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ON THE COVER

“King Henry’s Reformation projects that featured clear evangelical aspirations ought not be described as ‘popeless Catholicism’; ... [and] the Elizabethan Settlement was hardly settled in 1559” (see “No Golden Age of Anglicanism,” p. 18).

Elizabeth I, the Coronation portrait
National Portrait Gallery, London/Wikimedia

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LIVING CHURCH Partners

We are grateful to the Diocese of West Virginia and St. Francis Church, Potomac [p. 27], and Christ Church, Georgetown, and the Society of Mary, American Region [p. 28], whose generous support helped make this issue possible.





Mark and Helen Van Koevering with Diocese of Niassa staff in 2015

Photo courtesy of Mark and Helen Van Koevering

NEWS | May 5, 2019

Hearts for Suffering Mozambicans

Mark and Helen Van Koevering help the nation where they served as missionaries for 30 years.

By G. Jeffrey MacDonald

When a cyclone killed more than 600 in Mozambique on March 15 and left a gruesome trail of homelessness, hunger, and disease, the disaster did not feel 8,700 miles away for the Provisional Bishop of Lexington and his wife. It felt intimately close.

Bishop Mark Van Koevering and the Rev. Helen Van Koevering, rector of St. Raphael's Church in Lexington, spent 30 years in Mozambique before settling in the United States in 2015. On the day the cyclone hit, Bishop Van Koevering was on his computer, tracking inaugural ceremonies for a new Mozambican diocese he had helped envision years earlier.

"We were getting live video feeds of the celebration and later hearing of the

devastation that happened further south," said Van Koevering, who became Bishop of Niassa in 2003.

Helen said she was shocked to learn that even highland villages, which she had always known to be safe in heavy rains, had become scenes of devastation.

"The fact that people died there and got lost there in landslides is just incredible," said Helen, who was an education missionary in Mozambique. "I don't think people knew the extent of it. ... People just couldn't get news out of there."

More than four weeks later, the horrific damage is still coming to light. The Van Koeverings hear reports of orphaned children, spreading cholera, and food shortages. Fifty Anglican churches in the Beira area were report-

edly destroyed.

Despite all the turmoil, people will not stay in temporary shelters for long, the bishop said, because the population consists largely of subsistence farmers, who are determined to return to their fields.

The Van Koeverings describe the people of Mozambique as resilient and hopeful. It is a young country, freed from Portuguese rule in 1975 and then consumed by war into the early 1990s. Groups with little history of working together are now joining forces to find help where it is needed, the bishop said.

But the Van Koeverings are also realistic about the survival challenge facing their adopted country. They draw on their knowledge of the Mozambican church to make sure U.S.

donations reach people who will deliver urgent relief.

Their initiative begins with knowing how perilous life is for many in Mozambique, one of the world's poorest countries. Mozambicans know life's perils, even those associated with trying to survive a disaster, all too well.

"A lot of people have experienced this," Helen said. "They're responding because they've seen it and know it for themselves — the vulnerability. When you think that the war is only over since '92, a lot of people grew up with that vulnerability. They know what it means. ... You don't need any imagination."

Food shortages have become a major risk, said the bishop, who worked as an agricultural missionary in the region before seeking ordination. The months of January through March are known as Mozambique's hunger season because farmers have by then consumed the prior year's crops, but new crops are not ready for harvest. With anticipated crops now destroyed, the hunger season is poised to intensify and drag on.

Those wanting to help Mozambique through Episcopal Church channels have options. Episcopal Relief & Development is working with the dioceses of Niassa and Lebombo to address long-term needs such as schools, water, sanitation, and agricultural assistance.

For donors eager to meet immediate needs, the Van Koeverings have been collecting funds for the Diocese of Lebombo. Bishop Carlos Matsinhe of Lebombo is their trusted friend. Matsinhe celebrated their wedding and later went to find Mark when he was trapped during a village massacre. Helen said she trusts him now to deliver the dollars where they are needed.

"Carlos is very experienced in doing development work and community work," Helen said, and food distribution will be a priority. Funds will also enable diocesan ministry in the most devastated areas.

The money "just gives him that flexibility to do things and stay involved in ways that he might not otherwise be able to," Mark said. He said Bishop

Matsinhe must travel 800 miles just to reach the populous Beira corridor, where damage has been severe.

The Van Koeverings expect church rebuilding efforts will not be far off. Helen recalls helping Mozambicans recover from a massive flood in 2000. They wanted not just food, clothing, or blankets, but churches.

"People were asking us to help rebuild churches because it was a sign of hope," Helen said. A church "could be used for all sorts of community

things. It was something that was being asked for. That's part of the resilience of Mozambicans. There truly is hope in spite of calamity."

How to Help

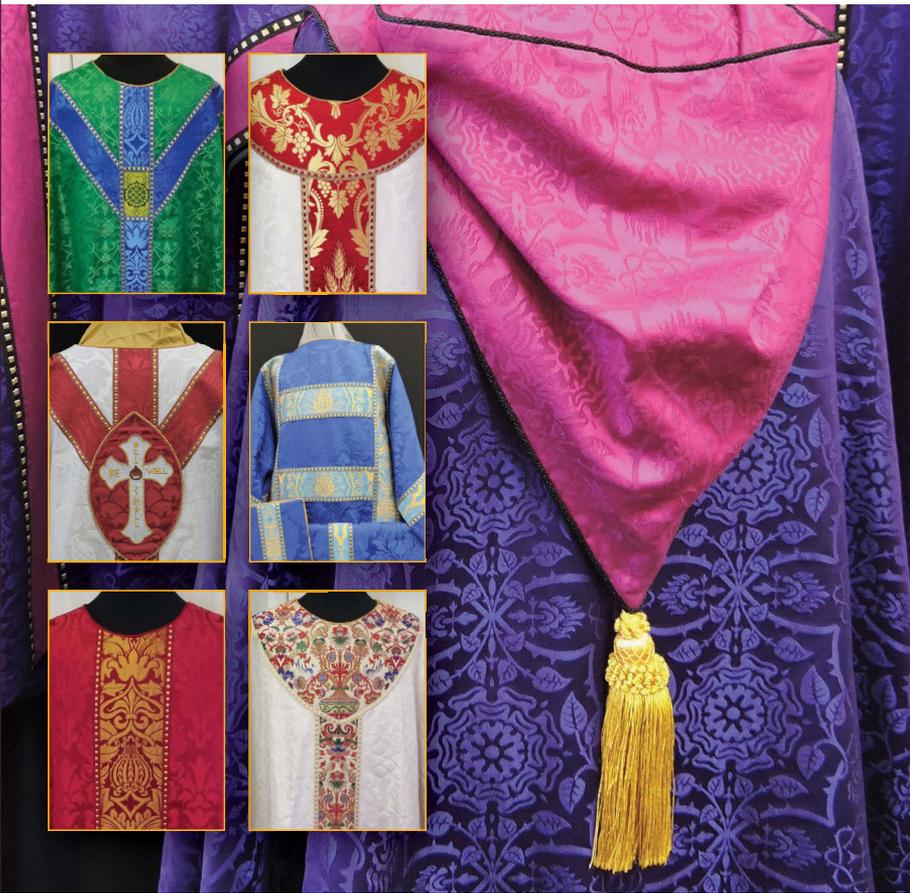
The diocese's online donation form (bit.ly/LexDonate) includes a Mozambique Fund option or send checks (memo line: Mozambique) to the Diocese of Lexington, P.O. Box 610, Lexington, KY 40588.



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New Occasional Service: Renaming

The Standing Commission on Liturgy and Music has announced that *The Book of Occasional Services 2018* is available as a free download in English and Spanish. The new edition, authorized by the 79th General Convention, includes outlines for celebrations of “*Las Posadas*,” “*Día de Los Muertos*,” and a five-page “Service of Renaming.”

The renaming rite suggests Scripture texts about Sarah, Moses, Peter, the Transfiguration, the naming of Jesus, and the Virgin Mary. It cites three sources consulted by the commission: *Trans-gender: Theology, Ministry and Communities of Faith* by Justin Tanis (Pilgrim Press, 2003), *Changes: Prayers and Services Honoring Rites of Passage* (Church Publishing, 2007), and *A New Zealand Prayer Book* (HarperOne, 1997).

“The rite can be used on its own or in place of the Word of God during a celebration of the Holy Eucharist,” an introduction says. “Throughout the rite, the pronouns ‘they,’ ‘their,’ and ‘them’ are used, with corresponding verb forms. These pronouns should be adapted to the preference of the person receiving or claiming the new name, with appropriate adjustment to the accompanying verbs.”

Other texts include “Our Lady of Guadalupe,” “St. Francis Day/Blessing of Animals,” “Service for All Hallows’ Eve,” and “Liturgical Materials Honoring God in Creation.”

Pope Shows Humility Among Sudan’s Leaders

An ecumenical spiritual retreat led by the Archbishop of Canterbury and Pope Francis at the Vatican ended April 11 with Pope Francis kissing the shoe-clad feet of South Sudan’s political leaders.

Abp. Justin Welby had proposed the two-day retreat to support the country’s fragile peace deal. The leaders included South Sudan’s President Salva Kiir Mayardit and opposition leader Vice President Riek Machar. The two are expected to form a national unity government under a fragile peace deal designed to end six years of civil war in the world’s newest country.

“To the three of you who have signed the peace agreement, I ask you as a brother: stay in peace,” the pope said. “There will be struggles and disagreements amongst you, but let this be within the community — inside the office, as it were — but in front of the people, hold hands, united; so as simple citizens you will become fathers of the nation.”

Abp. Welby described the retreat as a “miracle,” saying that “until within 24 hours of it beginning we didn’t know it was going to happen. The atmosphere has been extraordinary and we just see the hand of God in it.”

Abp. Welby Addresses ‘Lose-Lose’ Situation

The Archbishop of Canterbury has commented publicly for the first time about the decision not to invite same-

spouses to the 2020 Lambeth Conference.

