

Rowan Williams on Queen Elizabeth's Anglican Faithfulness

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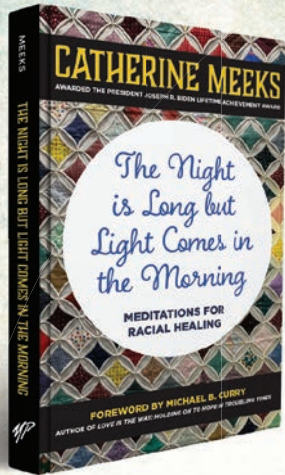


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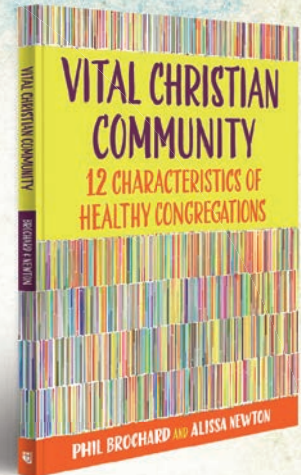
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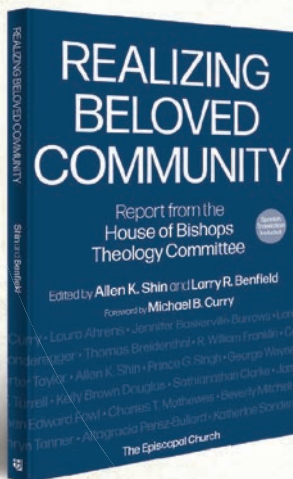
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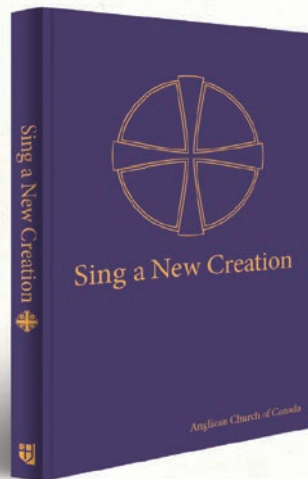
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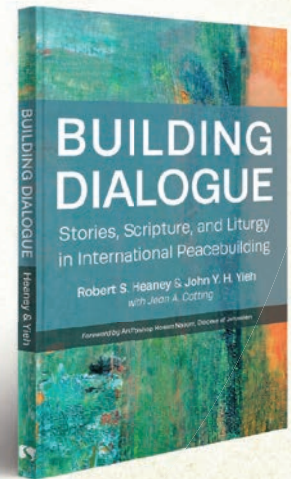
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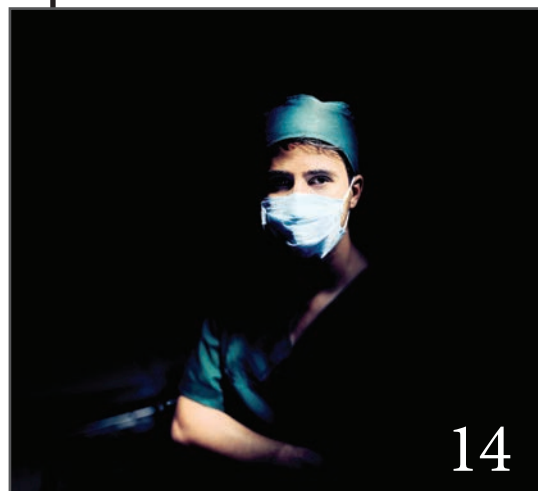
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ON THE COVER

"We have lost the person whose steadfast loyalty, service, and humility has helped us make sense of who we are through decades of extraordinary change in our world, nation, and society," said Justin Welby, Archbishop of Canterbury. (see page 4).

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Crowds gather in front of Buckingham Palace to pay their respects on the day of Queen Elizabeth's death, September 8.

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1926-2022

Queen Elizabeth II, 'Defender of the Faith'

By Kirk Petersen and Mark Michael

Queen Elizabeth II, who as Supreme Governor of the Church of England nominally appointed six archbishops of Canterbury, died at Balmoral Castle in Scotland on September 8 at 96. Titular leadership of the church now vests in her eldest son, King Charles III, 73, who like all British monarchs since the 16th century will be styled "Defender of the Faith," and who will probably appoint the next Archbishop of Canterbury.

"We have lost the person whose steadfast loyalty, service, and humility has helped us make sense of who we are through decades of extraordinary change in our world, nation, and society," said Justin Welby, Archbishop of Canterbury.

"Her resilience, her dignity, and her

model of quiet faith and piety have been — and will continue to be — an example for so many. May she rest in peace and rise in glory," said Presiding Bishop Michael B. Curry of the Episcopal Church.

It's been widely noted that Elizabeth worked with 15 prime ministers. She also worked with seven archbishops of Canterbury. When she ascended to the throne at the age of 25 in February 1952, the Most Rev. Geoffrey Fisher, who crowned her in Westminster Abbey, had been Archbishop of Canterbury for more than six years. The first vacancy in her 70-year reign occurred in the ninth year, when Fisher retired in May 1961.

As a legal matter, the British monarch "appoints" but does not choose the archbishop. The initial choice is made by the Crown Nominations Commission, which was expanded this year

from 16 to 17 members, and reorganized to give more voice to the worldwide Anglican Communion.

The commission gives two names to the United Kingdom's prime minister, who then submits one name to the monarch, according to the archbishop's website.

Queen Elizabeth appointed six archbishops of Canterbury:

- Michael Ramsey, enthroned 1961
- Donald Coggan, 1974
- Robert Runcie, 1980
- George Carey, 1991
- Rowan Williams, 2003
- Justin Welby, 2013

Welby, the 105th Archbishop of Canterbury, has said that if he remains healthy, he plans to stay in office until he reaches the mandatory retirement age of 70 in January 2026. The monarch would then appoint the 106th Arch-

bishop of Canterbury.

Despite the title of Supreme Governor of the Church of England, the monarch's role has little formal authority in the church. He or she blesses the appointment of other bishops and officers of the church, and generally addresses the opening sessions of General Synod. The royal title initially was Supreme Head of the Church of England, instituted in 1531 by King Henry VIII — who created the Church of England and wielded considerable authority. He had a bishop beheaded, for example.

The monarch has a similar role as head of the Church of Scotland, a Presbyterian church. For more than 80 years in the 18th and 19th centuries, British monarchs were also the kings of Hannover in Germany, and thus heads of its Lutheran church.

Queen Elizabeth's deep personal faith was cited by many paying tribute to her in death. She ended each day in prayer on her knees and regularly attended Sunday services (Anglican in England, Presbyterian in Scotland). She cultivated warm friendships with several religious leaders, including evangelist Billy Graham, who she welcomed to Windsor Castle for the first time in 1955, when his direct style was still quite controversial within the church establishment. They met more than a dozen times in subsequent decades.

Her annual speeches broadcast on Christmas Day frequently referenced Jesus' teachings and the hope she found in the Christian gospel, and one of her only published writings was the foreword to *The Servant Queen and the King She Serves*, a compendium of her remarks on religious matters published by the Bible Society in 2016.

In one of her last acts as Supreme Governor, Elizabeth issued a message to the Lambeth Conference when it gathered in August. She noted that at the 1920 Lambeth Conference, "the bishops of the Anglican Communion set out a path for an ongoing commitment towards Christian unity in a changing world; a task that is, perhaps, even more important today, as together you look to the future and explore the role of the church in responding to the needs of the present age."

Queen's Witness Inspires Australians

By Robyn Douglass

Australian Anglicans are mourning not only their head of state, but a woman whose public expression of her faith was an example to the nation.

Queen Elizabeth II visited Australia 16 times in her 70-year reign, and worship at the nearest available cathedral was always a feature of a royal visit. At the very least, it gave Australians another opportunity to see their titular head.

While the queen would never have cast herself as a role model for women in leadership, in the church or beyond it, her example was an encouragement to many. The irony of the queen being head of the Commonwealth while the Australian church engaged in wrangling over whether women could be ordained priests was not lost on many.

One who was at the forefront of those debates was Archbishop Kay Goldsworthy of Perth. Goldsworthy was one of the first women in Australia ordained to the diaconate in 1986, and to the priesthood in 1992. She was the first Australian woman consecrated bishop, in 2008. She is also the first woman to serve as archbishop of an Australian province — one that is, geographically, 10 times larger than the entire United Kingdom.

Reflecting on the queen's death, Archbishop Goldsworthy told the Australian Broadcasting Corporation that the queen had offered her a model of leadership.

"Seeing women who are strong role models, as I think the queen has been, has been very important for someone like me," she said. "Watching the pictures of her as a very young woman through the Second World War, taking her place alongside people, is a hugely significant learning."

Goldsworthy was impressed by the

(Continued on next page)

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Goldsworthy

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queen’s “strong Christian grounding and her faithfulness to her role.”

The Australian church became independent in 1962, and stopped being the “Church of England in Australia” in 1981, but its Morning and Evening Prayer services include intercessions for the queen as the defender of Christian faith.

Bells tolled from churches all over the country at the queen’s death, and special services were planned to coincide with her funeral. There would scarcely have been a parish in the country that did not offer prayers in thanks for the queen’s life, seeking comfort for the royal family and asking God’s blessing on the new king.

Archbishop Philip Freier of Melbourne remembered the queen as “a faithful Christian and leader of the Church of England whose faith gave her the courage, resilience, and her strong ethic of service to others.”

The Perth diocese published prayers in thanks for the queen’s “faith and dedication to duty,” whose “leadership marked by sacrificial service has inspired generations of her people.”

WCC Assembly Condemns Ukraine War

By Mark Michael

The 11th Assembly of the World Council of Churches approved a statement condemning Russia’s war against Ukraine on September 8, the final day of its 10-day gathering in Karlsruhe, Germany. However, delegates from the WCC’s 352 member churches refused to single out the Russian Orthodox Church’s patriarch, Kirill, for condemnation, and ignored calls to expel the church from membership.

The statement “denounces this illegal and unjustifiable war” and calls

for an immediate ceasefire, appealing for all involved in the conflict “to respect the principles of universal humanitarian law, including especially with regard to the protection of civilians and civilian infrastructure, and for the humane treatment of prisoners of war.” It also urges both sides to withdraw and refrain from conflict at the Zaporizhzhia nuclear power plant.

While not singling out Patriarch Kirill, the statement does reject “any misuse of religious language and authority to justify armed aggression and hatred.” Kirill has repeatedly justified the conflict using spiritually loaded terms like “Holy Rus” or “Russian world,” which suggest an intrinsic right of the Russian government to control Ukrainian territory because it is Russia’s spiritual motherland, the place where Orthodoxy was first adopted by the Russian people.

Kirill’s teaching was denounced as a heresy by hundreds of Orthodox theologians and scholars earlier this year. He was also officially sanctioned for his rhetoric by the United Kingdom in



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June, and the European Union has discussed similar action.

“The heads of the Russian Orthodox Church are currently leading their members and their entire church down a dangerous and indeed blasphemous path that goes against all that they believe,” said German President Frank-Walter Steinmeier, who addressed the assembly on August 31.

Religion News Service reported that Steinmeier urged delegates to condemn “this nationalism, which arbitrarily claims that a dictatorship’s imperial dreams of hegemony are God’s will.” Noting the presence of Russian Orthodox delegates in the chamber, he urged others “not to spare them the truth about this brutal war and the criticism of the role of their church leaders.”

Roman Sigov, an observer delegate from the Ukrainian Orthodox Church, criticized the statement as a weak response to the crisis. “I cannot express how much it hurts to hear a statement which treats the victim and the aggressor in the same way,” he said on the assembly floor. Delegates from the church, which broke away from the Moscow Patriarchate in 2018, submitted numerous comments on the draft, but only two minor wording changes were made.

Archimandrite Philaret Bulekov, a delegate from the Russian Orthodox Church, said the statement was merely part of an “information war.” He likened it to anti-war statements issued by McDonald’s and Starbucks, saying it would have “the same level of importance.” Bulekov described Steinmeier’s speech as “pathetic.”

Taking as its theme “Christ’s Love Moves the World to Reconciliation and Unity,” the assembly was addressed by numerous senior church leaders, including the Ecumenical Patriarch Bartholomew I and Archbishop of Canterbury Justin Welby. The assembly also approved major statements calling for peace and reconciliation in the Middle East and urgent action on climate change.

The gathering issued its traditional Unity Statement, which affirmed the mutual commitment of member churches to working toward the visible

unity of all Christians, and building “a world respectful of the living earth, a world in which everyone has daily bread and life in abundance, a decolonized world, a more loving, harmonious, just, and peaceful world.”

The assembly elected the Rev. Prof. Jerry Pillay, dean of the faculty of theology and religion at the University of Pretoria, as its new general secretary. Pillay is a minister of the United Presbyterian Church in Southern Africa. He will succeed the Rev. Ioan Sauca, a Romanian Orthodox theologian, who has held the role since 2020.

