction and online groups.

The third book is a thoughtful and illuminating analysis about the various ways that faith communities and recovery programs reciprocally interact, intersect, and inspire. The author proposes and describes three broad categories of the faith community-recovery program relationship: Adapters, Embracers, and Rejecters. As

the names imply, these terms represent three broad expressions of response from the faith community regarding 12-Step programs.

Faith communities fault 12-Step groups because their culture, vocabulary, and traditions are nonsectarian. Other concerns held by faith communities include the absence of sacred Scripture from 12-Step programs; although AA and its sister organizations have plenty of cherished literature, it is not biblical *per se*.

Twelve-Step programs are silent about eternal salvation and damnation, and other theological concepts important to various faith communities. Holding those concerns, some faith communities develop alternative programs of recovery, using their chosen religious language. There are a number of "Recovery Bibles," Bible studies, and devotional reading programs, which are designed to be overtly Christ-centered. Groups include Living Free, Christians in Recovery, and Celebrating Recovery. These Adapter movements and resources are heavily utilized worldwide; as Haynes states, "Christ-centered recovery makes AA more like church without making church any more like AA."

Progressive Christian bodies, including mainline Christians, unambiguously affirm 12-Step recovery, feeling little to no need to reinterpret the steps or shoehorn Scripture into them. However, as Haynes points out, these Embracers arrive at that affirmation by a number of paths. Some see Christ "secretly at work" within the 12-Step program, while others point to accountability in community or personal testimonies as the substance of recovery.

Of interest is the Roman Catholic community's embrace of 12-Step recovery. Foremost among the 12-Step enthusiasts in this faith community is

(Continued on next page)

Recipes for Innovation

Review by Matt Marino

How much can you fit in a small pot and still make a meal?

Tom Sine and Dwight J. Friesen tell us in the first chapter that they were finishing a book on accelerating and discontinuous change in March 2020 when the Coronavirus hit. How is that for both confirming your topic is timely and for forcing you back to the laptop to make some hasty additions?

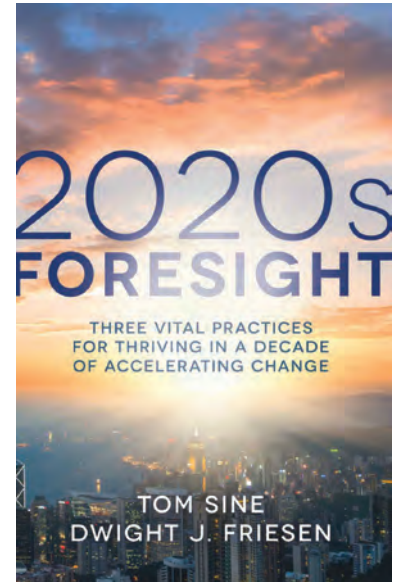
This is Sine and Friesen's method, expressed through the metaphor of a dance step: Anticipate, Reflect, and Innovate. First, they advise gathering information in order to anticipate issues that may arise, then reflecting creatively on potential solutions, and finally innovating boldly in response to presenting situations.

If this doesn't seem a particularly earthshattering methodology, one might ask why the authors' intended audience

(mainline and broad evangelical church leaders) seems to be rarely practicing these basic steps after decades of decline in every major denomination.

While Sine and Friesen propose the metaphor of dance steps, I found myself thinking of *2020s Foresight* more as a recipe book. Sine and Friesen offer their simple recipe for dealing with accelerating change, add in snippets from first-rate thinkers (such as Tod Bolsinger, James K.A. Smith, Walter Brueggemann, Darrel Guder, and Lesslie Newbigin), sprinkle in some troubling data, and finish the recipe off with major ingredients: brief summaries of innovative projects from across the country and around the globe.