Ninety percent of the Anglican Communion’s leaders “are conservative on issues of sexuality,” Abp. Welby told *The Times*. “I’ve invited all the bishops, including those in same-sex marriages. And I had to consider ... getting as many people as possible there and excluding as few as possible. It’s a lose-lose situation.”

He added: “I had to take what is a really difficult and painful decision to say, in order for the conference to be as representative as possible and get all the bishops there and not have the risk of some provinces not coming because they felt I was pushing the envelope too far, that I couldn’t ask all the spouses.”

He added that he wanted the communion to “get to the point where we are able disagree well, and that’s while affirming the doctrine of marriage in its traditional Christian form.”

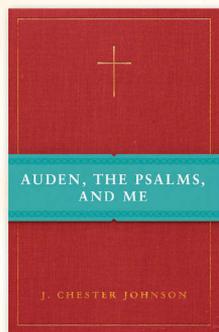
John Martin

Dominicans Host Missions Gathering

A global mission conference organized by the Global Episcopal Mission Network (GEMN) drew 120 people to the Dominican Republic. The Diocese of the Dominican Republic hosted the gathering, “Sharing Jesus: Mutual Witness in Global Mission,” April 3-5 with the Dominican Development Group.

“The gospel is a different news, a radical news,” said Bishop Griselda Delgado del Carpio of Cuba. “It is the news of knowing that each human being has a dimension inside of themselves that they cannot fulfill without God, the presence of God and the strength of the Holy Spirit. It is news that is different from the dominant culture, where people have so much anxiety and confusion without a horizon. The gospel is the horizon, the space where we are transformed fully. It is radical and coherent. It allows us to find happiness in our lives.”

It took courage for Cuban Christians to witness to their faith in the ideological environment of communism after the Cuban revolution of 1959, Delgado said,



“This was a gift to my daughter, an Episcopal priest. She began reading it immediately, couldn’t put it down.”

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as she described the growth of the Episcopal Church in Cuba in recent decades.

“We used to say ‘Cuba for Christ.’ Now we say, ‘Christ for the Cuban people,’” she said.

“While you are doing medical mission, economic development, gender empowerment, constantly seek, name, and notice Jesus’s loving presence,” said the Rev. Canon Stephanie Spellers, canon to the presiding bishop for evangelism, reconciliation, and creation care. “Put your Jesus lenses on wherever you go. Whenever you see God, name and celebrate that, invite other people to celebrate with you, and let God do the rest.”

“People in South Carolina often say they are ‘highly favored,’” said Bishop Bill Skilton, retired Suffragan Bishop of South Carolina. “Part of our problem as a church is that we have stopped at being favored, and we haven’t tried being the flavor, the salt. You’ve forgotten your calling to become fishers of people and you’ve become aquarium keepers.”

The mission conference was held at the Dominican diocese’s Bishop Skilton Conference Center, named in honor of his service as a missionary and, later, assistant bishop on the Caribbean island.

“In GEMN’s 24 years of annual conferences, this is the first conference to focus specifically on evangelism,” said

the Rev. Canon Titus Presler, president of GEMN. “With the growth of the world church and the intensifying focus on poverty alleviation, the world mission community sent evangelism to the back of the line. As the church as a whole is reviving its commitment to evangelism, we in GEMN feel it’s important to reintegrate evangelism with global mission.”

Michigan Dioceses Closer to Sharing

The Rt. Rev. Wayne M. Hougland Jr., Bishop of Western Michigan, gave an update April 13 on shared ministries with the Diocese of Eastern Michigan.

“Today, the Diocesan Council and Standing Committee gathered in a joint meeting to consider the invitation offered to us by the Episcopal Diocese of Eastern Michigan — to enter into a period of conversation around deepening our shared ministries and to share a bishop during that time,” he wrote. “And today, your elected leadership has voted unanimously to support me in accepting the invitation to dance — to take the next steps in faith, working alongside our friends from across the state.”

He added: “I will leave for sabbatical

on May 1st and will return in mid-August. In late October, the Diocese of Eastern Michigan will hold their annual convention. There, it is expected that they would hold the official election and pass the bishop’s crozier from their current bishop provisional, the Rt. Rev. Cate Waynick, to me.”

Safeguarding Report Promotes Hotline

Church of England parishes are urged to promote a safeguarding hotline number because abuse by priests is so widespread, says an independent report by the Social Care Institute for Excellence.

Another key recommendation is that the church’s 42 dioceses should no longer carry out safeguarding. Instead there should be a central national safeguarding service run by more experienced professionals. The church insists that local bishops should remain in charge of safeguarding.

One suggestion was for the church to adopt a public target for zero abuse, as now happens with building sites that must report how many days have passed since an accident.

The report was prepared at the invi-

(Continued on next page)



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Rev Andi Taylor, St David’s Episcopal Church, South Yarmouth, MA (2018)

Safeguarding

(Continued from previous page)

tation of the C of E after repeated failures by the church.

It paints a damning picture of how the church has dealt with the problem. Just 11 of 60 respondents said they received a meaningful response within a year of complaints.

More than half said the timeliness

and quality of responses were unsatisfactory. Twenty said they received no response.

Stories of abuse emerging from the report suggest how dysfunctional the church had been in dealing with abuse claims and victims. One vicar said his bishop turned on him after he reported abuse by an older cleric.

A bishop who was not named in the report but who took no action against an alleged abusing priest told the victim, "The scent of failure will follow you

throughout your ministry." Another victim was told to attend prayer ministry to "be healed of my problem with men."

A church statement said the report made "very difficult reading" and added: "The church acknowledges that victims and survivors of church-related abuse have not received a consistently good response from the church, and this can lead to being retraumatized."

"It is essential that victims have confidence anyone coming forward to disclose abuse to the church is treated with compassion, offered support, and their concerns and allegations are taken seriously," said Bishop Peter Hancock of Bath and Wells, who leads the church's safeguarding work.

He said "significant changes" will be needed before survivors will find this level of confidence in the church.

The Church of England plans to work with the Catholic Church in England and Wales on this shared crisis. Plans include online counseling for abuse victims and an independent ombudsman to hear allegations of cases being mishandled by church leaders.

John Martin

Safe Car Wash App Prompts 1,000 Reports

The Church of England's Safe Car Wash app designed to identify possible cases of modern-day slavery has triggered nearly 1,000 reports in five months.

The app helps identify cases of car wash workers who appear to be fearful, lacking protective clothing, and living on site, all signs that they may be held in conditions of slavery.

Government estimates suggest there are 10,000 victims of human slavery, with people forced to work for little or no pay in various industries, including car washes.

According to the National Crime Agency, car washes are high-risk businesses in which exploitation is prevalent. It says the church's mobile phone app is yielding further insights into the problem.



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In the six months since the app was launched in June 2018, 2,271 completed entries have come in. The Clewer Trust, which operates the project, runs a helpline connected to the app, although only a small number of people make a call.

But the app yields important information, in particular a high incidence of workers who lack protective clothing (48% of the comments).

The Clewer Trust says the most common forms of modern-day slavery are sexual exploitation, domestic servitude, and organ harvesting.

John Martin

Church Plant Draws Resistance

Plans for a church-planting partnership between the Church in Wales and London's Holy Trinity Brompton has drawn resistance. The plan is to use the original university church of St. Andrew and St. Teilo in the Welsh capital, Cardiff.

A Church in Wales media release said the project would "seek to attract young people who are currently outside the church, eventually planting more church communities in the diocese. ... The plans mark a new transition in the life of St Teilo's parish, which has a second church, St. Michael and All Angels, a short distance away."

But an online petition expresses "dismay" that St. Teilo's is regarded as a failing church and that the project was agreed "without proper consultation with the [parochial church council]." The petition, Save St. Teilo's, surpassed its goal of 1,500 signatures.

"We are clear in our resolve that St Teilo's should remain an inclusive, flourishing, open church, and that the current congregation should be given the opportunity to continue its growth," the petition says. "We appeal to the Diocese of Llandaff to reverse its decision to place a new resource church in the place of ours."

One member of the congregation said it was "remarkable that we have so far heard of no individual save the Bishop herself specifically supporting

these plans." An open parish church council meeting said the project was unanimously opposed.

"I have yet to hear from anyone who has spoken in favor of this proposal," said Chris Berry, who leads St. Teilo Arts. LGBT worshipers at St. Teilo's said parishioners are "small in number but big in impact."

At the heart of the dispute is that Church in Wales worship is almost entirely liberal Catholic in style.

The Rev. David Sheen, Anglican chaplain of Cardiff University and a liberal Catholic, supports the project.

He said a "lively, open evangelical worship experience in the broad Anglican tradition" was "sorely lacking" in the area and that many evangelical students were being lost to non-Anglican churches.

The project will receive funding from the new Church in Wales Evangelism Fund, which has £10 million available for six dioceses and is similar to the Church of England's Strategic Development Grants fund.

John Martin

Abp. Sentamu Joins Inquiry

Abp. John Sentamu of York has agreed to serve as chairman of the Bayelsa State Oil and Environmental Commission in Nigeria, which will study the human and environmental effects of oil companies.

An estimated 400 million liters of oil spill into the Niger Delta each year.

Seriake Henry Dickson, state governor, said the commission "is crucial to the prosperous future of the people of Bayelsa and their environment, Nigeria, and, hopefully, to other oil-producing nations." It will seek a new global standard of behavior for the oil industry.

Sentamu formerly served as a high-court judge in Uganda. After sentencing a member of dictator Idi Amin's family, Sentamu left the country.

Sentamu told the BBC World Service: "We are trying to increase the pressure on multinational companies to operate at the same legal and moral responsi-

bility in this state, as we expect in the United Kingdom, the United States, and in Norway."

