

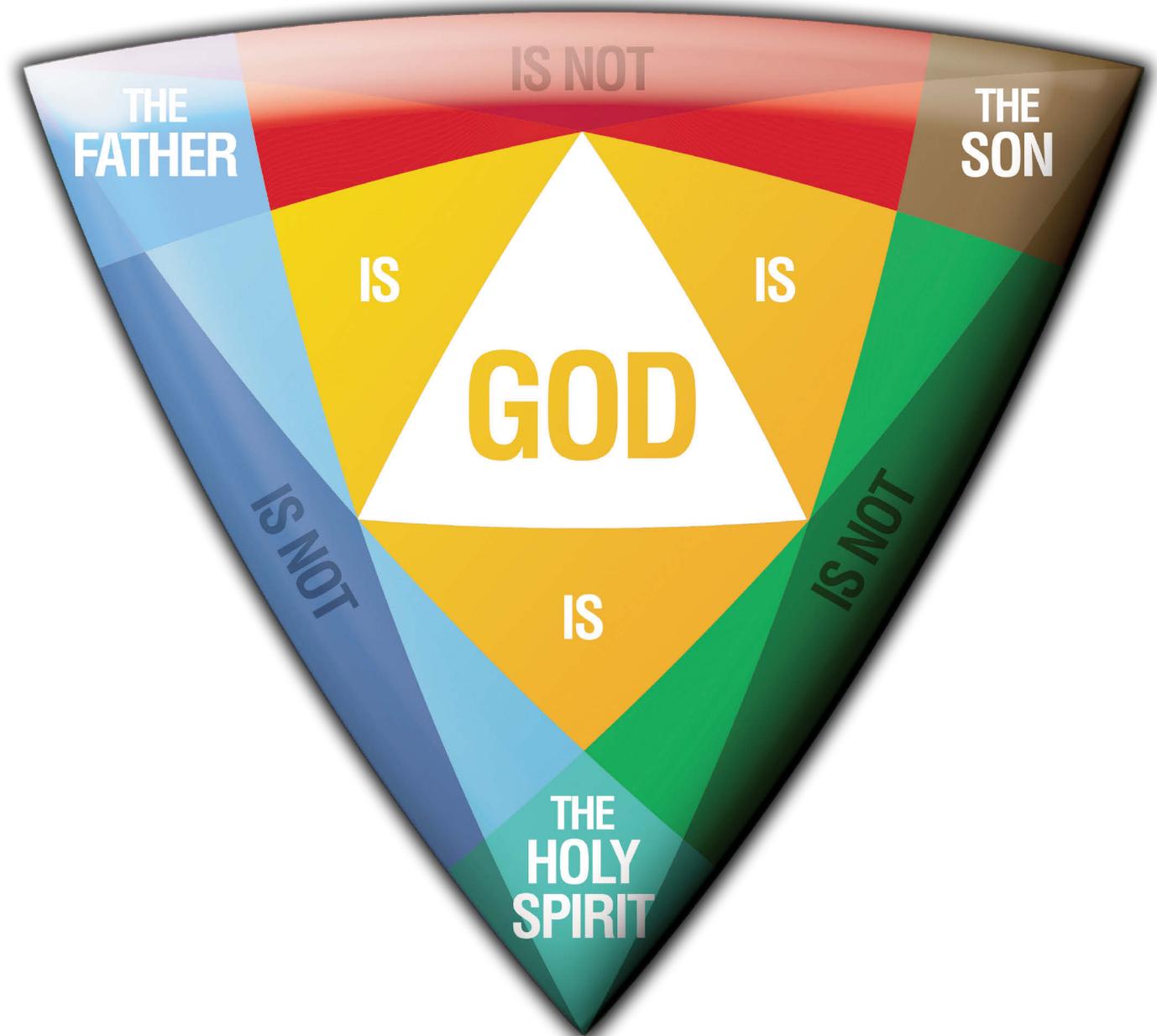
June 9, 2019

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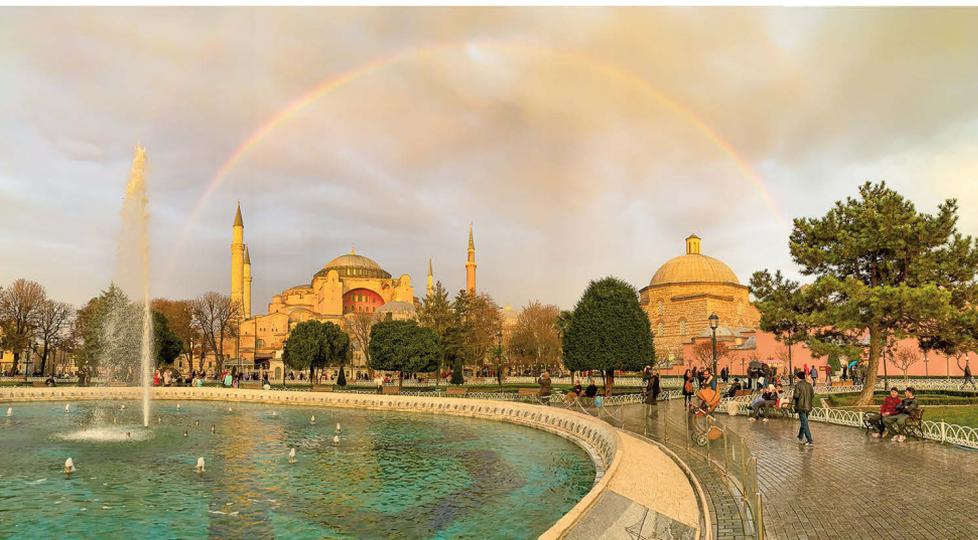
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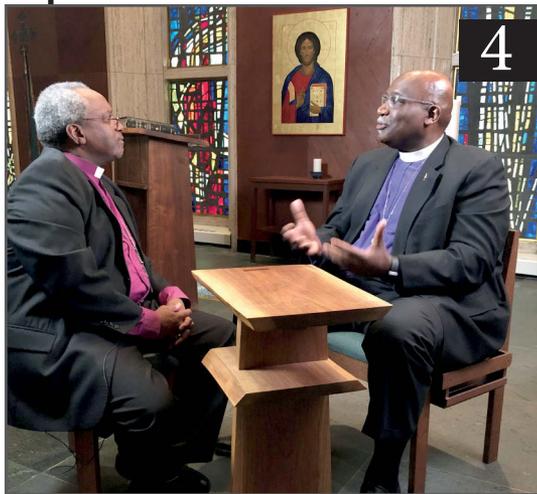




ON THE COVER

It all goes back to the prayer Jesus taught us (see “God the Trinity,” p. 18).

Geoff Strehlow/Buckethead Creative illustrations



THE LIVING CHURCH

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Will Sex Affect Episcopal-Methodist Communion?

By G. Jeffrey MacDonald

Nearly a century of ecumenical dialogue between Episcopalians and Methodists is approaching a crossroad. In May, United Methodist bishops cleared the way for a 2020 General Conference vote on a full communion agreement that would allow the two churches to share clergy. If the Methodists approve the proposal, the Episcopal Church could take it up at General Convention in 2021.

But the proposal faces new obstacles in the wake of the Methodists' bitterly contested Special Conference in St. Louis in late February. At that meeting, the UMC reaffirmed its stance barring "self-avowed practicing homosexuals" from ordained ministry and toughened sanctions for clergy who officiate at same-sex weddings.

Some now worry full communion could become a casualty of tense, politically charged times in churches at risk of breaking apart. But others say it is time to keep building on ecumenical momentum and not let sexuality debates interfere with a larger witness.

"There will have to be a great educational plan for people to understand it and to not let the one discussion derail the other discussion," said Bishop Gregory Palmer, cochair of the Episcopal Church–United Methodist Dialogue Committee, which moved full communion forward at an April meeting in Austin.

Efforts to break up the United Methodist Church are already underway, and not just from progressives whose agenda was defeated in St. Louis. Conservatives are now drafting proposals to divide the United Methodist Church into two or more separate bodies at next year's General Conference in Minneapolis. For example, the Wesleyan Covenant Association has chartering documents ready for a new denomination that would affirm Methodists' tradi-



Episcopal Church photo

Presiding Bishop Michael Curry and United Methodist Bishop Gregory Palmer discuss their churches' communion, at the Episcopal Church Center.

tional sexuality standards, said its president, Keith Boyette.

Some conservatives are apt to have less interest in forging closer ties with a church that blesses same-sex relationships, said Rob Renfroe, publisher of *Good News* magazine, which supported the Traditional Plan that prevailed at Special Conference.

Some want to form new bodies even though they prevailed in the General Conference in February.

"Some people do want to leave because theirs are evangelical churches in very liberal areas," said Renfroe, pastor of discipleship at The Woodlands United Methodist Church in Texas. "It's hard to say *These are my colleagues in ministry, this is my family*, when you're looked down upon and dismissed at every meeting that you go to."

Boyette said he would like to see partnership of some type emerge, but he warned that such an effort might backfire and stymie the ecumenical project.

"Those kinds of conversations are important," Boyette said. "I would hate for the issue to be forced in an environment that is not conducive to the conversation and consideration that ought to occur."

Episcopalians have lit up social media with fresh concerns that Methodists might not share Episcopal Church values. Among those calling for a new degree of caution is Jon Rania, a two-time deputy to General Convention from the Diocese of Delaware.

"If the United Methodist Church splits and there's a schism there, who

are we going to be in communion with?” said Rania, a lay ministry associate at Christ Church in Dover. “Would it be with the conservative folks that remain or the break-off churches? ... There are a lot of unknowns here, and we really need to wait and see.”

For its part, the dialogue committee expects the road to have new bumps ahead, but considers the effort worthwhile.

“We acknowledge that the decisions of the 2019 Special Session of the United Methodist General Conference have deepened divisions within the UMC and introduced sharp and as yet unanswered questions about the prospects for full communion between our churches,” the committee said in a written statement. “The road map to unity between our denominations looks different now.”

Deirdre Good, the committee’s Episcopal cochair, declined to comment. Staff members Richard Mammana and the Rev. Margaret Rose said the Episcopal members of the committee wanted to send a message of support for United Methodists as they work through a hard time marked by an uncertain future.

If the agreement is adopted, “what it would say to the world is that we are committed to a really robust vision of Christian unity,” said Mammana, the Episcopal Church’s associate for ecumenical and interreligious relations.

The proposed 10-page agreement, called *A Gift to the World: Co-Laborers in the Healing of Brokenness*, marks the culmination of full communion talks that began in 2002. The hope is for healing a rift that dates to the 18th century. After the Revolutionary War, Anglicans in North America parted ways to found the Protestant Episcopal Church and Methodist Episcopal Church. Proponents stress that what is proposed is not a merger but rather an agreement to guide a closer partnership.

Issues of race and class have long contributed to dynamics between the churches, Rose said. Divergent beliefs about alcohol have also deepened cultural differences. But common ground in a shared Church of England heritage and episcopal polity gives ecumenists

hope that today’s differences on culture and sexual ethics will not be insurmountable.

Precedent provides ecumenists a basis for hope that sexuality does not have to be a deal-breaker. The United Methodist Church is already in full communion with the Evangelical Lutheran Church in America, which ordains openly gay clergy and authorizes same-sex weddings. The Episcopal Church has full

communion with the Mar Thoma Syrian Church, which does not celebrate same-sex weddings.

“Our history with our full communion partners has never depended on whether we’ve made the same choices around particular issues,” said Rose, ecumenical and interreligious deputy to Presiding Bishop Michael Curry.

The agreement could have practical

(Continued on next page)



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Full Communion

(Continued from previous page)

applications, especially in rural areas that struggle to attract qualified clergy: a remote Episcopal congregation could have an ordained United Methodist elder serve as its cleric and administer sacraments. At least one Episcopal bishop would need to be present whenever a Methodist bishop is consecrated.

Palmer said United Methodists need not fear that the agreement would open a door to openly gay, sexually active clergy serving without repercussions in the United Methodist Church.

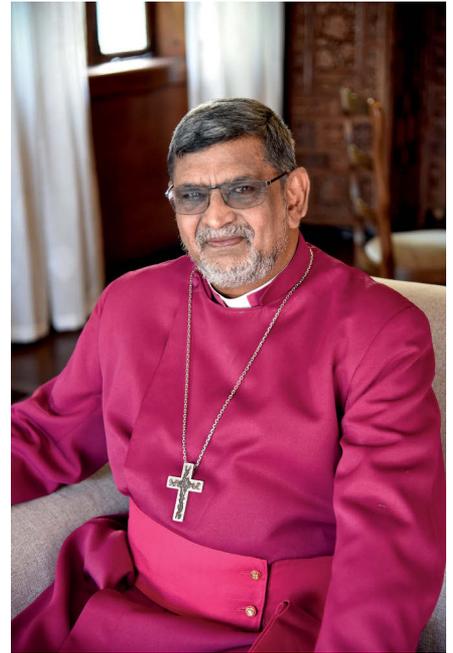
"It's not intended to create an end run for clergy or for congregations," Palmer said.

Southern Methodist University historian Ted Campbell, who served on the TEC-UMC Dialogue Committee in the early 2000s, is among those glad to see a full communion proposal on track for a vote. Although he believes it is apt to fail in the Methodists' politically charged climate, he believes the worse risk would be abandoning the effort or enabling further delay.

"The boards and agencies have largely been led by more liberal people up to this point and still are, but I see a turnover coming," Campbell said. "Whoever has been heading the push for unity with the Episcopal Church — I wouldn't be surprised if that person was replaced by someone who takes a much more traditionalist view ... and might even say, *We really ought to be talking to [the Anglican Church in North America] and not the Episcopal Church.*"

Episcopalians might also be ready to add a litmus test that their predecessors did not use.

"I'm willing to look at full communion with any church that allows for the kind of options that our church allows with anything: sexuality issues, our stance toward migrants, social justice, the death penalty, female clergy," Rania said. "They need to be willing to let people be people and let them love and worship the Lord in the way that they see fit in a safe environment."



