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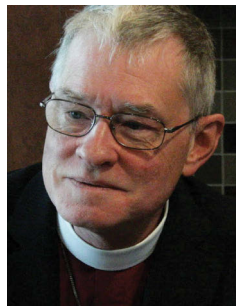


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THE LIVING CHURCH

THIS ISSUE | September 1, 2019

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Photo courtesy of St Alban's Chapel

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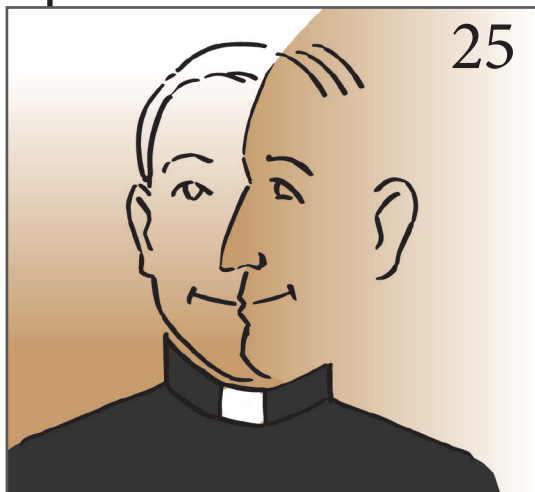
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We are grateful to the Diocese of Texas [p. 25], and St. David's Church, Wayne (p. 41), and St. George's Church, Nashville [p. 43], whose generous support helped make this issue possible.

Social Group to Jesus Group: Discipleship on Campus

By G. Jeffrey MacDonald

As hungry students return to Purdue University to begin the fall semester, the Chapel of the Good Shepherd will be ready to feed them supper, as always on Sunday nights when dining services across campus are closed.

But after supper is cleaned up, this Episcopal ministry will go further than in years past in feeding students' souls. Gone is last year's format, which featured free-flowing conversation on any topic students wanted to raise. This year, students will instead hear a sermon from Erin-Nicole Sample, a Purdue senior and the Chapel's young adult minister. They will also try out a variety of spiritual disciplines within a worship structure adapted from the Book of Common Prayer.

"We're in this transition right now from being a really social group to being a really Jesus group," said Sample. "As much as I love everyone just being there and hanging out, I also want people to know Jesus and God on a deeper level."

What's happening at Purdue points to how Episcopal ministries are adjusting to an ever more diverse spiritual environment on campus. Their charge has become much broader than simply helping Episcopal students grow within the denominational fold. But this push to be all-inclusive hasn't always been compatible with robust spiritual formation.

When asked about religious identity, new students increasingly say they have none. Thirty percent of incoming United States undergraduates claim no religious affiliation, according to the latest data from an annual UCLA survey. That's up from just seven per-



Louisiana State University students with Episcopal Chaplain Drew Rollins (right). Photo courtesy of St Alban's Chapel

cent in 1977. As fewer students arrive with any type of faith background, outreach and extravagant welcome have become ministry focal points.

"Generally, students kind of pick and choose among religious traditions and types of expression as part of their spirituality," said Harold V. Hartley III, senior vice president of the Council of Independent Colleges, an association of 657 four-year institutions. "They're much more eclectic. They pick pieces that kind of fit naturally to them... Fewer and fewer students are able to find the deep wells of a particular religious tradition nurturing."

Against this backdrop, the task of making disciples on campus calls out for new steps. But how Episcopal ministries guide undergraduates and graduate students toward Christian maturity can look very different from one school to the next. Theological emphases account for some of the variation. And as dioceses cut back funding for campus ministries, the work is falling to a broader array of partners, including local congregations who are new to the territory and finding their way.

Discerning the right approach means preparing to serve student communities that routinely struggle with stress and mental health problems. More than one-third of college freshmen in eight industrialized countries report symptoms consistent with a diagnosable mental health disorder, according to a 2018 study in the *Journal of Abnormal Psychology*. Depression is the most common disorder, followed by anxiety. U.S. students are increasingly seeking help on campus for a range of mental health issues, according to a 2018 study in the *Journal of American College Health*.

"They don't need me to stand there and wag my finger at them about what they ought to be doing," said the Rev. Drew Rollins, chaplain at St. Alban's Chapel at Louisiana State University. "With students, they are living under so much judgment, pressure and score-keeping that they come in looking for relief. I think that if they're met with – 'and also you're not doing these things' – it crushes them."

In this atmosphere, Rollins opts not to prescribe a rigorous set of beliefs and behaviors for Christian life at LSU.

He says the ministry aims to connect with students in their suffering and begin from there. He's encouraged to see students organizing service projects on their own as examples of how they work out for themselves how to respond to the Gospel.

"I put a lot of confidence in the power of the message of grace meeting people in their suffering," Rollins said. "And this is straight out of the New Testament. The Holy Spirit will prompt the fruit of the Spirit."

At Wake Forest University, discipleship involves intentional practices, though not in a conventional or formal framework. Led by James Franklin III, a missionary of the Diocese of North Carolina, the Episcopal Student Fellowship at WFU forms students to master the art and discipline of being radically hospitable.

Grounded in a belief that Jesus accomplished universal salvation through the Cross, the practice stresses that no one is left out of the beloved community. Everyone belongs. That's countercultural, Franklin explained, on campuses where social cliques and competitive programs are constantly sending messages of inclusion for some, exclusion for everyone else. It leads to a refreshing relief for students who aren't otherwise sure what Christianity has to offer or why they should embrace a costly discipleship.

"We don't judge," Franklin said. "You're being quantified everywhere you go, so this is a place where you don't have to worry about that. You don't have to be "on" or put on a veneer of having all of your stuff together. This is a place where you can practice some vulnerability. You can practice the art of being vulnerable with someone else, and when you do that, you open the door and invite someone else to walk through it."

ESF at Wake Forest is also looking into establishing a "queer church" space. The parameters are not yet defined, but Franklin expects queer church would not be open to heterosexual students, nor would it be led by him, because he is straight.

At Princeton University, the Episcopal ministry takes a different approach to outreach and discipleship.

"With some campus ministries, you look on their websites and the rainbow flag is everywhere," said Princeton's Episcopal Chaplain Allen Wakabayashi, adding that the Episcopal Church at Princeton does want to be an open and affirming community. "It's not that I'm opposed to talking about those issues, but that's not the stance that I want us to lead with. I want us to lead with who we are as the Episcopal Church, calling people to faith in Jesus."

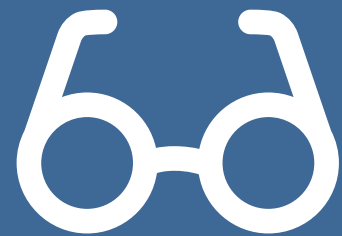
In the high-pressure environment at Princeton, Wakabayashi finds that students feel constantly pressed for time. Struggling to justify how every minute is spent, students will sometimes stop attending Episcopal events because an hour or two feels like too much time.

The ministry at Princeton asserts itself into this intense setting by showcasing what's offered: authentic friendships, beautiful liturgies and connection to ancient spiritual roots. For some, the habit of regular attendance at Sunday Eucharist provides a much-needed respite. Sometimes students whose lives are in disarray due to burdensome demands learn to find peace in a personal relationship with Christ that's nourished by regular Bible reading and prayer.

"I challenge them to say: give me a chance," Wakabayashi said. "I say, 'let's meet for a time to consider what is going on.' My perspective is that if you get grounded in the Christian faith around Jesus, the rest of stress in life will take on a new cast that will be much more bearable than the craziness that you're experiencing right now."