They investigate case studies of innovation for individuals, communities, neighborhoods, and in the church. They also have good group discussion questions in each of the eight chapters, which helps you create



2020s Foresight

Three Vital Practices for Thriving in a Decade of Accelerating Change

By Tom Sine and Dwight J. Friesen

Fortress, pp. 200, \$19.99

a recipe for your context.

I first read Tom Sine more than three decades ago, as a new Christian reading a relatively new Christian's journey toward living with biblical simplicity for others' sake, in *The Mustard Seed Conspiracy*. In his mid-80s, Sine is still thinking about the future, now with a new sidekick, the much younger Dwight J. Friesen, a liturgical Anabaptist who teaches at the Seattle School of Theology.

2020s Foresight would make a nice book for a group trying to innovate new ways to be the Jesus Movement in their changing landscape. It will introduce your parishioners to current thought leaders and some wonderful models to respond to issues in local contexts.

While the megachurch movement was predicated on "one size fits all," Sine and Friesen propose a much healthier model: "One method will give you a solution for your context."

La bonne cuisine!

The Rev. Matt Marino is rector of Trinity Parish Church, St. Augustine, Florida.

(12 Steps - Continued from previous page)

the Franciscan Richard Rohr, along with Thomas Keating, Sister Mary Monaghan, and Fr. Martin of the famous "chalk talks." People "come to know and love God in AA," Sister Mary observes.

Rejecters find little or nothing of value in 12-Step programs and practices. They object to terms like Higher Power, sensing that it verges on paganism. Even renting or sharing space with AA or its sister programs endangers the purity of their Christian witness. Although there are often steps or touchstones or horizons outlined on the path of addiction recovery, they are uniquely formulated in the vocabulary of those faith communities, and they never add up to 12. Many people in this group reject the disease model of addiction, and adhere to the "moral model," using the language of sin and judgment. An example of literature from this category is William Playfair's 1991 book *The Useful Lie: How the Recovery of*

Industry Has Entrapped America in a Disease Model of Addiction.

The unique core of this book is Haynes's explication of the categories of Adapters, Embracers, and Rejecters. He has developed a creative, reasonable, and well-documented treatment of each category. The entire book is a vital contribution to the literature on recovery and the faith community's partnership in human thriving. It will challenge, inform, and inspire its readers, and, I pray, lift addiction and recovery back into respected places in the ministry of faith communities of every kind.

People die of addiction. Lives around the addict are shattered. The human costs are incalculable. This book is an important resource for raising awareness, taking action, and equipping faith communities to make a difference.

The Rt. Rev. Chilton R. Knudsen is assisting bishop of Chicago.

PEOPLE & PLACES

Appointments

The Rev. **Andy Anderson** is interim rector of St. Peter's, Arlington, Va.

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

The Rev. **Brit Bjurstrom-Frazier** is associate rector of St. Mark's, Philadelphia.

The Rev. **Bill Blaine-Wallace** is interim rector of St. Mark's, Waterville, Maine.

The Rev. **Lynda Carter** is rector of Grace, Southgate, Mich.

Ms. **Ciara Castenell** is campus missionary at Kennesaw State University, Kennesaw, Ga.

The Rev. **Mindy Valentine Davis** is rector of St. Peter's, Fort Atkinson, Wis.

The Rev. Dr. **Gawain F. de Leeuw** is priest in charge of Holy Trinity, Inwood, New York.

The Rev. **Bruce DeGooyer** is vicar of Holy Innocents, Lahaina, Maui, Hawaii

The Rev. **Karen Freeman** is rector of Grace, Fairfield, Calif.

The Rev. Canon Dr. **Sally French** is the Diocese of North Carolina's canon for East Regional ministry and collaborative innovation.

The Ven. **Theodore A. Foley** is an archdeacon of the Diocese of New Jersey.

The Rev. Canon **James P. Hartley** is canon pastor of Trinity Cathedral, Columbia, S.C.

The Rev. **Rebekah Bokros Hatch** is the Episcopal Church in Connecticut's interim dean of formation.