“I envision a united, flourishing, sustainable and contextually relevant WCC — praying, worshiping, witnessing and working together to impact and transform the world with God’s love, justice, peace, reconciliation and unity, participating in God’s reign on earth and the fullness of life for all creation,” Pillay said in a speech at the assembly’s final plenary.

“Visible Christian unity is absolutely necessary to witness to a broken and suffering world. A divided Church is a weak and feeble witness to an already fragmented world,” he added, also affirming his commitment to “create safe spaces for honest, truthful, and courageous conversations to encompass, understand, and dialogue [on] a variety of views.”

The body also elected members to its central committee, and eight regional presidents, including the Rt. Rev. Philip Wright, Anglican Bishop of Belize, who represents the Caribbean and Latin America region.

The World Council of Churches is a fellowship of Protestant and Orthodox churches from more than 120 coun-

tries, representing over 58 million Christians worldwide. The Roman Catholic Church, while not a member, participates actively in WCC gatherings, and sent 20 “delegated observers” to the Karlsruhe assembly.

The Episcopal Church sent a delegation of four members to the assembly: Julia Ayala Harris, president of the House of Deputies; the Rev. Yoimel Gonzalez Hernandez, associate rector of St. Alban’s Episcopal Church in Washington, D.C.; the Rev. Deborah Jackson, associate dean for community life at the University of the South’s School of Theology in Sewanee, Tennessee; and the Rev. Milquella Mendoza, vicar of Iglesia San Esteban in San Pedro De Macoris, Dominican Republic.

Diocese of Florida Renews Bishop Election

By Kirk Petersen

After a first attempt was derailed because of voting irregularities, the Diocese of Florida has scheduled a new election for a bishop coadjutor, to be held November 19. The winner will succeed the Rt. Rev. Samuel Johnson Howard as Bishop of Florida when Howard retires, which will be no later than September 2023.

The results of the previous May election were challenged by a group of delegates objecting to last-minute changes that allowed clergy to vote online from elsewhere, despite a previous announcement that only persons physically present could vote. The objectors con-

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tended that because fewer than two-thirds of eligible clergy were present, the electing convention should have been adjourned without a vote for lack of a quorum.

A church Court of Review agreed in August, declaring: “Any action taken that day in the clear absence of a clergy quorum is null and void.” The court has no enforcement power, but the victor, the Rev. Charlie Holt, withdrew his acceptance of the May election results.

Three of the five candidates from May will stand again for election: the voters again:

- Holt, who led in both the clergy and lay orders on each of the three ballots conducted, and who since has been hired by the diocese in a priestly capacity;
- The Rev. Miguel Rosada, canon for Hispanic ministries for the Diocese of Florida and rector of a Jacksonville church, who finished a distant fourth on each of the ballots in May; and
- The Rev. Beth Tjoflat, canon for urban ministry for the Diocese of Florida, and vicar of a Jacksonville church, who finished second on each ballot in May.


The Rev. Wiley Ammons, a regional canon and rector of a Jacksonville church, elected not to run again after a third-place finish on the May ballots. The Rev. Fletcher Montgomery, regional canon and rector of a church in Gainesville, finished fifth on the first two ballots in May and withdrew before the third ballot. Additional candidates could file by petition from September 20 to October 3.

Holt opposes same-sex marriage, and that has fueled an organized effort to block his consecration. He has pledged that, if elected, he will abide by the 2018 General Convention decision that same-sex marriage rites must be made available in every diocese where the practice is legally permitted.

In announcing the new election, the Standing Committee of the diocese emphasized that both clergy and laity must be present to vote on November 19 at Camp Weed and Cerveny Conference Center in Live Oak.

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Episcopal School Teacher Murdered in Memphis

By Kirk Petersen

A 34-year-old teacher at a venerable Episcopal school for girls has been found dead, and a suspect has been charged with kidnapping and murder.



Fletcher

Liza Fletcher, who taught 4-year-old girls at St. Mary's Episcopal School in Memphis, Tennessee, was kidnapped while out for a pre-dawn run near the University of Memphis on September 2.

Surveillance video showed her being forced into a black GMC Terrain, CNN reported.

Police located the vehicle the next day and arrested 38-year-old Cleotha Abston — who had been released from prison after serving a lengthy sentence for a previous kidnapping, according to WREG, a local television station. Abston initially was charged with kidnapping and other offenses, and first-degree murder charges were added on September 6 after Fletcher's body was discovered about seven miles from the site of her abduction.

"This morning our faculty and staff started the day in chapel. We lit candles to remember Liza who was a bright light in our community," said a post on the St. Mary's Facebook page. "Liza embodied the song that we sing every week in Early Childhood chapel, 'This little light of mine, I'm going to let it shine.'"

St. Mary's was founded in 1847, and after the Civil War was run by the Sisters of St. Mary's, an order of Episcopal nuns, according to the Tennessee Encyclopedia. Four nuns and two priests died while caring for yellow-fever victims in an 1878 epidemic. They collectively became known as the Martyrs of Memphis, and their feast day is September 9 on the Episcopal calendar.

The school serves girls from age 2 through the 12th grade, and "is noted for the highest academic and moral standards and a tradition of service to the community," the Tennessee Encyclopedia says. The school's website says

it maintains a strong Episcopal identity, with daily chapel services for girls in the higher grades. Annual tuition for full-time students ranges from about \$18,000 to \$24,000. A spokeswoman for the school declined to speak with TLC.

Fletcher, who worshiped at a local Presbyterian church, was a granddaughter of Joseph Orgill, an Episcopalian and philanthropist who owned Orgill Inc., a huge, privately held hardware distributor. She was described in some news reports as "the heiress to the Orgill Inc. fortune," but there are

other heirs. Orgill died in 2018 and was survived by four children and nine grandchildren, according to *The Commercial Appeal*.

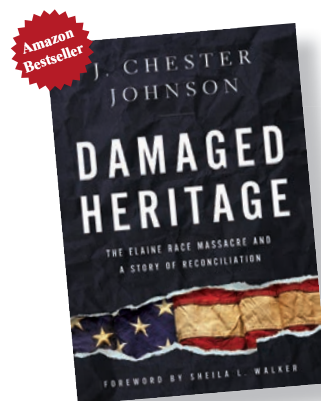
"At times like this, words seem insufficient to express the range of emotions we are feeling," said Bishop of West Tennessee Phoebe A. Roaf in a Facebook post. "However, we are not alone in our grief — Christ's heart breaks along with ours. Even in the midst of tragedy, as people of faith we believe in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

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Queen Elizabeth's Anglican Faithfulness

By Rowan Williams

A great deal has by now been written about Queen Elizabeth, and ample tribute has been paid to her stature. It has been intriguing to see how commentators

John Betjeman's poem on the death of King George V described his mourners as "Old men who never cheated, never doubted, / Communicated monthly"; something of this lived on in the queen. That deep, unshowy piety, nourished by the prayer book and the King James Bible, seems very remote in an Anglican world like ours. Even the most dedicated supporter of the prayer book will have grown up in a cultural climate where none of this could be taken for granted as it once had been.

But it would be a crass mistake to think that it produced an inflexible conservatism, let alone moralism. The depth of this subdued devotion seems to have allowed the queen — as it had allowed some of Betjeman's "old men" — to adapt with stoical courage to new circumstances, to look with charity if not always approval at new styles of behavior, even to think new thoughts where necessary. The queen proved adaptable, self-critical, tolerant, and unfazed through a near-century of colossal upheaval. Her patent conviction that her role was a matter of divine vocation and that her anointing was a promise of grace and divine faithfulness allowed her to be strong enough to grow and change.

When she was awaiting her Coronation, Archbishop Geoffrey Fisher, for whom she retained much respect, prepared for her a book of daily prayers and meditations to guide her through the months. It was a book she used and continued to treasure. Some visitors to Windsor Castle would be shown the book, preserved along with other mementos of that period, and it was obvious that it had been formative — almost an equivalent for her of the Ignatian Spiritual Exercises.

These were the foundations for her thinking about her calling. And they helped her make what must have been a difficult discernment in



Archbishop Williams introduces Queen Elizabeth to leaders of the United Kingdom's many faith groups who gathered at Lambeth Palace.

©Picture Partnership 2012

have tiptoed around the question of her personal faith: everyone who has given this more than a second's thought recognizes that her Christian commitment was deeply part of her, but it has been obvious that, for many, this is something impenetrably strange, almost exotic.

And in a way you can see their problem. Her Anglican faith — like that of her father and grandfather — was redolent of a lost world in which weekly Mattins, fervent but infrequent Communion, very private prayer, and unquestioning honesty and uprightness went together.

her later years. As British society grew both more religiously plural and more secular, she responded not by watering down what she had to say in her annual Christmas broadcasts but by gently increasing the references to her faith and to the role of religious faith in general.

Reading through these Christmas texts, it is striking that, as her society ceased to take for granted the frame of reference that was hers, she recognized that part of her task was to remind us of it. Never triumphalist, never aggressive, she simply reiterated her own commitment, her acknowledgment of God's grace, and her insistence on the need to remember what the Christmas festival was actually about.

Contrary to what some over-anxious and over-apologetic observers might have feared, this did not offend or alienate the faithful of other communities. It reassured them that the monarch understood how and why faith mattered. And that was partly because she was increasingly willing to take part in inter-faith events (and was indeed criticized by some Christian rigorists for doing so). This might be at large public events like Commonwealth Day services.

But my strongest memory is of an event at Lambeth Palace, late in my time as archbishop, when we had organized a small exhibition of treasures from different faith traditions and invited the queen to come and view this, to meet a number of religious leaders, and to address the group. What she said in her address was a powerful statement of a genuinely theological rationale for the Church of England's role in a religiously plural society.

If there is an "established" church, to which certain legal privileges are given, it is essential for it, in its collective imitation of Christ, to use whatever privilege, access, or resource it has to make sure that other communities are not excluded, to reinforce the voice of minorities in the public realm. If the Church of England was in some sense the "state church" (not the most helpful of terms), it must be a church willing to act for the good of the whole social community; and that meant being attentive and supportive to those whose voices might be muted or suppressed, those who did not feel that they had an entrée into public discussion.

In the United Kingdom, solidarity with



Jewish and Muslim communities under different kinds of threat was an obvious imperative, but all faith groups would need the same faithful friendship. It was a vision the Church of England tried to flesh out in various local and national projects, including Near Neighbours, which looked to build local collaborative ventures by faith communities in support of the needy or marginalized. The queen gave her unambiguous backing to this vision.

So: a deeply traditional believer, whose adherence to the faith was beyond doubt (and who could privately, so they say, be a bit caustic about over-enthusiastic liturgical or theological reformers); but one whose depth of fidelity allowed her to discern, adjust, think ahead. Someone who had a clear sense of the church's role in changing times, who did not confuse firmness of faith with loudness of utterance or hostility to strangers.

Queen Elizabeth was an incalculably important person for British society, without doubt. But she also, without ever advertising it, helped to model for her church a particular kind of Anglican faithfulness, confident without arrogance and generous to the entire community she and that church sought to serve. We owe her a very great debt for this, as for so much.

The Rt. Rev. Rowan Williams has served as the 104th Archbishop of Canterbury (2002-12) and 35th Master of Magdalene College, Cambridge (2013-20).

Jane Williams, a theologian and the archbishop's wife, greets Queen Elizabeth.

©Picture Partnership 2012

Beirut Boys Return to Maine for Another Year of Schooling

By Neva Rae Fox

Two sons of an archdeacon in Lebanon, called the Boys from Beirut, are returning to the United States for another year of schooling and cultural exchanges. This is thanks to a partnership among the Diocese of Maine, the Episcopal Diocese of Jerusalem, a prestigious private school, an active Maine church, a pair of mission-minded adults, and two teens seeking an education.

Their journey started two years ago with a visit to Lebanon by Heidi Shott, communications director for the American Friends of the Episcopal Diocese of Jerusalem. She met the Ven. Imad Zoorob, archdeacon for Lebanon and Syria, his wife, and two sons, Marc and Ralph.

“I became acquainted with Archdeacon Zoorob in the wake of the August 2020 explosion in Beirut,” Shott said. “On that (Zoom) call, he also shared the deep concern he and his wife, Hind, have for the future of their sons and their hope that Marc and Ralph might be able to study abroad someday. There’s where the Holy Spirit comes in.

“My husband, Scott, and I have a crazy commitment to respond to opportunities to serve that God places before us. They need to be so obvious that they are impossible to miss.” This, Shott said, was one of them. “Listening to Fr. Imad talk, I found myself profoundly moved by his anguish for the welfare of his sons. It was clear that God had plopped the Zoorob family directly in our path.”

Her husband agreed. “Within a week we had talked with the Zoorob family, Bishop Thomas Brown of Maine, the rector of St. Andrew’s Church, our local Episcopal congregation, and the headmaster of Lincoln Academy about how together we might bring Marc and



Ralph (left) and Marc with the Rev. Suzannah Rohman, rector of St. Andrew’s, Newcastle, Maine

Ralph to Maine to finish high school,” he said.