Anglican Communion Office

Archbishop Ernest

Archbishop Ernest Called to Rome

The Bishop of Mauritius, the Most Rev. Ian Ernest, will become director of the Anglican Centre in Rome and the Archbishop of Canterbury's Personal Representative to the Holy See toward the end of the year.

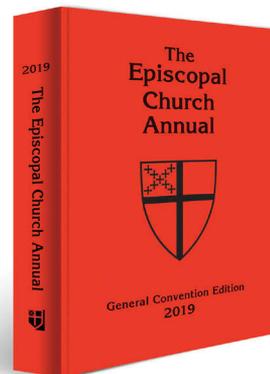
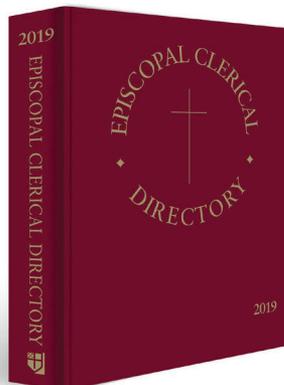
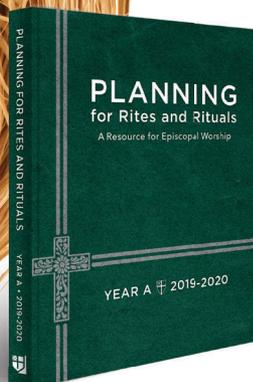
Abp. Ernest served as primate of the Anglican Church of the Indian Ocean for 11 years until 2017. One of his last duties as Bishop of Mauritius will be to welcome Pope Francis to the island when he makes an official visit in September.

"I feel deeply honored and humbled by this appointment. It is a calling from God which I accept with all humility," he said. "I will try my best to honor this calling and to honor the office. I look forward to working in close collaboration with the Archbishop of Canterbury and the board of governors of the Anglican Centre in Rome."

"I am delighted that Archbishop Ian has accepted the call to become the director of the Anglican Centre in Rome and my personal representative to the Holy See," Abp. Justin Welby said. "His appointment comes at an exciting time in the growing and important relationship between the

(Continued on page 8)

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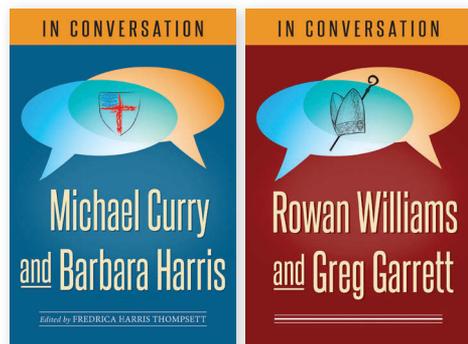
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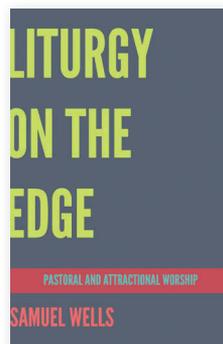
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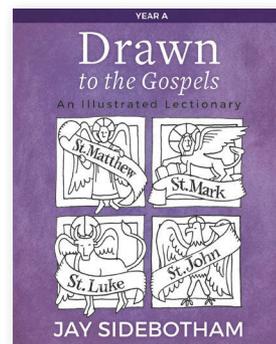
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Archbishop Ernest

(Continued from page 6)

Anglican Communion and the Roman Catholic Church.”

“Archbishop Ian will bring to his new role a wealth of experience in practical ecumenical engagement, and significant connections throughout the Anglican Communion. I look forward to working with him as we continue to develop our relationship with the Catholic Church.”

As Bishop of Mauritius, Ernest has been involved in the leadership of Rodrigues College, a joint Anglican-Catholic school formed in 1973 by the merger of St. Louis Roman Catholic School and St. Barnabas Anglican School.

He has also worked closely with Cardinal Maurice Piat of Port Louis. Together, the two have written joint statements on environmental and social issues and have delivered joint Christmas messages for Mauritian television.

Abp. Ernest, a member of the Living Church Foundation, wrote “Building on a Solid Foundation” for TLC in May 2011 (bit.ly/ErnestBuilding).

‘Do You Love Me? Feed My Lambs’

By Zachary Guiliano

The Anglican Consultative Council concluded on May 5 with its customary resolutions, but a series of announcements and late developments hinted at future conflicts to come, as well as reconciliation among some parties.

“Let us be honest with one another,” said Abp. Paul Kwong of Hong Kong in his sermon at the closing Eucharist. “We have had our arguments, our disagreements, our disappointments, just as much as we have had our achievements.”

All, he said, had taken place within the body of Christ. “However passionately we feel about the rightness of our cause and our beliefs, we return to listen to the Word, to break bread, to receive the body and blood of Jesus Christ. ... If we did not do these things we would be only politicians or human-rights activists.”

Earlier in the sermon, Abp. Kwong highlighted the charge given to Simon Peter in John 21, applying it to the task set before Anglicans in coming days: “Do you love me? Feed my lambs.”

“Do you love each other? Will you always love each other?” he said.

“Because that is what it is going to take to be this new creation, to rise in glory with the crucified Lord, to feed his lambs, to tend his sheep. ... We are Christ’s companions. He has cooked us breakfast, and now he tells us what to do. Which is where it becomes really hard, of course, because we forget, because we are busy, because we are preoccupied, because we have disagreements, sometimes deep disagreements of principle and passion.”

GAFCON to Meet before Lambeth

In the middle of the meeting, the conservative Global Anglican Future Conference (GAFCON) announced that it will convene a gathering of bishops in Kigali, Rwanda, from June 8-14, 2020. The Lambeth Conference is due to meet in Canterbury from July 27-Aug. 1 of that year.

“Last year in Jerusalem our delegates urged us not to attend Lambeth 2020 if godly order in the Communion had not been restored,” said a statement by the GAFCON Primates, meeting in Sydney. “They respectfully called upon the Archbishop of Canterbury to effect the necessary changes that fall within his power and responsibility. ...

“On the one hand, we have no interest in attempting to rival Lambeth 2020. On the other hand, we do not want our bishops to be deprived of faithful fellowship while we wait for order in the Communion to be restored. Therefore, we have decided to call together a meeting of bishops of the Anglican Communion in June of 2020. The conference will be primarily designed for those who will not be attending Lambeth, but all bishops of the Anglican Communion who describe to the Jerusalem Declaration and Lambeth Resolution I.10 are invited to join in this time of teaching, worship, and fellowship.”

Contention over Contributions

In his initial report to the Anglican Consultative Council, Abp. Josiah Idowu-Fearon, the Communion’s Secretary General, highlighted the financial difficulties of the Anglican Com-

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munion Office. The Episcopal Church and the Church of England contribute 63 percent of the inter-Anglican budget, while a large number of provinces do not contribute anything and some of them have not done so for many years. "What do we do?" he asked.

Despite this situation, ACO intends to double its expenditure and income in the next six years, as part of a broader strategic plan that will include securing new funding, partly from provinces and partly from donors.

ACC members largely accepted the plan without debate, although some disagreement arose over a new funding formula proposed by David White, chief operating officer at ACO. It would be based on the number of active bishops in a province and their total remuneration, giving an indication of the numerical and financial strength of a province. The province's contribution to the ACO would be 10 percent of this.

Representatives of the Episcopal Church objected strongly.

Rosalie Ballentine told White, "When we look at the proposed formula, just by throwing around some quick numbers, there are some of us whose contributions, voluntary or not but based on this proposal, would increase exponentially."

While the remuneration of bishops varies greatly and details are not held centrally, the Church Pension Fund has released figures in the past concerning compensation in the Episcopal Church. In 2016 the median compensation of senior clergy was \$105,000 per year (not counting benefits). With over 111 bishops in the Episcopal Church, the new formula could lead to an annual increase from the current annual contribution of around \$317,000 to at least \$1,165,500.

While it is a substantial increase, it would be less than one percent of the Episcopal Church's expenditures charted in its budget for 2019-12, as adopted by last year's General Convention, and less than 10 percent of the budget of Presiding Bishop Michael Curry.

It remains unclear how the formula would affect the Church of England, the Communion's largest contributor, where there are fewer bishops and episcopal remuneration is generally lower.

White was ready to acknowledge the concerns of Episcopalians, saying that "the generosity of the Episcopal Church is not in question," given its current budgetary contribution. There is only the question of how the formula "can be managed against that context," he said. The calculation of the formula would be left to the province, "rather than from a desk in London."

New 'Listening' for Abp. Welby

A sudden conflict threatened to derail the final afternoon of ACC proceedings, and was only averted by repeated interventions by Abp. Justin Welby.

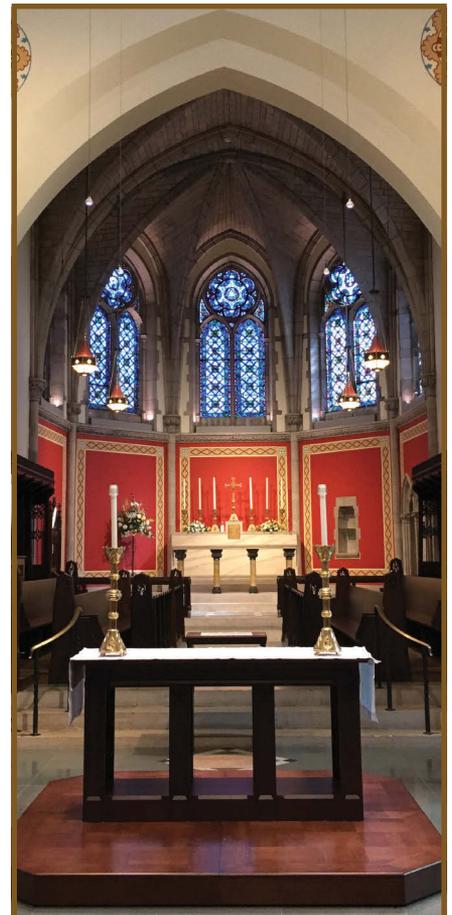
The ACC stumbled over how to word a resolution calling for the Communion's Standing Committee to gather information about the provinces' efforts to listen to those "who have been marginalized due to their human sexuality." The original version of the resolution, proposed by Oklahoma Bishop Ed Konieczny, contained a preamble reaffirming "the respect and dignity of persons as children of God who have been marginalized due to their human sexuality" and said that "they should be fully included in the life of the Anglican Communion."

Disagreement centered on the language of *inclusion* as opposed to *welcome*. After more than two hours of frank debate, intense negotiations, and an apology from Abp. Welby for his mistakes, the result was a completely rewritten resolution that "notes with concern the pattern of invitations to the Lambeth Conference 2020," alluding to Abp. Welby's decision not to invite bishops from the Anglican Church in North America and other non-recognized provinces, nor to invite the spouses of bishops in same-sex marriages in the Episcopal Church and the Anglican Church of Canada.

The current ACC resolution also makes him responsible "for compiling all the work done [on sexuality] across the Anglican Communion since Lambeth 1998 and reporting to the Standing Committee [of the ACC] and ACC-18."

Welby addressed the problems of division in his closing statement later that day: "It is easy to let one disagreement dominate, but the reality is, we only care enough to disagree because

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Bishop of Lincoln Suspended after Exposé

ACC

(Continued from previous page)

Jesus has made us one.”

“There are all kinds of things that we’ve gotten wrong this week — plenty that I’ve gotten wrong — but here we are at the end of the week and under the grace of God we are called to go out now and change the world, to go on changing the world, in the power of Jesus Christ, carrying out the mission of God, bringing in the kingdom, all of you with each other and loving one another because we are family. In a divided world, what more precious gift can we bring than one that respects diversity, loves one another and provides hope,” Welby said.

With reporting by Mary Frances Schjonberg of Episcopal News Service and Paul Handley of Church Times

Fallout from the BBC *Panorama* documentary detailing child abuse in the Diocese of Lincoln continues with the suspension of the Bishop of Lincoln, the Rt. Rev. Christopher Lowson, by the Archbishop of Canterbury for his failings in handling of safeguarding issues.

It is alleged he did not adequately safeguard children and vulnerable people. Church statements make it clear he is not accused of committing abuse.

“Following information provided by the police, I have suspended the Bishop of Lincoln, Christopher Lowson, from office, having obtained the consent of the Bishops of Birmingham and Worcester (the two longest serving bishops in the Province of Canterbury),” Abp. Justin Welby said in a statement.

“If these matters are found to be proven, I consider that the bishop

would present a significant risk of harm by not adequately safeguarding children and vulnerable people,” Welby said.

Episcopal leadership in the diocese has been delegated to the Bishop of Grimsby, the Rt. Rev. David Court. Lowson said he was “bewildered by the suspension” and expressed the hope that investigations would be swift.

“We are aware of the decision ... of the Archbishop of Canterbury to suspend the Bishop of Lincoln from office,” said a police statement, adding that police would not comment on that decision.

A police investigation, Operation Redstone, uncovered shocking abuse by Diocese of Lincoln clergy and staff and led to the conviction and jailing of three men: Roy Griffiths, John Bailey, and Stephen Crabtree.

John Martin

One-ballot Election for Vermont Bishop

The Rev. Shannon MacVean-Brown is the bishop-elect of the Episcopal Church in Vermont. She was elected on the first ballot May 18, receiving 41 votes in the clergy order and 69 votes in the lay order.

The other nominees were the Rev. Hillary D. Raining, rector of St. Christopher’s Church in Gladwyne, Pa., and the Very Rev. Hilary B. Smith, rector of Church of the Holy Comforter in Richmond, Va.

“I am looking forward to forging relationships, participating in ministry, and joining in the work of the Church in the Brave Little State of Vermont,” the bishop-elect said.

MacVean-Brown holds an MDiv from Seabury-Western Theological Seminary and a DMin from Ecumenical Theological Seminary. She was ordained deacon in 2004 and priest in 2005 in the Diocese of Michigan. She and her husband, Phil, have been married for 26 years.