The Rev. **Malcolm Kelawae Hee** is parish priest at Good Samaritan, Palolo, Hawaii.

The Ven. **Jennifer McKenzie** is dean's advisor for new initiatives at Virginia Theological Seminary, Alexandria, Va.

The Rev. **Jonathan McManus-Dail** is associate vicar of St. Julian's, Round Rock, Texas.

The Rev. Bro. **Chris McNabb**, CFC, is missionary for contemplative ministries at St. Andrew's, Seattle.

The Rev. **Andrew McQuery** is rector of Christ Church, Oberlin, Ohio.

The Rev. **Ann O'Sullivan** is parish deacon at St. Nicholas, Scarborough, Maine.

Ordinations

Diaconate

Arkansas: **Kathy McGregor**

Bethlehem: **Bruce E. Gowe, Joseph Allen O'Rear**

Central Pennsylvania: **Jody Barthle, Bradley Mattson**

Dallas: **Julian Mario Borda, Marisa Danielle Vogel Crofts, Kate Emily Smith**

Easton: **James D. Kamihachi** (parish deacon, St. Mark's, Perryville, Md.)

Iowa: **Nora Banister Conley Burner, Michael James Kugler, Abigail Zoeann Livingood**

Long Island: **Matthew Paul Sanfilippo**

Los Angeles: **John Gilbert Draper, Kathleen Marie Moore, Daniel Tamm**

Nebraska: **Mark Allen Fredrickson, Roy Allen Phillips Jr.**

North Dakota: **Hellen Juan Lodu** (parish deacon, St. John the Divine, Moorhead, Minn.)

San Diego: **Nancy Jo Burnett, Katherine**

Logan Gordon, Daniel James McMillan, Brian William Peterson (clergy in charge, Holy Cross, Carlsbad)

Southern Virginia: **Darlene Jackson**

Vermont: **Melanie Combs, Linda Moore**

West Missouri: **Rita Jo Carson Kendagor**

West Texas: **W. James Buzzini**

West Virginia: **Joseph A Lutz, R. Gregory Pennington**

Wyoming: **Raymond Pierce**

Reception

New Jersey: **Ryan Richard Paetzold** (from the Evangelical Lutheran Church in America; associate, Christ Church, Bordentown)

Retirements

The Rev. **Nick Lorenzetti** as priest in charge of St. Paul's, Modesto, Calif.

The Rev. **Charles Moore** as priest in charge of Merchant's Hope, North Prince George, Va.

The Rev. **Donald Perschall** as rector of St. Luke's, Denison, Texas.

The Rev. **Carol Peterson** as parish deacon at St. Peter's, Brenham, Texas.

The Rev. **Peter Van Zanten** as vicar of St. Germaine's, Hoodspott, Wash.

The Rev. **Corby Zeren** as parish deacon of St. Philip's, Annapolis, Md.

Deaths

The Rev. Dr. **Otis Carl "O.C." Edwards Jr.**, a New Testament and homiletics scholar and dean of Seabury-Western Theological Seminary for 19 years, died December 13 at 93.



Edwards was born in a farmhouse with no indoor plumbing or electricity in Bienville, Louisiana. He graduated from Centenary College and General Seminary and, after his ordination, earned advanced degrees at Southern Methodist University and the University of Chicago.

He was ordained to the priesthood in 1954, first serving as vicar of St. Paul's Church in Abbeville, Louisiana, and as chaplain at the University of Southwest Louisiana. He went on to serve parishes in Louisiana, Texas, and Illinois before becoming professor of Greek at Nashotah House in 1964, a post he held for a decade. He served as dean of Seabury-Western from 1974 until 1993.

Edwards wrote several books about preaching and the Gospels, including the two-volume *A History of Preaching*, a widely used textbook. He was proudest of *The Gospel According to 007*, which won honors from the Mystery Writers of America. He retired to North Carolina, and served for several years as chaplain at the College of Preachers. Edwards is survived by Jane Trufant Edwards, his wife of 63 years, and by a son and a daughter. He was preceded in death by his son Carl.