That kicked off the adventure, but Shott doesn’t take credit for what transpired next. “Scott and I may have gotten things started, but the faithful and caring people of the Diocese of Maine and Lincoln Academy made it happen.”

Brown recalled the genesis of this international relationship. “Heidi called me Thanksgiving weekend (2020). Our phone conversation sparked other ones, and within a couple of weeks the Diocese of Maine made a commitment to raise \$100,000 to ensure Marc and Ralph could attend high school in Maine.” A website, Lebanon to Lincoln, tells their story and seeks support.

The brothers arrived in March 2021.

“Heidi didn’t know me,” Zoorob said. “This was an act of the Holy Spirit that continues with church members

and with Bishop Thomas and the good people in Maine.”

He remembers a life of bombs and shelters. Zoorob explained that although the decision to send his children to America was hard, “it was a must. I don’t want them to face what I faced.”

Brown shared why this ministry was so important. “We were in the middle of ‘all things COVID,’ and in front of us was an opportunity to welcome a family into our diocesan family. It was an incarnational expression of our commitment to the church in the Holy Land.”

Lincoln Academy was ideal for the Zoorob boys. Dean of Students Jake Abbot explained that an international boarding program began at the independent school in 2013. Lincoln has housed students from 19 countries, and “Lebanon makes number 20.”

The brothers had no problem fitting in. “Teenagers are teenagers are teenagers, no matter where you come from or what you look like,” Abbot said with a laugh.

The boys identified the challenges they faced. Marc’s was “probably having to adapt to a whole new culture, starting from scratch.” Ralph’s challenge was “online learning for a while.”

As with most teenagers, life wasn’t all books and schoolwork. Ralph played soccer and basketball, “but it was with masks,” which “was really hard.”

Marc, on the other hand, is “not much of a sports fan. I do my best to keep fit, like with the cross-country team. Running is hard. But the team was very fun. In the winter I participated in cooperative team games, which is playing with people with disabilities.”

This summer, Abbot and his family, including his Lebanese father, visited the Zoorobs at home. “It was a true sharing,” Abbott said.

Abbott called Marc and Ralph “incredibly compassionate, and after being in Lebanon, I understand that.”

Another important factor in the relationship is St. Andrew’s, Newcastle, near Lincoln Academy. Brown praised the church’s support. “St. Andrew’s became Marc and Ralph’s home church in Maine. They have committed themselves to raising money for Marc’s first year of college at the University of Maine. The blessing continues!”

John Ward, senior warden of St. Andrew’s, described Marc and Ralph as “very generous, candid young men. They are very congenial.

“We call them the Boys of Beirut,” he said, laughing. They are more than six feet tall “and very bushy-headed, which adds to the tallness. When they come to church, they make an impression.”

St. Andrew’s became a part of the Zoorobs’ adventure through the church’s Outreach Committee. “We were trying to figure out post-COVID how to redesign our outreach — both individual involvement and distribution of cash,” Ward said. After looking at options, the committee zeroed in on assisting the two boys.

“The parish was challenged to match the commitment from the Outreach

Committee,” which was \$7,500. The challenge, Ward said, was quickly met. “The money just came in.”

For St. Andrew’s, the funds went beyond supporting the Boys from Beirut. “In some practical way we were supporting the archdeacon’s mission in Lebanon,” Ward said. “This isn’t just a

“This is a direct link
to a threatened
ministry in a
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of the world.”

way of helping a couple of attractive young men to continue their education. It’s a direct link to a threatened ministry in a threatened part of the world.”

While the boys were separated from their parents, the Shotts happily filled in the gaps. “Since Marc and Ralph arrived in March 2021, we’ve served as their local host family. They’ve spent holidays and vacations with us, and we’ve taken Marc on college visits,” she said.

The boys offered advice to anyone considering an adventure like this. “It is the happiest I have ever been in my life,” Marc said. “I got to experience so many things. Wonderful journey. Knowing how much people care has made it better.”

Ralph agreed. “If you get a crazy, insane opportunity to go anywhere far away from home, and if you want to do it, do it. I believe God is always near. I don’t think anyone should fear any obstacles.”

Zoorob expressed deep gratitude. “I am really speechless. Words of big thanks, words of gratitude, for planning with me and paving the road for a secure future for my kids. It’s not only a dream, it’s a future — making their

future secure — because Lebanon, most beautiful place on earth, it’s our country, but the problem it is facing is the worst since the 1970s. It’s not a place to live. I don’t want my kids to face the same. For us it’s securing their future in the best and safest place. It’s a place to make dreams come true — the U.S.”

Marc thinks the entire experience is a Holy Spirit moment, “from the beginning to end.” For Ralph, “The journey was a really big deal for me personally. Maine is our second home. America was a dream for us to go and study there.”

The bishop mentioned lessons learned. “A primary learning-reminder is from St. Paul: ‘We can do all things through Christ who gives us strength’ (Phil. 4:13). Second, the church in Maine has long had a commitment to global ministry; in the early 1820s, the first Bishop of Maine connected us to Haiti, and that connection continues between several local faith communities in Maine and Haiti. Third, we learned again of God’s blessing to us when we partner with others — with Lincoln Academy, individuals throughout the Episcopal Church, and with the Zoorobs.”

When they return in the fall, Marc plans to major in biomedical engineering at the University of Maine while Ralph begins his senior year at Lincoln Academy.

Brown offered advice to churches or dioceses considering a similar international ministry: “Listen to the Holy Spirit. Sometimes the inspiration of one or two people can ignite a whole community. I believe God’s people yearn for invitations to act or to speak or to love. Lay and ordained leaders play a key role in listening and responding to what comes from the grassroots.”

Heidi Shott added: “Fr. Imad has said, ‘In Lebanon we don’t send our children away, so it was very hard for us to let Marc and Ralph study in the U.S., even though that is our dream for them and their future. What made it easier was knowing they were coming to be cared for by their new big family in Maine.’ To me that sounds like the Holy Spirit speaking to us about what it means to be the body of Christ across geographic and cultural boundaries. It’s a message so clear it’s impossible to miss.” □

On Writing Poetry Honestly

By John J. Brugaletta

W.H. Auden once said religion has no place in poetry, or words to that effect, but he wrote a Christmas oratorio he called *For the Time Being*. And three years earlier, in December 1938, he wrote “Musée des Beaux Arts,” in which “the aged are reverently, passionately waiting / For the miraculous birth,” and “something amazing” happens — “a boy [falls] out of the sky.” It’s Icarus in Breugel’s painting, but the ancient myth of a boy falling from the heavens to his drowning death in the sea contracts neatly the “miraculous birth” of Christ and his death into a single action, an act of *kenosis* in the birth and sacrifice in the death, both sons under the direction of their respective fathers.

For us to deny that this poem, written while Auden was contemplating becoming a Christian, carries religious meaning is not only to deny the possibility of a poem’s being subtle; it is also to lose the magnificent Audenesque flat-toned statement that “there always must be children who did not specially want it to happen.” There are always people like Flannery O’Connor’s Misfit, who wishes Jesus had never risen from the dead.

And poor Gerard Manley Hopkins, loving both poetry and God as he did, burned all his early poems when he became a Jesuit priest, believing they were too much about the poet and not

enough about God. But after he’d read Duns Scotus on the *haecceitas*, or “thisness,” of objects, he wrote “The Wreck of the Deutschland,” the forerunner of such gems as “God’s Grandeur,” “The Windhover,” and “Thou Art Indeed

Alongside this distrust of verse forms there has been a long history of love/hate relationships with anything not easily labeled Christian.

Just, Lord, If I Contend.”

And then of course there’s Herbert’s friend John Donne, who wrote both erotic poems like “The Flea” and Christian poems like the holy sonnets, perhaps at different periods of his life and perhaps not.

Christianity has never been completely hospitable to poetry, although the Church has inherited the Hebrew Psalms as part of the canon of Scripture. Perhaps it’s because the Psalms are written in a tradition of prosody that is foreign to most people. Certainly, the suspicious reception of poetry has been reinforced by the adherents of Modernist poetry, at least those who strive

to be quirky, overly allusive, and just plain difficult to understand.

Alongside this distrust of verse forms there has been a long history of love/hate relationships with anything not easily labeled Christian. Tertullian, Jerome, and Alcuin of York all picked different targets, ranging from Greek philosophy to classical Roman literature. But the Aristotelian thinking that Thomas Aquinas added to Western Christian theology is still in force today, and Neo-Platonism has made its valuable contribution as well, so Greek philosophy wasn’t so diabolical as some people thought it was.

The constantly recurring religious hunger for purity seems always able to find an acceptable way to bring the passerby into the wedding feast, as the parable has it. It’s

been said that there are two major types of thinking about the life of faith: the theology of hygiene and the theology of love. A little reflection on the gospels makes one doubt that Jesus would have had any hesitation in ranking love more highly than purity (while not dispensing altogether with some degree of purity). And yet the question remains: How does the Christian poet go about adapting and adopting extra-Christian elements into poetry?

The answer, I believe, comes in two parts. First, if you haven’t already found your own way, I suggest you follow Gilbert Highet’s advice. In his magiste-

rial survey of the classical tradition's influence on Western literature, Highet finds that the finest literature has come from writers who are neither the type of Christian who holds human nature in contempt nor the sort of classicist who admires too fervently the ancient Greeks and Romans for their idealizing of human nature. Great literature seems to arrive instead through those who "have taken the best of paganism and transformed it [with] the highest of Christian thought" (*The Classical Tradition: Greek and Roman Influences on Western Literature*, p. 547).

My first suggestion, then, is that you allow yourself in your poems to admire some of human nature, but only insofar as it might be either redeemed or allowed by what you see as the best of Christian thought. I think you will find — as long as you truly see power in those non-Christian sources — that their power will come through in your writing.

Consider C.S. Lewis's last novel, *Till We Have Faces*. While a classical myth, Eros and Psyche, forms the backbone of the novel, with Christianity present only in hints, images, and allegorical references, its beating heart is an even more valuable piece of advice: How can God meet us face to face "till we have faces"? And to have a face, one must say openly what has been lying at the center of us for most of our lives: the atheist's resentment of a supreme being merely for being supreme; the agnostic's keeping all evidence of the supernatural in a locked box buried in his cellar; the skeptic's pleasure in taking the role of the debunker, and the brittle delight of his cackle at what he calls gullibility.

Behind each of these masks lies an undeveloped face, which betokens an undeveloped identity. How can we, Orual finally asks, expect to be recognized by God if we are not yet honest human beings in our discourse with him? This rhetorical question is my second suggestion to Christian poets. It is not just my suggestion; it is Christ's attitude toward what he calls *hypocrites*, a Greek word meaning actor. Actors are

people who pretend to be someone else, someone more significant, or at least more entertaining, someone who in ancient times wore a mask.

I cannot say strongly enough how important it is for us to achieve honesty — in our poetic voices, in our fictional characters, and in ourselves. I had read *Till We Have Faces* 30 years ago, but it had not occurred to me until more recently why it was so hard for me to pray. This time the novel helped me to see that I was avoiding all the tough topics in my praying.

I was like the occasional pastor who admits in his sermons sins like not spending enough time with his children, or the priest who confesses to not making his bed as soon as he rises in the morning. Yet each of them avoids that one is keeping a secret bedmate on the side, and the other is filching money from donations. But once I had faced the being at the core of me, and the question it posed about my character, I began to show my truer face (an altogether ugly one) to God. It's a great relief to no longer keep a big secret. If you would be a healer through your art, it makes no sense for you to be a carrier of disease to your patients.

We could be sincere about our respect for people who resent a so-called hidden God, one who does not seem to answer their questions; if we were more honest, we would admit to sometimes having the same resentment. We could give more than lip service to the truism that changing one's worldview is like living through a tsunami. (Actually it feels more like dying in a tsunami.) Let's not blithely dismiss the courage it takes to step out of a leaping boat onto waves like hills, expecting them to support our weight.

I think our poems, stories, and novels are worthy of all the work we put into them, even if they bring only one or two people to the point of asking demanding questions: What are my resentments? What unexamined cultural assumptions of my time do I harbor? What are my real limitations and my strengths? What great fact about myself am I afraid to reveal? What kinds of masks do I wear? Do I even have a real face?

John J. Brugaletta is a poet living in McKinleyville, California. He is a retired professor of English at California State University, Fullerton.



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Lambeth and Women's Ordination

By Molly Jane Layton

This essay was first published on September 6 on Covenant, the weblog of THE LIVING CHURCH.

The steeple of our white clapboard Congregational church rose high above the common in my hometown in rural Massachusetts. Church was the center of our lives; if the doors were open, my family was there. Then one year the church hosted a female seminarian, and suddenly, whenever she preached, we stayed home. Young and dutiful, I accepted without question my parents' simple explanation that women should not preach to men.