She will succeed the Rt. Rev. Thomas
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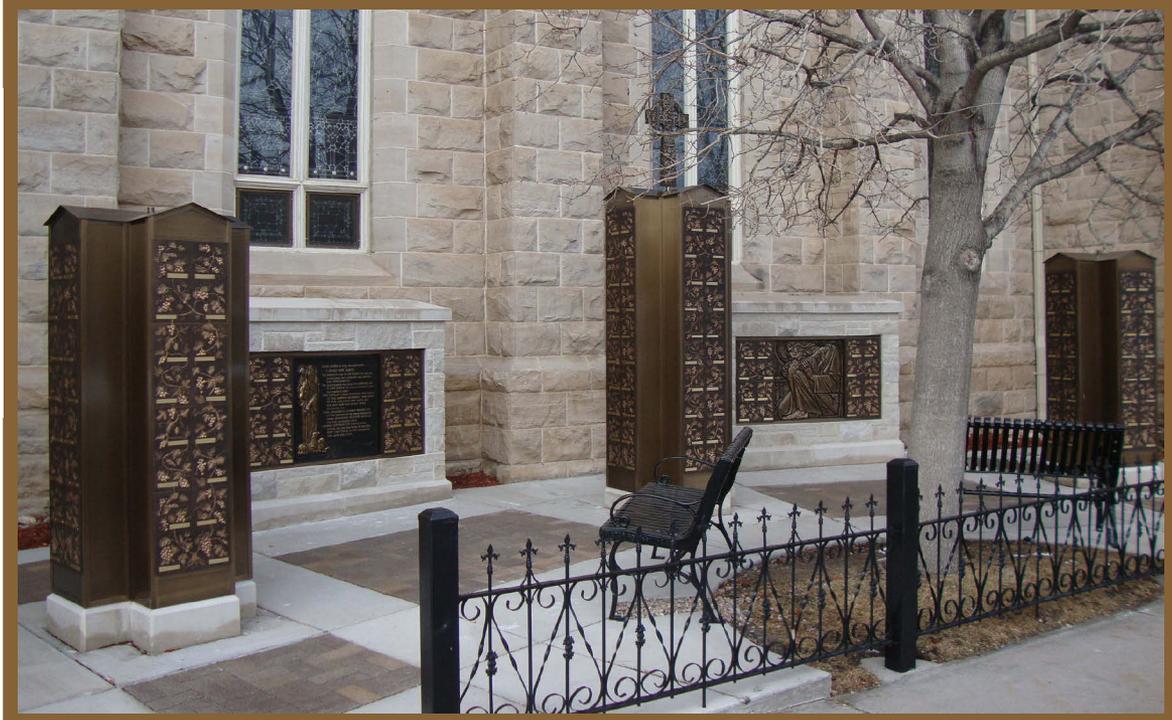
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Vermont Election

(Continued from previous page)

C. Ely, who has served as bishop diocesan since 2001 and will retire in October.

U.K. Methodist Report: Yes to Same-sex Marriage

Snail-paced progress toward Anglican and Methodist unity in the U.K. may have hit a new obstacle. *God in Love Unites Us*, a 124-page report by a task force on marriage and sexuality, is due to go before the Methodist General Conference in the summer. Its key recommendation is to allow same-sex weddings in Methodist chapels.

The report says the Methodist Church needs to recognize societal changes in understanding of relationships and marriage. This should include allowing “people of the same sex to commit themselves to each other in Christian marriage services.”

The proposal includes a clause making provision for ministers who object on grounds of conscience to be exempt from officiating at same-sex weddings. The report calls on Methodists to be supportive of cohabiting couples “for whom marriage is a difficult option.”

The report, due to be debated by the Methodist Conference to be held from June 27 to July 4, is by far the most significant agenda item.

Evangelicals in the Church of England have expressed disquiet, pointing out that passing the report’s recommen-

dations would stall unity negotiations. Some Methodist evangelical networks likewise have signaled opposition.

In 2003 Anglicans and Methodists agreed to attempt union of the two churches, but negotiations are not moving with speed. In 1972 and 1980, plans for union were rejected by Anglicans who would not compromise on episcopal ordination of ministers. That remains a sticking point.

John Martin

Tomlin: Parliament Needs Prayer

Across the years there have been various attempts to dispense with prayers in the Parliament of the United Kingdom. The latest is headed by MP Crispin Blunt of Reigate, a former career soldier. He told the House of Commons that beginning sessions with prayer is “not compatible with a society which respects the principle of freedom of and from religion.”

But with the apparent deadlock on the terms of Brexit, Bishop Graham Tomlin of Kensington (London) has said U.K. politicians “need all the prayers they can get,” and they should not be so quick to dismiss the benefits of prayer.

“Talks between the government and the opposition do not seem to offer much hope of a way forward and the future seems anything but clear,” he wrote in a *Sunday Times* essay. “So it seems a strange time for the suggestion that Parliament drops the practice of starting its business with prayer to

present itself. You would be forgiven for thinking that MPs and lords need all the help they can get.”

He said prayer is needed to change the nature and tone of the U.K.’s political life. “Much has been said recently about the toxic and polarized nature of our political debate, whether on social media or in Parliament.”

Parliamentary prayers are “a healthy preparation for negotiation that makes us that much humbler towards each other, takes the sting out of toxic debate and has the potential to produce a better kind of politics.” Prayers serve too as a reminder to politicians “of the limits of their power.”

“We need our politicians to pray because we need them to know that they are not God, that whatever power they have is borrowed,” he wrote. “We need them to treat each other well, to debate wisely and carefully and to know they are accountable not just to us and our passing fads, but to something bigger, deeper and more final: a God whose kingdom will last long after Brexit is a footnote in the books of history.”

Sessions of the Parliament begin with this prayer, among others: “Lord, the God of righteousness and truth, grant to our Queen and her government, to Members of Parliament and all in positions of responsibility, the guidance of your Spirit.

“May they never lead the nation wrongly through love of power, desire to please, or unworthy ideals but laying aside all private interests and prejudices keep in mind their responsibility to seek to improve the condition of all mankind; so may your kingdom come and your name be hallowed.”

John Martin

Truro Bishop Studies Besieged Christianity

Earlier this year, when Foreign Secretary Jeremy Hunt commissioned a research project on the global persecution of Christians, he chose the Bishop of Truro, the Rt. Rev. Philip Mounstephen, for the task. Few in the United Kingdom have a more pro-

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found grasp of world Christianity than Mounstephen, who has worked internationally and until recently led the Church Mission Society.

The first part of his report was published May 2. Its chilling findings prompted Hunt to comment that governments had been “asleep on their watch.” Persecution was a topic on Hunt’s agenda for U.S. Secretary of State Mike Pompeo’s visit to the U.K. Pompeo and Hunt met with the Archbishop of Canterbury May 8 to discuss the issue.

The scale and severity of persecution of Christians has always been an issue for debate among historians. How widespread and deep, for instance, was persecution during the reigns of the first-century emperors Nero and Domitian? We have no way of knowing for sure, but that there was persecution is undeniable.

The late David Barrett, the pioneer Christian statistician and foundation editor of the *World Christian Encyclopedia*, once made the astounding claim that more Christians died for their faith in the 20th century than all previous centuries combined.

Mounstephen told the BBC he was shocked at “the scale, the scope, and severity” of global persecution. “A lot of this research has been out there, but it’s not been heard.”

There are 245 million Christians living under some form of persecution, “four times the population of the U.K.” Open Doors claims that 11 Christians are killed every day.

Mounstephen said that one in three persons were persecuted for their faith and of those, eight in 10 were Christians. Extremist groups are targeting Christians in the Middle East, sub-Saharan Africa, and East Asia, the report said. In some parts of the world, the scale was “close to meeting the international definition of genocide.”

Ahead of the report’s publication, church leaders were expressing concerns that the scope of this inquiry was not broad enough. Abp. Justin Welby and Abp. Vincent Nichols of the Catholic Church in England and Wales said in an 11-page submission they were disappointed that Mounstephen’s brief was limited only to the workings

of the Foreign Office.

A “joined up approach” is needed, encompassing other government departments and the U.K.’s trade relations, they said. Freedom of belief should be “a fundamental human right.”

In conclusion, they wrote, “Every day, people across the world are facing discrimination, persecution or even death because of their beliefs. This is a grotesque violation of the human dignity innate to all people.”

Recommendations

The interim report makes grim reading. It aimed to sketch the scale of persecution. A final report is due in the summer and will include recommendations for how the Foreign Office can do more and raise awareness. Unsurprisingly the Middle East is a major epicenter of persecution. A century ago, Christians comprised 20 percent of the population of the Middle East and north Africa. Now the proportion of Christians is down to less than 4 percent, or about 15 million people.

“Forms of persecution ranging from routine discrimination in education, employment, and social life up to genocidal attacks against Christian communities have led to a significant exodus of Christian believers from this region since the turn of the century,” the report said.

“In countries such as Algeria, Egypt, Iran, Iraq, Syria, and Saudi Arabia, the situation of Christians and other minorities has reached an alarming stage. In Saudi Arabia there are strict limitations on all forms of expression of Christianity, including public acts of worship. There have been regular crack-downs on private Christian services.

The Arab-Israeli conflict has caused the majority of Palestinian Christians to leave their homeland.”

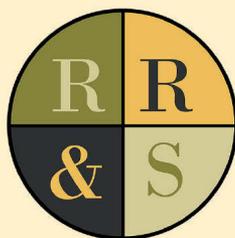
Mounstephen’s report says there are three main drivers of persecution: political failure creating fertile ground for religious extremism; rising religious conservatism in countries such as Algeria and Turkey; and institutional weakness on the rule of law and policing, creating a climate that extremists may exploit easily.

He points out that a high proportion of hate speech on social media is government-sponsored in countries such as Iran, Iraq, and Turkey. In many instances, Christian citizens in Turkey are typecast as Western collaborators, not real Turks. In Saudi Arabia, textbooks teach “hatred and intolerance” toward non-Muslims, not least Christians and Jews. There is clear evidence that Christian women suffer disproportionately.

“The level and nature of persecution is arguably coming close to meeting the international definition of genocide, according to that adopted by the U.N.,” the report said. In countries such as Syria, Iraq, Egypt, northeast Nigeria, and the Philippines, there are extremist groups with the stated aim of eliminating any Christian presence. They aim to eradicate such outward signs of Christianity as crosses and churches.

“The killing and abduction of clergy represented a direct attack on the church’s structure and leadership,” the report said. “Where these and other incidents meet the tests of genocide, governments will be required to bring perpetrators to justice, aid victims and take preventative measures for the future. The main impact of such geno-

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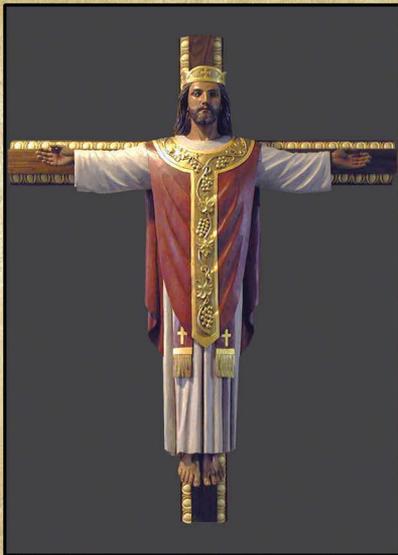
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NEWS | JUNE 9, 2019

Besieged Christianity

(Continued from previous page)

cial acts against Christians is exodus.”

The report chronicles how persecution is rife in parts of the world such as south Asia. China is a country of growing concern. Indian extremist groups take a toll on Christians. In Pakistan the case of Asia Bibi, recently freed to live in Canada, involved her being accused of blasphemy, sentenced to death, and held for many years in solitary confinement in one of a string of cases. The country’s blasphemy laws are routinely used against innocent Christians in local vendettas.

Referring to the Universal Declaration of Human Rights, the report concludes: “The challenge that faces us at the beginning of the 21st century is not that we need to fight for a just legal system; it is rather that, to our shame, we have abjectly failed to implement the best system that women and men have yet devised to protect universal freedoms.”

Mounstephen’s report will heighten awareness of Christian persecution. Apart from the limitations on its brief, other factors mitigate against it. Perhaps the biggest cause of persecution of Christians is that the Church is perceived as an agent of the West. Mounstephen says many people regard Christianity as an “expression of white Western privilege.” What few realize is that the Christian faith is most widely represented among the global poor and it is this category of people likely to be most persecuted.

Ambivalence about its colonial past still affects the U.K.’s corporate psyche. There are mixed feelings about empire. Canon Max Warren, the great CMS leader in the 1950s, often called the British Empire “the beloved enemy.” Empire enabled Christianity to transform from being Europe-centred into a genuinely global faith. But the legacy of empire left a mixed inheritance that often germinated into open hostility toward Christianity.

Couple this guilt complex with U.K. commercial interests and it renders rhetoric about persecution somewhat

hollow. But the Mounstephen report may still become an important change agent.

John Martin

‘Love Is the Way’ Wins U.K. Honor

Presiding Bishop Michael Curry will receive the 2019 Sandford St. Martin Trustees’ Award in recognition of the media phenomenon generated by his Royal Wedding sermon.

“One of the indisputable broadcasting highlights of the 2018 royal wedding was Bishop Curry’s sermon,” said the Rt. Rev. Jan MacFarlane, Bishop of Repton and chairman of the Sandford St. Martin Trust. “His words were broadcast around the world and were instrumental in shining a spotlight on the central role faith plays in the wider social discourse, and on how religion can be both hugely engaging and unifying for the public.”

The award recognizes individuals, programs, and organizations that have contributed to greater understanding of religion, ethics, or spirituality.

Bishop Curry will receive the award June 13 at Lambeth Palace.