John Martin

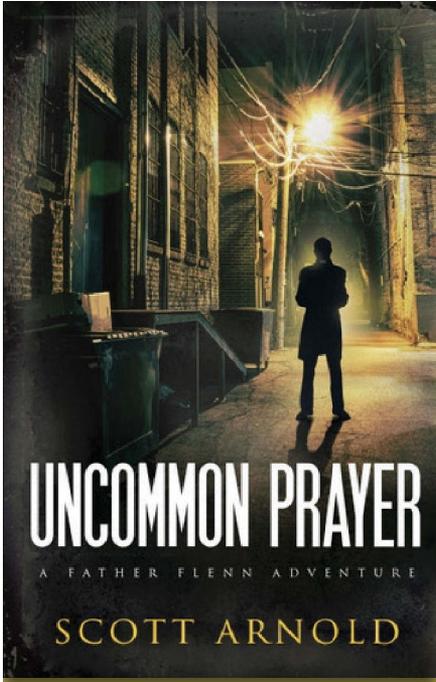
South Dakota Adds Nominees

The Diocese of South Dakota has added two nominees in the search for its 11th bishop. The election is May 4.

The Rev. John Floberg is rector of St. James, St. Luke's, and Church of the Cross on Standing Rock Indian Reservation, N.D.

The Rev. Robert Two Bulls Jr. is vicar of All Saints Indian Mission, Minneapolis, and missionary of the Episcopal Church in Minnesota's Department of Indian Work and Multicultural Ministries.

They join the two nominees by the diocese's search committee: the Rev. Jonathan Folts, rector of St. John's Church, Essex, Conn., and the Rev. Mark Story, rector of St. Mary's Church, Edmond, Okla.



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The hymnal's core committee (front, from left): Birgitta Johnson, Lisa Weaver, Leo Davis, Ingrid Faniel, and Bob Batastini; (second row, from left): Anthony Vinson, Judith McAllister, Carl MaultsBy, James Abbington, Brian Johnson, and Jason Ferdinand.



Celebrating a New African American Ecumenical Hymnal

By Carl MaultsBy

I served on the core committee that prepared *One Lord, One Faith, One Baptism: An African American Ecumenical Hymnal*, at the kind invitation of its executive editor, James Abbington. Our work came to fruition in June 2018, when the hymnal was unveiled at the Hampton Ministerial and Musicians Conference.

In our first meeting, we reviewed existing African American hymnals, notably *African American Heritage Hymnal* and *Total Praise*. As recounted by the Rev. Lisa M. Weaver in the hymnal's foreword, we received a homework assignment from Robert Batastini of GIA Publications: "When you go back home, pick songs from your respective traditions that are beloved and that you can't imagine a hymnal without them."

We chose 202 of the hymns in *Lift Every Voice and Sing* in the first round of reviews. I wanted to focus on the

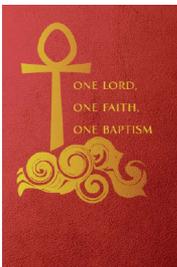
material that was unique to Episcopal and eucharistic liturgical hymnody: responsorial simplified Anglican chant psalm settings as well as Mass settings. This required a bit of teaching of the core committee, just as I learned from my colleagues about their traditions.

Abbington told us he wanted the hymnal to honor the past, acknowledge the present, and engage for the future. As a guide, he offered this portion of a sermon by the Rev. Charles G. Adams, senior pastor of Hartford Memorial Baptist Church in Detroit:

I want it all: the wisdom of Lincoln and the compassion of Roosevelt, the heritage of Washington and the legacy of King, the social ministries of the Methodists and the strict theology of the Presbyterians, the pioneering protests of the Lutherans and the defiant spirit of Richard Allen, the Kingdom keys of Saint Peter and the glorious liberty of the Non-conformists, the gorgeous liturgy of the Episcopalians and the intellectual honesty of the Unitarians, the spiritual fervor

of the Pentecostals, and the marvelous freedom the folks called Baptists. ... I want it all because there is no place for narrowness and bigotry in the Church of Jesus Christ. We are all in one and we are one in all. ("All Things Are Yours" [1 Cor. 3:21-23], preached on Jan. 25, 1987)

In honoring the past, I saw the future compendium as a way to introduce the larger Church to the works of black Episcopal composers such as Horace Clarence Boyer, Harry T. Burleigh, John Cooper, William B. Cooper, and J. Rosamund Johnson. In addition, I wanted to share the works of living black Episcopal composers David Hurd and Carl Haywood. Their hymns, like the other submissions, had to resonate musically and theologically with a majority of the other 11 members of the ecumenical committee. All of these composers are included in the final version of the hymnal, as well as hymn texts by Episcopalians the Rev. Harold Lewis, Michael McKee, and James Weldon Johnson. One of my 11





MaultsBy

741 in the hymnal. After the publisher secured licenses and permissions from copyright owners and administrators, the final volume netted 698 entries.

The hymnal content centers on five basic themes: The Assembly at Worship, The Celebration of the Gospel Story, The Gospel in the Christian Life, Historic Hymns and Songs in the African American Traditions, and Service Music. The Celebration of the Gospel Story has subcategories that conform to the liturgical year, Advent through Christ the King. Service Music has two large subcategories: first, General Service Music that includes Mass settings, psalms, and canticles; second, there is music for Baptism, Confirmation, Marriage, Ordination, and Holy Communion.

Perhaps *One Lord, One Faith, One Baptism* can be used as an example of how hymnal revision can proceed without depending on prayer book revision. The service music portions would probably need to be a separate volume since some texts would be

directly tied to worship language of a revised prayer book. In 2009, the Episcopal Church adopted the Revised Common Lectionary (RCL). Congregational song can easily be expanded to include diverse material that reinforces the RCL texts and themes.

The format of a future hymnal must also take advantage of current technology and not be limited by the binders of a traditional book. Such a proposed collection could easily be expanded as new liturgies evolve.

If representatives from 10 different denominations can produce a single viable worship hymnal, might the Episcopal Church produce a single hymnal suitable for use that reflects the Episcopal Church in its diversity, inclusivity, and tradition? After all, the Episcopal Church also embraces the pronouncement of Ephesians 4:4-5: "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism."

Carl MaultsBy is director of music at St. Richard's Church in Winter Park, Florida.

items in the hymnal is the setting of Psalm 34 that I composed for the ordination and consecration of the Rt. Rev. Gregory H. Brewer as Bishop of Central Florida.

By the end of our work sessions, we had reviewed approximately 3,000 pieces of music and chose to include



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Reveling in Hope

By Wesley Hill

A few weeks after a Lutheran theologian joined the faculty of the evangelical Anglican seminary where I teach, he said something to me about his experience of daily chapel that lingers in my memory. “It’s strange not to be singing the liturgy,” he said. “The words have a different quality somehow when they’re said rather than sung.”

“[N]obody sings like [Lutherans] do,” writes Garrison Keillor. Singing with Lutherans is “one of the main joys of life, along with hot baths and fresh sweet corn.” No doubt that indisputable fact partly explains my new colleague’s nostalgia. But he was, I think, also trying to form a theological question, birthed out of his long experience of using the *Lutheran Book of Worship*. From his childhood, most of the collects he had prayed in church services had been sung or chanted. Now, in a low-church Anglican setting,

saying the office had given him a slightly discomfiting occasion to reflect: *What am I missing? What does musical prayer mean?*

I thought of this little exchange recently after attending a magnificent performance of J.S. Bach’s *B minor Mass*. For part of my sabbatical this year, I spent a few weeks in England, and when I saw that the New Cambridge Singers and the Cambridge Baroque Camerata would be performing Bach’s last triumphant masterwork in the vast, dim, Oxford Movement-inspired chapel at St. John’s College, I knew I would not miss it. Much as I have loved listening to John Eliot Gardiner and the late Sir Georg Solti’s recordings over the years — solemnly authentic and brightly fleet, respectively — hearing this music performed live in a space where I had knelt for Evensong on previous days was a privilege not to be forgotten.

By far the most moving moment of the performance was

at the very end of the *Symbolum Nicenum* (that is, the Nicene Creed — Bach the Lutheran takes as his libretto the text of the Latin Mass). There has been a light dance of choral layers for the part of the creed that declares belief in “one baptism,” but as the rest of the phrase appears — “one baptism *for the remission of sins*” — the sunny polyphony grows dark. The choir no longer jumps nimbly from word to word. Now it broods at a much slower pace, elongating the word *peccatorum*, as if to stress the endless extent of our sins.

“Doubt has suddenly been cast over the very possibility of our sins being remitted.” That’s how John Eliot Gardiner, best known for his conducting of Bach performances with period instruments, glosses the “slow stretch of probing and unstable bars and ... series of murky modulations” that precede the creed’s final article: *Et exspecto resurrectionem mortuorum et vitam venturi saeculi* (“And I await the resurrection of the dead, and the life of the world to come”).

At that point, when one might expect the minor keys to stop descending and the tempo to increase, they do not and it does not. As the words “I await the resurrection” appear, the music remains somber, unrelieved by any uplifting melodies or brightening chords. Gardiner calls this “the most precarious stage in Bach’s Mass,” speculating that Bach was perhaps setting to music his struggle with doubt in the possibility of life after death. “This could be one of the few times Bach felt Luther’s terror of death and found a way, perhaps even a need, to express it in music.”

Many Christians today might identify with Bach’s refusal to express musical assurance at this point in his Mass. The poet Christian Wiman, who is devoted to the Christ of the cry of dereliction on the cross, is reticent when it comes to the resurrection. In his “meditation of a modern believer,” *My Bright Abyss*, he circles around his ambivalence toward traditional notions of an afterlife. He worries that so-called conservative and liberal versions of heaven alike involve projecting what we love most about this life onto a cosmic screen, thus emptying heaven of its strangeness and challenge and filling it with our limited, often misguided fantasies. He quotes a passage from Marilynne Robinson’s novel *Housekeeping* that warns



Johan Sebastian Bach by Elias Gottlob Haussman; copy or second version of 1746 painting. Original: Altes Rathaus, Leipzig, Germany

Bach plunges his listeners into the dark uncertainty of what it might mean to expect our own transformation at the end of history and eternal life with God.