It was the early 1990s, and my world was not much bigger than that small-town common. I had no idea that the Anglican Communion even existed, let

alone that this question was being heavily debated in it. While the Episcopal Church in the United States had been ordaining women since 1976, the Church of England would not regularize it until 1994 and other provinces would wait even longer.

Roughly three decades later, I am finished with seminary, ordained to the diaconate, and awaiting ordination to the priesthood in the Episcopal Church (thankfully with my parents' full support and blessing). My journey to embracing women's ordination is not terribly dramatic; eventually I came to understand the Apostle Paul's remarks about women as restricted to a certain cultural context. In the Episcopal Church, women's ordination is so prevalent that the question seems almost passé.

However, I am deeply aware that I am going against the grain of nearly

2,000 years of Church tradition on this point. The reminders are subtle, but there. One day it's the slightly panicked phone call from my parents because their weekly Bible study topic is women's ordination. They're afraid all the group's questions will be directed at them since they're the only ones who know a woman seeking ordination.

Another day it's the realization that, within a group of female clergy friends from seminary, all but one of us are either an assistant at a parish that has never had a female rector or the very first female priest at a parish. Add in the fact that the Catholic Church and the Orthodox Church, which together represent more than half of all Christians worldwide, do not sanction the ordination of women, and you realize just how small our influence on this point is. Although it's been nearly 50 years since the Philadelphia 11, we

are still riding in the vanguard of women's ordination.

This felt especially striking to me as I followed some of the discussions at Lambeth this summer. I realized that, because women's ordination is a *fait accompli* in the Episcopal Church, I knew little to nothing about its history of reception in the Anglican Communion. So I started doing some digging.

It was first brought up at Lambeth in 1920, when the "Bishop of Ely described it as 'a revolution so complete and so perilous' that it had no place in the Conference's remotest vision." However, the bishops did pass several resolutions which took seriously the work that women were doing in the church. Despite limiting the ordained service of women to the order of deaconesses, the bishops acknowledged that order as having "the stamp of apostolic approval." Deaconesses were able to prepare candidates for baptism and confirmation, assist at baptisms, counsel women, lead the daily office, and "instruct and exhort the congregation."

Ten years later, however, it was apparent that progress was anything but linear. At Lambeth in 1930, the bishops were still willing to recognize the order of deaconesses, but the resolution notably eliminated the phrase "the stamp of apostolic approval." On the other hand, the permission "to instruct and *exhort*" was changed to "instruct and *preach*, except in the service of Holy Communion." Apart from the exceptional ordination of Florence Li Tim-Oi in 1944, this status quo persisted for decades, with no developments of note at either the 1948 or 1958 Lambeth Conferences.

Then, in 10 short years, much changed. The Lambeth Conference in 1968 did not make any decisions about the ordination of women, but requested that the matter be studied and that any province seek the advice of the newly formed Anglican Consultative Council before proceeding. The Diocese of Hong Kong was the first to approach the ACC in 1971, and was advised to proceed with ordaining women,

though some saw this as controversial, since the ACC was a new body, and insufficient time had been given to study the matter (although "the matter" had been before Lambeth for 50 years at this point). By the time the next Lambeth Conference came around in 1978, Canada, the United States, and New Zealand had all joined Hong Kong in ordaining women.

Thus, Lambeth 1978 had an actively

There is room for change and growth, and room for respecting both tradition and traditional interpretations of Scripture.

divided Communion on its hands. Its response in Resolution 21 acknowledges the tension of autonomy and interdependence in the Communion; provinces had the right to ordain women, but everyone needed to acknowledge that this debate "caused distress and pain to many on both sides." No one was unaffected as individual provinces proceeded in prayer, conversation, and study, in the process of reception.

Mary Tanner, in an article written shortly after the Church of England joined the ranks of provinces ordaining women, describes reception in this way:

If a province proceeded to ordain or consecrate women to the presbyterate or episcopate, that development in the ordering of the universal ministry was to be understood as given up to the discernment of ... all the provinces of the Anglican Communion and

offered to the universal church for discernment. The matter could not be declared to be settled, beyond any shadow of doubt, until it was "received" by the whole church. We go on together, respecting one another's deeply held convictions, respecting the integrity of one another in an open process of discernment.

By this definition, over 100 years after the question was first put to the bishops at Lambeth, the reception of women's ordination continues, both in the provinces of the Anglican Communion and in the universal Church. We have not yet reached the point where this question is settled beyond a shadow of a doubt. Perhaps we have come close within the Anglican Communion, but the Church universal is very far from it. The part of me that is steeped in our progressive culture of fighting for rights and justice wants to be a little outraged at this. But the dutiful little girl who trusted her parents' word so many years ago is also still a part of me, and I think there is something worth respecting in that basic childhood intuition.

It is a good thing when we listen to the tradition handed down to us. It is a good thing when the Church carefully considers changes on major issues of polity, doctrine, and morality. The Church Fathers (and Mothers) were imperfect, yes, but also led by the Spirit of God, just as we in the modern era are both imperfect and led by the Spirit of God. There is room for change and growth, and room for respecting both tradition and traditional interpretations of Scripture. God's grace is big enough for all of us as we stumble through these significant and difficult questions.

So, I trust that my coming ordination will in no way be impaired by my gender. I also trust that God in his time will lead the rest of the Church to receive women's ordination. And until that time comes, I hope that we can step by step "move towards a fuller catholicity and a deeper fellowship in the Holy Spirit."

The Rev. Molly Jane Layton is associate rector at Calvary-St. George's, New York.

ETHICS

Healthcare and Christian Witness in a Secular Age

By Stewart Clem

When your car breaks down, you take it to a mechanic. After diagnosing the problem, the mechanic gives you an estimate. You consider your options and decide whether to proceed with the repair. When the repair is completed, you pay the mechanic and drive away.

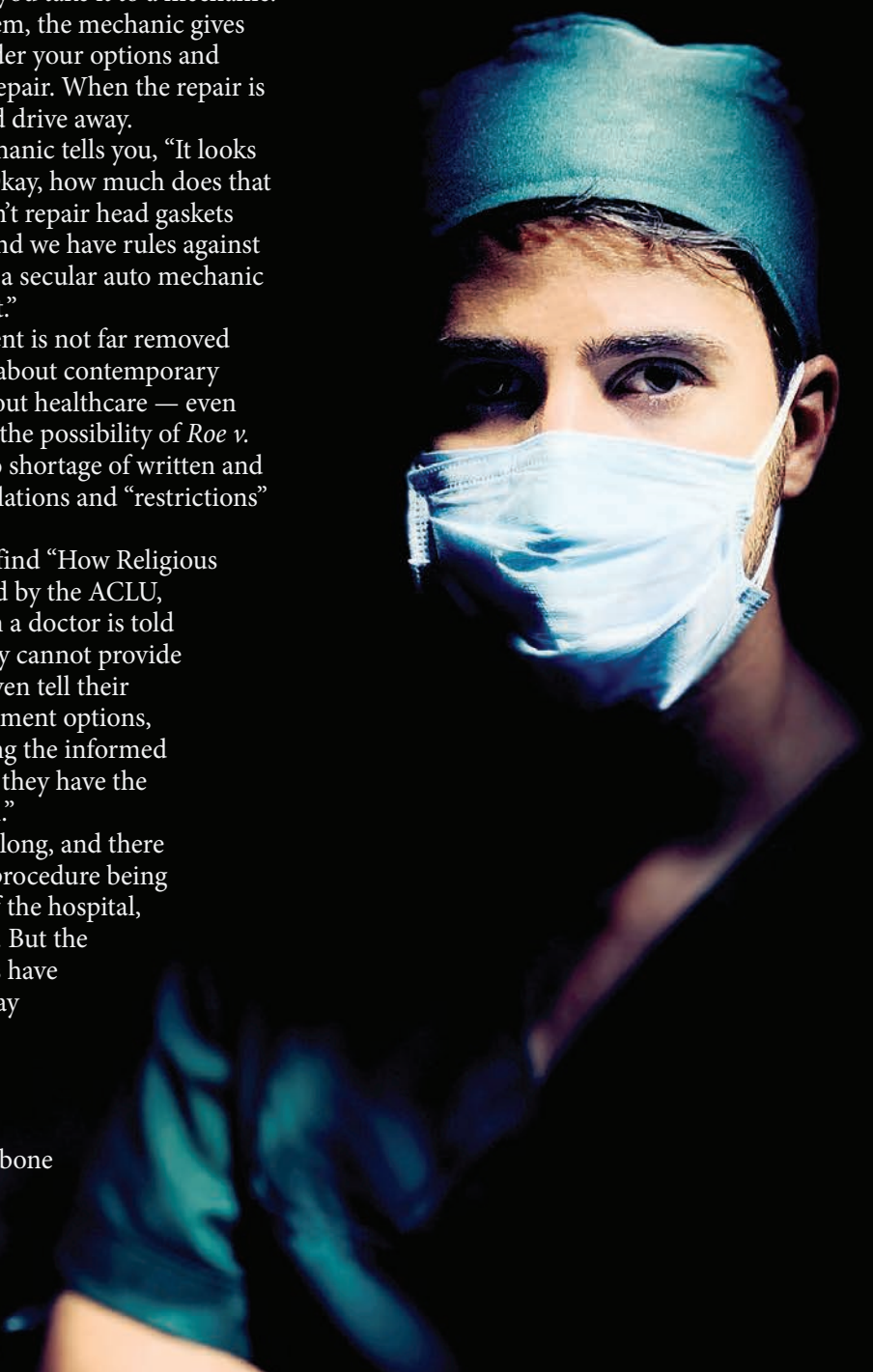
But imagine instead that your mechanic tells you, “It looks like you’ve got a head gasket leak.” “Okay, how much does that cost to repair?” you ask. “Well, we can’t repair head gaskets here. We’re a Sikh auto repair shop, and we have rules against certain repairs. You might try to find a secular auto mechanic in town who would be willing to do it.”

This Kafkaesque thought experiment is not far removed from the way most Americans think about contemporary medicine. In our public discourse about healthcare — even before everyone’s attention turned to the possibility of *Roe v. Wade* being overturned — there is no shortage of written and verbal commentary on religious regulations and “restrictions” on the practice of healthcare.

For example, on YouTube one can find “How Religious Restrictions Interfere,” a video created by the ACLU, in which a physician explains, “When a doctor is told by the hospital they work for that they cannot provide all the treatment options or cannot even tell their patients about all of the possible treatment options, it gets in the way of the patient making the informed decision that they need to make, that they have the right to make, about their own health.”

The video is just over two minutes long, and there is no additional context, such as the procedure being considered, the religious affiliation of the hospital, or the restriction being implemented. But the message is clear: healthcare providers have a job to do, and religion had better stay out of it.

This of course assumes that the definition and purpose of healthcare are perspicuous. They are not. While going to the ER with a broken bone might be analogous in some ways to asking to a mechanic to fix your car’s CV joint, there are fundamental



differences. The practice of healthcare demands that we reflect on certain moral and metaphysical questions that simply do not arise for the mechanic. (I don't deny that auto repair has philosophical considerations, but that's the topic of a different essay.) For one, automobiles are made by humans, for humans. They are artifacts. Human beings are — well, what are they? And what are they for? These are profoundly philosophical questions. And that is the point.

The problem with our public discourse about healthcare is our myopic focus on policy. We assume, either through naiveté or willful ignorance, that we all know what healthcare is and what it is for. We proceed to talk past one another and (all too frequently) assume the worst about our interlocutors.

I have seen this in many cases in which a Catholic hospital refused to perform a procedure that involves direct sterilization. Although more than one in seven patients in the United States are cared for in Catholic hospitals, many people do not realize that those hospitals follow the *Ethical and Religious Directives for Catholic Health Care Services*, developed by the United States Conference of Catholic Bishops. The directives prohibit direct sterilization of any kind. It is true that the Catholic Church's teaching on procreation and contraception is at odds with the views of most Americans — even most American Catholics. But there is an important lesson here, and that lesson is that the meaning of "healthcare" is not simply a given. Human civilizations have developed their various understandings of healthcare through complex matrices of practice, reflection, and public debate.

It is beyond dispute that Christianity has profoundly shaped the meaning and scope of healthcare in contemporary Western societies. This includes what many would now consider a neutral or secular conception of healthcare. The very idea of the hospital — a place where hospitality is shown to the weak and vulnerable members of society — grew out of monastic practices and was grounded in a Christian understanding of human dignity. Many of the basic moral principles that underlie contemporary medicine were once unpopular and only became mainstream with the spread of Christianity.

The most important questions about the end or purpose of healthcare are not empirical. They are not even exclusively "religious." They are philosophical questions about the nature of human beings and human bodies, and they remain subjects of debate among physicians and medical ethicists of all persuasions.