\$400K Childhood Development Grant

The Episcopal Health Foundation has made a \$400,000 grant to Episcopal Relief & Development to strengthen a five-year integrated early childhood development program in Kenya and Zambia. The grant aligns with the mission and commitment of both organizations to support healthy brain development through parental bonding with babies and toddlers.

Moments that Matter (MTM), a program partnership of Episcopal Relief & Development, is also supported in part by grants from the Conrad N. Hilton Foundation and Grand Challenges Canada, along with other donations.

Research shows that early childhood experiences have a profound effect on brain development and on subsequent success later in life. The first three

years of life, starting even before pregnancy begins, do more than strengthen the mind and body. They decide each child's lifelong capacity to grow, to learn, to stay healthy, and to interact well with others. MTM focuses on parent-child interactions that contribute to children's cognitive, language, social-emotional, and motor skills development.

"This grant from Episcopal Health Foundation will help strengthen the early childhood development capabilities of our communities, using Anglican church leaders to mobilize other faith and local leaders and volunteers," said Felicia Sakala, country director of Zambia Anglican Council's outreach programs.

"Episcopal Relief & Development's early childhood development program has shown success in increasing primary caregivers' nurturing care and in strengthening their connections to services," said Anna Steiner, an Episcopal Health Foundation program officer. "The program's support of strong brain development is helping build a foundation for lifelong health by helping families to implement best practices for healthy brain development."

"Investing in early childhood development can transform entire communities. I am deeply grateful to the Episcopal Health Foundation for their support of Moments that Matter," said Rob Radtke, president and CEO of Episcopal Relief & Development. "This grant provides critical funding to our Anglican partners in Kenya and Zambia to help strengthen their capacity for community development, making lasting change that will benefit future generations."

Leaders Mourn Jean Vanier

Jean Vanier, the renowned founder of L'Arche, whom many considered a living saint, died May 7. He was 90.

"Jean has left an extraordinary legacy," said L'Arche International Leader Stephan Posner. "His Community of Trosly, the Communities of L'Arche, Faith and Light, many other

movements, and countless thousands of people have cherished his words and benefited from his vision."

Vanier founded L'Arche in 1964 in response to the treatment that people with learning disabilities faced in institutions. There are now more than 150 L'Arche communities in 38 countries around the world, where more than 10,000 people with and without learning disabilities create places of welcome and celebration, sharing in life together.

Tributes have come in from around the world. The Archbishop of Canterbury wrote on Facebook: "His love for Christ overflowed into every relationship with abundant grace. To meet him was to love him, to be loved — and in turn to love all others he loved. Such a luminous goodness was combined with humor, wisdom and practicality. His goodness was also combined with learning; his lyrical commentary on St John's Gospel is the most beautiful piece of writing."

Diocese of Georgia Seeks 11th Bishop

The Episcopal Diocese of Georgia opened the search for its 11th bishop on May 8. Nominations and applications will be received until June 7. The search committee will announce a slate Sept. 1, and the electing convention is scheduled for Nov. 16-17.

One Day, Three New Bishops

Downing Street announced on May 7 that Queen Elizabeth II has approved the appointments of three women to suffragan sees in the Church of England.

They are the Ven. Sarah Bullock as the next Bishop of Shrewsbury, in the Diocese of Lichfield; the Ven. Joanne Woolway Grenfell as the next Bishop of Stepney, in the Diocese of London;

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Three New Bishops

(Continued from previous page)

and the Rev. Canon Dagmar Winter as the next Bishop of Huntingdon, in the Diocese of Ely.

Women have been consecrated as bishops in the Church of England since 2015.

Bishop of Oregon Plans Retirement

The Rt. Rev. Michael Hanley, Bishop of Oregon, has announced his intention to retire in January 2021.

“The diocese can expect that there will be an electing convention in June 2020, and that the new bishop will be ordained and consecrated in January 2021,” he wrote in an announcement. “The specific details of the search and transition will be the work of the Standing Committee.”

Bishop Sutton Urges Reparations in Maryland

The Bishop of Maryland, the Rt. Rev. Eugene Sutton, has written to his diocese about “Becoming a Beloved Community,” particularly through conversation and action on reparations.

“Beloved, it will be by our lives and actions with regard to racial reconciliation that we will speak most prophetically to the world,” he wrote. “In this way, we are writing a ‘living Epistle’ to the whole Church. This holy missive was begun with God’s call of freedom to the people of Israel in Egypt, continued with Jesus’ proclamation of freedom to the captives in the synagogue, and Paul’s invitation to his friend Philemon to free his slave Onesimus. It continues through the action and dedication of our forebears in the Civil Rights era who were convicted by the Gospel imperative of love and justice.

“The biblical mandate to justice ... is to hold leadership accountable for the fair and equal treatment of all God’s people. All of us have been taught to

love everyone regardless of their race and human condition. However, we must come to acknowledge that there can be no love without justice, and there can be no justice without some form of repairing an injustice. Through prayerful and dedicated study, combined with deep discussion and loving actions, I believe we can do the work of repair. Through reparations, we can be leaders in the long-awaited process of reconciliation, of creating God’s dream for us—a truly *Beloved Community*.”

Missouri Seeks 11th Bishop

The Search/Nominating Committee of the Episcopal Diocese of Missouri has opened applications for its 11th bishop. The diocese will receive names until June 7.

Diocese of Missouri

11th Bishop South Dakota

The Diocese of South Dakota elected the Rev. Jonathan H. Folts as its 11th bishop at its special election convention in Pierre.

One of four nominees, Folts was elected on the fourth ballot. Folts, the

rector of St. John’s Church in Essex, Conn., received 40 votes in the clergy order and 103 votes in the lay order.

Folts earned his MDiv and his DMin (in missional church development) at Virginia Theological Seminary. He is married to the Rev. Kimberly Folts and they have three children.

“Thank you for your perseverance, thank you for your trust, thank you for being so open to the Holy Spirit,” Folts said in addressing the convention via telephone. “Thank you for your generous invitation to serve Christ with you. I am deeply honored, deeply humbled, deeply grateful — and very, very excited for what lies ahead of us.”

The other nominees were the Rev. John Floberg, rector of St. Luke’s, St. James’, and Church of the Cross on the Standing Rock Sioux Indian Reservation; the Rev. Mark Story, rector of St. Mary’s Church, Edmond, Okla.; and the Rev. Robert Two Bulls Jr., missionary of the Department of Indian Work and Multicultural Ministry for the Episcopal Church in Minnesota, and vicar of All Saints Indian Mission, Minneapolis.

Folts, 51, is a lifelong Episcopalian who was raised in a clergy family in the Dioceses of West Texas and Northwest Texas. His father, James E. Folts, was Bishop of West Texas from 1994 to 2006.

Diocese of South Dakota

TLC Wins Awards at Conferences

THE LIVING CHURCH’s reporters writers won four awards recently from Episcopal Communicators:

Matthew Townsend won for his reporting on the Sisseton Mission in the Diocese of South Dakota: “A Little Hope on the Prairie” and “From Hopelessness to Hope.”

Townsend also won for “Ending 50 Years of Solitude,” a feature on the Episcopal Church of Cuba’s desire to rejoin the Episcopal Church as an overseas diocese and canonical obstacles that stood before the 79th General Convention.

Second place went to Kirk Petersen for

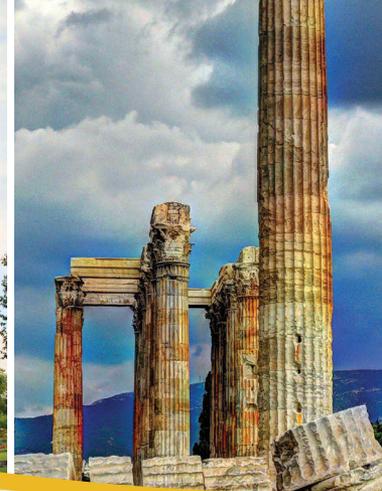
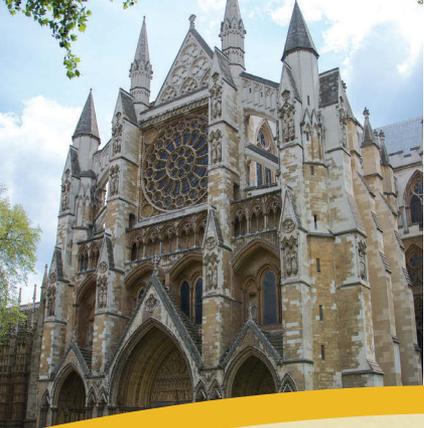
“St. James the Resurrected: St. James Reopens after Three-Year Lockout,” a capstone to TLC’s reporting on long-running conflicts between St. James Church, Newport Beach, and Bishop J. Jon Bruno, as well as their resolution.

The Rev. Ephraim Radner won third place for “Silence, Sound, and the Power of God.”

In April, Radner’s essay won an award of merit from Associated Church Press’s annual Best of Church Press awards.

The Rev. Zac Koons garnered an honorable mention for “Lazarus and the Resurrection of a Boy with Down Syndrome.”





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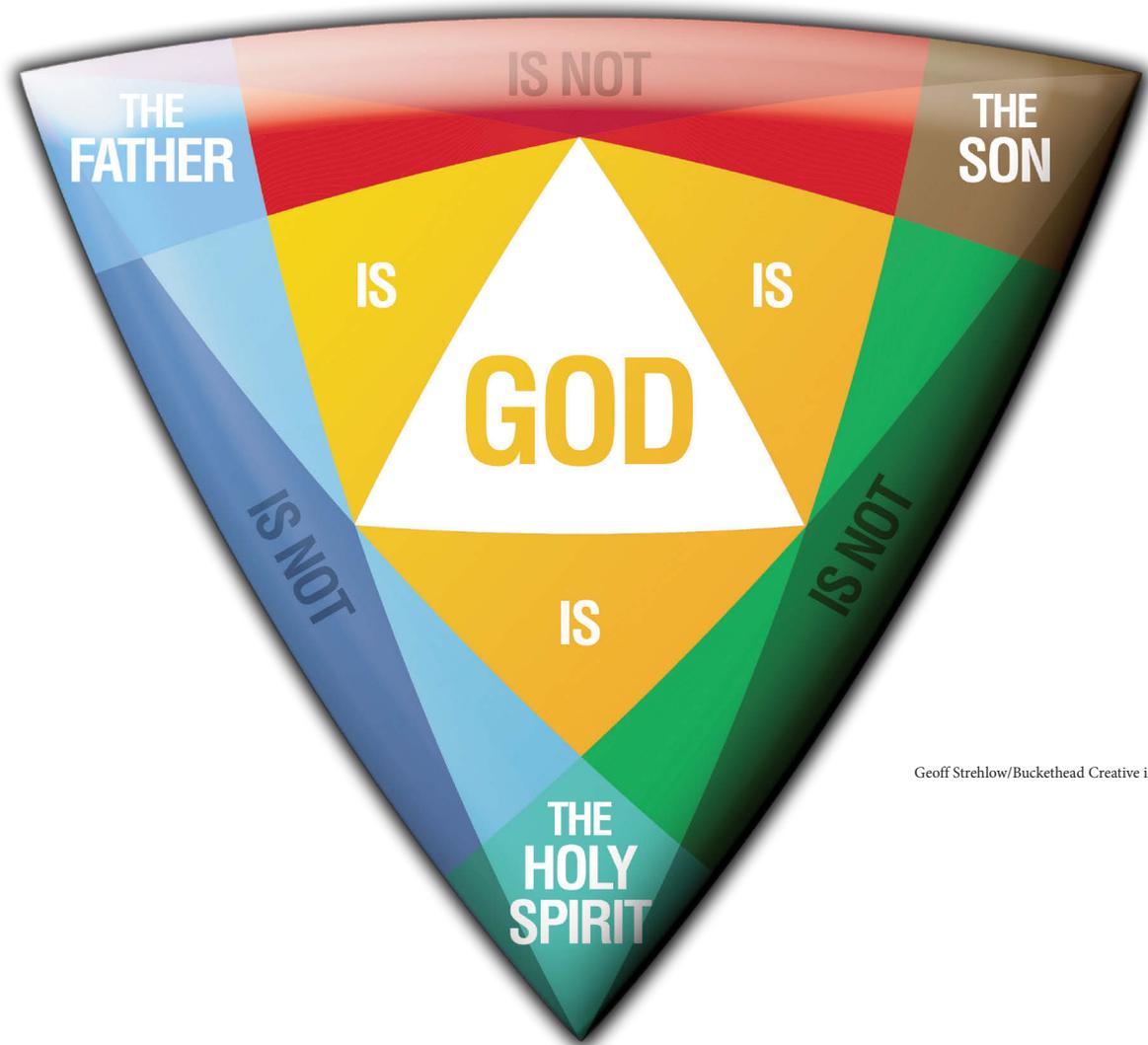
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God the Trinity

Who is God? Who are Christians talking about when they speak of the Trinity?

It all goes back to the prayer Jesus taught us. When Anglican Christians pray the Daily Office or attend a service of Holy Communion, we join fellow believers of all stripes in saying, “Our Father, who art in heaven.” When we pray this prayer, we take our place alongside Jesus in his practice of addressing God as Father. And when we address God in this way, we do so with the help of the Holy Spirit of the Father and the Son. “When we cry, ‘Abba! Father!’ it is his Spirit bearing witness with our spirit that we are children of God” (Rom. 8:15-16). This experience — of calling out to God as our Father, in imita-

tion of Jesus our teacher, example, and Lord, in the energy of the Holy Spirit — eventually led some of the earliest leaders and teachers in the Christian Church to confess that God is triune (three-in-one): that he is, as one beloved hymn puts it, “God in three persons, blessed Trinity.”

One important outcome of this early Christian confession is another element of our worship, the Nicene Creed, which Anglicans recite week by week in services of Holy Communion. This Creed arose in the fourth century as the early Church gradually clarified its teaching about the nature of God and specifically the unity of the Father, the Son, and the

Holy Spirit. It is tied to two specific “ecumenical councils” held in Nicea in 325 and in Constantinople in 381. We should note, in particular, three elements of the Nicene Creed that are basic to confessing God as Trinity.