The Rev. **Juanita Hanger Johnson**, a teacher, community activist, and the first Black vocational deacon to be ordained in the Diocese of Nebraska, died December 4 after a prolonged illness at 92.

She was born and raised in Omaha, the daughter of Ione Hanger, a former missionary and teacher; and Saybert Hanger, one of the city's first Black attorneys and the first Black president of the Nebraska Urban League.



She earned degrees from Fisk University, Creighton University, and the Cleveland Clinic, and worked as a physical therapist before becoming a math teacher and guidance counselor in the Omaha Public School system.

Johnson and her husband, George, worked against redlining in Omaha, and built a home in New Horizons, the city's first intentionally mixed-race subdivision, in 1969. She was active in mentoring young leaders through the Alpha Kappa Alpha sorority, and served as a hotline counselor for women fleeing domestic violence and human trafficking through the YWCA.

She grew up in St. Philip's Church, Omaha, an all-Black congregation, and helped to broker its merger with St. John's, an all-white congregation, in 1986, to form the integrated Church of the Resurrection. She served as a church school superintendent and Vacation Bible School leader before discerning a call to ordained ministry. She became a deacon in 2004, and served her entire ministry at Resurrection.

The Rev. Jason Emerson, past rector at the church, said that Johnson was "one of the holiest people I've ever had the honor to minister alongside." He added, "She did not like the limelight. I only got her to preach once but, unsurprisingly, she blew the doors off the joint."

Johnson was preceded in death by her husband and a daughter, and is survived by her son Marty, three grandchildren, and four great-grandchildren.

The Rev. Dr. **Laurence Larson**, who served parishes in Illinois for over 40 years, died September 20 at 85.

Larson grew up in Indiana and Illinois, and served in the U.S. Marine Corps from 1954 to 1957. He graduated from Illinois College and Nashotah House, and earned a doctorate in ministry from the Graduate Theological Foundation at Notre Dame during the later years of his ministry.



He was ordained in 1963, and began his ministry as chaplain of Northern Illinois University, and served in this role at Indiana University and Lincoln College, alongside parish assignments. He became rector of Trinity Parish in Rock Island, Illinois, in 1977, serving there until his retirement from active ministry in 2001.

Larson came out of retirement in 2009, after a majority of the congregations in the Diocese of Quincy voted to sever ties with the Episcopal Church, to help establish All Saints Mission in Moline, Illinois, for those in the Quad Cities area who wished to remain Episcopalian. He retired from All Saints in 2013.

He is survived by Betty, his wife of 59 years; three children; and ten grandchildren.



THE LIVING CHURCH INSTITUTE

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"Nourishing Mission"

Book launch and webinar with the University of Cambridge and the Cambridge Centre for Christianity Worldwide (CCCW)



April 20-30, 2022

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Space still available

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"Love's Redeeming Work: Discovering the Anglican Tradition"

A conference at All Souls' Episcopal Church, Oklahoma City in partnership with the Communion Partners

Visit the Calendar of Events
at livingchurch.org/tlci
to register and learn more.

In Your Hearing

Second only to the great story of God liberating the children of Israel from their captivity in Egypt, there is another freedom story, told in various ways and repeatedly, of the Jews living as enslaved exiles in Babylon, and then, after 70 years, returning home, to claim their land, rebuild their temple and city, and establish their social and religious community. In Babylon, they had learned to be Jews bereaved of their land and temple. So they relied on what was available, the recitation and study of sacred Scripture, laying the foundation of what would become synagogue worship.