Victoria Sweet, in her fascinating memoir *God's Hotel*, recalls her time as a doctor at the Laguna Honda Hospital in San Francisco, the last remaining almshouse in the country and a descendant of the *Hôtel-Dieu* that cared for the sick in the Middle Ages. As a student of medical history, Sweet describes how she applied her research on Hildegard of Bingen to her medical practice. Hildegard described the human body as a plant, whereas the dominant metaphor for the body in contemporary medicine is a machine. These competing metaphors lead to vastly different approaches to medicine, and Sweet writes in vivid detail about the ways in which contemporary medicine could benefit by incorporating both approaches.

Any approach to healthcare will rely, implicitly or explicitly, on assumptions about the nature of human beings and the nature of reality. Would it not be better for these to become articulated commitments rather than unexamined assumptions?

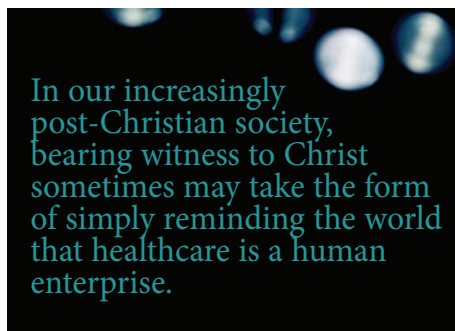
The fact of the matter is that any articulated vision of healthcare — any vision that does not fall prey to the myth of neutrality or assume that the ends of healthcare are plainly obvious — will provide guidance about what its practitioners (and patients) should and should not do.

As the director of a graduate program in healthcare mission, I try to help my students think beyond religious "restrictions" to healthcare and instead focus on a vision of healthcare informed by the gospel. One implication of such a vision, as the *Ethical and Religious Directives* explain, is that

[T]he biblical mandate to care for the poor requires us to express this in concrete action at all levels of Catholic healthcare. This mandate prompts us to work to ensure that our country's healthcare delivery system provides adequate healthcare for the poor. In Catholic institutions, particular attention should be given to the healthcare

needs of the poor, the uninsured, and the underinsured.

Healthcare informed by Christian principles cannot simply be reduced to a set of restrictions. Any robust vision for healthcare will entail certain commitments, and these will inevitably be disputed by those who affirm competing visions. But there is no neutral conception of healthcare with which religion might interfere. There are simply competing visions of health-



care. This should come as no surprise to those of us living in a pluralistic society, with its many competing visions of the ideal human society and what it means to live a good life.

Christians are called to bear witness to Christ in all areas of life, and the domain of healthcare is no exception. But bearing witness can take many forms, and in our increasingly post-Christian society, sometimes it may take the form of simply reminding the world that healthcare is a human enterprise. Healthcare providers are not mere technicians.

Farr Curlin, a hospice and palliative care physician and professor at Duke Divinity School, writes, "In seven years of medical school and residency training, I do not recall a medical educator ever encouraging me or my fellow trainees to consider what medicine is for."

If our physicians in training are not even encouraged to consider the *raison d'être* of their profession, it's no wonder our debates about policy seem futile. I wonder how much more fruitful our public discourse might be if we allowed ourselves to argue not only about policy but about the very nature and purpose of healthcare.

The Rev. Dr. Stewart Clem is assistant professor of moral theology and director of the Ashley-O'Rourke Center for Health Ministry Leadership at Aquinas Institute of Theology, St. Louis.

English Poetry's Biblical Heart

Scripture and the English Poetic Imagination

By David Lyle Jeffrey

Baker Academic, pp. 223, \$26.99

Review by David K. Anderson

What really happens when a poet quotes from or alludes to the Bible? In *Scripture and the English Poetic Imagination*, David Lyle Jeffrey argues that something much richer than a mere flourish or the conformation of a point of doctrine is at stake. To a degree unprecedented in European literatures, Jeffrey argues, Scripture infused the creative heart of English poetry, feeding its deepest springs not only with moral and metaphysical postulates, but with a vision of what was highest and yet most personal.

Opening in the seventh century with Caedmon, who sang at the beginning of the English tradition of the beginning of all things, running through the later Middle Ages and Renaissance, and ending in our era, Jeffrey covers a wide range of poets. Some important figures — Langland, Spenser, Shakespeare, Milton, and Eliot — are absent or mentioned only briefly. But the project is not a comprehensive survey but a series of intimate studies, albeit one bound together by a strong sense of the unique potency the Great Book held for these writers.

This is very much a book of two halves. The table of contents announces a division between medieval poetry and poetry “Since the Reformation.” The chronological division would mean little, except that it coincides with a methodological division.

Both halves clearly work on their own terms, and because Jeffrey maintains an emphasis on Scripture’s depth of penetration into the poetry. In the

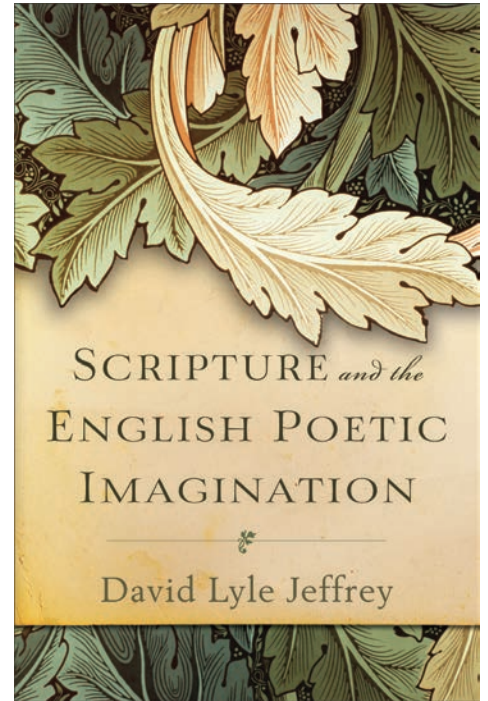
first set of chapters, we feel the weight of Jeffrey’s considerable learning, while the second set is marked by his readerly sensitivity.

Part one demonstrates Jeffrey’s expertise in medieval literature. The chapters are, on average, longer than those later in the volume, and their arguments are more technical in nature, with greater historical contextualization. The first discusses the influence of Franciscan spirituality on medieval theater, mediated by the Franciscan homiletic practice of biblical paraphrase, while the third takes up the medieval Christianization of the corpus of Ovid.

The focus here is on the Manciple’s Tale, widely regarded as a low point in *The Canterbury Tales*. However, Jeffrey impressively weaves the Manciple’s stilted adaption of an Ovidian story into Chaucer’s larger moral framework, suggesting it is to be read against the subtler and more compelling Parson’s Tale that follows it, and corrects the Manciple’s tinny moralism with the Parson’s emphasis on divine mercy.

The most striking chapter in the section concerns the very different use that Dante and Chaucer make of a specific New Testament passage: the Sermon on the Mount. Jeffrey argues that the Beatitudes that the pilgrim hears chanted as he ascends the terraces of Purgatory are used as straightforward reinforcements of Dante’s theological vision. Chaucer, whom Jeffrey suggests is under the influence of Wycliffe, shows much greater interest in the depths and complexities of these texts, demanding that the reader consider not only their substance, but the intention of the character who cites it, an ethos Jeffrey suggests mirrors that of the Sermon on the Mount.

When Jeffrey turns to the poetry of the last four centuries, appreciations



take the place of technical arguments, albeit appreciations that demonstrate both his penetration and the brilliance of the material. A chapter on Donne and Herbert’s prayer poems offers capable if unsurprising readings, but it is followed by an engrossing survey of the literary legacy of the King James Version, whose phrases poets continued to echo long after it had been superseded in the churches it had shaped. Tight and insightful, he covers Handel, Cowper and Coleridge, King and Du Bois, as well as unbelievers like D.H. Lawrence and the Shelleys.

A well-argued chapter follows on how 20th-century poets came to resist closure in their verse, thus also rejecting the biblical ideal of “the fullness of time,” and then we have a final group of chapters on several late 20th-century poets. Authoritative and supple, it is marked by a sense of reverence for the poems and a gift for bringing out the full implications of their many and

varied biblical allusions.

Jeffrey's parallel treatment of two poems about fatherhood by Anthony Hecht and Gjertrud Schnackenberg is truly gripping. Opening with a perceptive discussion of our culture's loss of faith in fatherhood, Jeffrey then shows how both writers resist that loss by depicting how a loving human father can intimate the love of the great Father of us all.

Scripture and the English Poetic Imagination is premised on an all-too-rare sense of poetic excellence. At times a judiciously polemical tone emerges, whether about specific cruxes or the manifest failings of the guild of literary studies. Jeffrey's interpretive gifts, his wide knowledge of both poetry and the Bible, and his vivid conviction about the vital importance of both to our culture

make his book important, especially given how hard that culture seems to be working to forget what it once knew of both.

Dr. David K. Anderson is an associate professor in the Department of Classics and Letters at the University of Oklahoma, where he specializes in Renaissance literature.

Cambridge's Finest Bible Yet

ESV Diadem Reference Edition

Cambridge, pp. 1,162, \$190

Review by Ryan N. Danker

Recently I found myself in Cambridge, standing in England's oldest bookstore. The bookstore is now an outpost of the oldest publisher in the world, and there I spoke with Amanda Taylor, the marketing director for Cambridge Bibles. We talked all-things-Cambridge-Bibles, including the newest edition in the Cambridge line, the Diadem. Cambridge University Press launched the leather version of the Diadem during Holy Week. It would be hard to offer too much praise for the Diadem.

Cambridge has been publishing Bibles since its earliest days almost 500 years ago. The Diadem — first published as a hardback (\$39.99) in the fall of 2021 — is an enlargement of another classic Cambridge Bible text, the Pitt-Minion, a volume meant for travel with a still readable 6.75-point font, named after the press's historic premises at the heart of the university, the Pitt Building.

For those not familiar with Cambridge Bibles, they are given names much like car brands and their models. For Cambridge these include Diadem, Pitt-Minion, Topaz, Clarion, Cameo,



and Concord, among others. Some, like the Clarion, a modern single-column text, come in a variety of Bible translations. Others, like the Cameo or Concord, are based on historic text blocks and only available in the King James Version.

The Diadem sits in that sweet spot between Bibles that might be easy to transport but may not be easy on the eyes and large volumes that may be easy on the eyes but eschew transport. The text, with an 8.1-point font, is crisp and readable, and the layout, in two columns, is thankfully lacking in distracting elements sometimes added to contemporary Bibles, like graphics and overly modern fonts. The text is set in paragraph form and comes with references in a central column on the page. The Diadem is classic in both its font and its layout.

Cambridge offers three Bibles in

various translations that differ in text and paper size, but correspond in pagination if using the same translation. These include the Pitt-Minion, now the Diadem, and the wide-margin Aquila with an enlarged Pitt-Minion text. For now the Diadem is offered in the English Standard Version. A New American Standard is due soon. Other translations will follow.

Although there seems to be an odd snobbishness among some for goatskin covers, that option is not available for the Diadem. The calf split cover comes in a beautiful brown and in black, and while it will become more flexible with use, this is an excellent-quality option for those who want a firm cover.

The calfskin, in red and black, is perhaps my new favorite Bible cover. It combines the smoothness of regular calfskin covers with the flexibility of goatskin. Both covers come with or without the Apocrypha. (The Apocrypha adds 230 pages and costs another \$30.) The calfskin comes with three ribbon markers and the calf split with two.

In the Diadem line, the calf split cover is wider than the calfskin, providing greater protection for the text block. The calfskin, however, comes with the classic Cambridge red under gold, meaning that the edge of the text

(Continued on next page)

BOOKS

(Continued from previous page)

block is red when the Bible is open.

One unique feature in the Diadem is the inclusion of a map section for the Apocrypha. This is a very useful addition for the study of these books. Like

many Cambridge Bibles, the different sections of the Bible, whether Old Testament, Apocrypha, or New Testament, begin with page one.

Beautiful Bibles lend themselves to reading, which is the point. And Cambridge provides the beauty of quality materials combined with quality construction, including fully sewn text

blocks, which provide readers with Bibles that will last for years and years. The Diadem is one more superb addition — perhaps its best yet — to the finest line of Bibles available from any publisher anywhere.

Dr. Ryan N. Danker is director of the John Wesley Institute, Washington, D.C.

A Hovering Deity

Crossroads

By Jonathan Franzen

Farrar, Strauss, & Giroux, pp. 592, \$30

Review by Susie Y. Kim

The narrated action of *Crossroads* occurs in just a few days. There are lengthy flashbacks for character development, but the first section, “Advent,” covers one day leading to an evening party, and the second section, “Easter,” encompasses five days.

The denouement a year later adds some days to this compressed timeframe, but by then the storyline between the Rev. Russ Hildebrandt and his wife, Marion — the main tension of the novel — has resolved. The near-600 pages of Franzen’s religion-heavy novel, the first in a trilogy, do not clip along because of the way a linear passage of time populates a story with action. It gains momentum by the way the narration anticipates the small but singular and decisive moments that serve as turning points in the Hildebrandt family’s lives.