The first of these elements is in the Creed’s opening line: “We believe in one God.”

Early Christians remained, in line with Jewish conviction, monotheists: there is only one God. And in agreement with the writings of Israel’s prophets (the Old Testament) and of Christ’s apostles (the New Testament), we refuse belief in a multiplicity of gods. “I am the LORD, and there is no other; besides me there is no god” (Isa. 45:5). “For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor. 8:6).

The second element we should note is how God is relational.

With regard to Jesus Christ, the Creed describes him as “the only Son of God, eternally begotten of the Father.” “God, the Father Almighty” has always been a Father, for he has always had a Son with whom he is in relationship. Furthermore, this Son is not inferior to the one God, like a creature; he himself is “God from God, Light from Light, true God from true God, begotten not made, of one being with the Father.” The Son’s relationship to the Father is somehow internal to God: There is only one God, but to be the one God is to be both Father and Son. The description of the Son as “begotten” points to the fact that he originates from the Father, but the contrast — he is begotten but “not made” — shows that this origination is not like the way human sons originate from human fathers. The Son of God is eternally begotten: there was never a time (as there always is with human sons) when the Son did not exist with his Father. Putting all this together, the Creed emphasizes that the Son of God shares in everything that God the Father has — he is “true God” just as much as the Father is — even while he remains distinct from the Father and dependent on the Father for everything that he is.

The final part of the Creed says something similar about God’s Spirit: the Spirit is “the Lord, the giver of life, who proceeds from the Father and the Son.” The Spirit is identified as equally internal to the one God — he is, unlike a mere creature, able to give life — and yet also mysteriously distinct from the Father and Son inasmuch as he is said to “proceed” from them.

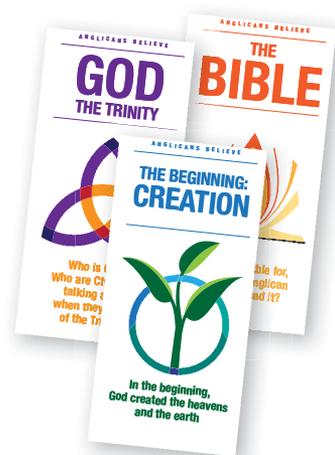
Teachers in the early Church reached for analogies to describe this complex theology, while recognizing the limitations of language. Numerous teachers, like St. Athanasius of Alexandria and St. Hilary of Poitiers, compared the Trinity to phenomena in the natural world, such as the sun with its light and heat, or a font giving rise to spring and river

(see Heb. 1:3; Wis. 7:25). St. Gregory of Nazianzus taught that just as three persons may be said to share a common humanity, so God, existing as the Father, the Son, and the Holy Spirit, may be said to be one in essence. However, Gregory cautioned, God is also unlike three human persons: the unity of the Trinity is unspeakably more wonderful than the notion of a “shared humanity.” St. Augustine reached for a different analogy to describe God’s triunity. Just as a human mind may develop a concept or verbal expression, so Augustine argued that God the Father gives rise to his Word (i.e., the Son; see John 1:1-14). And as the human mind and heart come to love and embrace a developed concept or word, so the Father and Son together “breathe out” the love that is the Holy Spirit. This “psychological analogy,” however, must always be qualified: the Son and the Spirit are not merely internal to the Father.

The third element of the Creed concerns salvation.

The doctrine of the Trinity, in the end, is about the redemption of human beings. “For us and for our salvation,” the Creed says of God the Son, “he came down from heaven.” The Spirit, the Creed also says, is “the giver of life.” It is “in the name of the Father, the Son, and the Holy Spirit” that we are baptized (Matthew 28:19). The final aim of the doctrine of the Trinity is to assure us that the goodness, mercy, and justice we have experienced through Jesus’ life, death, and resurrection, as well as the joy we have received through the ministry of the Holy Spirit among us, is consistent with how God is in God’s eternal being. To tweak a well-known saying about turtles, it’s eternal love all the way down: God is the eternal communion of Father, Son, and Spirit that reaches out to include us in that same love. In light of this, it is no wonder that the most beloved Anglican blessing is a prayer that this love will sustain us forever: “The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all evermore” (2 Cor. 13:13).

This article is drawn from TLC's new pamphlet series, Anglicans Believe. Believe. See our ad on p. 31 for more information.





Notes for Next Year's Easter Vigil

By Daniel Martins

During the three decades of my ordained ministry, just as a practical discipline, I have cultivated the habit of making a few notes some days after Holy Week on how things went liturgically — something that might be consulted when it's time to make plans and preparations for the next cycle. It's been a helpful practice.

This go-round, my thoughts have tended to coalesce around the Easter Vigil. I participated in the Easter Vigil for the first time in 1976. It was a truncated observance — New Fire, two prophecies, renewal of vows, no Eucharist — into which about a dozen parishioners were lured by members of a monastic community who were taking care of us during a pastoral interim. Three years later, and without interruption since 1979, my experience of the Vigil — in six parishes and one seminary community — has been rather more robust, with never any fewer than five prophecies, rich ceremonial and music, baptisms in most of the years, and a festival celebration of the Eucharist.



Julianne Ture photos, courtesy of Church of the Advent, Boston

Those early years for me, of course, were also the early years for the recovery/renewal of the Vigil across all the liturgy-grounded churches of the West. It was marketed as a “new thing that is really an old thing that we forgot about for a long time.” There was no shortage of hype, as the Great Vigil (along with the other reformulated Triduum rites) was sold by historical scholars, seminary faculty, and (some) bishops to parish clergy and the lay faithful, who were asked to change deeply ingrained habits and assumptions about how the Easter feast is properly kept.

In some places, it caught on in a big way, and still generates a high level of enthusiasm every year. In a few communities, it has yet to be even tried. In my completely unscientific and anecdotal survey, however, most have given it at least a shot. In some of those places, it has indeed taken, sometimes after considerable effort and persistence by the clergy. In others, it was tried, and even enjoyed modest success for a time, but has been laid aside in favor of the nearly irresistible momentum of the cultural celebration of Easter, or because of poor results in interest and attendance.

What has particularly caught my attention of late, however, is the experience of communities where the Vigil did indeed embed itself in the collective consciousness of the parish, where it has become “the way we’ve always done it,” yet perhaps *too* successfully. It has become routine, and suf-

fers a deficit of energy and enthusiasm, a sense of “just going through the motions,” with slowly but consistently flagging attendance. Even in many places where the Vigil once eclipsed Easter morning as the primary focus of attention, it has become stale, tired, frayed around the edges.

As one who imprinted on the Catholic tradition at the high-water mark of the Liturgical Movement, I am, of course, demurely dismayed by such a trend. I love the Easter Vigil, and believe it is the source, the mother lode, of all Christian worship. So I presume here to offer counsel — a bit theological, a bit practical and pastoral — to the end of breathing fresh life into the Great Vigil of Easter.

Make the main thing the main thing. The Easter Vigil is any community’s principal celebration of Easter. It deserves top billing. As long as it can be plausibly understood as an add-on, an optional extra for those who are into that sort of thing, it will be oxygen-deprived, and unable to thrive. The messaging for the Vigil needs to create the buzz of *the cool kids table* in a middle school lunch room. Easter morning is for those who are too lame to come to the Vigil. Easter morning, in fact, is the optional add-on, for those who are into that sort of thing.

It’s a stark and simple truth: For the Vigil to increase, Easter morning must decrease. It needs to be made clear that, if you come to the Vigil, you are not only not expected

(Continued on next page)

Easter Vigil

(Continued from previous page)

to show up on Easter morning, you are expected to *not* appear on Easter morning. Very few clergy have the political capital to simply cancel worship on Easter morning, but they need to reach down and find the *chutzpah* to walk right up to that line without crossing it. The best musical resources should be directed to the Vigil, even if it means Easter morning suffers as a result. And if the Easter egg hunt and the flowering of the cross need to bite the dust, so be it.

(When my three children, who then ranged in age between 10 and 14, moved with me from a seminary environment to the parish where I served my curacy, they were astonished to learn that anybody ever went to church on Easter morning; the Vigil was the only experience of Easter they had ever known.)

Wait until dark. The very identity of the Great Vigil is that it is not an evening service. It is a *night* service. In antiquity, of course, night meant *all* night, with the baptisms occurring at dawn and the Eucharist celebrated in the morning light. I have known some communities that begin their Vigil at zero-dark-thirty, toward such an end. This approach is bold and has integrity.

Most people, though, would rather go to bed late than get up early; hence, the custom of beginning when it is still perceptibly Saturday.

But I wince when I see pictures on social media of the New Fire being lit while there is still enough light to safely play a game of catch. Darkness — full-on, scary darkness — is at the core of what the Easter Vigil is; it is just incoherent without darkness. Many years ago, my wife invited an unbelieving relative to attend our parish Easter Vigil. This person had been raised in the evangelical subculture of the 1940s and 1950s, but had long since ceased any profession or practice of Christianity. One of the points in her after-action report was that, in the minutes before the fire was lit in the rear of the church, “It felt like a tomb.” That much, at least, she got. Without any prompting or coaching, she immediately understood what that moment was about.

Party on. At the very least, have something akin to what Episcopalians know as coffee hour after the liturgy. Remember, post-liturgical socializing has been discouraged after the other two components of the Triduum; the post-Vigil is an occasion for visiting trending toward revelry. Start first, perhaps, with something like champagne and cake, then build out from

there. In one of my parishes, we made tablecloths that were used only after the Vigil, thus creating a sensory association that could be triggered from one year to the next. We had a professional chef in the parish, and he agreed to fix roast lamb — certainly not an inappropriate paschal repast. Those who had been baptized were given seats of honor.

In the parish that sent me to seminary in the mid-’80s, there was line dancing that carried on veritably until dawn. In my seminary community, children and youth were allowed, this one time in the year, to ring repeatedly the large bell that routinely calls the campus to prayer each day. I don’t offer these details as prescriptions, but as examples of festive traditions that were cultivated organically within these congregations, that used resources at hand and accurately reflected the character of those congregations.

Give people stuff to do. Very often, parish clergy will look for efficiency when deploying their human resources. Are there good lectors among the members of the choir? Schedule them to do the readings. Is one member of a family down to be an usher? Put the spouse and/or kids to work as altar servers. In trying to revive the Easter Vigil, however, quite the opposite instinct is more helpful. Spread the workload as diversely as you can. Involve as many individuals — men, women, and children — as possible. If people have a job to do, and they agree to do it, they will at least be present! You have a better chance of reaching the critical mass necessary for the Vigil to move folks and make them want to come back in future years, whether they have a job or not.

Do I offer some kind of guarantee on this advice? Sorry, nope. Your mileage may vary. But I can say that I introduced the Easter Vigil in two different parishes following these precepts, and in both cases it worked. It captured people’s hearts and imaginations and, I am convinced, greatly enriched their lives, their growth in the knowledge and love of the Lord. So give it a try.

The Rt. Rev. Daniel Martins is Bishop of Springfield.



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Matt Opatrny managing director: "It's important to show refugees as people under desperate circumstances."

Alan Roche photo

In *Refuge*, Hospitality and Mercy Are Timeless

By Retta Blaney

Members of New York theater company Blessed Unrest were meeting in 2015 with their partners in the Kosovo theater group Teatri ODA, searching for a third original play. They had no way of knowing that their choice — a story of Albanians' life-saving hospitality during World War II — would be so timely when it opened Off-Broadway in the spring of 2019.

"It's important to show refugees as people under desperate circumstances," said Matt Opatrny, Blessed Unrest's cofounder and managing director. "What frightens me is the way refugees are being portrayed. You don't leave Honduras and walk to Mexico unless

you're desperate. We have to see these people as human beings who need help."

Four members of the production know firsthand how this feels. They were refugees in the late 1990s in the no man's land between Kosovo and Macedonia, among the one million fleeing ethnic cleansing of Albanians in Kosovo. Their experiences are part of the stories in the play, which parallels a story of Jews fleeing Poland in the late 1930s and finding refuge in Albania, the only country in Europe to have more Jews after the war than before.

Opatrny, 44, discussed *Refuge*, which premiered April 27 at Baruch Performing Arts Center, in a phone interview from his apartment. He called himself "the lead playwright" and explained that Blessed Unrest's

productions do not start with a written script. Through a "devised process," the show is developed with the actors and codirectors. The script was still changing within weeks of its opening.

"I was writing text in response to what was happening in the room," he said. "The way we work is physically first. We keep the script out as long as possible. We're building a physical vocabulary before the script. I'm following the process rather than leading it."

The result is a powerful show that combines story with dance, music, and song. *Refuge* is modern in staging and yet conveys an ancient feeling of human struggle and triumph. At the beginning, two young women in today's New York City come together in a hearty embrace. "I exist because of your family," says

Maya (Becca Schneider) with gratitude and wonder. She has only recently learned what the Albanian family of Teuta (Ilire Vinca) did for her grandmother and great grandparents in the late 1930s.

Enacted on a bare stage with few props (set design by Sonya Plenefisch, with lighting by Jay Ryan), the story takes prominence as it journeys back to Poland as the Nazis approach and Miriam (Schneider) and her husband, Yakov (Perri Yaniv), make the decision to escape with their daughter, Adah (Nancy McArthur). They are rejected by every country they petition for refuge, except for Albania, which issued papers to anyone who wanted them.

“You are safe here,” the family hears as it arrives at the small house of Bujar (Eshref Durmishi), his wife, Zoja (Vinca), and their daughter, Tana (Daniela Markaj). “Now we are cousins. You are Albanian.”

The characters are composites, based on years of research and firsthand accounts of many people who had helped Jewish refugees. Opatrny said at least 2,000 Jews have been accounted for as being saved, but that anecdotally the number is much larger. Albanians, mostly Muslim, welcomed Jewish refugees into their homes and gave them Albanian identities. The refugees lived openly, holding jobs such as tailors and sign painters, even after the Nazi occupation.