1942 sermon “The Weight of Glory,” is “just as symbolical as the picture which our desire, unaided, invents for itself; heaven is not really full of jewelry any more than it is really the beauty of Nature, or a fine piece of music.” We bump up against the soaring wall of our ignorance every time we try to imagine what life beyond death might be like, and this limitation, in addition to inspiring humility, may also lead to profound uneasiness or terror.

Bach, in his *B minor Mass*, does not shy away from such thoughts. At what is, according to Gardiner, “the eschatological crossroads of the entire Mass,” Bach plunges his listeners into the dark uncertainty of what it might mean to expect our own transformation at the end of history and eternal life with God. But nor does Bach stay there. With “frisky arpeggios,” as Wilfrid Mellers calls them in his book *Bach and the Dance of God*, we hear in the *Et exspecto* “an extraversion as naïve as that depicted in the resurrection paintings of Stanley Spencer, or of the medieval painters who were his model.” Bach’s sonorous doubt has at last given way to unalloyed reveling in the hope of what N.T. Wright describes as “life after life after death”: the deathless but embodied life with God that the Gospels depict with their stories of Jesus’ empty tomb.

One feels here that — contrary to what skeptical believ-

us away from any conception of heaven that would eclipse the life we are living now, drawing this conclusion: “If piety forbids one to imagine any afterlife that makes this life seem altogether inferior, then piety essentially forbids one from imagining any afterlife at all.”

It is a fraught business to speculate about a possible eternal future, and it easily devolves into sheer escapism. After admitting his difficulty with accepting traditional Christian pictures of a future resurrection, Wiman concludes cryptically: “Life is not life without an afterlife, and there is no afterlife beyond the life we treasure and suffer and feel slipping from us moment by moment.”

There is something recognizably human in this, which believers who are more traditionalist in their theological commitments than Wiman is should be able to identify with too. Even C.S. Lewis — no mainline liberal he — stressed the limited nature of all our conceptions of the resurrected state. “The scriptural picture of heaven,” Lewis says in his

(Continued on next page)

Reveling in Hope

(Continued from previous page)

ers might fear — Bach is not simply effacing the ambiguities and trials of life as we now know it with a pacifying promise of something better to replace them. The galloping, buoyant music of the final moments of the *Symbolum Nicenum* in Bach's Mass emerges from its dark, languorous preceding movement; the confidence of the hope would not be fully itself without the honest pain of that prior moment. One also feels that the converse is true as well, however: that that prior moment, the moment when the music keeps descending farther and farther into the depths

of human sin and doubt, would have no redeeming quality were it not accompanied by — or, perhaps more precisely, overcome by — the radiant confidence of the music's crescendo at *resurrectionem mortuorum*.

There are depths of sorrow and assurance, it would seem, that cannot be reached without music. Take it from my Lutheran colleague. Take it too from the Lutheran Bach.

Wesley Hill is associate professor of biblical studies at Trinity School for Ministry.

Singing about Easter

By Lawrence N. Crumb

The late Bishop James Pike of California was provocative for many reasons, especially for his developing ideas in the field of theology. At one point, he remarked that he could sing the creed but not say it. The resurrection of Jesus, which we are celebrating, was probably one of the reasons.

But what does it mean to say that one can sing something but not say it? Singing, or chanting, has been a major means of human expression for as far back as there is any record of human communication. The Church's hymns have been called its subliminal advertising, but that does not mean they were written to be deceptive. There are many joys to the Easter season: the white vestments and altar hangings, the paschal candle burning brightly, and the return of the joyous word *alleluia*. But the greatest joy, I think, is singing Easter hymns. Let us look at some and see how they reflect what we believe, what we may say as well as sing.

"At the Lamb's high feast we sing" (*The Hymnal 1982*, 174) relates Easter to the Passover of the ancient Hebrews, repeating the word *paschal*, which refers to both.

"Hail thee, festival day" (175) compares Jesus' resurrection to the revival of nature in the Spring.

"He is risen, he is risen" (180) includes a comparison with the "glorious morning ray" of the

rising sun. The words are by Cecil Frances Alexander, better known for her Christmas hymn, "Once in royal David's city."

"Christ is alive! Let Christians sing" (182) provides a late 20th-century perspective. Its triumphal "he comes to claim the here and now, and conquer every place and time" is combined with the reminder that Christ still suffers from "every insult, rift, and war where color, scorn or wealth divide."

One of my favorites is "This joyful Eastertide," set to a charming Dutch tune. First published in 1894 by an English cleric who also wrote Christmas carols, it relates Jesus' resurrection to ours — the "resurrection of the body" that we affirm in the Apostles' and Nicene creeds. The refrain is very clear about the centrality of the resurrection in the Christian religion: "Had Christ, that once was slain, ne'er burst his three-day prison, our faith had been in vain; but now is Christ arisen, arisen, arisen, arisen." This is exactly what St. Paul wrote to the Corinthians: "If Christ has not been raised, then our proclamation has been in vain and your faith has been in vain" (1 Cor. 15:14).

The Rev. Lawrence Crumb is associate professor emeritus at the University of Oregon and vicar of St. Andrew's, Cottage Grove.

The Master of the Embroidered Foliage

By Marly Youmans

How fine to be forgotten, only work
Remaining, name or names a thread unspooled
And clipped away by time: five hundred years
Between what's us and what is him or them
—*The Master of the Embroidered Foliage*—
In some busy Netherlandish workshop
Where paints are ground and brushes used to flick
Jot-birds along a distant roof of slate,
To deepen shades of the angelic wings,
To make a garden an embroidery
Of tiny leaves and emblematic blooms.

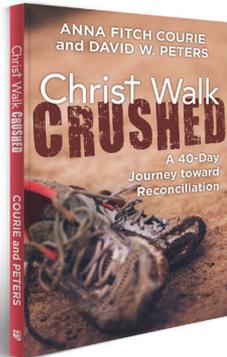
Entranced, intent, we cannot help but take
An inventory of the pastel town
Where we yearn to stroll and view unchanging
Sapphires of the sky, the brilliance of silks
And necklaces, the florets in the leaves.
Our hungers make us crave a richer sight,
To stand forever drinking in the child,
The mother, and illuminated book,
To mark each detailed oil-on-panel inch,
To be the masters of embroidered worlds.

Marly Youmans is a poet and novelist in South Carolina, and most recently the author of Maze of Blood (Mercer University Press).



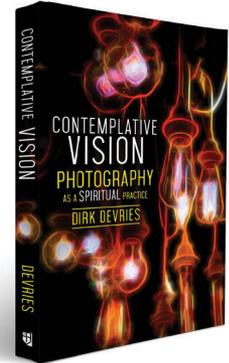
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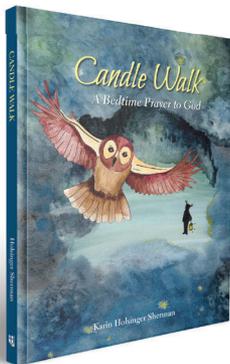
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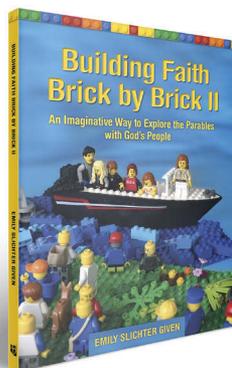


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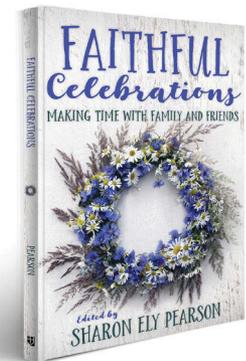
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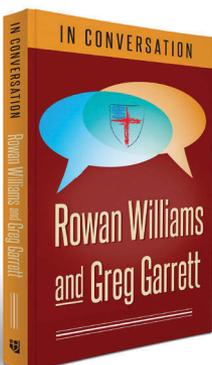
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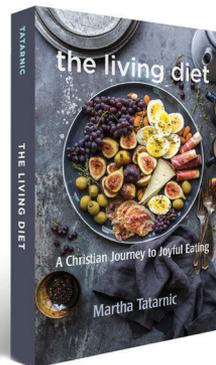
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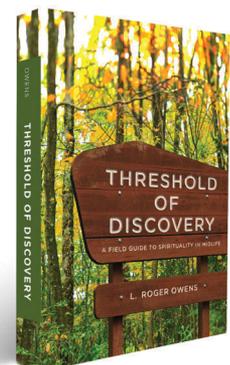
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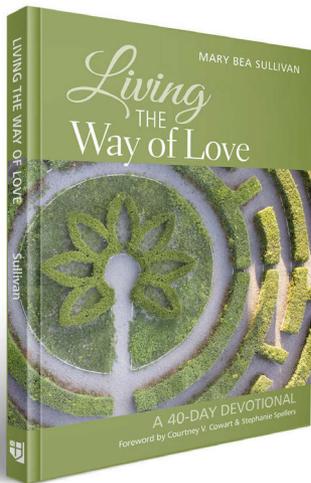
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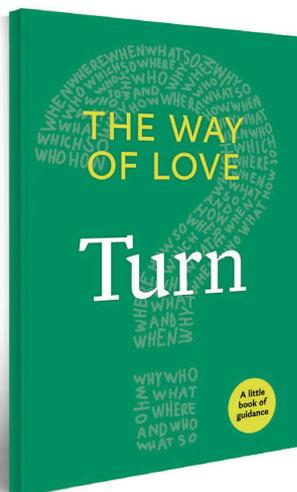
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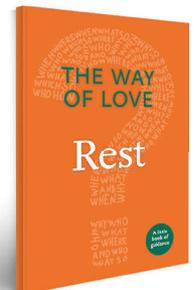
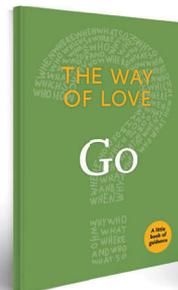
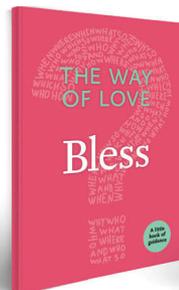
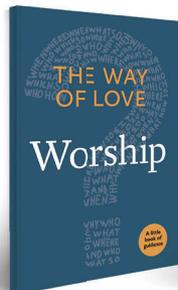
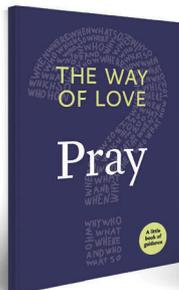
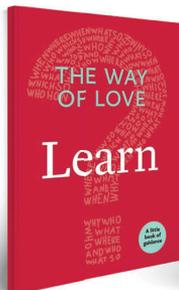
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No Golden Age of Anglicanism