In the logic of the world depicted in *Crossroads*, a small Midwestern town in the early 1970s, and in the minds of three of the five Hildebrandts, these singular and decisive moments are made possible by God. “I don’t deserve joy!” Russ says after one such moment. Marion responds: “No one does. It’s a gift from God.”

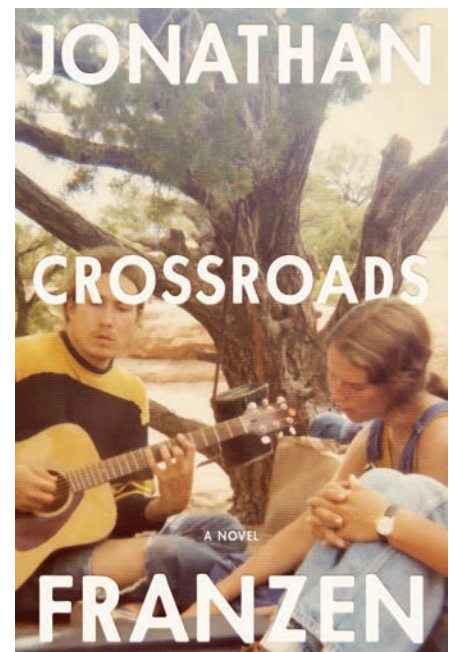
God is an active character in the

lives of Russ, Marion, and their second-oldest child, Becky, each experiencing a kind of encounter with God in their pivotal moments. Even though the oldest, Clem, denies God’s existence, and the second-youngest, Perry, has an ambivalent relationship with the idea of God, the deity hovers over the Hildebrandts. Clem reflects: “Being a nonbeliever among believers was even lonelier than being the gringo in Tres Fuentes.” This God whom Clem denies still seems to make him feel lonely in his family.

That God functions as a character in Franzen’s world is not surprising. Russ is a pastor when Christianity is still the dominant American religion. What may be initially jarring for a Christian reading *Crossroads* is the caricature that God is in the minds of the Hildebrandts.

Russ thinks to himself about his plans to have an affair with a recently widowed younger parishioner: “To have her even once seemed worth whatever price God might later make him pay.” And in a turning point for Marion, she thinks: “God took and took, but he also gave and gave.” Becky, in a crucial moment, makes a pact with God that in exchange for her promising to do something, he will deliver what she seeks.

Franzen seems to have understood that American Christianity in the 1970s was already deeply formed in the image of the prosperity gospel, in



which God functions as a kind of machine. Franzen is often praised for his ability to take stories of particularities and draw out a sense of sweeping truth and meaning. In *Crossroads*, he thrives on depicting the way moments affect lifetimes. The god of the Hildebrandts fits neatly into this schema as the *deus ex machina*, but this is not the God whom Christians worship, and it is not a god that can survive past the crossroads.

Susie Y. Kim is a lay missioner in Hamilton, Ontario, with the Anglican Diocese of Niagara.

Communities of Belonging

The Loneliness Epidemic

Why So Many of Us Feel Alone — and How Leaders Can Respond

By Susan Mettes

Brazos, pp. 224, \$22.99

Review by Clint Wilson

The *Loneliness Epidemic* is essential reading for clergy and laity alike, as it explains the nature of epidemics and how loneliness has reached such proportions. The work of Susan Mettes has been preceded by a few decades of other reflections on loneliness.

Bowling Alone by Harvard professor Robert Putnam is a fascinating account of how Americans have walked away from organizations and other forms of community since the 1950s. Drawing evidence from nearly a half-million interviews across 25 years, Putnam's research shows that Americans are increasingly disconnected from each other.

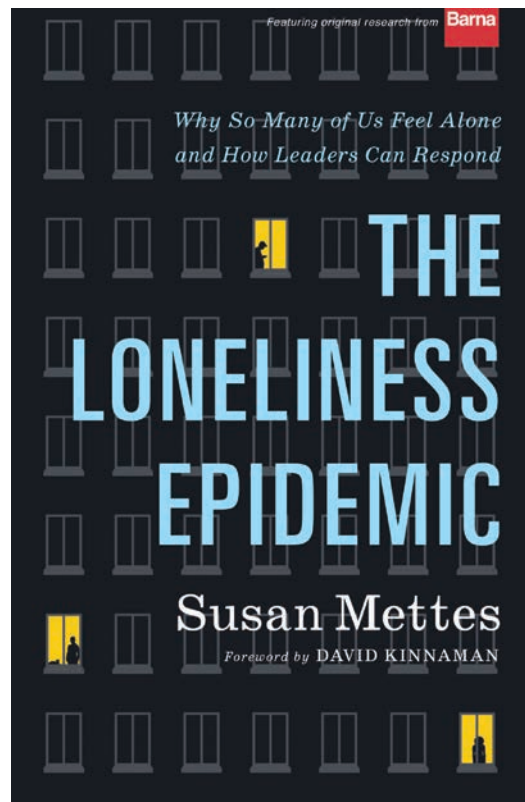
Bowling Alone spawned a cottage industry of other works: Charles Murray's *Coming Apart*, J.D. Vance's *Hillbilly Elegy*, Ben Sasse's *Them*, and Tim Carney's *Alienated America*. They all posit that our individualism makes us less happy, less giving, less productive, less connected, less human.

Matters have only grown worse. *What We Do Together* (2017), a report by the Congressional Joint Economic Committee, tracks the fallout of what Putnam identifies as American family life. This includes reduced marriage rates and fertility, lower involvement in religious activities, declining community activity, and reduced work.

This has led to an uptick in suicide rates of all ages, but especially among men ages 25-55. We have a mental health crisis fueled, in part, by rampant loneliness. Did you know that English Prime Minister Boris Johnson appointed a Minister of Loneliness,

and the U.S. Surgeon General has declared loneliness an epidemic?

Mettes provides a polyphonic perspective on the topic, tracing how loneliness affects us across different ages, in romance, through insecurity, on social media, in faith and churchgoing, and in our private lives. The final section of her book provides practical strategies for how to protect against loneliness.



Her writing is loaded with research and vignettes drawn from practical experiences and relationships, which makes it very accessible. Because she is an academic, her content is not primarily anecdotal. The church has much to learn from her, and we need to engage the concept of loneliness with great intentionality. The appendix on “What the Bible Says about Loneliness” is worth the price of the book, and provides many helpful reflections for Christian preaching and teaching.

Flowing as it does from worship, community is our lifeblood. But the

challenge of our hyper-individualist age has pushed us toward increased atomization and isolation, requiring us to engage loneliness with fresh tools. Mettes provides us with a real gift, born of academic credibility.

I recently spent a week in New York City for continuing education. It is a trope of urbanity that one can be in a city of millions and still *feel* incredibly alone. One of the parishes I visited was St. James' Episcopal Church on the Upper East Side of Manhattan. I was without my family, which on one level was restful, but on a deeper level was isolating and lonely.

I prayed in this beautiful church, where only a few weeks later Al Roker's son, Nick, would speak directly to the role this community played in his life. “Today, I am 19 years old and about to graduate high school,” he said. “I have a learning disability, and I have worked extra hard to get to this point. ... I feel empowered here and welcome. I am accepted here for who I am.”

Churches need more stories like this. From parish coffee hour to Bible studies and small groups, to soup kitchens and food banks, Christians create communities of belonging. And apart from our highest call of drawing persons

into worship and relationship with the triune God, one of the greatest gifts we can give is deep, textured community, the antidote to loneliness.

We are called to form environments in which persons can be known and seen for who they are, without being rejected. This is what God has done for each of us, for we serve the one to whom “all hearts are open, all desires known, and from whom no secrets are hid.”

The Rev. Clint Wilson is rector of St. Francis in the Fields, Harrods Creek, Kentucky.

When Time Becomes an Adventure

How to Inhabit Time

By James K.A. Smith

Brazos Press, pp. 208, \$24.99

Review by Timothy Jones

Popular speaker and philosophy professor James K.A. Smith's newest book is filled with eloquent, quotable lines about a more satisfying way to move through our days. I suppose a reviewer could compile them and let them speak for themselves. But excerpting Smith's elegant turns of phrase alone wouldn't do justice to the depth of his reflections. Not when *How to Inhabit Time* takes seriously both our wider culture and our deeply personal struggles.

Many of us sit uneasily with time — we don't seem to have enough of it in

Smith wants to reclaim the philosopher's role as spiritual guide, not just a conveyer of lofty ideas.

our crowded, distracted weeks; or we are stuck in nostalgia; or we fear what's next. The pressures and angsty realities of contemporary experience mean we often don't get our relationship to time right, and we face anxieties about its unfolding and passing.

"We usually think of disorientation," Smith writes, "as a ... a confusion about *where* one is. ... But disorientation can be temporal too. When time is 'out of joint,' as Hamlet put it, we are dislocated." Smith sees "many ways to be disoriented by time, like the glitch of déjà vu or the time warp of going home again," or thinking one *can* return home to some imagined ideal.

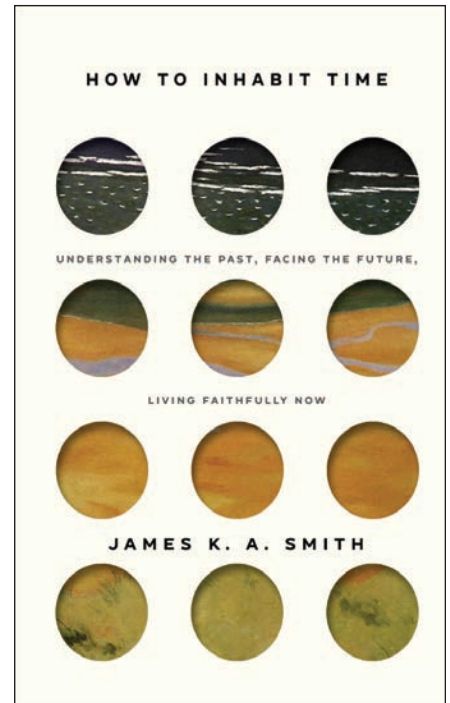
Or we may suffer from a "temporal tone deafness" as we become oblivious to *when* we are living. Sometimes contemporary Christians, Smith argues, don't "recognize how much we are products of a past, leading to naiveté about our present. But we also don't know how to keep time with a promised future." Not that some Christians, fixated on the "end times," haven't tried.

Smith knows that the horizons are more expansive than that, that our relating to time can be a "spiritual adventure." So, throughout this compact and densely crafted volume, which is interleaved with brief meditations on Ecclesiastes, Smith wants to give "a wake-up call to the significance of your temporality, *our* temporality — awakening to the ways history lives in you, the way we inhabit history and history inhabits us, and the way futurity pulls us and shapes us."

Smith never seems glib. "Please don't expect formulas or methods or tips for managing your day planner," he cautions. Instead, he says, "the hope of this book is to occasion an awakening, a dawning awareness" of what it means to attend to "the spiritual repercussions of a history that precedes you, lives in you, and shapes the future to which you are called."

And lest this prospect sound pedantic, Smith wants to reclaim the philosopher's role as spiritual guide, not just a conveyer of lofty ideas. He's after the connection between "reflection and transformation"; a *spirituality* of keeping time. Indeed, he even hopes for the reader a "deepened encounter with the God who encounters us in the fullness of time."

Smith has a remarkable bank of sources to draw on for his thoughts and prods and questions: philosophers, to be sure, like Charles Taylor, Kierkegaard, Heidegger, Hegel, Husserl. Theologian-philosophers, too,



like Smith's wise "friend" from another age — Augustine of Hippo. But he also pulls in icons and influencers from popular culture — thus the scattered, delightful references to *Groundhog Day*. Or TED Talks phenom Brené Brown. Or visual artists, current novelists, and lesser-known poets. You even encounter snatches of lyrics from the likes of Talking Heads, Jason Isbell, and the Avett Brothers.

Smith explores in moving ways his daily struggles with time's passage, too, confronting his mortality, his own crisis moments. There is plenty here for the pastoral counselor, for the preacher-priest, for the organizer active in working for the public good. And I saw much in these pages for the informed Christian simply wanting to stay on a maturing edge, better discerning the pulls and deceptions and possibilities of our era.

Speaking of quote-worthy passages, toward the end of *How to Inhabit Time*, the philosopher and processor of pop

and intellectual culture becomes in our hearing one who prays out loud, for our benefit:

Maranatha! (“Come, Lord!”) is a cry that is half plea and half imperative. Sometimes it is a cry for rescue: Come, Lord, and bring an end to these enduring injustices. Come,

Lord, and save us from the henchman of Mammon grinding the poor underfoot. Come, Lord, and rescue those drowning in the sea. At other times *Maranatha!* is a hungry cry for more of the good we already enjoy: Come, Lord, and make this fleeting joy permanent and stable. Come, Lord, and bind us together forever as

we’ve experienced it in this moment. Come, Lord, and let your reconciliation ripple across the cosmos as we’ve just experienced in our community. More, please! Always! Forever!