“They were right in front of them, not hiding in basements,” Opatrny said. “They were fully accepted as members of the Albanian community.”

Florent Mehmeti, Teatri ODA’s cofounder and a codirector of *Refuge*, knew of the Albanians’ heroism and generosity during the war and was the one to propose it as a joint production.

“Of course, we had never heard of it,” Opatrny said. “Almost no one we



Opatrny

knew had heard of it.”

Mehmeti knew the story because he, along with Vinca, Durmishi, and Markaj, was among the refugees.

The dialogue is bilingual. Opatrny wrote it in English and Mehmeti translated it into Albanian. The production is enhanced by musicians from Metropolitan Klezmer, who play traditional Albanian music and Yiddish songs onstage.

This partnership seemed appropriate, Opatrny said, because Blessed Unrest has been global in scope since its founding two decades ago. Opatrny and his wife, Jessica Burr, the group’s founding artistic director and a *Refuge* codirector, traveled to Albania in 2005 to seek an international partner. They chose Albania because Burr had visited in 1993 as a college student and was overwhelmed by the hospitality of the people, who were extremely poor.

“The generosity of the people blew her away,” he said. “She wanted to bring something back to them. The way she chose to do that was through theater.”

Opatrny and Burr discovered Teatri ODA and knew they had found their match.

“We artistically fell in love with them,” he said. “This is something amazing to us. It’s about reflecting another culture that is often ignored.”

As Opatrny has found, it is a rich and giving culture despite the hardships the people have suffered in being overrun by many occupiers throughout the years and having their religion changed from pagan to Catholic to Muslim as the different powers swept through.

“It’s an ancient culture. They’re fiercely proud of who they are. Circumstances changed, but their code of honor, their *besa*, never did. Cultural laws supersede government laws.”

This is portrayed in the play when the Jewish refugees arrive at the home of the poor Albanians. They are given the master bedroom, and told that the house is now theirs.

“It was not unusual that they did this. It’s a tribal culture with cultural rules. It’s hard for Americans to understand. If a guest arrives at your house, it belongs to them. If New York were flooded with refugees, I can’t imagine seeing it as their apartment and not mine.

“Their strength is having lived through adversity for thousands of years.”

The two theater companies hope to share their story of the Albanians’ magnanimous deeds by raising money to perform *Refuge* in the Balkans next year. In the future they would like to tour Europe and Israel and then return to New York.

While some of the Albanians who harbored Jews are honored as the Righteous Among the Nations at Yad Vashem in Jerusalem, the scope of their heroism remains little known.

“For us Albanians this is not something unusual,” Teuta says in *Refuge*. “People needed help and we helped. If your guest is thirsty and you offer them water, you don’t write about it in history books.”

Retta Blaney is an eight-time journalism award winner and the author of Working on the Inside: The Spiritual Life Through the Eyes of Actors.

Due Honor for John Jewel

Review by Richard J. Mammana

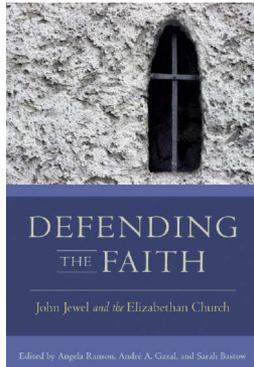
John Jewel (1522-71) was just 37 when he became Bishop of Salisbury. A colleague of Cranmer and Ridley, Jewel traveled widely in conversation with Reformation leaders in Germany, France, Switzerland, and Italy. His 1562 treatise *Apologia Ecclesiae Anglicanae*, usually translated as *The Apology of the Church of England*, became a foundational text for Anglican theology in its statement of clear positions on disputed matters. Richard Hooker, whom Jewel had taught as a boy, wrote that his teacher was the “worthiest divine that Christendom hath bred for some hundreds of years.”

Notwithstanding a primary importance in Anglican literature and the status of his major work as a seminary text in the centuries since his death, Jewel has been eclipsed in the last century by his student Hooker as well as by larger schools of thought: the Caroline Divines, Oxford Movement writers, Nonjurors and Latitudinarians, and 19th-century evangelicals. The most recent edition of the *Apology* is John Booty’s 1963 work for the Folger Library, and Jewel’s name is hardly known today outside of the confines of Reformation survey courses for theological students.

Thirteen scholars working in four countries come together in this volume to offer fresh looks at Jewel’s life, works, and subsequent influence. Their essays were delivered in 2014 at a conference in Salisbury marking the 450th anniversary of the *Apology*’s first publication in Latin (the best-known English translation is the 1564 version by Anne Cooke Bacon, mother of Francis Bacon).

Some of the strongest contributions are the work of Alice Ferron on the translations and writings of women

during the English Reformations, and Ian Atherton’s brief but excellent examination of the place of cathedrals in a Reformed, Protestant, and Catholic national church. Joshua Rodda’s essay on “The Role of the Antagonist in the English Church” is also helpful in a field of



Defending the Faith

John Jewel and the Elizabethan Church
 Edited by Angela Ranson,
 André A. Gazal, and Sarah Bastow
 Pennsylvania State University Press.
 Pp. 342. \$129.95

writing that involves responses to treatises, responses to responses, and rebuttals to, or refutations of, said responses.

Paul Hartog makes an important foray into Jewel’s use of patristic material in his chapter on the epistles of St. Ignatius and the development of theories about episcopacy in the Elizabethan Church of England. Andrew Atherstone’s valuable contribution looks at the recent reception of Jewel as an iconic and inspirational figure for Anglican political and devotional life in the Bishop Jewel Society at Oxford between 1947 and 1975.

Even as Jewel’s writings become more accessible through digital scholarship, it is hard to imagine a real revival of broad interest in his seminal works. But his planting of the idea in early Anglophone theology that all doctrine should be proved from “scripture, some old doctour, or sum ancient councill” remains a touchstone. *Defending the Faith* is a good reminder of a landmark in Anglican theological writing and its continuing importance.

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

Contemporary Ecclesiology as Theodicy

Review by Nick Moore

Church is an anti-ecclesiology, which may seem rather unfortunate, but that is in fact its great strength. In exploring the history of the theological subdiscipline of ecclesiology, Ephraim Radner notes two related and unhappy facts.

First, it is all too often the case that what is called ecclesiology is in fact *ecclesiody*, seeking to exonerate or justify the good of the Church’s existence, practice, and history, despite compelling evidence to the contrary. This discipline of justifying the Church “is itself a peculiarly Christian form of *theodicy*, the justification of God in the face of seemingly contradictory evidence from within the world” (p. 123).

The Church’s need for exoneration — dare one say absolution — points in turn to the second feature Radner highlights: the inescapably conflictual nature of her past. The Church is not merely passive (“by schisms rent asunder, by heresies distressed”) but active, causing division and persecuting heretics:

[E]very modern ecclesiology, however benign in its contemporary articulation — we are no longer burning heretics — is a kind of palimpsest of past conflictual distinctions among Christians, the marks of stripes perhaps now healed over but still visible. (p. 27)

Ecclesiology seeks to identify and define the “true Church,” and often does so in a way that accords with the particular location and convictions of the ecclesiologist, and over against rival parties and definitions.

Radner emphasizes these kinds of ecclesiology in order to prevent them. In their place, he offers an honest engagement with the Church’s past and a theo-

logically rich — if necessarily underdetermined — path toward her future.

The highly contested and changeable nature of the Church in the past is front and center in Radner's first two chapters. Ecclesiology as a term and a subdiscipline emerges from the conflicts of recent centuries, even if the kinds of questions with which it grapples have always been alive wherever Christians gather (or divide).

Radner briefly summarizes the history of the Church's various divisions and movements under the headings of "Catholic" and "Protestant," representing two broad tendencies rather than specific polities (the former encompasses the various Orthodox churches as well as Roman Catholic). He articulates the Church's timebound nature, highlighting the impossibility of retrieving a pure or pristine Church, and the problematic assumption that oldest means best.

Radner notes that the oft-trod path of offering models of what the Church *is like* presuppose a common (if hard to articulate) referent for *Church*. That is, we must already have some sense of what the Church *is* before we talk about it.

Radner's account, a "figural ecclesiology," stresses the action of God. "If one were to ask ... 'What is God doing?' the answer will always (if not exhaustively) be 'Church' in some fashion" (p. 66). This is a helpful corrective to certain contemporary articulations of mission, which can tend to overemphasize God's action in the world *apart from the Church*, as if the Church's role were to play a game of hide and seek in uncovering the things God is doing elsewhere, without any prior hints of what they might be.

God's primary act is to elect and form a covenant with a people, which begins with Adam and is fulfilled in the New Adam, Jesus Christ. This then pushes us toward the major idea of Radner's project, which is that any account of the Church must find its place within a theology of the nations.

Such a theology can be stated con-

cisely: "the nations are born out of the work of Christ as their created history, and they are finally reborn into Christ as their destiny" (p. 90). The Church is the one nation that connects these two events, both historically and in terms of her animating principle, which is the work of God by the Spirit. Her nationhood may at times be *over against* that of other nations, but more importantly in this wider salvation-historical perspective it is always ultimately *for* them.

Identifying the Church *qua* people of God as a nation has a number of

implications. It requires an articulation of the Church's identity as Israel, continuous with the mission of that nation of God and in no way replacing it. (There is sensitive and detailed discussion of the question of the relationship to Israel and Judaism in Chapter 6, although of course one must recognize that a Christian claim to continuity always runs the risk of sounding to contemporary Judaism like a claim to replacement.)

The Church as nation also offers an enlightening perspective on Christendom: the problem is not that the Church was too closely identified with nationhood but that it regarded itself as holding "nation-transcendent status as the one True Church" (p. 97). That is, the Church behaved in line with national interests and culture, but failed to be self-critical because it justified this behavior on the basis of its supposed non-national or supra-national status. An understanding of Church as nation reopens the possibility of self-awareness and accountability.

There is one other feature of Radner's account that particularly stands out: the prominence he gives to language. A biblical theology of the nations cannot but proceed via Babel, which marks the beginning of "disunity through a certain form of distinction, language" (p. 100). The Church's task in communicating the

gospel, then, is always one of *translation*.

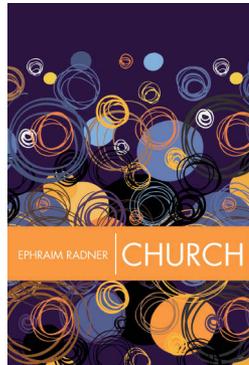
This points back to the imprecise and ever-evolving nature of what it is to be the Church, and forward to the work not just of translating the Scriptures but of translating our embodiment of the gospel for all the nations. What the Church needs is "the gift of endurance in communication" (p. 158). Through this endurance, we orientate ourselves toward a future that is not a monoculture or monolingual, but manifold and yet united in Christ.

The Church's meaning, then, "is a kind of nationalism-on-the-way, from Adam to [the New] Adam, being 'actualized' by God through the Spirit" (p. 81). It is something ongoing, and the task of ecclesiology is not "identifying the true church, but ... nation-building" (p. 169). We might, then, characterize Radner's work not only as anti-ecclesiology but also as *ante*-ecclesiology, a precursor to ecclesiology, in two senses.

First, his goal is not to set out a specific Church order or polity; what we have here is more a "Mere Ecclesiology," akin to the hallway in C.S. Lewis's *Mere Christianity*, off which many rooms are found. Opening those doors and furnishing those rooms still needs to be done, but entering through Radner's hallway will guard us from undertaking it in a polemical or self-justifying manner.

Second, Radner's work is an *ante*-ecclesiology because ecclesiology itself is nation-building. "Unity is a set of enacted practices, not a static condition" (p. 109), and therefore cannot be described so much as embodied; it is the work of lives lived together and not only of tomes written apart. This book is to be commended warmly, as it offers deeply insightful prompts about how that task might be engaged: with openness to God's promised future in Christ, and commitment to the broken yet redeemed Church, a nation among the nations, as his chosen vehicle for arriving there.

The Rev. Nick Moore is a husband and father, minister and biblical scholar, and director of master's programs (in theology and ministry and digital theology) at Cranmer Hall in Durham.



Church

By Ephraim Radner

Cascade Books. Pp. 200. \$25

Moderate-Critical Old Testament Study

Review by Philip Jenson

It is a bold author who dares to write another Old Testament introduction. Even though the title indicates his intention to highlight the theological, Mark W. Hamilton still wishes to be comprehensive, covering the “literary, historical and especially theological dimensions of the biblical text” (p. 2). Although some texts are treated together (such as the 12 minor

prophets) every book is covered, in the order of the English Bible. There are chapters on the major divisions and genres, as well as the Apocrypha. So how does the author avoid superficiality, and how well does he succeed in his aim?

The complex discussions about history, dating, and source theories can overwhelm standard introductions. Although Hamilton pays some attention to these issues, he treats them with

commendable brevity. His stance is moderate-critical rather than conservative, and the tone is always constructive. The historical development of the text is often used to highlight how an author or editor has taken up an older tradition and interpreted it for a later generation that has its own questions and interests. Still, the final form of the text is the dominant focus.

I admired the way in which tricky critical issues were deftly dealt with or

Give Thanks for God's World

Review by Hannah Malcolm

One of the deepest challenges that the environmental movement faces involves being pigeonholed. Rather than being treated as the sea in which all mission swims, and therefore a vital component of evangelism, discipleship, justice, peace, and service, the wider creation often remains on the fringe. I recall attending a Care for Creation training day for Church of England clergy who were asked to think of ways that they were fulfilling the fifth mark of mission (safeguarding the integrity of creation, and sustaining and renewing the life of the earth). One response mentioned taking one's picnic rubbish home from the park.