As campus ministries evolve, leaders agree that students need more than a superficial brush with Christianity. They're now being challenged to engage with more of the spiritual tradition, even if that process varies widely from one setting to another.

"A lot of times we go to church on Sunday, sit there, play with our phone a little bit, go home and say 'well, that was nice,' and move on with our lives," said Sample, the peer minister at Purdue. "I want people to be like: 'Why does the Psalm say that? Or why do we say it exactly the way that we do?' I want them to grapple. Just grapple."



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The Episcopalian Running for President

By Kirk Petersen

Episcopalians sometimes point out that of the 44 people who have been the president of the United States, 11 have been Episcopalians. But of the two dozen people actively running for president today, only one is an Episcopalian.

Pete Buttigieg is also a multilingual

gay combat veteran and former Rhodes Scholar. At the age of 37, he wants to be the first person to graduate to the Oval Office directly from being mayor of a mid-sized city, South Bend, Indiana, population about 100,000.

Articles about Buttigieg frequently focus on his faith. Most recently, *National Catholic Reporter* inter-



Buttigieg

Gary Riggs/Wikipedia photo

viewed the candidate's priest:

"The person you see on TV is the same person I know. And that is the highest compliment that I can pay a politician. He is who he appears to be," the Rev. Brian Grantz, rector of the Episcopal Cathedral of St. James, and the mayor's pastor for the past decade, told NCR.

The cathedral in South Bend is in the Diocese of Northern Indiana. Grantz officiated at Buttigieg's wedding to another man, Chasten Glezman, in June 2018.

Buttigieg's faith has been used both to praise and criticize him. Peter Wehner, a politically conservative evangelical Christian who is no fan of Buttigieg's politics, wrote in *The Atlantic*:

"Buttigieg speaks openly and easily about his Christian faith in a party that is becoming more and more secular and religiously unaffiliated... I don't sense that his faith is being used cynically or inauthentically; it preceded his career in politics."

On the other hand, *The Daily Beast* reported that some conservative commentators have mocked both Buttigieg's faith and his denomination.

"He says he's a traditional Episcopalian, whatever that means these days," Fox News host Laura Ingraham said. Erick Erickson said Buttigieg 'is

(Continued on page 8)

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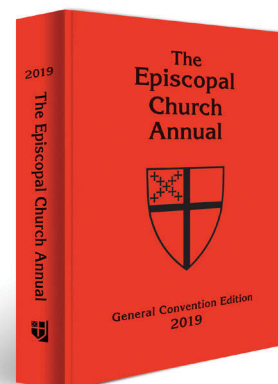
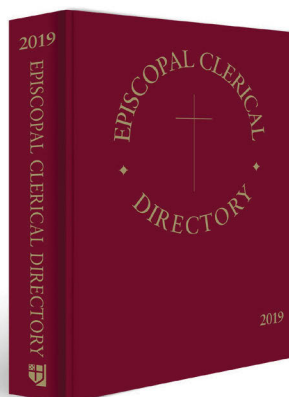
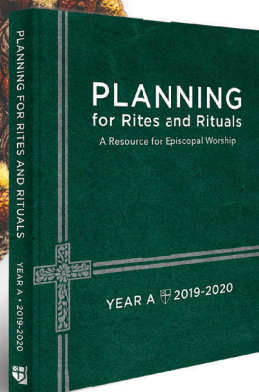
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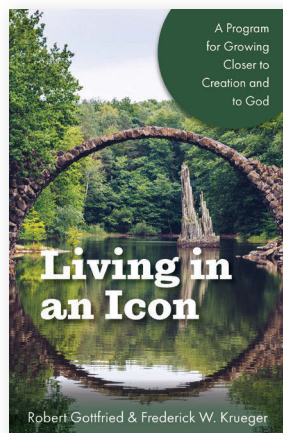
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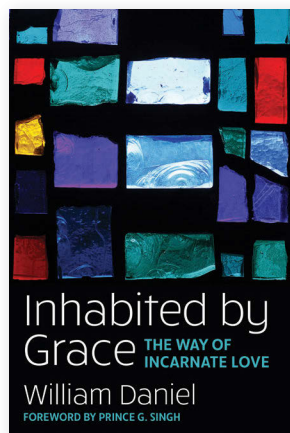


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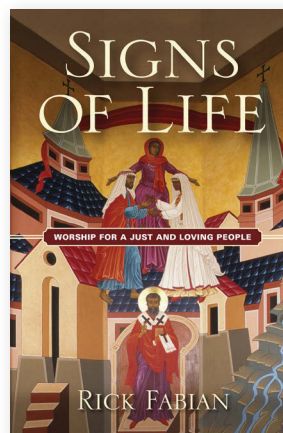
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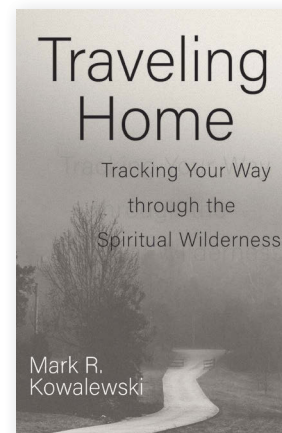
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Buttigieg

(Continued from page 6)

an Episcopalian, so he might not actually understand Christianity more than superficially.”

In a National Public Radio podcast, Buttigieg explained why he believes his marriage has brought him closer to God.

“My understanding of my faith is that — through a Christian framework — part of what we are called to do is to lay down our own self-interests, after the model of divinity that comes into this world in the form of Christ and lays down his life. And in order to do that, you have to care about something or someone more than yourself. So much of the New Testament is about love. The idea that God is love. ...

“But I think there’s a real relationship between romantic love and the kind of love that is talked about in my faith’s tradition. The kind of love

that motivates and animates. The kind of sacrifice, and the kind of humility, and the kind of reaching out to others that I believe my faith calls on me to do. And that that is the way to be nearer to God. And my marriage has done that for me, because there’s a person in my life who I learned to care about more than I care about myself.”

According to the Real Clear Politics average of polls, Buttigieg is in fifth place in the Democratic nomination race, with 5.6% support. He is one of seven candidates who already has met the polling and donor-count thresholds for inclusion in the next Democratic debate, scheduled for September 12.

Province IX Hosts Youth Event ‘en Español’

Nearly 100 teens and young adults from the Caribbean and Central America gathered in Panama in July for the first ever Province IX *Evento de*

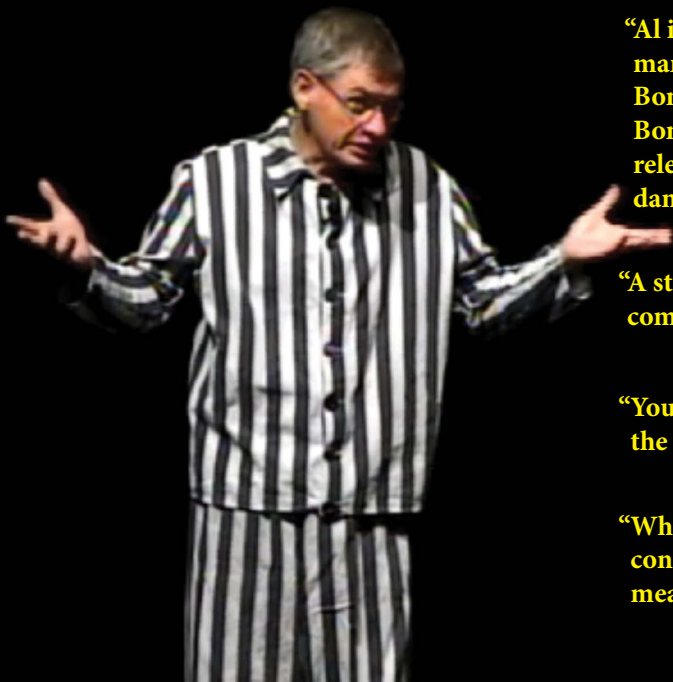
Jóvenes Episcopales (EJE).