In the reading from Nehemiah, we find the Jews returned to the land of promise, and we observe the importance of the sacred Scriptures to their lives. Ezra, a scholar of the law, brings out the book of the law of Moses, and he reads it before an assembly "both of men and women, and all who could hear with understanding" (Neh. 8:1-2). "The ears of all the people were attentive to the book of the law" (Neh. 8:4). They are convicted by what they heard or perhaps moved by its beauty. "For all the people wept when they heard the words of the law" (Neh. 8:9). Ezra forbids their tears, saying, "This day is holy to the LORD your God; do not mourn or weep. . . . Go your way, eat the fat and drink the sweet wine and send portions of them to those for whom nothing is prepared, for this day is holy to our LORD; and do not be grieved, for the joy of the LORD is your strength" (Neh. 8:9-19).

Listening to the words of the law, reading it, and studying it can be a pleasure to the soul.

The Psalmist says, "The law of the LORD is perfect, revives the soul, is sure, gives wisdom to the innocent, is just, rejoices the heart, is clear, gives light to the eyes, is clean and endures forever, is true and righteous altogether, is more to be desired than fine gold and sweeter than honey in the

comb" (Ps. 19:7-10).

We do not perhaps think of study and mental effort in this way, as a joy and a pleasure. And yet we have known this pleasure at times.

The people listen to the words of the law as a living voice that speaks directly to them. Similarly, the early Christians read the Old Testament, that being the only Bible they had at the time, as a living word about Jesus Christ. Everywhere they turned in the Law and the Prophets, they found intimations of all the mysteries of Christ. They read and listened, compared text to text, and often pursued imaginative and compelling interpretations.

If we listen with deep concentration today, our lives will change, and all for the better. "[Jesus] stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written; 'The Spirit of the LORD is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the LORD's favor.' And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all the synagogue were fixed on him. Then he began to say to them, 'Today this scripture has been fulfilled in your hearing'" (Luke 4:16-21).

In your hearing, Jesus Christ is announced and proclaimed as your true and everlasting *Good News!*

Look It Up

Luke 4:16

Think About It

Is it your custom to go to church on the Lord's Day and hear his Word?

The World

In the life, teaching, and wondrous miracles of Jesus Christ, and preeminently in his death, resurrection, ascension, and the pouring out of the Holy Spirit, we have been released from bondage to evil and death. We have received new sight, new eyes, with which to behold the Lord in all his redeeming work. We have been released from oppression and sent forth into the world as ambassadors of freedom and peace. Jesus promised all this in his short sermon given in his hometown of Nazareth, and what he promised he accomplished.

And yet we are not simply talking about the past. In the Church, we never are. The reading of Scripture and the celebration of the liturgy invoke a kind of time travel in which distant events leap into the present, not only with the force of their first occurrence but with the added weight of successive generations who have lived and entered all the mysteries of Christ. Simply put, Christ is truly and effectively present to us now.

Our salvation in Christ is universal in scope. As stated in the Great Thanksgiving of Rite I, "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice for *the whole world*" (BCP, p. 334). In other eucharistic prayers, we hear of "a perfect sacrifice for the whole world," a "Savior and Redeemer of the world" who "gave himself up to death; and rising from the grave, destroyed death, and made the whole creation new" (BCP, pp. 362, 368, 374). Salvation is for everyone or it is for no one. If he did not assume it, he did not save it.

But we find this hard to believe — that he would assume and transform our fallen condition. And if we do

manage to accept it for ourselves, we draw back from its application to all sorts and conditions of men. He came to save sinners, but did he come to save *those sinners*?

Preaching in his hometown of Nazareth, Jesus received a mixed reception. "They were bearing witness to him, and they were astonished at the words of grace that were coming from his mouth" (Luke 4:22; my translation). "And they were saying, 'Is not this one a son of Joseph?'" (Luke 4:22). Not "the son of Joseph," but rather "a son," as the article is missing in Greek. Most of the verbs put in the imperfect tense suggest a reflection in the past. "They were being astonished; they were saying." In a sense, this is a considered appreciation of Jesus and sustained suspicion about him. We know his father and his siblings. How special can he be? And, will he do among us (probably not) the works reportedly done in Capernaum?