The Rev. Timothy Jones is the rector of St. John’s Episcopal Church in Halifax, Virginia, and he blogs at revtimothyjones.com.

Coming Back to Life

The Life We’re Looking For
Reclaiming Relationship
in a Technological World

By **Andy Crouch**

Convergent, pp. 240, \$25

Review by Matt Erickson

While I was on a pastoral sabbatical five years ago, our family took a long road trip through Canada. Pastoral parent that I am, among the read-aloud books for the car, I included Andy Crouch’s *The Tech-Wise Family*. Our middle- and high-school children groaned a bit about reading it, but several meaningful conversations about how to engage with technology in life-giving — not life-draining — ways occurred on the trip.

Crouch’s latest book, *The Life We’re Looking For*, further develops aspects of *The Tech-Wise Family* while offering a more incisive and thought-provoking look at what it means to be human in a rapidly changing, technological world. This is the book I hoped Crouch would write next, and I believe every reader will be enriched by engaging with it.

Crouch opens by describing the basic human needs for personal recognition and love. Our technological age misses those basic human needs, being both increasingly personalized yet deeply impersonal. Crouch writes, “This book is about how to rejoin that [redemption] story — about how, in an impersonal world, it is still possible to become persons again.” Weaving themes of God’s redemption story into his description of our time, Crouch offers an insightful biblical anthropology and ecclesiology focused on

issues of technology in the contemporary milieu.

Building from the *imago Dei* through the *Shema* toward Jesus’ unique framing of the greatest commandment, Crouch describes humanity this way: “Every human person is a heart-soul-mind-strength complex designed for love.” This definition is important because, Crouch proposes, technology in its current form has become not only highly impersonal but in deep conflict with relationships in which we are loved and known.

Beyond the superficial development of technology, a global system built on economic interests wields great power. This is best described, Crouch writes, by a name Jesus used: *Mammon*. “What it wants, above all, is to separate power from relationship, abundance from dependence, and being from personhood.” The prospective reader will not be disappointed by devoting attention to Crouch’s account and critique of *Mammon*, as well as how contemporary technology feeds into its powerful yet hidden influence.

Midway through the book, Crouch delivers an “intermission” that returns us to the unique relational community of the first-century church. There we encounter a fellowship of different sorts of people gathered in relationship around tables centered in Jesus Christ.

The picture we gain provides three redemptive moves Crouch says will help us recover personhood in the impersonal world dominated by *Mammon*. Each of these three moves — “from devices to instruments,” “from family to household,” and “from charmed to blessed” — provides deep insights.

The Life We’re Looking For



Reclaiming Relationship in
a Technological World

ANDY CROUCH

Crouch describes the household, which involves more than family, as a place where we are recognized, known, and loved, even when we don’t want to be. The household is built on the “sacred canopy” (a phrase borrowed from Peter Berger) of trust over our lives. Ideally, the household becomes an intentional community in which we can thrive as persons, making a choice to resist the global system of *Mammon* and preserve our personhood. This is particularly true for those who do not have a clear place within *Mammon*’s value system.

Drawing together insights from various fields — philosophy, ecology, history, psychology, theology — Crouch’s book is a valuable addition to conversations about personhood and relationship in a technological age.

The Rev. Matt Erickson is pastor of Eastbrook Church in Milwaukee.

Hearing the Cries of the Earth and the Poor

African Ecological Ethics and Spirituality for Cosmic Flourishing

An African Commentary on *Laudato Si'*

Edited by Stan Chu Ilo

Cascade Books. pp. 190, \$24

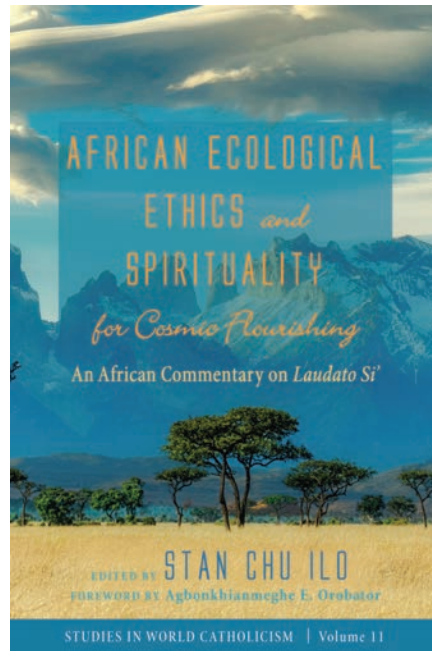
By Lucas Briola

As Western Christianity stands mired in ecclesiastical gridlock, hope comes from Africa. This collection of essays, gathered from conversations in the Pan-African Catholic Theology and Pastoral Network, presents African voices on an ecclesial text that has been unevenly received in the Global North: *Laudato Si'*.

In the words of its editor, Stan Chu Ilo, the volume “offers Africa’s gifts, talents, experience, and practical approaches for understanding the crisis we face, as well as the wisdom of our traditions and practices in conversation with Catholic social teaching on ecology as contained in this impactful encyclical.” Its essays highlight key components of the integral ecology of *Laudato Si'* that might otherwise go undetected by our eyes.

The book illustrates how tangibly the cries of the earth and the poor overlap with each other. While economic welfare is often pitted against environmental care, Pope Francis reminds us that the poor bear the disproportionate brunt of environmental degradation (LS, 49).

Perhaps in no area is this observation clearer than in Africa. Almost all the essays in this volume begin by locating the cries of the earth and the poor in a particular African context. Examples include rising water levels in Lake Victoria, toxic waste-dumping in Ivory Coast, the Addis Ababa landfill disaster, Cyclone Idai, abusive mining



practices in Congo, and deforestation in Kenya.

The poor and the earth cry out because of a particular vision of progress imposed upon Africa. For this reason, the authors of this volume shine a light on Pope Francis’ incisive critique of Western modernity as excessively anthropocentric, technocratic, and relativistic (LS, 106-23): a vision of colonial legacy in Africa.

In her essay, Evelyn Namakula Birabwa Mayanja details the clash of Western values of consumerism and neoliberalism — often in the form of various technologies — with more traditional and holistic African values. Western values are quickly colonizing those of Africa, the cost of Africa’s reliance on the global economy.

“In Africa,” she laments, “we are trapped by copying Euro-American tech practices and the colonial legacy of considering whatever is African as archaic and useless.” Such observations, which fill many essays in the

volume, illustrate what Pope Francis names as the “ironclad logic” of the cultural forces that devastate our common home (LS, 108).

Many of the authors in this volume marshal a resistance by recovering a Christian African alternative. This attempt represents the book’s most significant contribution to broader ecclesial efforts to care for our common home. Pope Francis proposes a sacramental vision of communion as the theological solution to the ecological crisis (LS, 233-40). Many of the essays suggest that the vitalistic worldviews and relational anthropologies characteristic of indigenous African culture complement Pope Francis’ call.

The African philosophy of Ubuntu, sometimes rendered “I am because we are,” receives particular attention. In his essay, Odomaro Mugbangizi identifies this dialogue between *Laudato Si'* and African philosophy as “an emerging African integral ecospirituality.” Ubuntu can supply a tried-and-tested praxis to the vision of *Laudato Si'*, while the encyclical can extend Ubuntu to all creation. How the distinctively Christian can transform and perfect a philosophy like Ubuntu remains a question worth further exploration.

Reading *Laudato Si'* through African eyes gives us a fresh perspective on a prophetic text that is too often domesticated. This is the gift of belonging to the universal Church. I found it particularly inspiring to read about various ecclesial practices in Africa aimed at caring for our common home, like Emmanuel Katongole’s Bethany Land Institute in Uganda. We can only hope this text will inspire similarly redemptive work.

Dr. Lucas Briola is assistant professor of theology at Saint Vincent College, Latrobe, Pennsylvania.

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PEOPLE & PLACES

Appointments

The Rev. **Alicia Alexis** is interim rector of St. Titus, Durham, N.C.

The Rt. Rev. **Abraham Allende** is interim rector of St. James, Painesville, Ohio.

The Rev. **Canon Jodi Baron** is canon and senior associate at Christ Church Cathedral, Indianapolis.

Carole Bartolini is the Diocese of El Camino Real's director of communications.

The Rev. **Rosemary Beales** is associate rector of St. George's, Fredericksburg, Va.

The Rev. **Kim Becker** is regional coordinator for Episcopal ministry in Northwestern North Dakota (All Saints, Minot; St. Michael and All Angels, Cartwright; St. Sylvan's, Dunseith; St. Paul's, White Shield; and St. Peter's, Willison).

The Rev. Canon **John Bedingfield** is rector of St. James, Alexandria, La.

The Rev. **Randy Belton** is team vicar for the Episcopal Church in Wyoming's Region 5 (St. Bartholomew's, Cokeville; St. John the Baptist, Big Piney; St. Hubert the Hunter, Bondurant; and Oregon Trail Memorial Church, Eden), and assisting priest at St. John's, Green River.

Alton Belew is interim director of St. Crispin's Conference Center and Camp, Wewoka, Okla.

The Rev. **David Beresford** is interim rector of Immanuel, Highlands, Wilmington, Del.

The Rev. **Denise Bennett** is interim rector of St. Andrew's, Richmond, Va.

The Rev. **Paul Bennett** is rector of St. Mary's, Abingdon, Md.

The Rev. **Sasha Bilow** is curate of St. Mary Magdalene, Boulder, Colo.

The Rev. **James M. Bimbi** is interim rector of Sts. Andrew & Matthew, Wilmington, Del.

The Rev. **Cristina Borges** is lead chaplain at St. Paul's Senior Services, San Diego.

The Very Rev. **Stephen L. Brehe** is interim dean of Trinity Cathedral, Reno, Nev.

The Rev. **Christopher Cole** is rector of St. Andrew's, Highland Park, Pittsburgh.

The Rev. **Carrie Combs** is priest in charge of Trinity, Torrington, Conn.

The Rev. **Bryan Cones** is priest in charge of Trinity, Highland Park, Ill.

The Rev. **Sarah Conner** is interim priest at St. Peter's, Beverly, Mass.

The Rev. **Michael Corrigan** is priest in charge of St. Margaret's, Staatsburg, N.Y.

The Rev. **Connie Gilman** is priest associate at Trinity, Portsmouth, Va.

The Rev. **Robert R. Gilman** is interim priest at St. Paul's, Petersburg, Va.

The Rev. **Steven R. Godfrey** is the Diocese of North Dakota's diocesan minister.

The Rev. **Suzanne Hood** is associate rector of Christ Church, New Bern, N.C.

The Rev. **Carole Horton-Howe** is priest in charge of St. Thomas of Canterbury, Temecula, Calif.

The Rt. Rev. **Wayne Houglan** is interim rector of St. Chrysostom's, Chicago.

The Rev. **Andy Houlterberg** is executive director of Breakthrough Episcopal Social Services, Wichita, Kan.

The Rev. **Amy Huacani** is vicar of St. Peter's, Louisburg, N.C.

The Rev. **James Hughes** is supply priest at St. Margaret's, Woodbridge, Va.

The Rev. **Steven King** is rector of St. Paul's, Kansas City, Mo.

The Rev. **Andrew Kryzak** is priest in charge of St. John's, Stamford, Conn.

The Very Rev. **Lucinda Laird** is chaplain of St. George's, Venice, Italy.

The Rev. **Jesse Lassiter** is rector of St. Uriel's, Sea Girt, N.J.

The Rev. **Jennifer Lazzuri** is rector of St. James, Louisa, Va.

The Rev. **Carl E. Mosley** is interim rector of St. Paul's, Berlin, Md.

The Rev. **Sandy Moyle** is interim rector of St. Anne's, Conway, S.C.

The Rev. **Stephen Nagy** is priest in charge of Christ Church, Roxbury, Conn.

The Rev. **Elizabeth Nelson** is priest in charge of Good Shepherd, LaBelle, Fla.

The Rev. **Ben Nobles** is parish deacon at St. Anna's, New Orleans.

The Rev. **Zack Nyein** is senior associate rector at St. Bartholomew's, New York.

The Rev. **Donnel O'Flynn** is rector of St. Patrick's, Bigfork, Mont.

The Rev. **John Ohmer** is upper school chaplain at St. Christopher's School, Richmond, Va.

The Rev. **Meredith Kefauver Olsen** is assistant rector at St. Anne's Church, Annapolis, Md.

The Rev. **Richard Osborne** is interim priest at St. Matthew's, Newton, Kan.

The Rev. **Scott Painter** is rector of Grace, Houston.

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The Rev. **Natalie Perl Regan** is associate rector at Good Shepherd, Burke, Va.

The Rev. **Courtney Reid** is associate rector of All Saints', Chicago.

The Rev. **Dennis Reid** is rector of St. Stephen's, Boise, Idaho.

The Rev. **Andrew Reinholz** is rector of Good Shepherd, Pitman, N.J.

The Rev. **J. Sierra Reyes** is the Diocese of Chicago's interim associate for ministries.