The event was named after the triennial Episcopal Youth Event, which since 1982 has brought young Episcopalians together for celebration, worship, learning and leadership training. EJE was financially supported by General Convention 2018 and by a Constable Grant, which is intended to fund special mission initiatives.

“We come to learn from the Word of God, and to learn more about cultures and customs,” said a delegate from Ecuador, who arrived in Ciudad del Saber (City of Knowledge) excited for this first-ever provincial gathering. One of the musical groups from Honduras, *Proclama Worship* (Proclamation Worship), spoke to the event’s melding of faith and fellowship, noting “we have a very beautiful friendship relationship, and we are passionate about serving the Lord.”

Participants from ages 16 to 26 gathered to explore scripture, share fellowship, work together in plenaries, and enjoy a variety of worship experiences.

A View from the Underside: The Legacy of Dietrich Bonhoeffer



“Al is a consummate actor, a knowing interpreter who manages to grasp and share the depth and dread of Bonhoeffer, at the same time hinting at the ways in which Bonhoeffer continues among us with contemporary relevance. Staggs’ ability to communicate this awesome, dangerous saint is an enormous gift among us.”

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“You accomplish ... an astonishing fullness of Dietrich, the personality and the message.”

-Eberhard Bethge, Bonhoeffer’s biographer

“When I watch Al Staggs as Dietrich Bonhoeffer, I am confronted by the deepest moral questions of what it means to be a witness and how I am using my life.”

-Bill Moyers

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A highlight of the event was a Eucharist celebrated by the Most Rev. Michael B. Curry, presiding bishop of the Episcopal Church, and the Most Rev. Julio Murray, who is both presiding bishop of the Anglican Province of Central America (IARCA) and bishop of Panama. Workshops focused on four topics: racial reconciliation, evangelism, leadership, and creation care. On-site Safe Church Training for chaperones was provided, as well as opportunities for local cultural exploration.

The core of the gathering was representatives from the Episcopal Church's Province IX, which includes the dioceses of Central Ecuador, Colombia, Dominican Republic, Puerto Rico, Venezuela, Honduras and Litoral Ecuador. A more limited contingent from Brazil, Mexico, Cuba and IARCA also came to participate, and to lend their hearts and voices to this burgeoning movement throughout the Americas. IARCA, *Iglesia Anglicana de la Region de Central America*, is one of the Anglican Communion's newest provinces, with member dioceses in El Salvador, Nicaragua, Guatemala, Costa Rica and Panama.

The Rev. Canon Anthony Guillen, director of ethnic ministries for the Episcopal Church, spoke to the hope and enthusiasm which fueled the gathering. "EJE19 was a historic event that has been dreamed about and longed for, for generations. This summer it finally became a reality."

He added, "This is just the beginning. Our hope is that we have helped to set this in motion and in three years, Province IX will provide primary leadership on behalf of The Episcopal Church, with Church Center staff offering support and encouragement. As witnessed this past week at EJE19, there is no doubt that Province IX can lead the way!"

Participants were encouraged to share in the mission of Christ in the world. "Jesus is here, big time!" said Curry in his sermon. His core theme was that "Jesus taught us that love is the key to everything ... love is the key to life, family, church, nation, the world." Curry concluded with an enthusiastic and overarching affirma-

tion of "*ubi caritas* – wherever true love is found, God is there, because God is love."

Delegates remarked on the ways in which events like EJE can break down the barriers of isolation and offer insight into neighboring churches. "We are the present, not the future," exclaimed one excited attendee. Another offered that "young people have new ideas and different ways of seeing things," a viewpoint that seemed to be broadly and enthusiastically shared.

"The energy in the room has been wonderful," said Wendy Johnson, officer for programs and events in the Episcopal Church. "Everyone, youth, young adults, chaperones, and bishops seem so excited to be here at this landmark event." Though no concrete date yet exists for a next provincial gathering, Johnson said she looks forward to "meeting with representatives from each diocese in the fall, to dream about what is next for EJE."

Mark Hatch

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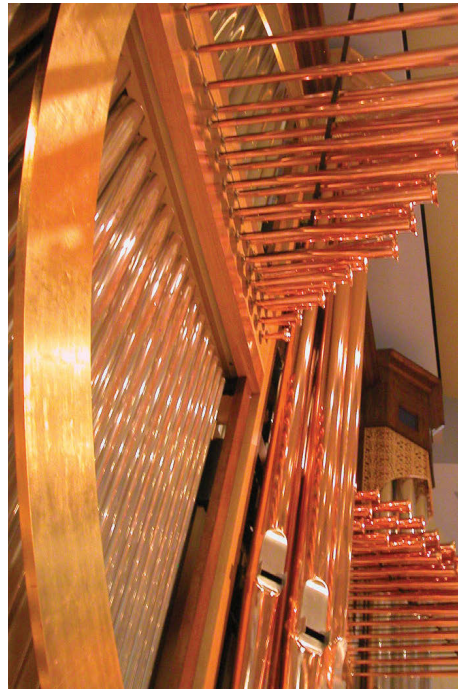
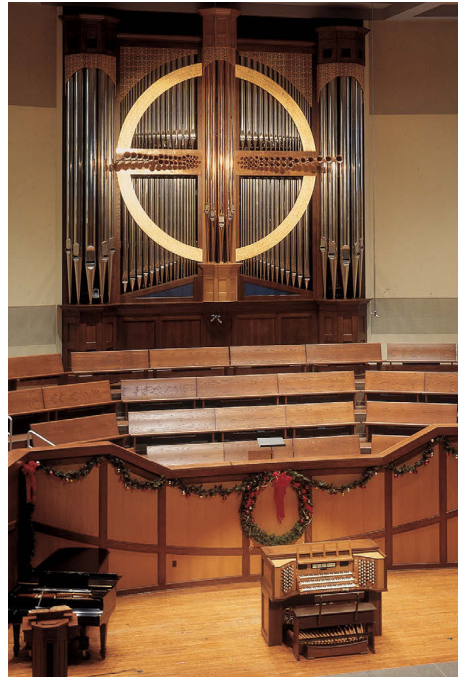
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Fallout from Canadian Same-Sex Marriage Debate

A coalition of conservative Canadian Anglicans have issued a statement praising the Anglican Church of Canada's recent narrow decision to retain its traditional definition of marriage, while pointedly criticizing an opinion by the church's chancellor that is being used to permit "local option" for same-sex marriage.

Meanwhile, the bishops of the Diocese of the Arctic declared "a state of impaired communion" as a means of distancing themselves from the actions of other dioceses.

"We are grateful that the vote to change the marriage canon failed but saving the marriage canon did not save the biblical understanding of marriage. We are saddened that so many bishops have defied General Synod and have announced an independent decision to approve same-sex marriage," the bishops said, in a letter to the diocese.

The letter was signed by Diocesan Bishop David W. Parsons and the three suffragan bishops of the diocese: Joey Royal, Annie Ittoshat, and Lucy Netser.