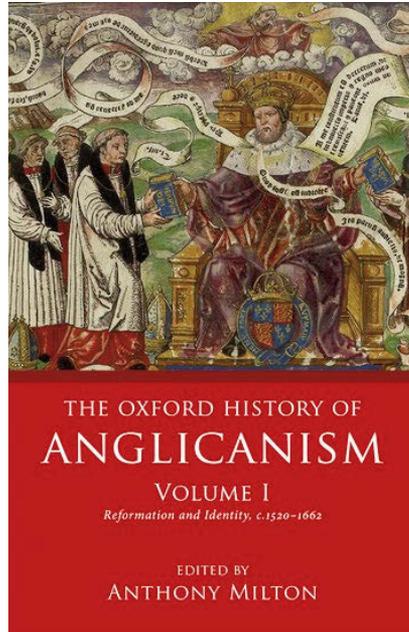
Review by Calvin Lane

The word *identity* in the subtitle for this first volume in *The Oxford History of Anglicanism* is remarkably appropriate. For generations, Anglicans have looked back to the 1520s and 1660s for the contours of authentic Anglicanism and hoisted up classical patriarchs: Cranmer, Jewel, Hooker, Andrewes. The picture that emerges becomes the bar by which contemporary Anglicanism is judged.

The rigorous essays here highlight how problematic such attempts are. Not only was there an unsettled messiness to the Church of England before the Restoration; there may not have been a mainstream center at all. But this pluriform condition was anything but an intentionally tolerant *via media*.

This volume involved 24 scholars, and they make a variety of often related arguments: King Henry's Reformation projects that featured clear evangelical aspirations ought not be described as "popeless Catholicism"; the Edwardian Reformation linked England with Zurich and that connection did not dissipate for another century; the Elizabethan Settlement was hardly settled in 1559; and those within and without the Church of England at the end of the 16th century regarded the Thirty-Nine Articles as having serious bearing on the life of the established church.

But the consensus here is not merely that the pre-1662 Church of England was Reformed. While the Reformed character of the established church seems beyond debate, we cannot isolate an unambiguous high point for Anglican orthodoxy before the 1660s by which every other trend or event



The Oxford History of Anglicanism, Volume 1

Reformation and Identity, c.1520-1662

Edited by Anthony Milton

Oxford University Press.

Pp. 544. \$135

among English Protestant Christians must be judged.

Such contenders for the high point have included Cranmer's second Book of Common Prayer in 1552, Elizabeth's nuanced retrieval of the Edwardian project in 1559, the avant-garde conformity of Hooker and others in the 1590s, and the Laudians' campaign for the beauty of holiness in the 1630s. Many Anglicans have wrongly picked one of these moments and declared, "Here is authentic Anglicanism."

These scholars doubt that there was any coherent mainstream. Instead they soberly observe the competing claims for normativity that required the creation of plastic identities like Puritan, Anglican, radical, and Arminian, among others. Presbyterians, for example, are very much part of the story, and not simply as the wicked foil or other.

As editor Anthony Milton puts it, the association of Anglicanism with

particular emphases, such as moderation, an aversion to confessionalism, and a taste for chaste ritual, represents the victory of certain trends at the Restoration and should not be read back into 16th and early 17th centuries.

While it should be obvious that the persistent *via media* paradigm must be laid to rest, the bigger claim is that any attempt to define Anglicanism by highlighting a single voice, event, or text before the Restoration is a false start.

The articles here are rich and cover a wide array of topics, including bishops, the godly magistrate, art and iconoclasm, canon law, cathedrals, perceptions of Christian antiquity, and relationships with other Christian bodies. Although these essays are strong and most welcome, they are not (for the most part) new. Rather, they represent the thinking of a cadre of revisionist

and post-revisionist scholars at work since the 1970s.

Indeed, the essays even center on several related articles and books that have appeared in the past 30 years: Diarmaid MacCulloch's "The Myth of the English Reformation" (*Journal of British Studies*, 1991), Anthony Milton's *Catholic and Reformed* (Cambridge University Press, 1995), and Peter Lake's *Anglicans and Puritans?* (Unwin Hyman, 1988). A glance through the work even reveals a canon, perhaps with Patrick Collinson as patriarch.

While I heartily agree with these presentations and highly recommend the book, I found the conversation at times insular (pun intended) and the essays almost Goldberg Variations on each other. Peter McCullough's high praise for Peter Lake's coinage of "avant-garde conformity" as "pure gold," while completely accurate and delightful, seemed indicative of the closed circle.

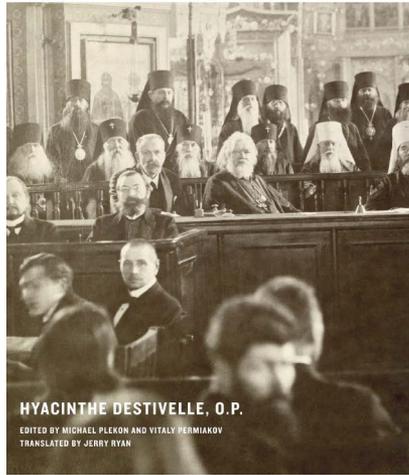
Many of these scholars have demonstrated a suspicion of practicing Anglicans doing research in this period. Such fears are not entirely unfounded, given that the stone keeps rolling away from the via media paradigm's tomb. There is a certain disconnect between this scholarship and what is repeated over and again among Anglicans.

Episcopal seminarians, for example, will know Hooker, but "avant-garde conformity" will likely be quite foreign, and that is a pity. I wonder if it would have been wise to include a few more obviously Anglican historians in the conversation, as one finds more clearly in the other volumes of this series, in order for this rich scholarship to seep into the living tradition. This book will be a wonderful resource for historians; I hope, likewise, that it will be of service to Anglicans.

The Rev. Calvin Lane is affiliate professor of Church history at Nashotah House Theological Seminary and associate rector of St. George's Church in Dayton, Ohio.

THE MOSCOW COUNCIL (1917-1918)

THE CREATION OF THE CONCILIAL INSTITUTIONS
OF THE RUSSIAN ORTHODOX CHURCH



HYACINTHE DESTIVELLE, O.P.
EDITED BY MICHAEL PLEKON AND VITALY PERMIKOV
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The Moscow Council (1917-1918)

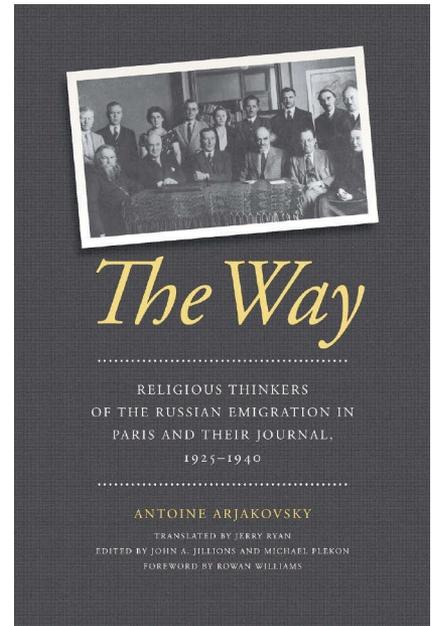
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The Way

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The Way

RELIGIOUS THINKERS
OF THE RUSSIAN EMIGRATION IN
PARIS AND THEIR JOURNAL,
1925-1940

ANTOINE ARJAKOVSKY

TRANSLATED BY JERRY RYAN
EDITED BY JOHN A. JELLEONS AND MICHAEL PLEKON
FOREWORD BY ROWAN WILLIAMS

In Transition and Reflection

Review by Richard J. Mammana

On the centennial of the Russian Revolution, two important new books do much to illuminate the ecclesiastical and theological environment in which Russian Orthodox Christians began their long 20th century.

One examines the church's internal attempts to address the changing nature of Russian society and religious life in the Moscow Council of 1917-18. The second offers the most in-depth account of the work of a distinct school of émigrés and refugees whose journal, *The Way*, is a treasure trove of modern Russian theology and spirituality. Both are translated masterfully from the French by Jerry Ryan.

Dominican friar Hyacinthe Destivelle of the Pontifical Council for Christian Unity narrates the story of the

Russian Church's reassertion of its conciliar identity and the restoration of the Patriarch of Moscow. Both had been in abeyance since Peter the Great suppressed government by church council in 1667 and abolished the patriarchal office in 1721.

Officially called the Local Council of the Russian Orthodox Church, the council involved 12 years of preparation and began its work in 1917 during the provisional government of Alexander Kerensky. The council ended in September the next year, two months after the assassination of the czar and his family.

It thus straddled a crucial period in which the church not only lost its official status and sponsorship, but also entered a time of active persecution and manipulation by the new government

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that would not end completely until the dissolution of the Soviet Union.