Jesus tells them that in a time of great famine, "Elijah was sent to none of them except to a woman, a widow, in Zarephath of Sidon" (Luke 4:26; my translation). He tells them that there were many lepers in Israel during the time of Elisha, "and not one of them was cleansed except Naaman the Syrian" (Luke 4:27). Jesus, standing before a home crowd, reminds them that the blessing upon Abraham and his descendants would be a blessing over all humanity, like the waters that cover the sea. A widow of Zarephath and Naaman the Syrian, both Gentiles and yet included in the saving action of God.

Did not a star appear in the east to pagan astrologers, who, having found the child, prostrated themselves before him in adoration?

Look It Up

John 12:32

Think About It

Everyone and everything.

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 - 4. Other classes mailed through the USPS: 0
 - C. Total paid distribution: 2,899
 - D. Non-requested distribution by mail:
 - 1. Outside-county as stated on form 3541: 1,044
 - 2. In-county as stated on form 3541: 0
 - 3. Other classes mailed through USPS: 0
 - 4. Free distribution outside the mail: 0
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Fearful Love

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We are not here, in this life, to count days and accumulate pleasures, to consume as much as we can for as long as we can in a mindless and empty pursuit of transient and trivial enjoyments. We are not, despite what we are told day and night, merely *consumers*. Rather, we are called into being and called to be someone with a deep and generous mission. Who issues the call?

"In the year that King Uzziah died, I saw the LORD sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings; with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.' The pivots on the threshold shook at the voices who called, and the house filled with smoke" (Isa. 6:1-4).

A high throne surrounded by winged seraphs who call to one another, the shaking of the foundations, the house filled with smoke, and the world full of glory tell us that from the heights of the highest heaven down to the earth and the abyss, God is God, everywhere and always. God is the one who calls out to us, and, given his tremendous and inexhaustible power as compared to our low estate, we may feel we are incapable and unworthy.

When the prophet Isaiah observes the vision of the throne high and lifted up, he cries out, "Woe is me! I am lost, for I am a man of unclean lips, and I live among people of unclean lips" (Isa. 6:5). Speaking of his calling and conversion, St. Paul says, "Last of all, as to one untimely born, [the risen Lord] appeared to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God" (1 Cor. 15:8-9). When the disciples, after fishing all night in what seemed an empty sea, obey the word of Jesus and drop their nets one

more time, and then suddenly draw up a net-tearing and boat-sinking catch, Peter, seeing the miracle, falls to his knees and says, "Go away from me, Lord, for I am a sinful man" (Luke 5:8). Indeed, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). Fearful — because wonderful, awesome, and beyond all knowing.

The hand of God has formed you, and into that hand you fall. Now, together with me, look! "Who on the day before he suffered took bread into *his sacred and venerable hands*," as said in an older Eucharistic Prayer (Sarum Use, my translation). The holy hands of Jesus holding bread and then the cup, nail-pierced later in bloody love for the world, show the Most High God as the God of all mercy. "Blessed are you *who look into the depths* from the throne of the cherubim" (Prayer of Azariah, v. 32). The hand of God reaches out to us in love right down to the marrow of our being.

We may feel small and unworthy. We may sometimes feel our lives as a vast emptiness, a formless void, an exhausting night of finding nothing. But the truth is otherwise. God sets us out over waters boiling with fish, though we do not know it, and tells us to pull up the nets. Really, God says, "I have caught *you* in my trap of love. Now, go out and catch people with the hook of the gospel. Tell of love's redeeming work and the advent of a new humanity."

Look It Up
Psalm 138:7

Think About It

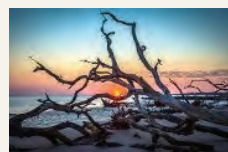
All the above in one half-verse.

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