A resolution that would have paved the way to allowing same-sex marriage with the permission of diocesan bishops failed by two votes to get the necessary two-thirds majority in the order of bishops at the Church's triennial General Synod, which concluded July 16. The resolution easily surpassed two-thirds in the order of clergy and order of the laity.

The Communion Partners and the Anglican Communion Alliance, who jointly led the effort to defeat the proposed amendments, issued The Vancouver Statement on social media July 25.

The document acknowledges that the same-sex marriage decision has been "deeply painful" to many within the church. It also expresses a commitment to remain within the Anglican Church of Canada "with the greatest possible degree of communion with those with whom we disagree."

Mark Michael & Kirk Petersen

Bishop Roundup: Montana and Taiwan

Two new diocesan bishops have been elected in Montana and Taiwan in recent weeks.

The Rev. **Marty Stebbins**, rector of St. Timothy's Church in Wilson, N.C., was elected as the tenth Bishop of Montana, and the first woman to serve in this role, on July 25. Stebbins was chosen on the third ballot from a slate of three female candidates. Raised in a military family, Stebbins was a professor of veterinary epidemiology before she answered the call to ordained ministry. A graduate of the Seminary of the Southwest, she was ordained in 2005 in the Diocese of North Carolina, and has served there since. She has been rector of St. Timothy's in Wilson for more than nine years.

Provided she receives the necessary consents, Stebbins will be consecrated on December 7 in Helena.

The Rev. **Lennon Yuan-Rung Chang** was elected as the sixth bishop of Taiwan at a convention held on August 3 at Saint James Episcopal

(Continued on next page)

Holy Land Classic Pilgrimage: March 18-28, 2020

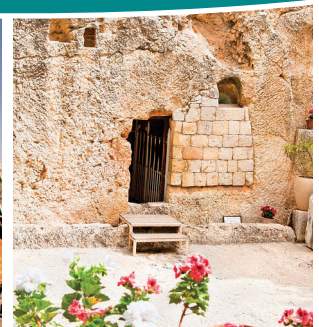
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Taiwan

(Continued from previous page)

Church, Taichung. Chang was elected on the second ballot from a slate of three candidates, all from within the diocese. The Diocese of Taiwan is the Episcopal Church's only Asian diocese, a member of Province VIII. It has 17 churches, and was established in 1954 by Chinese Episcopalians who fled to

Taiwan from mainland China after the Chinese civil war.

Chang's life and work has been focused around Saint John's University in Taipei for many decades. He was baptized there as a student in 1970 and was a professor of mathematics there for 33 years. Shortly after his ordination in 1995 he became chaplain to the university and then rector of Advent Church, Taipei, which is located on the university campus.

If he receives the necessary consents,

Chang will be consecrated by Presiding Bishop Michael Curry on Feb. 22, 2020.

Curry Joins Voices Opposing Christian Nationalism

Presiding Bishop Michael B. Curry is one of 20 Christian leaders from many denominations behind "Christians Against Christian Nationalism," a group launched in late July in support of the separation of church and state.

The website says more than 5,000 Christians from around the country have signed the statement. Curry, one of 20 "endorsers," provided the following statement for the website:

"As followers of Jesus, his command to love our neighbors means neighbors of every type, of every faith, not just our own. Through our baptism and in our democracy, we are called to a way of love that creates a community in which the dignity of every human being is recognized and respected, and where all can have an equal say in the governing of our civic life. The violence, intimidation and distortion of scripture associated with 'Christian nationalism' does not reflect the person and teachings of Jesus Christ, and so I stand with fellow leaders in the Christian community and call for a better way."

Investing in Guns as a Path to Advocacy

The Episcopal Church is profiting from its investments in gun companies.

That might sound strange or alarming to some people, but context matters. Episcopal News Service reports that the church has purchased \$2,000 worth of stock in each of three publicly traded gun companies — the minimum amount necessary to give the church the right to sponsor shareholder resolutions.

The church intends to offer resolutions backing "the kind of legislation that the vast majority of Americans support," said Connecticut Bishop Ian Douglas, one of the conveners of the group Bishops United Against Gun Violence. Examples include universal background checks, limits on the size



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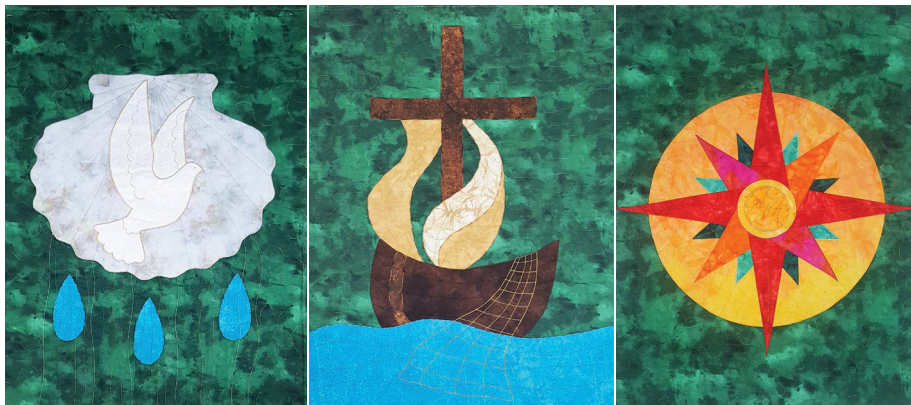
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The purchases grew out of a shareholder engagement plan authorized by General Convention last year. The plan provides guidelines for “dioceses, church organizations, and individual Episcopalians” to make their own investments.

The church purchased stock in November and December in Sturm Ruger; American Outdoor Brands, which owns Smith & Wesson; and Olin Corporation, owner of Winchester Ammunition. As of late July the \$6,000 investment was worth about \$10,000, ENS reported.

Kirk Petersen

National Cathedral Leaders Rebuke President Trump

Three senior Episcopal leaders from the nation’s capital published a scathing denunciation in late July of President Donald Trump’s racial rhetoric, evoking McCarthyism under a headline asking “Have We No Decency?”

Bishop of Washington Mariann Edgar Budde, National Cathedral

Dean Randolph Marshall Hollerith, and the cathedral’s Canon Theologian Kelly Brown Douglas issued a news release July 30 that quickly gained extensive coverage in the secular news media. They wrote:

“As faith leaders who serve at Washington National Cathedral — the sacred space where America gathers at moments of national significance — we feel compelled to ask: After two years of President Trump’s words and actions, when will Americans have enough?”

They described several of Trump’s recent statements as “dangerous” and “dehumanizing”:

“This week, President Trump crossed another threshold. Not only did he insult a leader in the fight for racial justice and equality for all persons; not only did he savage the nations from which immigrants to this country have come; but now he has condemned the residents of an entire American city. Where will he go from here?”

This was the second time in two weeks that top Episcopal officials were

critical of Trump’s rhetoric, not just of some of his policies. At the Union of Black Episcopalians annual meeting the previous week, Presiding Bishop Michael B. Curry said in a sermon:

“Something is fundamentally wrong when crowds chant about a congresswoman, a Somali American, and say to ‘send her home,’ and when the president of the United States says, ‘You need to go back home,’ to four congresswomen of color who have been openly critical of him.”

The UBE brought 300 participants to Los Angeles from around the country, the Caribbean, Central America, and the United Kingdom for the group’s 51st annual business meeting and conference, Episcopal News Service reported.