The Rev. **Bramwell Richards** is the Diocese of Milwaukee's administration manager.

The Rev. Canon **Carla Robinson** is the Diocese of Olympia's canon for multicultural ministries and community transformation.

The Rev. Dr. **José Rodríguez** and the Rev. Dr. **Edward Weiss** are co-rectors of Cristo Rey and co-vicars of Jesús de Nazaret, Azalea Park, Orlando, Fla.

Harold Stewart is an honorary canon of the Diocese of West Virginia.

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The Rev. **Joanna Unangst** is curate at Trinity, Woodlands, Texas.

The Very Rev. **Marshall Vang** is supply priest at St. Luke's on the Hill, Mechanicville, N.Y.

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Retirements

The Rev. **Hugh James** as interim rector of Westover Church, Charles City, Va.

The Rev. **David Jenkins** as rector of St. Peter's, Pittsburg, Kan.

The Rev. **Regina Knox** as priest in charge of All Saints, Skowhegan, Maine.

The Rev. **Vinnie Lainson** as associate rector of Trinity, Manassas, Va.

The Rev. **Tim Ljunggren** as rector of Incarnation, Great Falls, Mont.

The Rev. Canon **Ann Mallonee** as executive vice president and chief ecclesiastical officer of the Church Pension Group

The Rev. **Barbara Marques** as rector of St. John's, West Point, Va.

The Rev. **Charles Mayer** as priest in charge of Grace, Ossining, N.Y.

The Rev. **Jane McDougale** as vicar of Holy Innocents, San Francisco

The Rev. **Todd McDowell** as rector of Grace, Kirkwood, Mo.

The Rev. Canon **William Millsap** as canon of Trinity Cathedral, Reno, Nev.

The Rev. **Tom Morelli** as parish deacon at Christ Church, San Diego

The Rev. **Sandra Muinde** as parish deacon at Trinity Oshkosh, Wis.

The Rev. **Margaret Otterburn** as rector of Messiah, Chester, N.J.

The Rev. **Ted Pardoe** as rector of St. Barnabas, Greenwich, Conn.

The Rev. **Jason Parkin** as rector of Holy Comforter, Kenilworth, Ill.

The Rev. **Christopher Powell** as rector of Christ Church, Winnetka, Ill.

The Rev. Canon **Lee Anne Reat** as the Diocese of Southern Ohio's canon missionary

The Rev. Canon **Franklin Reid** as priest in charge of St. Paul's, Spring Valley, N.Y.

The Rev. **Leslie Reimer** as senior associate rector at Calvary, Pittsburgh

The Very Rev. **Mark W. Richardson** as dean and president of Church Divinity School of the Pacific, Berkeley, Calif.

The Rev. **Stuart Schadt** as rector of Trinity, Manassas, Va.

The Rev. **Joyce Scherer-Hoock** as rector of St. Andrew's, Ayer, Mass.

The Rev. **George Sherrill Jr.** is priest in charge of Trinity, Roslyn, N.Y.

The Rev. **John Shumaker** as parish priest at St. Matthew's, San Andreas, Calif.

The Rev. **Jim Silcox** as rector of Wicomico Parish, Wicomico, Va.

The Rev. **Heather K. Sisk** is priest in charge of St. Paul's, Pleasant Valley, N.Y.

The Rev. **James Smith** is parish priest at Trinity, Three Rivers, Mich.

The Very Rev. **Vicki Smith** as rector of St. David's, Topeka, Kan.

The Rev. **E. Bevan Stanley** as rector of St. Michael's, Litchfield, Conn.

The Rev. **Andrew Stoessel** as rector of St. Michael's, Marblehead, Mass.

The Rev. **Nancy Stroud** as rector of Atonement, Westfield, Mass.

The Rev. **Ellen White** as rector of Cople Parish, Hague, Va.

Deaths

The Very Rev. Dr. **Samuel Thames Lloyd III**, who served as dean of Washington National Cathedral and twice as rector of Boston's Trinity Church, died August 31 at 72.

A Mississippian, Lloyd graduated from the University of Mississippi, and then served as a personnel officer in the U.S. Air Force during the closing years of the Vietnam War. He earned graduate degrees in English literature at Georgetown and the University of Virginia, and trained for the priesthood at Virginia Theological Seminary.

Lloyd began his ordained ministry as an assistant professor of religious studies at the University of Virginia, where he also served as chaplain to Episcopal students. He served as rector of St. Paul and the Redeemer in Hyde Park, Chicago, for four years before becoming chaplain at the University of the South in Sewanee, Tennessee.

In 1993, he became rector of Trinity Church, where he led the parish "from a model of church that prioritized the Sunday experience of music and sermon to a day-by-day ministry

of being Beloved Community," said rector Moragon S. Allen. A renowned preacher, Lloyd led the congregation through significant growth and raised tens of millions for significant renovations to the parish's historic buildings.

Lloyd served for six years as dean of Washington National Cathedral. He launched the Cathedral congregation, hosted conversations about major civic issues, and provided decisive leadership in making difficult choices after the 2009 financial downturn.

He returned to Trinity Church in 2011, serving until ill health forced his retirement in 2017. Lloyd is survived by his wife, Marguerite, and two children.



The Rev. **Davis L. Fisher**, a business consultant and advocate for self-supporting ministry, died July 16 at 80.

A native of Oak Park, Illinois, Fisher earned graduate degrees in ministry from General Seminary and Garrett Theological Seminary, as well as an M.B.A. from the University of Chicago. He was ordained to the priesthood in 1967, and after a curacy at the Church of the Holy Comforter in Kenilworth, Illinois, he served as an associate priest at several Chicago-area parishes, including lengthy stints at the Church of Our Saviour, St. Matthew's Church in Evanston, and St. Augustine's Church in Willamette.

Alongside his parish work, Fisher pursued a business career that included banking and trust management, sales training, and research. He founded Moneytree Consulting to help people understand the place of money in their lives and relationships, drawing on extensive interviews with people of widely varied backgrounds and his relief work among the poor in Haiti, India, and various parts of Africa.

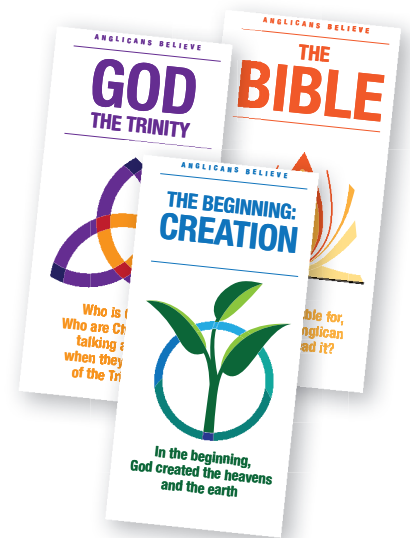
He believed the bivocational ministry he practiced was essential, and he spoke widely on the subject and founded the ecumenical group now known as the National Association for the Self-Supporting Active Ministry.

In 2014, he moved to Oregon, where he assisted at St. Paul's in Oregon City and found opportunities to use his talents as an amateur magician. Fisher is survived by his wife, Linda, five children, and eight grandchildren.

The Rev. Dr. **Robert O. Baker**, rector of Christ Church in Bradenton, Florida, died suddenly on August 14 at 60.

Born in Illinois, Baker grew up in Bradenton, and worked for many years as a critical-care nurse. He studied theology at several institutions, and earned a doctorate in New Testament from Baylor University. He became an Episcopalian in 2010, and — after a year of Anglican studies at Nashotah House — was ordained in 2014.

He began his ministry as assistant rector at St. John's in Tampa and chaplain to St. John's School. In 2018, he became priest in charge of Christ Church, and was elected rector in 2020. Baker is survived by his mother, his wife, and seven children.



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Hold On, Press On

There are moments and even seasons in life when the presence of the Lord seems so tangibly real, as if providential love emanates from nature, circumstances, and the people in our lives. Everything seems to have sacramental significance, as truly it does, for nothing can exist without a continual outpouring of divine will and love. In gratitude, we pour out our praise. "Make a joyful noise to the LORD, all the earth. Worship the LORD with gladness; come into his presence with singing. Know that the LORD is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name" (Ps. 100:1-3). What a joy it is to feel and know that "the heavens declare the glory of God; and the firmament sheweth his handy-work" (Ps. 19:1; KJV).

Though a gift, these moments and seasons pass away, and so cannot establish a foundation for one's faith. Faith is "plowing or tending the sheep in the field" (Luke 17:7). Faith is the humble confession, "We are unworthy servants; we have only done what was our duty" (Luke 17:10, RSV). Faith is worked out in what poet John Keble called "the trivial round, the common task." It is precisely in the joys and demands and sufferings of daily life that we find "room to deny ourselves" (Keble). Thus, taking up our cross in union with Christ, we do our duty, and we "hold to the standard of sound teaching" (2 Tim. 1:13).

Writing to Timothy, Paul advises him to "rekindle the gift of God that is within you through the laying on of my hands" (2 Tim. 1:6). Moreover, says Paul, "God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline" (2 Tim. 1:7). Finally, Paul invites Timothy to "join with me in suffering for the gospel" (2 Tim. 1:8). A gospel of all sunshine, smiles, and prosperity is not

the gospel. Rather, infused with the love and grace of God, we press on, moment by moment, day by day.

While there will still be moments of exhilaration and peace, there will be moments too of utter exhaustion and anguish. Again and again, we rekindle our faith by asking God to "pour upon us the abundance of your mercy, forgive us those things of which our conscience is afraid, and give us those good things for which we are not worthy to ask" (Collect). Faith is faithfulness in one's daily life and work. It is also watchfulness and hope. In the world, we see wrongdoing, trouble, destruction, violence, strife, and contention. It seems that "justice never prevails" (Hab. 1:4). What we see in the world, we see in ourselves. Pressing on in the upward call of God in Christ, we look out upon the horizon of a divine promise.

In the words of the prophet Habakkuk, "I will stand at my watchpost, and station myself on the rampart; I will keep watch to see what he will say to me, and what he will answer concerning my complaint. Then the LORD answered me and said: Write the vision; make it plain on tablets, so that the runner can read it. For there is still a vision for the appointed time; it speaks of the end, and does not lie. If it seems to tarry, wait for it; it will surely come, it will not delay" (Hab. 2:1-3).

God will prevail. God will be all in all. In the middle period of our mortal lives, however, we "trust in God" and "wait patiently for him" (Ps. 37:5, 7).

Look It Up
Psalm 121:1-2

Think About It

My help comes from the Lord.

Humility and Healing

Great men held in high favor often carry in their flesh or soul some affliction that will not abate, even if carefully hidden: "Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy" (2 Kgs. 5:1).

Did Naaman stand far from his troops, like the lepers in the New Testament story standing back from Jesus, as he issued commands, perhaps to spare them the risk of contagion or to hide visible evidence of his disease? The disease in his body was, no doubt, also a disease in his mind, a constant anxiety and fear. Did he ask, "Who will rescue me from this body of death?" (Rom. 7:24). Lesser men and women of no reputation have their afflictions too. Human flesh is wounded flesh.

Whence cometh help? Generally, if you want help, it's good to act helpless. Naaman's wife, hearing from a slave girl in her household that there was a prophet in Israel who could cure his disease, informed Naaman, who in turn sought the assistance of the king of Aram. The king sent Naaman to Israel with a letter of recommendation, lavish gifts, and an entourage, all symbols of Naaman's high position. From the height of status and power, carefully protected and displayed, Naaman looked for healing.

Arriving at the entrance of Elisha's home, Naaman awaited signs of proper respect. He presumed that the prophet would come out to him, stand and call upon the Lord, wave his hand over the spot, and cure the leprosy instantly. He wanted signs and wonders on his own terms, with his dignity intact. Instead, the prophet sent an envoy who told Naaman to wash in the River Jordan seven times. Naaman was outraged at this affront to his dignity, and the suggestion that the water in the River Jordan was better than

the rivers of Damascus.

In this story, we hear a question sometimes asked by Jesus that may initially seem cruel. "Do you want to be made well?" (John 5:6). Healing requires humble submission to the one who can heal, and to the treatment employed. In other words, healing can be, in some sense, humiliating. Finally, Naaman "went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean" (2 Kgs. 5:14).

Here is another strange story. You come into a church well-dressed, aware of your position and standing. You want to join. Christ and his holy Church dare to tell you of a wound called sin, for which the cure is a triple immersion in water in the name of the Father, and of the Son, and of the Holy Spirit. You wonder, did I not refresh myself this morning? Am I not already clean? Christ wants to give you a deep-down cleansing, a new life, and a new spirit.

Christ is the great Physician. We do well to heed his instruction, obediently and humbly. Lastly, new life in Christ is a life of gratitude. Of the ten lepers Jesus heals in the New Testament story, only one returned to express his gratitude.

Lay aside your dignity; embrace humility and gratitude.

Look It Up
Psalm 66:11

Think About It

Every place of refreshment is a healing.

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