Our churches struggle to move beyond ethical neutrality on environmental issues (picking up your own rubbish) to pursuing goodness (picking up the rubbish of other people) and even pursuing renewal and justice (finding ways to reduce the rubbish). There are many complex reasons for this. I suggest one of the reasons is

the conspicuous absence of the living world in our liturgies, songs, preaching, and private devotions. The earthiness of our faith and of the Scriptures we read is an infrequent focus in churches, and it should come as no surprise that congregations remain in large part ecologically illiterate. *God's Good Earth*, a collection of 52 prayer services, seeks to deepen our literacy through liturgy.

The collection moves comfortably beyond treating creation merely as an annual liturgical theme, instead providing a weekly liturgy to reflect connection with the rest of creation as well as the urgency of the ecological crisis. At no point does it feel thin or stretched in its content. Instead, each service feels deliberate in its simplicity, curated with purpose.

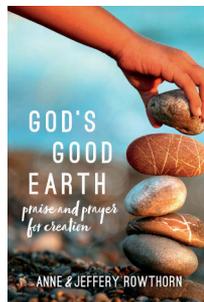
The order of chapters reflects the Christian story: God the Creator (of the earth, animals, and humans), creation groaning in travail (exploitation of the earth and its people, death), and hope and the future (ecological conversion, healing the nations, replenishing the earth). This careful ordering

means the collection also serves as a personal devotional tool. I found it very helpful to take a few days for each chapter, using one reading or prayer a day before moving to the next theme.

As a resource book of different themes for liturgy it is excellent, and in particular because it draws on a huge range of theological and cultural traditions. I found the breadth of approach and the depth of treatment for each theme impressive. The wide scope it takes for its sources may also be a potential shortcoming, since it draws in multiple religious and irreligious traditions. This will hinder its use in parishes of the Anglican Communion that observe the canons or rubrics regarding authorized readings.

This is a hugely welcome addition to a growing genre of books for churches in an age of ecological crisis. If we are to call Christians to respond to the injustice and sorrow of our climate emergency in ways that go beyond private, individual consumption, we need to start with our liturgies. *God's Good Earth* beautifully meets that need.

Hannah Malcolm is project coordinator at God and the Big Bang, an ordinand of the Church of England, and winner of the recent Theology Slam competition [TLC, April 7].



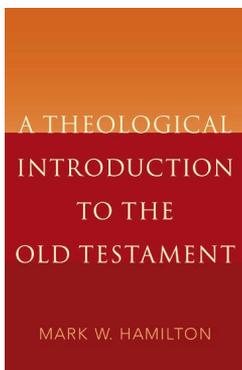
God's Good Earth

Praise and Prayer
for Creation

By Anne and Jeffery
Rowthorn

Liturgical Press.

Pp. 376. \$39.95



A Theological Introduction to the Old Testament

By Mark W. Hamilton

Oxford University Press. Pp. 432. \$34.95

sidestepped in a way that can only come from someone with a command of the discipline. A minor reservation was Hamilton's tendency to recommend demanding scholarly monographs in the section on further reading. Should introductions take more account of how most students now do their learning, and indicate helpful articles and books accessible online?

Many features of the book show evi-

dence of Hamilton being a fine and discriminating teacher. These include evocative subtitles, outlines, the identification of a key text, tables of dates, and maps. Additional notes cover a wide range of difficulties and issues, such as the relation to the Ancient Near East, history, ethics, and later interpretation of the text. The points he takes up are necessarily selective, but they are all worthwhile.

There is no separate discussion of the theological dimension. This is primarily integrated with the discussion of the literary structure and character of a book. The interactions between God, his people, and humanity are probed with insight and with an eye to the modern world. Indeed, this is probably the most distinctive aspect of this volume. Hamilton is well aware that interpretation is a joint enterprise between reader and text. The assumptions of modern readers often make it difficult to read the Old Testament with sympathy and understanding. In

the opening of each chapter he identifies hard questions and gently encourages readers to appreciate the text on its own terms.

Hamilton has a particular gift for phrases that make readers pause and think: "If imitation is the sincerest form of flattery, revision may be a close second" (p. 103, on Chronicles); "Without ritual, we only have the hyperindividuality of the modern lonely soul" (p. 63, on Leviticus).

Chapters conclude with brief discussions of implications for today, but they do not include specific Christian reflection or comment on how the book might relate to the New Testament. This is an introduction to the Old Testament on its own terms. It does many things well and is one of the best, most thoughtful introductions now available.

The Rev. Philip Jenson is lecturer in Old Testament and biblical theology at Ridley Hall, Cambridge.

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PEOPLE & PLACES

Appointments

The Rev. **Samuel Adams** is associate rector at St. David of Wales, Denton, TX.

Don Bivens is chancellor of the Diocese of Arizona.

The Rev. **Diane Carleton** is priest in charge of All Saints, Torrington, WY.

The Rev. **Kyle Carswell** is curate at St. James the Apostle, Conroe, TX.

The Very Rev. **Margaret Peckham Clark** is canon for congregational life in the Diocese of Newark.

The Rev. **David Paul Culbertson** is rector of St. Paul the Apostle, Schenectady, NY.

The Rev. **David Dalzell** is priest in charge of Trinity, Saco, ME.

The Rev. **Carlos de la Torre** is rector of St. John's, Bellefonte, PA.

Elizabeth DeGaynor is assistant professor of Christian formation at Virginia Theological Seminary.

The Rev. **Sylvester Ekunwe** is priest in residence at Trinity & St. Philip's Cathedral, Newark, NJ.

The Rev. **Joseph Farnes** is rector of All Saints, Boise, ID.

The Rev. **Renee Fenner** is priest in charge of All Saints and Ascension, Northwoods, MO.

Kelli Gibson is racial justice resource coordinator for the Episcopal Church in Connecticut.

The Rev. **Brian Gross** is dean in charge of St. Matthew's Cathedral, Laramie, WY.

The Rev. **Zachary C. Harmon** is rector of St. Christopher's, Hampstead, NH.

The Rev. **Les Hegwood** is deacon in charge and will become priest in charge of Calvary, Cleveland, MS, and vicar of Grace, Rosedale.

The Rev. **Scott Hoogerhyde** is priest in charge of St. Bartholomew's, Granite City, IL, and chaplain to the daycare community at St. Thomas Child Care and Preschool, Glen Carbon.

The Rev. **Haydie LeCorbeiller** is a regional priest in the Diocese of Idaho's Eastern Deanery, serving St. Paul's, Blackfoot, Epiphany, Arco, and Good Shepherd, Fort Hall.

The Rev. **Tammy Lee** is rector of St. Paul's, Beaufort, NC.

The Rev. **Christa Moore Levesque** is rector of St. Matthew's, Jamestown, RI.

The Rev. **Pippa Lindwright** is rector of St. Mary's, Dousman, WI.

The Rev. **Lucia Lloyd** is priest in charge of St. John's, Bowmanville, Ontario.

The Rev. **Tim Martin** is rector of All Saints', Hamlet, NC.

The Rev. **Ashley Mather**, a deacon, is curate at Grace Cathedral, Topeka, KS.

The Rev. **Rebecca L. McClain** is vicar of Grace, Lopez Island, WA.

The Rev. **Brandon McGinnis** is curate at St. Paul's, Waco, TX.

The Rev. **Jonathan McManus-Dail** is curate at St. Julian's, Round Rock, TX.

The Rev. **Michael Michie** is rector of St. Thomas, San Antonio, TX.

Andy Muhl is executive assistant and communication specialist in the Diocese of Pittsburgh.

The Rev. **John S. Nieman** is priest in charge of St. Margaret's, Belfast, ME.

The Very Rev. **Nicolette Papanek** is interim dean of Grace Cathedral, Topeka, KS.

The Rev. **Molly Payne-Hardin** is rector of Trinity, Watertown, NY.

The Rev. Canon **Altagracia Perez-Bullard** is assistant professor of practical theology and Latinx ministry at Virginia Theological Seminary.

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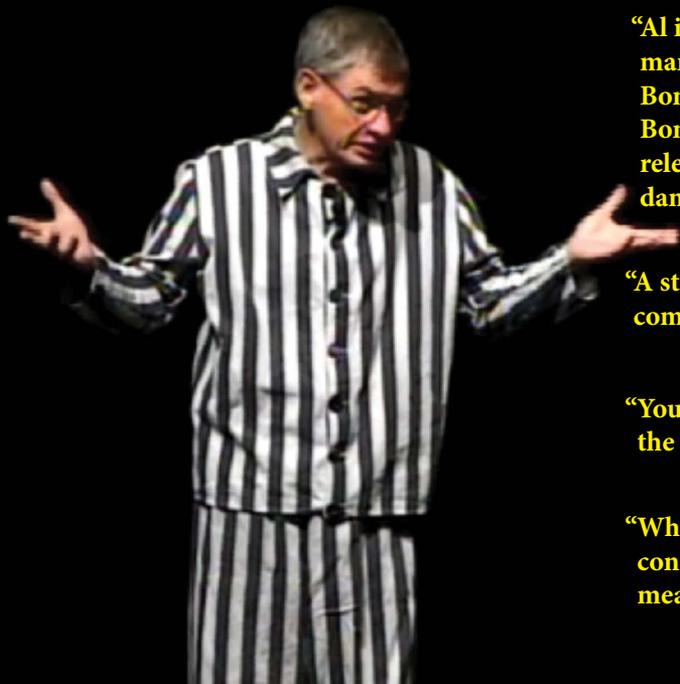
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Retirements

The Rev. **Sandra Casey-Martus**, as rector of St. Stephen's, Wimberley, TX

The Rev. **William R. Easterling**, as rector of Redeemer, Ruston, LA

The Rev. **Larry Minter**, as interim rector of St. Stephen's, Oak Ridge, TN

The Rev. **Barbara Ann Lewis**, as deacon at Grace in the Desert, Las Vegas

The Rev. **Jeffrey MacKnight**, as rector of St. Dunstan's, Bethesda, MD

The Rev. **Sue Oldfather**, as priest in charge of St. Mary's, Woodlawn, MD

The Rev. **Bob Perry**, as rector of Redeemer, Salmon, ID

The Rev. **Robert W. Prichard**, as the Arthur Lee Kinsolving Professor of Christianity in America and instructor in liturgy at Virginia Theological Seminary

The Rev. Canon **Matthew Stockard**, as rector of St. Timothy's, Greenville, NC

The Rev. **Robert Woody**, as rector of Reconciliation, San Antonio, TX

Deaths

The Rev. **R. Dudley Bennett**, a U.S. Army veteran, died April 30. He was 90 and a native of Grand Rapids, MI.

After enlisting in the U.S. Army, he completed officer candidate school as a second lieutenant and served as range officer during the Korean War at the Aberdeen [MD] Proving Ground.

Dudley was an alumnus of Calvin College and Yale Divinity School and was ordained deacon in

1956 and priest in 1957. He served churches in New Jersey, New York, and Michigan.

The Rev. **Loring William Chadwick**, a priest for 61 years and a church music director for 20 years, died April 26. He was 86 and a native of Rhode Island.

Chadwick was an alumnus Brown University, Episcopal Divinity School, and Rhode Island College. He was ordained deacon in 1957 and priest in 1958. He was a music teacher for 28 years in the Cumberland, RI, public school system. He cofounded the Cumberland-Lincoln Community Chorus and served as its co-director for 12 years.

After serving as a priest in Rhode Island for 40 years, he became assisting priest and director of music at Church of the Advent in Dunnellon, FL.

The Rev. **Claudia Sue McGonigle Hogan**, who served as a deacon in the Diocese of Milwaukee before moving to the Diocese of Eau Claire, died April 16. She was 75 and a native of Quincy, IL.

She was an alumna of Eureka College (IL) College and the Madison Area Technical College (WI), and was ordained deacon in 1990.

Hogan taught mathematics and biology at Pearl City High School (IL); worked as a computer programmer and systems analyst at Kable News Co., Mt. Morris, IL, and at SC Data Center, Monroe, WI.

The Rev. **Charles Edward Keller Jr.**, a U.S. Army veteran, died April 23. A native of Orange, NJ, he was 86.

He was an alumnus of Dartmouth College, Union Theological Seminary, and Fairleigh Dickinson University. He served in Berlin, while in the army. He was ordained deacon and priest in 1959, and served in ministries across New Jersey before retiring to Montana.

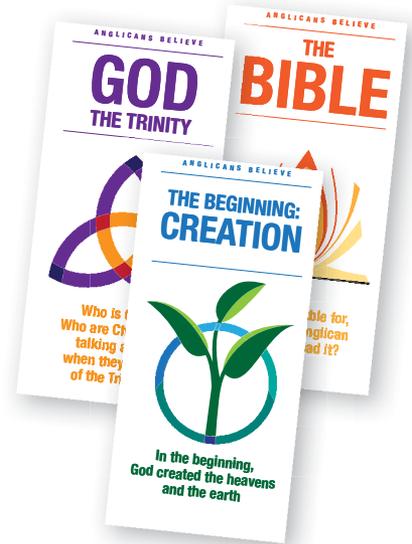
The Rev. **Allen L. Lewis**, a priest of 35 years and a 33rd-degree Mason, died April 29. He was 77 and a native of Charlotte, NC.

He was an alumnus of Grinnell College in Iowa and Augustana College in Sioux Falls, SD, and the University of the South's School of Theology. He was ordained deacon in 1983 and priest in 1984. He served churches in Hawaii and South Dakota, and as canon to the ordinary in South Dakota.

The Rev. **Arthur R. Lillicrapp**, who built spiritual care programs at Kaiser Permanente South Sacramento Medical Center, died April 30. He was 71 and a native of Rockville, NY.

He was an alumnus of Lafayette College, General Theological Seminary, and Loyola University. He was ordained deacon and priest in 1974.

He served in churches and medical centers in California, Maryland, and New York. Under his direction, the program in Sacramento attracted 17 volunteers and 30 eucharistic ministers. He trained chaplains and created a Spiritual Care Advisory Council with people of all faiths.



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

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Choose from 12 different topics currently available for pre-order; pamphlets are sold in packages of 50 copies for \$24.95 each.