For four days the group worshiped, conducted business, and attended workshops focused on social justice. They observed the 400th anniversary of the arrival of the first slave ships in what would become the United States; they celebrated the ministry of three African-American women who have been consecrated as diocesan bishops in the last year.



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Original Our Lady of Walsingham Statue May Be in London's V&A

By Mark Michael

The details spill out like the plot elements of a classic British detective story: a statue imbued with sacred power; a royal agent bent on its destruction foiled by a family of traditionalist conspirators. Handed down for generations, it was sold for a song, only to be rediscovered by a pair of art historians in the halls of one of the world's most famous galleries. Throw in a records warehouse bombed in the Blitz, countryside as bucolic as Miss Marple's St. Mary Mead, and a persistent pious legend that like sleeping King Arthur, the true image waits for just the right moment to reemerge and bring spiritual revival to the land once called "Our Lady's Dowry."



The Langham Madonna (left) and the modern statue at Walsingham. Credits: ©Victoria and Albert Museum, London; walsingham.org.uk

English art historians Fr. Michael Rear and Frances Young propose just such a tale in an article recently published in *The Catholic Herald*. The Langham Madonna, a battered 13th century English statue in London's Victoria and Albert Museum, they claim, is actually the original statue of Our Lady of Walsingham, the most sacred image of medieval England.

Historians have long assumed that the simple wood statue of the Madonna and Child that stood beside the shrine's main altar was hauled away and destroyed in 1539, when the Priory Church at Walsingham was torn down and its religious community dispersed by order of King Henry VIII. Contemporary accounts of the statue's fate, though, are notably vague. They list two different locations for the statue's

burning — at the heretics' pyre at Smithfield and in the court of Thomas Cromwell's house at Chelsea. There are no eyewitness accounts of the event.

Rear and Young propose instead that the statue, widely known for its miraculous powers, was hidden by local Catholic loyalists (a phenomenon documented widely in the work of Eamon Duffy). They have even discovered a potential mastermind, the Rev. John Grigby, the vicar of Langham, Norfolk, a small village six miles from Walsingham. Grigby had been arrested in 1537 as part of the "Walsingham Conspiracy," a thwarted plot to defend the shrine's pending destruction with arms, that had been hatched among the peasants of the surrounding villages by Ralph Rogerson, a yeoman farmer who doubled as a lay chorister in the priory church. Unlike the principal conspirators, who were hung, drawn, and quartered, Grigby was

(Continued on page 16)

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Walsingham Statue

(Continued from page 14)

allowed to return to his ministry.

Grigby's most prominent parishioners at Langham were the Calthorpes of Langham Hall, who resisted pressure to accept the new Anglican faith, remaining recusants, or secret Catholics. Another recusant family, the Rookwoods of Euston, Suffolk, inherited Langham Hall a few years later, in 1555.

The family was known to have attempted to hide at least one other image of Our Lady in the decades after the English Reformation. In 1578, while hosting a visit by Queen Elizabeth, Edward Rookwood was arrested when an image of Our Lady of Euston was found in his possession, hidden in a hayrick. The statue was burned, and Rookwood was imprisoned. But perhaps the authorities failed to notice an even more famous image also secreted in Langham Hall.

The similarity between the Langham Madonna and modern images of Our Lady of Walsingham has long been noted by perceptive patrons of the V&A.

The first modern statue was commissioned in 1922 by Fr. Alfred Hope Patten, the Anglo Catholic vicar of Little Walsingham, as part of his project to refound the ruined shrine. Hope Patten instructed the Bavarian woodcarvers who crafted the statue to work from the model of the medieval priory seal, the only surviving depiction of the statue.

But the idea that the Langham Madonna could be the actual 13th century shrine statue had rarely been considered. Rear and Young propose that this is due to an error in the provenance record passed on to the museum when the statue was purchased on December 23, 1925, for just £2 10s in a London saleroom.

As English road trippers know well, villages in widely disparate sections of the country sometimes bear the same name. There are, in fact, three villages in England called Langham, in Norfolk, Essex, and Rutland. The London saleroom had claimed that the Madonna had come from Langham Hall, Essex, near Colchester, a place that lacked any association with conspiratorial clergy and statue-hiding recusant gentry.

A connection with the Langham near Walsingham had actually been suggested in 1931 by the famous Anglo Catholic vicar of St. Magnus the Martyr, Henry Fynes-Clinton. In a letter to *The Tablet* in 1931, Fynes-Clinton, who was also one of the original Guardians of the refounded shrine noted,

"Recently there was discovered in an old house near Walsingham, and sold, an old wooden carved figure apparently of the 12th century which almost without any doubt is a copy of the Walsingham Image, or even, may we think? the original."

Rear and Young grant that the Langham Madonna may be only a later copy (devotional copies were common then as they are now). The Langham Madonna's presumed 13th century origin could be confirmed through carbon dating. But the records of the London saleroom were destroyed during the Second World War, when the warehouse where they were stored was hit by a Nazi bomb.

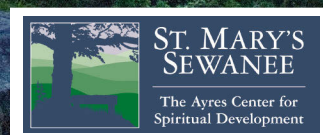
But the art historians point to unusual details, circumstantial evidence that make it more likely that the statue is

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actually the original Our Lady of Walsingham. The Langham Madonna has a neatly chiseled notch at its base that could indicate the removal of a toadstone noted by Erasmus during his 1512 visit to the Shrine. A band around its head could have been designed to secure the large crown donated by King Henry III in 1246. A series of dowel holes on the back of the image could have been used to secure it to the throne shown on the medieval priory seal.

The Rev. Kevin Smith, the current priest administrator of the Shrine of Our Lady of Walsingham, said he's intrigued by the possibility that the Langham Madonna may be the original, but there are too many uncertainties in Rear and Young's case to convince him. "It's a cause of interest, but nothing is proven, and likely nothing ever will be proven," he told TLC. "The image was alleged to have been burned, but there was hope that it would appear again. Until now, there has been no evidence for this. But we've always said, wouldn't it be wonderful if it turned up in someone's garden?"

Still, he's excited about the way that the claims are bringing the Walsingham story to life again. "I think it's a wonderful opportunity to get people talking about Our Lady of Walsingham. If it is the original statue, wonderful. If not, it's still wonderful, revisiting something that happened a thousand years ago and celebrating Our Lady, who has been influential in the life of so many people."

Smith said he visited the Langham Madonna at the V&A recently after learning about the historians' claims. "It's a very beautiful statue, but it's in quite a state of disrepair. It does seem very different, being in a glass case with a label on it."

He said that even if the Langham statue were proven to be the original shrine image, he's content to keep the one Fr. Hope Patten had designed for the Holy House in 1922, especially since the 1922 statue was recently restored, at considerable cost. "We'll just keep it as it is," Smith said. He noted that a Walsingham Festival was held for the first time at Westminster Abbey last May, and the restored statue was carried into procession and seated at the place where English kings and queens are crowned.

A similar first visit to the North of England is planned for the future.

In any case, Smith admitted, the V&A authorities are unlikely to ever allow the Langham statue to Walsingham (or to sell it back for the 1925 purchase price). "Even if it were proved to be true, it's very unlikely that the V&A would allow it to be removed from the museum or to be used in a devotional way. If it were true, there's not much we could do with it."