The Moscow Council went into overdrive to embark on a program of reform responsive to several new situations. The four volumes of its decrees (a translation of which forms the last 160 pages of appendices in Destivelle's work) examine a vast array of practical matters: the restoration of the patriarch and reconciliation with the 17th-century Old Believer schism; the importance of preaching in parish life; the new legal status of the church; new structures for catechesis and theological education; the reform of marriage canons and provincial structures; the protection of church possessions from profanation; the establishment of a Diocese of Warsaw; the status of the Russian Church in the Ukraine; and financial management and policies.

In a remarkable paradox, the end of state control over the church freed it to attend to a creative campaign of house-keeping that had been delayed for almost three centuries, and this is a magisterial account of that work.

The revolution soon sent a wide array of Russians abroad, sometimes as refugees driven by self-preservation

and sometimes in outright legal exile. The church followed them wherever they went: to Shanghai, Berlin, New York, and Prague, but especially to Paris, where the St. Sergius Orthodox Theological Institute was founded in 1925 to provide a center for theological education in the diaspora.

Here, refugees who studied in pre-revolutionary seminaries developed a distinct school of thought, writing in Russian, French, English, and German. Many names are familiar to Anglicans today: Maria Skobtsova, Nicholas Afanasiev, Nicholas Berdyaev, Sergei Bulgakov, Georges Florovsky, Nicholas and Vladimir Lossky, and Alexander Schmemmann.

In *The Way*, Antoine Arjakovsky writes the first sustained history of their theological periodical, called *Put'* in Russian. He is adept in situating the intellectual-theological milieu of *The Way* against the background of contemporary Francophone thought, and he makes the important case that French thinkers such as Jacques Maritain, Jean Daniélou, and Henri de Lubac were inspired in part by the institute and its journal to encourage the patristic study, liturgical reforms, and ecumenical initiatives of the

Second Vatican Council.

Many of its authors also met regularly with members of the Church of England in summer schools organized by the Fellowship of St. Alban and St. Sergius, giving the institute a wide remit in the nascent 20th-century ecumenical movement. *The Way* provided a forum for Orthodox scholars to use book reviews, poetry, and pure theological investigation to examine political theory, to articulate Orthodox spirituality for a Western European audience, and to speculate on the peculiar vein of Russian Sophiology that caused a major 20th-century theological controversy.

Rowan Williams writes in a foreword that the contributors to *The Way* were not monochromatic in their political attitudes or their conceptions of Orthodoxy, but he praises their effort to provide a space for theological reflection in responsive, creative, authentic ways: "They rightly saw the direct relevance of theology to all of the most basic issues around the definition of the human, and, whatever their personal commitment to the Church, they were prepared to involve theology in these discussions and to take it with complete critical seriousness."

Williams (whose doctoral work was on Lossky) cites this "story of extraordinary intellectual adventure in the most challenging of circumstances" as a model today for possibilities within Russia, as well as now for English-speakers for whom the original periodical would have been inaccessible.

Both books highlight a crucial dimension of the Russian church's character throughout its history, which is the ability to foster a robust and creative theological response from the depths of its tradition. As that old church takes its place with new changes and changes in a new Russia, these movements in its recent past are all the more important for observers to understand.

Richard J. Mammanna is the archivist of the Living Church Foundation.

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Giving Scripture its Due

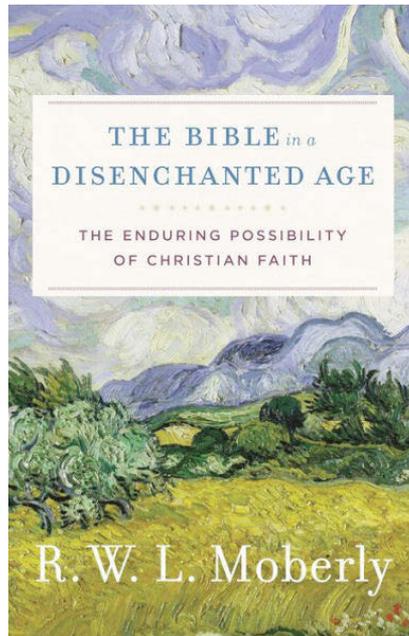
Review by Stephen Platten

In his brief monograph *A Rumor of Angels* (1969), a classic of its time, sociologist Peter Berger stood relativism on its head, to assert what he called “signals of transcendence,” that is, clear and objective indicators of faith. In this beautifully crafted and carefully argued volume, Walter Moberly uses one of Berger’s key concepts, the plausibility structure, to set out a cogent place for the trustworthiness of the Bible.

Moberly is keen to affirm the importance of a critical reading of the Bible, but at the same time to avoid some of the pitfalls of approaches focusing naively on historical criticism and a myopic view of historiography. His main argument begins with Benjamin Jowett’s assertion that the Bible should be read and interpreted “like any other book.” Moberly accepts this on one level, but then points to the way that most theologians (including Jowett in this category for a moment) also allow the Bible a privileged status in accepting it as Scripture.

Moberly indicates how, since the Renaissance, the Bible’s broader frame of reference has been eroded. Touching on Descartes and notably Spinoza, he points to the Enlightenment distinction between meaning (a human construct) and truth (divine revelation). Moberly’s argument is painstaking and is accompanied by a case study using Virgil’s *Aeneid* I and, from the Old Testament, Daniel 7.

He investigates how each of these has been interpreted differently from age to age. One of the key elements of his argument is to distinguish three ways in which the Bible can be understood. These distinctive approaches include seeing the Bible as *history*, as a *literary classic*, and as *Scripture*. His use



The Bible in a Disenchanted Age

The Enduring Possibility of Christian Faith

By R.W.L. Moberly

Baker Academic. Pp 240. \$24.99

of the case study helps readers see how great literature can be understood, interpreted, and indeed used differently as a framework for understanding human existence.

Moberly takes to task Richard Dawkins, among others, as an exemplar of the new atheists and how they understand the Bible. There is a particularly fascinating analysis of Dawkins’s account of Charles Darwin’s loss of faith. Dawkins focuses particularly on Darwin’s problems with how wasps relate to caterpillars, and on the profound effect of the death of Darwin’s daughter, Annie. Moberly argues that these examples indicate how individuals “privilege” particular elements of their experience within their wider understanding of the human condition. Dawkins (and Bertrand Russell) is also criticised for his crude use of evidence as the basis of faith.

In his argument, Moberly is happy to commend all three approaches to the Bible and other great literature. It is

important to take history seriously; it is crucial to see the value of the great classics of literature in understanding humanity and human consciousness. But it is also crucial to understand the way in which certain literature is “privileged” within differing communities.

It is at this point that Berger’s use of plausibility structures becomes an essential part of the argument. The identifying of a *canon* is the manner in which communities designate certain literary classics as privileged. In the case of the Bible, both the ancient Jewish community and the Christian Church have so acted and seen Scripture as a crucial element in establishing and nourishing an effective and living plausibility structure.

The work of Berger, Alasdair MacIntyre, Lesslie Newbigin, and others draws on Augustine in understanding the privileged nature of Scripture. Moberly also acknowledges the impor-

(Continued on next page)

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tance of concepts relating to the development of doctrine and the nature of revelation.

His argument asserts the continuing importance of the Bible in faith, and faith for human society. This requires a

careful and responsible reading of Scripture, and Moberly cites two contemporary examples of skewed, shallow and erroneous reading of Scripture, effectively to discredit belief.

Good practice stands at the heart, and this book is a quintessential example. It

reassures all readers, believers or not, of the Bible's continuing importance and the enduring possibility of Christian faith.

The Rt. Rev. Stephen Platten is chaplain of St. Martin within Ludgate, London.

Field Reports from Anglican Missionaries

Review by Titus Presler

A common assumption in many denominations since the mid-20th century has been that the growth of the church in Africa, Asia, and Latin America — commonly called the Majority World — made evangelism and church planting obsolete in the global mission of churches in Europe and North America.

Today, the common argument says, further evangelism and church planting is the responsibility of indigenous Majority World Christians, while European and North American churches focus their world mission on infrastructure and interchurch companionship that avoids colonial condescension and cultural meddling.

Appreciation for other religious paths and a stereotype that evangelism means dismissing or condemning other religions has further strengthened the tendency among mainline Christians, including Episcopalians, to sideline or excise evangelism and church planting in their global engagement.

Shadows from Light Unapproachable is a collection of essays that testifies to what in this missiological environment is a countercultural movement founded in 1993 as Anglican Frontier Missions (AFM). Writers drawn from Asia, Africa, Europe, and North America discuss the perennial mandate of sharing the gospel with people who



FROM
LIGHT
UNAPPROACHABLE

Anglican Frontier Missions (1993-2018)

Reaching the Largest and Least Evangelized Peoples

Edited by Tad de Bordenave
Forward by Michael Nazir-Ali

Shadows from Light Unapproachable

Anglican Frontier Missions (1993-2018)

Edited by Tad de Bordenave
Northumberland Historical Press

Pp. 288 pp. \$11.50

have not heard it and have no indigenous church. In 1990 these were 1.8 billion people, or about a third of the world's population, among over 6,000 ethno-linguistic groups.

Most of the 15 contributors to the volume, which is edited by Tad de Bordenave, AFM's founding director, highlight fruits of the witness and

community-building work of AFM and other Anglican groups among hitherto unevangelized people groups. The essays also testify to fruitful collaboration between activists in North America and the Majority World.

Norman Beale writes of work among the Tamang and others of Nepal, where today there are more than 100 Anglican congregations gathered into a deanery of the Diocese of Singapore. Bishop Nathan Inyom of Makurdi in Nigeria writes of establishing AFM Nigeria and its work among the Baka Pygmies of Cameroon.

An especially outstanding essay comes from Joshua Wu, who recounts how people with whom he planted churches in China and Southeast Asia brought him to a deeper and fuller understanding of the gospel, thereby embodying the listening that must accompany faithful proclamation.

"I needed to listen to them," he says, "and together we needed to listen to the Word of God and discern the leading of the Holy Spirit." He describes how working with the Dong people's need for ordered worship led him into Anglicanism.