Order now:
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Camp Allen

SUNDAY'S READINGS | Pentecost, June 9

Acts 2:1-21 or Gen. 11:1-9 • Ps. 104:25-35, 37
Rom. 8:14-17 or Acts 2:1-21 • John 14:8-17 (25-27)

Ordinary Disciples

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In the Episcopal Diocese of Texas, we understand our mission best as a call to partner with a lavish God, engaging in a ministry of reconciliation through evangelism and service. In everything, we seek to be an agent of transformation, love, and healing throughout our 57-county diocese in the central and eastern portions of Texas.

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Gripped by the character sketches in “The Custom House” by Nathaniel Hawthorne, an introduction to *The Scarlet Letter*, I notice aspects of the one room and many tongues mentioned in Acts 2.

What is the Catholic Church? Behold. In the custom house of a port, we meet a ship master, his owner, the smart young clerk, the outward-bound sailor: a going out and coming in of all sorts and conditions of sea-worn humanity. Inside, the custom house is operated by “a row of venerable figures, sitting in old-fashioned chairs, which were tipped on their hind legs against the wall. Oftentimes they were asleep, but occasionally might be heard talking together, in voices between speech and a snore, and with that lack of energy that distinguished the occupants of alms-houses.”

For my exegetical purposes, I take slight issue with this remark: “These old gentlemen—seated, like Matthew, at the receipt of customs, but not very liable to be summoned then, like him, for apostolic errands—were Custom House officers.” In the story they must stay where they are; in the story of faith, however, such persons are often called forth.

Is this not a picture of the Church? “Cluster all these individuals together, as they sometimes were, with other miscellaneous ones to diversify the group, and, for the time being, it made the Custom-House a stirring scene.” And, as each of these characters had, as the author admits, “good traits,” it is within theological reason to place a tongue of fire upon each of their heads. To be sure, their prophetic utterances were nothing more than “the several thousandth repetition of all sea-stories, and moldy jokes that had grown to be passwords among them.” Still, knowing that Jesus called fishermen, do we not see an image of the Church?

“When the day of Pentecost had come, they were all gathered together in one place. And suddenly from

heaven there came the sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them” (Acts 2:1-3).

This common lot of humanity was filled in one place with the one Spirit, and to each was given a distinct tongue of flame and a new tongue for new speech. “And how is it that we hear, each of us, in our own native language?” (Acts 2:8). These were not extraordinary people. These were foolish and all too ordinary human beings whom God deigned to call as witnesses to the resurrection.

Perhaps they continued with their sea stories and parables and well-worn jokes, but they would have turned it all to a new purpose. They were thoroughly in the world but not of it. They walked the streets that Jesus walked, and did the things that Jesus did, and suffered in union with him, and lived in hope of the resurrection.

Who are the disciples of Jesus Christ? They are scholars and prophets and teachers and healers and persons of renown and skill. There are also sea-worn men and prostitutes and the downcast of every kind. What of us? We should presume that we are low. “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, ... to the point of death—even death on a cross” (Phil. 2:5-8). To the humble and the worn, the weary and hungry, the unrighteous and ungodly, the Spirit of God rushes and flickers with new life.

Look It Up

Read Romans 8:14-17.

Think About It

Here is the Spirit of flame and adoption.

One Love

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey everything that I have commanded you, and remember, I am with you always, to the end of the age” (Matt. 28:19-20). The way of love, the way of evangelism, the way of renewal and revival, is “to acknowledge the glory of the eternal Trinity ... and to worship the Unity” (Collect for Trinity Sunday, 1979 BCP). Everything begins and ends in God.

This belief in the Triune God is found everywhere in what the Church confesses, teaches, and believes. When our beautiful Collects, those thematic prayers used each Sunday, address the Father, we conclude with “through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever.” If the Son is mentioned near the end of a prayer addressed to the Father, the prayer concludes with “who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever.” If the prayer is addressed to the Son, we conclude with “who lives and reigns with God the Father in the unity of the Holy Spirit, one God, forever and ever.” Prayers addressed to the Holy Spirit, though less common, presume (even if they do not mention) the Father and the Son. All Christian prayer is in the name of the Holy Trinity. This is no less true when the words of the Trinity are left out altogether. God is the presumed reality of Christian prayer and living.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Jesus, the Word and Son of the Father, is from everlasting. All that the Father is and has is poured out upon the Son in love, a begetting love from before time and forever. The Son is full of grace and truth and glory, and, in perfect freedom, returns the Father’s love

without reserve (John 1:14). The Father’s begetting love bears fruit in the Son’s eternal love of the Father. This is a love story, for God is love. The love they share is no less God, for the Father begets entirely just as the Son responds completely. “The Father loves the Son and has placed all things in his hands” (John 3:35). “Father, into your hands I commend my spirit” (Luke 23:46). This shared love is an eternal exchange that both is and includes the Holy Spirit. The God who is sometimes called “the unmoved mover,” the one without external cause, is ever moving in love internally, pulsing in the free gift of divine life and love and shared joy.

We know this not by speculation, but by God’s self-revelation. There is a process at work. Jesus said, “I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears He will glorify me, because he will take what is mine and declare it to you. All that the Father has is mine” (John 16:12-15). “God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rom. 5:5). The Spirit bears witness to our spirit that we are sons and daughters of God by adoption and grace, mystically united to Jesus Christ. Having Christ, we have all that the Father is. We are caught up in God, swept up in love. From this mystery, we pray and live.

Look It Up

Read Hymn 362.

Think About It

The Holy Trinity is perfect in power, in love, and purity.



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Draw, Change & Send People Through the Power of Christ is our mission statement. We really mean those words, and by God’s grace, we strive to live them out.

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1 Kgs. 19:1-4 (5-7), 8-15a or Isa. 65:1-9 • Ps. 42 and 43 or Ps. 22:18-27
Gal. 3:23-29 • Luke 8:26-39

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Anguish and Hope

There are powerful indications of victory and strength, joy and hope, praise and trust, throughout the appointed readings. "Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword" (1 Kgs. 19:1). Mission accomplished. Fear nothing. "Hope in God; for I shall again praise him, my help and my God" (Ps. 42:5). "For you are the God in whom I take refuge" (Ps. 43:2). Wearing the whole armor of God, we are "clothed in Christ," secure and strong as the "children of God through faith" (Gal. 3:26). We live in the invincible body of Christ; we have put on Christ and live from the power of his life.

Nevertheless, the biblical readings show much of their strength precisely because they expose profound depths of despair and loss and fear. Victory is never victory unless something is endured, and much of what is endured in life is struggle and gripping pain. In the end, we cannot fail because the victory of Christ is secure, but in the middle time of our mortal existence, that victory may at times seem a distant hope. Elijah defeated the prophets of Baal, but then was pursued by Queen Jezebel, who promised, "So may the gods do to me, and more also, if I do not make your life like the life of one them by this time tomorrow" (1 Kgs. 19:2). What happened to the prophet? "Then he was afraid; he got up and fled for his life But he himself went a day's journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die" (1 Kgs. 19:3-4). Such words are put in the Bible because they speak the real and raw truth of human despair. "It is enough; now, O LORD, take away my life" (1 Kgs. 19:4).

The many psalms of lamentation spring from a broken human heart. "My tears have been my food day and night, while people say to me continually, 'Where now is your God?'" (Ps.

42:3). "My soul is cast down within me," "all your waves and your billows have gone over me," "the enemy oppresses me" (Ps. 42). Save me, the Psalmist cries, from the sword, the power of dogs, the lion's mouth, the horns of wild bulls (Ps. 22:20-21).

Is this too heavy? Is it too harsh to say such things in the edifice of a church? No doubt, despair voiced too often will weary and only make matters worse. We need to be lifted up; we need to be encouraged; we need to be strengthened. But if lamentation is never acknowledged from the pulpit, the people who make their home in the pews may feel that the church is deaf to their deepest cries and their worst sorrows. Again and again, as every priest knows, faithful church members who have suffered a terrible loss may, for a time or even a season, retreat from the church, not wanting to be seen in their pain. If lamentation were expressed from the pulpit on occasion and with prudence, this would happen less often.

Jesus met a demoniac, a naked man who lived among tombs. The man called himself Legion, counting the torments at loose in his mind. Jesus met him, healed him, and restored him to his proper mind. We may, in Christ, have this hope, the hope of a final victory and rest. We may hope to tell what great things the Lord has done, and how he has delivered us from despair and death.

Look It Up

Read Luke 8:39.

Think About It

A demoniac declares the deeds of God.

2 Kgs. 2:1-2, 6-14 or 1 Kgs. 19:15-16, 19-21 • Ps. 77:1-2, 11-20 or Ps. 16
Gal. 5:1, 13-25 • Luke 9:51-62

The Mantle

The LORD was about to take up Elijah as he walked with Elisha, and it happened in this way: “a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. Elisha kept watching and crying out, ‘Father, father! The chariots of Israel and its horsemen!’ But when he could no longer see him, he grasped his own clothes and tore them in two pieces” (2 Kgs. 2:11-12). Elijah flew up to heaven; Elisha stood on the ground not far from the bank of the Jordan. As Elijah was swept up, the whirlwind stripped him of his mantle and it fell to the ground.

Jesus said to his disciples, “I will ask the Father, and he will give you another Advocate, to be with you forever” (John 14:16). A sign of God’s continuing presence, an instrument of God’s power, an Advocate at one’s side, may be in some cases little more than a mantle falling to the ground, a remnant and reminder of a friend once known and loved. “[Elisha] picked up the mantle of Elijah that had fallen from him, and went back and stood on the bank of the Jordan. He took the mantle of Elijah that had fallen from him, and struck the water, saying, ‘Where is the LORD, the God of Elijah?’ When he struck the water, the water was parted to the one side and to the other, and Elisha went over” (2 Kgs. 2:13-14).

The God of Scripture is one of great power who displays might and magnificence in the wonder of storms and the parting of waters. The Psalmist writes, “When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled. The clouds poured out water; the skies thundered; your arrows flashed on every side. The crash of your thunder is in the whirlwind; your lightnings lit up the world; the earth trembled and shook” (Ps. 77:16-18). God is, however, no less present in a thin whisper and the small things that

settle on the ground as the storm recedes. Everything from storm to silence and stillness may say something of God. When the storm is over, something of the storm’s power continues. Elisha took up the mantle of Elijah, struck the Jordan River, and the waters parted.

Jesus went up to Jerusalem, went up on the hard wood of a cross, came up from hell and the grave, and ascended into heaven. He was taken up. His presence, like a fallen mantle, remains. It may seem a small matter, but the mantle of Christ rests on the ground, near us, waiting for us. Jesus says, “If anyone will pick up this mantle, he will put on Christ, he will have the power of Christ to be a source of love and reconciliation in the world.” Use this mantle to show “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal. 5:22-23).

What great things have we done with a piece of cloth? Have we washed babies? Have we helped bathe an elderly parent? Have we washed dishes? Have we cleansed and bound up wounds? Have we wiped tears, our own and others? A priest should think about such things, and the congregation too, as a corporal is unfolded on the altar, a towel extended for the priest to dry his washed hands, a small towel used to wipe the chalice. A priest will dry the head of a nearly baptized infant, gently and with love, before returning the child to the safe-keeping of parents or guardians. Put on Christ. Feel and know him. Apply him to the world.

Look It Up

Read 2 Kings 2:13.

Think About It

Show power by showing mercy.



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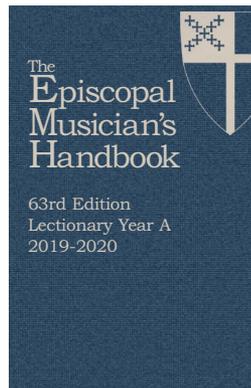
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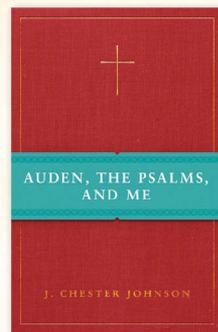
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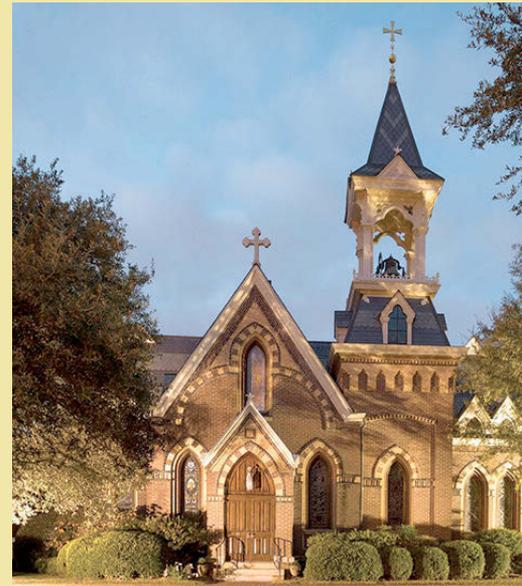
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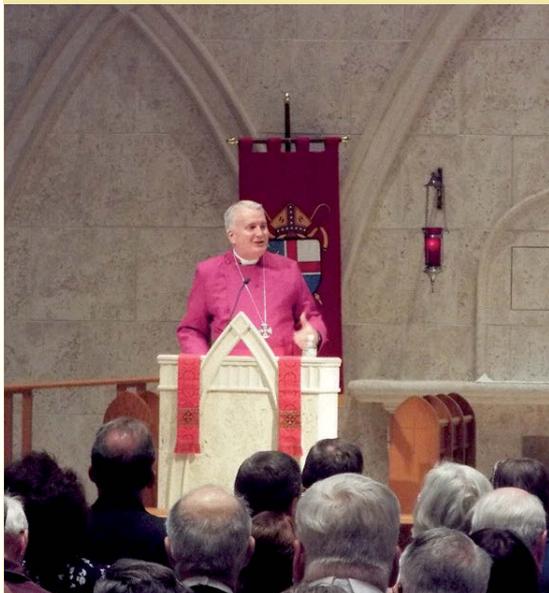
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