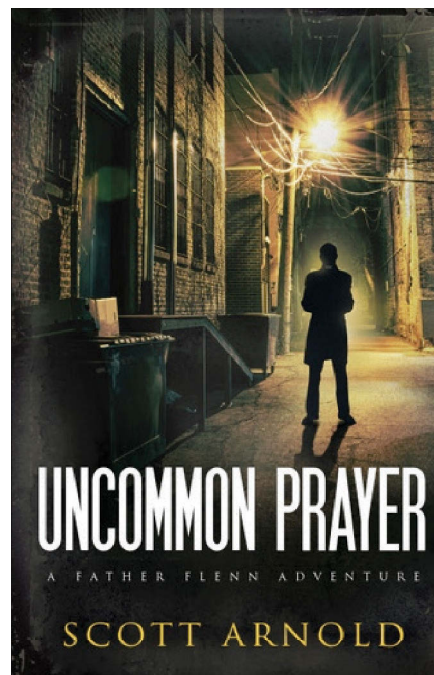
The Rev. Jeff Queen, the rector of St. Andrew's Episcopal Church in Fort Thomas, Ky., recently refounded the U.S. Friends of Our Lady of Walsingham, an organization that promotes and supports the work of the shrine. He agrees with Smith that it makes little sense to propose an Elgin marbles-like case for the repatriation of the statue to Walsingham. "I would imagine it should stay in the V & A," he told TLC, "so that not just the faithful that go to Walsingham can see it, [but] so all the world who come [to London] would have the opportunity to see it."

He added that he is grateful for the newfound interest in the statue. But the original 11th century appearance of Mary to the Lady de Richeldis and the building of the Holy House, a copy of Jesus' boyhood home in Nazareth, are really more important to Walsingham piety than the statue. "For me, the apparition is what is important. The other things are visible and tangible reminders of that. I find the icon of her here in my parish as deeply stirring as being in the Holy House."

Queen is intrigued, though, by the possibility that the original statue may have been hidden for centuries. He likened the story narrated by Rear and Young to a painting of Christ in his boyhood church that was mysteriously preserved from harm when fire broke out inside the building.

If the fabulous tale is true, he said it would carry a spiritual lesson:

"In the midst of chaos, God still protects us and provides for our needs. There were faithful people who, even though the culture had shifted and would seem to have been turned on its head, they still clung to the faith they had been given and tried to safeguard and protect that for those that would come after them."



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Photo courtesy of Tory Baucum

Tory Baucum and Shannon Johnston on the Peace Bridge, Derry, Northern Ireland.

Episcopal and Anglican Pilgrims Learn Peacemaking in Northern Ireland

By Mark Michael

Thirty Northern Virginia Anglicans and Episcopalians went on pilgrimage together to Ireland early this summer to learn how to make peace. People on opposite sides of last decade's Episcopal conflict jointly met with leaders engaged in brokering reconciliation between Northern Irish Protestants and Catholics.

The trip grew out of the unlikely friendship between a retired Episcopal bishop and the rector of one of the churches that helped lead the movement toward disaffiliation. The Rev. Tory Baucum is rector of Truro Anglican Church of Fairfax in Northern

Virginia, and the Rt. Rev. Shannon Johnston served the Episcopal Diocese of Virginia, which Truro Church left in 2006.

Leading the pilgrimage together is one of several joint projects for Baucum and Johnston, who have been honored by the Archbishop of Canterbury for their work building bridges across Anglican church divisions. They are also teaming up as two of the leaders of the newly founded Truro Institute, which aims to “to inspire, model, and equip Americans to love the other for the common good.” Baucum is the institute's founding director and Johnston the co-chair of its ecumenical and politically diverse board.

Several of the sites the Northern Virginia group visited are associated with the life of St. Patrick, who brought peace and unity to a land dominated by warfare between local chieftains. “We looked at the founding of Christianity in a warlord society,” Baucum said, “the things that Patrick did to break the cycles of violence. Christianity did not advance there at the point of the sword but with miracles, wonders, and the power of persuasion. There is still a generosity toward the Christian tradition among the Irish people. That's because there wasn't a violent entry into the culture.”

The last century, though, has seen recurrent bouts of violence between Protestants and Catholics in Northern Ireland, a region that was once the primary center of the saint's peace-making work. In their travels, the group met with a series of church leaders who have tried to lessen the tensions and build relationships across the cultural divides. They visited a monastery founded by French Benedictines in the late 20th century to pray for peace in the region, as well as the Corrymeela Community, an ecumenical fellowship that hosts summer camps for Catholic and Protestant teens to develop friendships across denominational lines. In Belfast, they met with former paramilitary street fighters and a Pentecostal pastor who still has a price on his head for his open engagement with Catholic church leaders.

Leslie Fairfield, former professor of church history at Trinity School for Ministry, accompanied the group and made presentations at many of the sites. He said the group was especially struck by how difficult meaningful reconciliation has been in the region. “As we traveled in Northern Ireland,” he said, “we saw that since the end of ‘The Troubles’ there has been managed disengagement, not a peacemaking success. The communities are still divided by a hundred different walls.

“There's a recognition,” Fairfield continued, “that they need to begin with the children, to begin a long-term effort of resocialization, because still their separate populations are really living in two different worlds.” Fairfield said he was struck by a speaker at Corrymeela

who talked about how ephemeral the relationships forged at the community's summer camps usually are. "They have no problem relating happily at camp, but when getting on buses to home, they immediately self-sort into religious communities."

But a few places in Northern Ireland are pushing back against the cultural norm of disengagement. Baucum and Johnston both spoke glowingly of their visit to Derry. Despite its blood-soaked history, Protestants and Catholics there are, in Baucum's words, "learning to love the other as other," a concept at the heart of their vision for the Truro Institute.

Derry, Northern Ireland's second-largest city, sits on the border of predominantly Catholic and Protestant areas. It was the scene of a famous 17th century anti-Jacobite siege valorized by Protestants. The Battle of the Bogside, a 1969 riot often seen as the beginning of "The Troubles," happened in one of Derry's Catholic neighborhoods, and it was also the site of "Bloody Sunday," a 1972 attack by British soldiers on Catholic protesters, the single deadliest incident of the decades-long conflict.

Today, though, Derry is transformed. The group saw ample evidence of warm relationships between Protestants and Catholics, and there are tentative steps toward educating children together. The Peace Bridge, which spans the River between the city's denominational neighborhoods, is a prominent symbol of the shift, as is a bronze statue at the center of the city, "Reconciliation/Hands Across the Divide," which was unveiled on the twentieth anniversary of Bloody Sunday.

In Derry, Baucum said, "they determined 'there's no way we can eliminate the other half. They decided to live together.'" Johnston added. "In Derry, there was not the use of force to keep the peace, but engagement, the polar opposite. They are bringing people together in relationship and they choose to cooperate without discarding one scintilla of their identity, conviction, and principle or compromising their faith in any way. They simply worked to add engagement and peacemaking as one part of their identity and to make that one part of their expression of their faith."

All three trip leaders noted that when Catholic journalist Lyra McKee was shot while covering a riot in Derry last April, locals hung up signs in their windows proclaiming, "Not in My Name." Baucum added, "They are saying, 'We're not going back into the vortex.'"

It was not lost on Baucum and Johnston that an unlikely friendship lay at the center of the city's transformation. After his church was paint bombed in 2006, the Rev. Richard Latimer of Derry's First Presbyterian Church was

approached by local Catholic politician Martin McGuinness, a former paramilitary leader. In the face of opposition (including the withdrawal of thirty families from Latimer's church), their friendship grew over time, and the two drew others into their deeply felt conviction that real peacemaking begins with relationships. Together they launched a "peace pledge" signed by thousands of schoolchildren, and when McGuinness died in 2017,

(Continued on next page)



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Northern Ireland

(Continued from previous page)

Latimer spoke at his funeral.