Similarly, working in Turkey led Chris Royer, AFM's current executive director, from a free-church background into Anglicanism, which Christians with a Muslim background found especially congenial. He writes of how,

(Continued on page 24)



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BOOKS

(Continued from page 22)

when organically contextualized, Anglican emphases on the creeds, Eucharist, and even the lectionary helped in discipling the newly evangelized in Turkey. In a memorable sentence for any context, Royer writes, “The beauty of Anglican liturgical worship is its usefulness and suitability as a garden tool for cultivating the spiritual soil of the heart.”

While Royer expresses respect and appreciation for the Muslims among whom he worked, a disturbingly discordant note is struck by Duane Miller, who denies that Islam is even a religion and insists instead that it is a legal-political order bent on world domination. With that premise, it is not surprising that Miller considers inter-religious dialogue a naïve and futile enterprise. Nevertheless, Miller’s essay is useful in documenting that there is at least one Anglican of such sweeping negativity and in helping readers develop more nuanced views.

As in any collection, these anniversary essays vary in quality, and some would have benefited from more fact-checking and closer editing. Gratitude for God’s providential action is always good, but at times I wished for more precise analysis of theological, cultural, and missional dynamics. There are no essays from Latin America, but with limited resources AFM has understandably focused on the least evangelized in Africa, the Middle East, and Asia.

Inspired by Michael Curry, Episcopalians are now reengaging with evangelism as “the spiritual practice of seeking, naming, and celebrating Jesus’ loving presence in people’s lives and then inviting them to more,” so evangelism’s long domestic eclipse may be ending. *Shadows from Light Unapproachable* should prompt all involved in the church’s global mission to consider how to reincorporate evangelism and church planting in the church’s collaborative work abroad.

The Rev. Titus Presler is a missiologist with experience in India, Zimbabwe, and Pakistan and president of the Global Episcopal Mission Network.

PEOPLE & PLACES

Appointments

The Ven. **Mike Besson** is archdeacon of the Diocese of West Texas.

The Rev. **Amy Bradley** is the Diocese of Georgia’s missionary to Augusta University and remains associate rector of St. Augustine of Canterbury, Augusta.

The Rev. Canon **Dwight L. Brown** is vicar of Christ Church, Kealakekua, HI.

The Rev. **Jeremy Carlson** is assistant to the rector at St. Mary’s on-the-Highlands, Birmingham, AL.

The Rev. **Timothy Carr** is rector of All Souls, Miami Beach, FL.

The Rev. **Nicholas Cho** is rector of Korean Church of the Holy Spirit, Nashville, TN.

The Rev. Canon **Frank Clark** is interim deployment officer in the Diocese of Arizona.

The Rev. **Samuel Colley-Toothaker** is interim rector of St. John’s, Tulsa, OK.

The Very Rev. **Tyler Doherty** is dean of the Cathedral Church of St. Mark, Salt Lake City.

The Rev. Canon **Christine M. Faulstich** is canon to the ordinary of the Diocese of Texas.

The Rev. **Gayle Fisher-Stewart** is interim rector of St. Luke’s, Washington, DC.

The Rev. **Matthew Frey** is rector of St. John the Baptist, Granby, CO.

The Rev. **Keith Gentry** is priest in charge of St. Paul & St. Andrew, Kenbridge, VA.

The Rev. **Reagan Gonzalez** is rector of Grace, Cuero, TX.

The Rev. **Patrick Hall** is rector of Epiphany, Houston.

The Rev. **Douglas C. Halvorsen** is priest in charge of St. Simeon by-the-Sea, N. Wildwood, NJ.

The Rev. **Robert Hart** is interim rector of Trinity, Greeley, CO.

The Rev. **Eric Hillegas** is rector of St. John’s, York, PA.

The Rev. **Olivia Hilton** is priest in charge of Trinity, Upper Marlboro, MD.

The Rev. **Michael J. Horvath** is rector of St. Michael’s, Bristol, RI.

The Rev. Canon **Chad Jones** is canon for congregational development in the Diocese of Tennessee, and remains priest in charge of Resurrection, Franklin.

The Rev. **Steve Karcher** is rector of St. Christopher’s, Killeen, TX.

The Rev. **Jon F. Lavelle** is rector of St. John’s-Grace, Buffalo, NY.

The Rev. **David J. Marshall** is priest in

charge of All Angels, Longboat Key, FL.

The Rev. **Mark McDonald** is rector of Ascension, Houston.

The Rev. **Ann McLemore** is interim rector of St. John’s, Austin, TX.

The Rev. **Mario Melendez** is co-pastor of Holy Apostles, Virginia Beach, VA.

Sandy Milien is missionary for community engagement and assistant to the bishop in the Diocese of Bethlehem.

The Rev. **Deonna D. Neal** is priest associate at St. John’s, Montgomery, AL.

The Rev. **Lance Ousley** is priest in charge of Emmanuel, Houston.

The Very Rev. **Bernard J. Owens IV** is dean of Trinity Cathedral, Cleveland.

The Rev. **Carol Pepe** is deacon administrator at St. James, Edison, NJ.

The Rev. **Anthony Puca** is rector of Grace, Westwood, and priest in charge of Holy Trinity, Hillsdale, NJ.

The Rev. **Whitney Rice** is associate rector of Emmanuel, Webster Groves, MO.

The Rev. **Susan Roberts, BCC**, is director of spiritual health at St. Luke’s Hospital, Kansas City, MO.

The Rev. **Howell (Howie) C. Sasser** is rector of St. Thomas’s, Newark, DE.

The Rev. **Gail A. Shafer** is rector of Trinity, Grand Ledge, MI.

The Rev. **Michael Singer** is interim transition officer in the Diocese of East Carolina and remains interim rector of St. Paul’s, Greenville, NC.

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The Rev. **Michael J. Way** is priest in charge of Christ Church, Middletown, NJ.

The Rev. **Richard Weinberg** is priest in charge of St. Margaret’s, Washington, DC.

The Rev. **Ray Wilson** is rector of St. Mary’s, Cypress, TX.

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The Rev. **Martin Clark Yost** is rector of St. Luke's, Catskill, NY.

The Rev. **Lisa Zaina** is rector at Christ Church, Rockville, MD.

Ordinations

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Correction — Springfield deacon: **Jonathan Totty**

Alabama: **Mark Likos**

Central Gulf Coast: **Pete Burgess**

Kentucky: **Allison Caudill**

Utah: **Elizabeth Harden**

West Missouri: **Joseph Pierjok** and **James Yazell**

Priests

Hawaii: **Preston Lentz**

Southwestern Virginia: **Nina Salmon**

Utah: **Guilherme de Azevedo** and **Copeland Johnston**

Wyoming: **Linda Anderson**

Retirements

The Very Rev. **Susan Bear**, as rector of Ascension, Hattiesburg, MS

The Rev. **Jeffery Ray Garner**, as rector of Holy Spirit, Gulf Shores, AL

The Rev. **Linda Phillips**, as a deacon of the Diocese of Newark

The Rev. **Sheila Shuford** as deacon at St. John's, Dover, NJ

Deaths

The Rev. **Vernon A. Austin Jr.** died March 19. He was 84 and a native of Trenton, NJ.

Austin was a graduate of Hampden-Sydney College and General Theological Seminary. He was ordained deacon and priest in 1959, and served churches in New York and Pennsylvania. While in Norristown, PA, he founded an ecumenical Service for the Courts and a soup kitchen at St. John's Church.

The Rev. **Donald Owen Cram**, a former math and science teacher once mistaken for a Nobel Prize winner, died Feb. 16. He was 69, and a native of Glendale, CA.

Cram was a graduate of the University of Southern California, Northwest Baptist Seminary, and Brigham Young University. He was ordained deacon in 1999 and priest in 2001 and served several churches in greater Albuquerque, NM, including Church of the Holy Family and the Cathedral of St. John.

Cram was 38 and working as a carpet cleaner in 1987 when Tord Ganelius, secretary of the Royal Swedish Academy of Sciences of Stockholm, called to inform him about winning a Nobel Prize in chemistry. Ganelius had confused him with Donald J. Cram, a chemistry professor at UCLA.

"I thought it was a joke, a very well-done joke with the accent, the long distance, the background noise," Cram told the *Los Angeles Times*. "'This is great' is what I said, but what

I meant was it was a very well-done prank."

In his retirement, Cram wrote science fiction and urban fantasy.

The Rev. **William E. Hamilton Sr.**, a long-time volunteer in Kairos Prison Ministry, died March 27. He was 78, and a native of Philadelphia.

A graduate of Lexington [KY] Theological Seminary, he was ordained deacon in 1976 and priest in 1977. He served parishes in Florida and Kentucky.

The Rev. **Joan Hickey Kelly**, deacon at Emmanuel Church in Bel Air, MD, died March 23.

She was a graduate of the College of Notre Dame of Maryland, and was ordained in 2017. Deacon Kelly was certified as a teacher. She was a paraprofessional educator with Harford County Public Schools and for many years she taught children with learning differences. At Emmanuel she was known for her work with the thrift shop, creating and leading a summer reading camp, and her preaching.

The Rev. **Donald Harwood Moses** died April 4 at Brewster Place Retirement Living in Topeka, KS. He was 85 and a native of Fort Wayne, IN.

Fr. Moses was a graduate of Kansas State College and Nashotah House Theological Seminary, and he worked in the insurance business before his ordination as deacon and priest in 1968.

He served multiple churches in Kansas, Missouri, and Wisconsin. In his retirement, he served for several years as chaplain at Brewster Place and had an active ministry to the aging in Kansas. He was active in various community organizations, including Meals on Wheels, and Rotary Clubs. He was president of the Topeka West Rotary Club and served as a district governor.

The Very Rev. **William S. Pregnall**, dean and president of Church Divinity School of the Pacific from 1981 to 1989, died March 15. He was 87, and a native of Charleston, SC.