“Find someone on the other side who becomes your friend and then bring other people into the ambit of that friendship,” Baucum said. He has also seen this change of heart sweep through his own congregation, as they renegotiated their relationship with the Episcopal Diocese of Virginia, working out a long-term arrangement to lease the church premises. “Parishioners

took the lead in this,” he said. “They had been estranged, but they want to be reconciled. It has shaped the whole ethos of the parish.”

Johnston remarked how honored and humbled he was to be invited on the trip as the guest of this congregation which had once been so estranged from his diocese. It’s not that opinions have changed, he said, but real trust and affection has grown across the divisions. “If you can be an appealing presence instead of trying to be a convincing presence — as in trying to

change someone’s mind — it makes a great difference. Relationships come first, then you can have engagement, then you can have transformation of the human heart.”

Baucum and Johnston hope that the Truro Institute can help bring this relational approach to peacemaking to different areas of tension and conflict in our culture. Johnston said, “We do not see this happening in many places in politics or in the church. In racial relationships, there is not enough transformational engagement. We’ve grown used to political polarization and total divisiveness.”

“We are trying to teach the old civic virtues that have been lost, even in the church,” Baucum added.

The group has focused on building relationships between Christians and Jews over the past year, sponsoring an interfaith Scriptural reasoning group. They have invited Dr. Jacqueline Rivers, a Harvard sociologist, to speak at Truro on Sept. 21 as part of a new engagement with racial reconciliation issues in light of the 400th anniversary of the slave trade. An intern program, focused on training recent college graduates in peacemaking skills, has also recently been launched.

For a movement that originated as a friendship between two Anglican church leaders, there is mutual regret that the time doesn’t yet seem right for the Truro Institute to serve as a platform for reconciliation between ACNA and the Episcopal Church. A 2017 plan to focus its work in this direction had to be reworked in the face of strong reservations voiced by other church leaders.

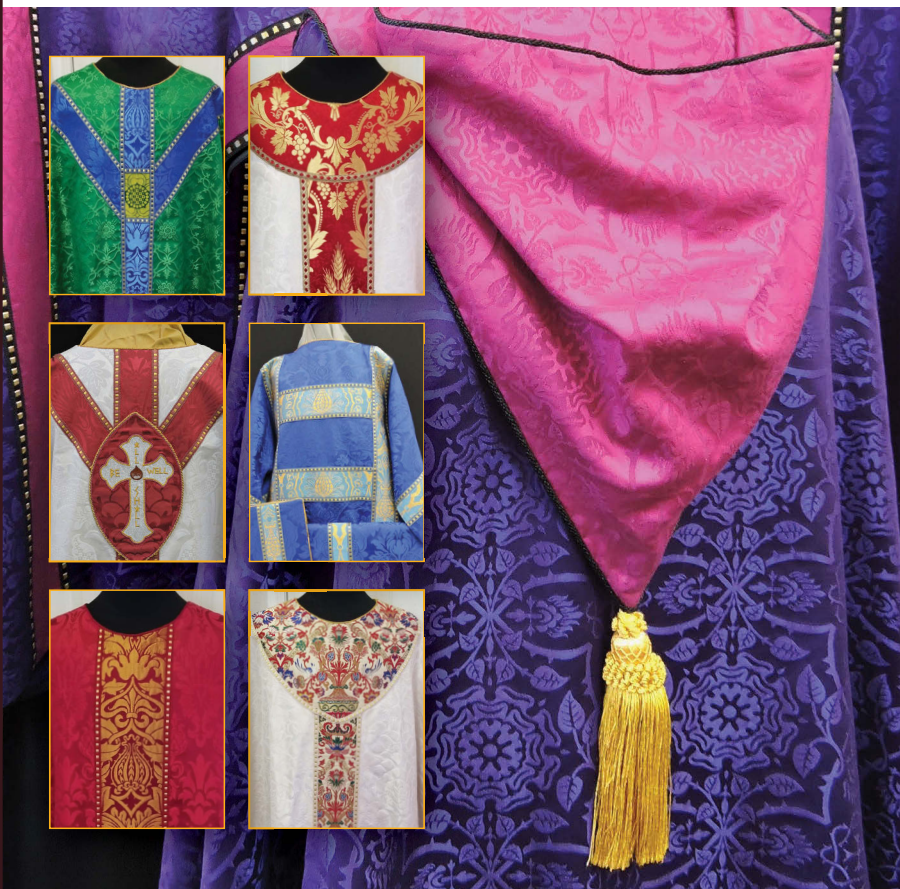
But both Baucum and Johnston are hopeful that the time for this will eventually come. “People still have a feeling that [divisiveness] is wrong for the church,” Johnston said. “It has been noted by both sides that it doesn’t take very much to block this kind of effort, as it doesn’t make common sense to people. It doesn’t take much for people to say ‘I’m not crossing this line.’ We are more ready readily able to work in other areas — political divisions, racial divisions — than to work in our own backyard. Soon that critique will force us to look in our own backyards even as we work beyond them.”



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Breaching the Walls

By Jean A. Cotting

Jerusalem is partitioned by many walls, both ancient and modern. I was there in June to learn more intensively about overcoming divisions, as a member of a project called “Building Dialogue Across Conflict.” The project was sponsored by a grant from Trinity Wall Street and led by Virginia Theological Seminary. This two-year effort brought together Christians from diverse backgrounds to engage in constructive dialogue amidst division and contestation. Four teams from Liberia, Tanzania, Jerusalem, and the United States met for two academic years to discuss what constructive dialogue means within their cultural contexts. In Jerusalem, the four teams met for 10 days at St. George’s College to share this work, to pray, to have fellowship, and to explore sites sacred to our shared faith.

Noted academic professors and church leaders delivered lectures that

approached the topic from theological, scriptural, and missiological perspectives. They shared the preliminary overviews of the chapters that each will contribute to a workbook that will be available after the project is completed.

The daily small-group discussions were especially enriching. My group consisted of a Palestinian rector, the academic dean of Cuttington University in Liberia, a Tanzanian priest (the third female priest ordained in her diocese), and a Liberian youth minister who works with the *Zogos*, children left abandoned by the war and living on the streets. These sessions bridged cultural gaps but also revealed much common ground. I heard firsthand accounts of the horrors of the Liberian civil war, and I gave my groupmates a crash course in Western family systems theory. A recurring theme was how difficult it is to engage in dialogue when wounds are deep and stretch across generations. Our attempt to overcome



Canon Sarah Snyder, the Archbishop of Canterbury’s special adviser for Reconciliation Programmes and Resources, shares her reflections. Jean Cotting photo

these barriers drew us together.

Vannessa McCormick, one of my fellow Virginians, reflected after the conference was over: “The need for peace, reconciliation, and justice is worldwide. It made me look at these issues as global, not just something happening in the USA. It was wonderful experiencing the Holy Land with Christian brothers and sisters from around the world.” The majority of the 32 participants were Anglican, but Roman Catholics, Baptists, and non-denominational Christians were represented as well.

The issues explored by each team

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varied widely. Our Liberian colleagues explained the obstacles to communication where people struggle to heal from the widespread trauma caused by civil war. The Tanzanian team shared their insights about the rifts and divisions caused by land disputes resulting from government-induced population shifts. We learned from the Palestinian team what their communities face with the partitioning of their land and the walls of separation. We on the U.S. team focused on the seminary community's grappling with its past association with slavery, a history steeped in racism, and the ongoing issues surrounding race in our community. We all have been part of the struggle to overcome the ways in which local communities and countries have been broken up and segregated by the walls and partitions that we humans create, both literally and metaphorically.