He was a graduate of the University of North

Carolina at Chapel Hill, Virginia Theological Seminary, and the University of the South. He was ordained deacon in 1958 and priest in 1959, and served parishes in Louisiana, South Carolina, West Virginia, and Washington, DC.

Pregnall was professor of field education at Virginia Theological Seminary from 1973 to 1981. He was the author of *Laity and Liturgy: A Handbook for Parish Worship* (Seabury, 1975) and *The Episcopal Seminary System during the Decline of the American Empire* (Forward Movement, 1988).

Jack W. Spaeth III, who worked for the Episcopal Church in Connecticut for 32 years, died April 15. He was 79, and a native of Middletown. By the time he retired in 2012, Spaeth was canon for stewardship and administration.

Spaeth was a graduate of the University of Hartford and served in the U.S. Army (1958-60) before working in insurance and real estate working for Aetna Life and Casualty in Hartford and McCutcheon and Burr in Middletown.

"Jack's availability in his office was surpassed only by his readiness to consult with any and all lay and ordained leaders in times of trouble or need," Bishops Ian Douglas and Laura Ahrens wrote in tribute. "Seemingly at all hours of the day and night, Jack was available by phone to help solve a parish's or individual's problem or answer a question. During his tenure, the counsel to 'call Jack' were the most often repeated words across the diocese. And when we did 'call Jack,' he would always deliver."

The Rev. **Stanley Ray Upchurch**, a U.S. Army veteran and a deacon of the Diocese of Oklahoma, died March 31. He was 72, and a native of Ardmore, OK.

He was a graduate of the University of Oklahoma and was ordained in 1990. By the time of his graduation he had worked as a store manager, stockman, dog trainer, horse trainer, parts manager, and salesman of boots and campers.

He taught at elementary schools while studying for the diaconate. He served for 20 years as a prison minister, archivist of the diocese, and a deacon at St. John's, Norman, and St. Timothy's, Pauls Valley.

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EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

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He Fell to the Ground

“Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogue at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem” (Acts 9:1-2). A type of religious zeal is evident in this description. Saul of Tarsus was certain of his cause, animated by an unquestioning and reactive rage, and armed with certified letters from legitimate authority. Such a person will do *anything* for his religion. Did a light from heaven transfer Saul’s zeal from one cause to another? Did he merely switch sides? Was he only a classic example of the convert, the one who says *no* with zeal until he say *yes* with equal or greater zeal?

“Unless a grain of wheat falls to the ground,” Jesus said. Saul falls in this story, he falls to his death, and he is buried for three days in darkness. He is Jonah in the belly of a fish. His convictions count for nothing, his rage runs dry, and he is led by the hand. He is a passive instrument in a divine purpose of which he is unaware.

To be sure, attributes of Saul pass over to Paul the Apostle to the Gentiles; but this not a story about a minor rearrangement of cognitive furniture and emotional steam. This is a story about death. He fell to the ground, was blinded and addressed by a voice from heaven that destroyed his worldview. He was undone.

As if rising from the grave, he regained his sight, was filled with the Holy Spirit, underwent the cleansing of baptism, and took sacramental food for strength. Having intended to inflict suffering, he would become a man of sorrows. “He is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; I myself will show him how much he must suffer for the sake of my name” (Acts 9:15).

We have a life to live and we make plans. “After these things Jesus showed himself again to his disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said them, ‘I am going fishing.’ They said to him, ‘We will go with you.’ They went out and got into the boat, but that night they caught nothing” (John 21:1-3). We have plans. “I am going fishing.” “We will go with you.” “Saul was going along and approaching Damascus.” We think we know what we are doing and where we are going, but in the end we catch nothing.

God is in our death and rebirth. God in Christ takes us by the hand, saying, “Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go” (John 21:18).

There are sorrows we do not want. There are joys we do not want, either, simply because we cannot image them. God beckons and we go, first to our death and then to new life. “You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave” (Ps. 30:3).

Look It Up

Sing “He Is the Way” (*The Hymnal* 1982).

Think About It

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Naming

“After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, ‘Salvation belongs to our God who is seated on the throne, and to the Lamb’” (Rev. 7:9-17). The lamb before the throne is the one whose name is above every other name. Looking out over a great multitude, the lamb sees not only all tribes and peoples and languages, but every face to which is assigned, by providence, a name. No mortal being can count the number before the throne and the lamb, but God’s accounting is perfect and his naming is irrevocable.

Changing metaphors: “I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father” (John 10:14-15). The shared knowledge of the Father and the Son is the love that once moved over the face of the waters. This love was everything before there was anything. Begetting, begotten, and shared love pulse in the blackness of what may seem to be nothing. This love comes to humanity in Christ. “My sheep hear my voice. I know them, and they follow me. I give them eternal life, and they will never perish. No one will snatch them out of my hand. ... The Father and I are one” (John 10:27-30). The Father and the Son are one in One Love. Jesus knows us and we know him in this love. Gregory the Great offers this: “See if you are his sheep, see if you know him; see if you know the light of truth. You know, I say, not through faith, but through love, not by conviction, but by action” (*Homilies on the Gospels* 14, 3-6).

Love works in this way. Love gives and returns and shares in endless exchange. Love has a voice and love gives a name. A story will help. “Now

in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died” (Acts 9:36-37). Peter, acting *in persona Christi*, addressed her by name. “Tabitha, get up” (Acts 9:40). Even his actions are *in Christ*. “He gave her his hand and helped her up” (Acts 9:41). Receiving the hand of Peter, she received the hand of Christ, who then handed her to a Father from whose protection she could not fall. “No one will snatch [her] out of the Father’s hand” (John 10:29). She is presented alive in the life of the Father, and the Son, and the Holy Spirit.

Her new life is much more than resuscitation. She is alive in the love that holds all things in being, for the Father has given everything to the Son. She is named in love, as are all things. “He determines the number of the stars; he gives to all of them their names” (Ps. 147:4). The love given to her is the same love that gives life and being to creation from moment to moment.

On the deathbed of our sin, weighed down by a burden of guilt and shame, we wait and languish. Jesus comes and speaks each and every name, and reaches with the strong hand of his grace, pulling us up from death to life, life everlasting, life evermore. He brings us to singing and blessing and wisdom and honor and thanksgiving forever and ever.

Look It Up

Read John 10:29.

“Whatever the Father has given me” is “All that the Father has he gives to me.”



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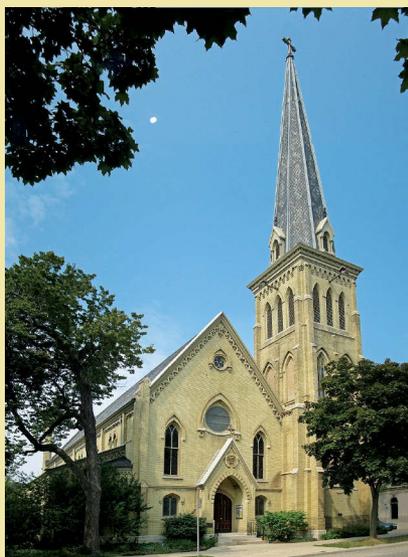
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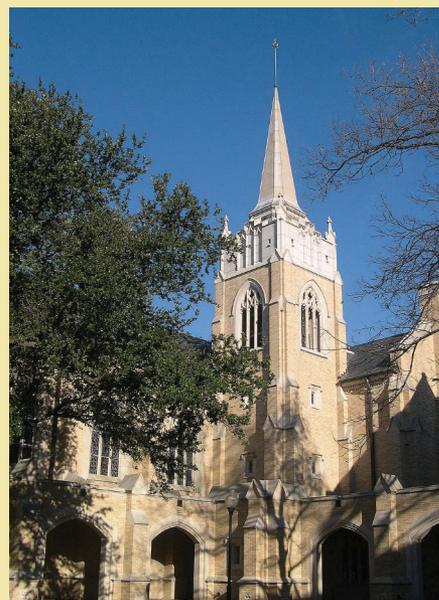
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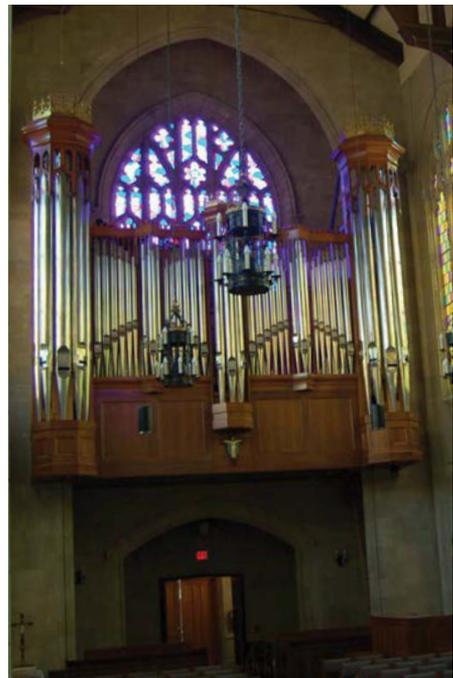
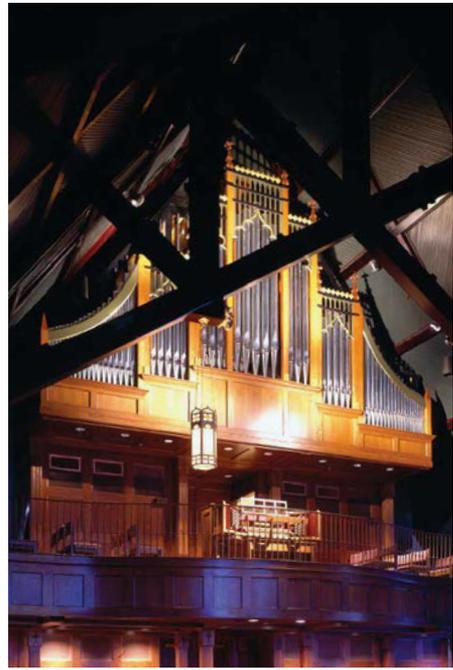
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