I was affected most deeply by visits to the home congregations in the West Bank of two of the Palestinian team members. The hospitality we experienced was gracious and the pride that the Christian communities have in their congregations was moving. We prayed and sang at Christ Church in Nazareth with the Rev. Nael Abu Rahmoun and enjoyed a bountiful lunch at a nearby restaurant, *Al Tahooneh*, hosted by the Jabour family, members of the Christ Church community. We also visited the Church of the Good Shepherd in Nablus where the Rev. Jamil Monir Khadir's congregation introduced us to *kanafe* (a delectable local dessert).

It was inspiring to witness how these congregations thrive and proclaim the gospel despite many hardships and obstacles they face. Though the number of Christians in the region has been severely diminished in recent years, denominational divides continue to be bridged. The desire on the part of these communities to continue to engage in interfaith dialogue with Muslim and Jewish neighbors, despite the ongoing heated contestation, was humbling to witness as an American.

We ended with an afternoon at St. George's Cathedral, reflecting on what the experience had meant for each of us. The Rev. Canon Fuad Dagher considered this interlude the most moving aspect of our time together. "One single

unforgettable memory is when we gathered in the Cathedral the last day and each one of us brought a stone and reflected upon it," he said. "It was a genuine, real informative wrap-up for the whole time we spent together on Building Dialogue." Dagher, the Diocese of Jerusalem's canon for reconciliation, talked about the deeper impact that the project has had on his work: "I was able to discover how important the work we're all doing in this part of the world, which we call the Land of the Holy — mainly building bridges of peace and dialogue and getting people

of different faiths closer to each other — through the feedback and insights of our friends from the different groups."

For me, Israel and the Palestinian territories are an amazing land. To share my first visit to these hallowed places and engage in sacred, yet difficult, conversations with friends both new and old was a privilege that I will treasure always and carry with me into future ministry.

Jean A. Cotting is a rising senior in the Master of Divinity program at Virginia Theological Seminary and a postulant for holy orders in the Diocese of Southern Ohio.

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Clergy Need Friends

By Patrick Gahan

This essay is excerpted from a series of epistolary essays about the ministry written to “Alex” and was originally published in The Message of Christ Church, San Antonio.

Dan Bailey was the first friend I made after I was ordained in 1988. Moving from Sewanee to Tyler, Texas, my family resembled the Clampetts in Beverly Hills. We had become accustomed to the pace of rural life and a sense of equanimity and equality that prevailed on our

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Clergy Need Friends



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Sewanee mountain refuge. But Tyler was “Dallas-concentrate,” with Chevy Suburbans in every driveway and gold jewelry hanging from every wrist, neck, and ear lobe of the womenfolk. In this foreign land with its glittering illuminati, my wife, Kay, was heartsick. I took her despondency with me to work each day, while desperately trying to learn how to be a pastor. Joy was hard to find in those early months.

Into this smog of sorrow stepped a most unlikely hero, Dan Bailey. A classicist by training, Dan was a master of Greek and Hebrew. He had picked up Mandarin along the way, and his latest challenge was Russian. He didn’t actually have to work, living simply off the proceeds of his trust fund. His freedom from the tyranny of the clock allowed him to show up at the church by mid-morning, and to mark time poring over obscure Greek texts or just irritating the secretaries until I was able to escape with him to lunch.

Each time, Dan and I took our repast at the same place — *El Charro*, home of the \$2.59 *chalupa compuesta*. If we arrived before noon, we received two chalupas in an order and free iced tea, which made the meal well within the bounds of Dan’s diminutive trust fund. We would haunt one of the corner tables, feast on our lard-laden chalupas, and talk about prayer, mysticism, and Bible translations. Putting aside the pain in my young family for an hour, Dan took me to higher ground. Friends do that, and clergy need friends.

Jesus models this for his own friends in the middle of his last meal with them. On that night Jesus will be arrested, and sorrow will overtake each one of them. Among those final things that Jesus shares with the twelve, he

insists they, too, should become real friends to one another:

My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

John 15:12-15

When I consider Dan’s companionship through the lens of Jesus’ words, I begin to understand the breadth of Christian friendship. A Christian friend will put his or her life on hold for a while in order to attend to brother or sister submerged in a season of sorrow or to join them in a stretch of great joy. Dan perceived my darkness those 30 years ago and he waited, often for hours, in our offices before he could attend to his new friend.

Christian friends also do not operate as free agents. Our relationships are informed by the gospel and mediated by the Holy Spirit. When a Christian friend shows up, he or she never comes alone, but brings along the Trinity. Dan never failed to tell me that the Spirit directed him to my office on those particular days.

Finally, Christian friends share the good news we have received from our encounter with Christ. A real friend merits more than a pat on the back and lighthearted review of the Cowboys game or that latest episode of *CSI Miami*. Dan challenged me with biblical truths I had deftly discounted.

Seventeen years later, it was my turn

to wrestle with sadness. We had moved again, a perpetual theme of clergy life. I felt completely ill-suited for the ministry in which I found myself. Yet we had settled in, and bought a house. Kay found a job, and I had knelt with the bishop before the congregation beseeching God to “make me an instrument of your salvation for the people entrusted to my care” (BCP, 563).

Each evening I returned home either terribly angry or bitterly sad. Time off was the worst. For years, Kay, a nurse, and I have taken our off-day together in order to attend to our romance, rest, recreate, and step away from medicine and ministry for 24 hours. However, it was on those coveted days that my anger erupted into rage and my sorrow descended into retching sobs. I filled the air between us with complaints.

Finally, Kay had enough. In her wise brevity, she demanded, “Pat, you’ve got to find a friend.” I did. His name was Jay, and like Dan, he was a member of the parish. Patiently, he led me through the labyrinth of my incendiary distress. I recovered, our marriage rebounded, and the parish prospered. Jay, 6’5” of displaced California surfer, did not convey to me any unique wisdom or cunning strategies to overcome my situation. I simply invited Jay to enter my life, and like a good friend, he did.

When I think about Jay, Dan, and the generous friends who have extended themselves to me over these many years and venues of ordained ministry, I remember Job’s three friends. When they heard that Job was in great distress, they came to him. True, they later came off the rails a bit; nevertheless, at first, they came to Job without invitation and without some clever remedy at hand. They came to him because that is what friends do (see Job 2:11-13).

Of course, friendship is a two-way street. We clergy cannot consistently consume affection without responding in like manner. That means we make phone calls, attend birthday parties, go to burials, keep lunch dates, write letters, and just show up — not as professionals, but as a friend.

There is a world of difference between doling out ministerial services and extending ourselves in love. The first is pharisaic and the other is Christ-like. I'm not batting anywhere close to 1,000 in this area, but I do remember a call I received some years ago about my old friend Dan. I had moved on to another city, and we had lost touch. His brother who phoned me to report that Dan was in Brackenridge Hospital in Austin dying from a fast-moving cancer. He was insistent that I come to his bedside.

I drove to the hospital without delay, only to find Dan unresponsive and breathing raggedly. The nurse and his brother left the room as soon as I arrived. I put my hand on Dan's swollen face, said the Lord's Prayer, and told him not to worry, because his old friend had come.

As if on cue, Dan's breathing markedly sped up, and he died within 15 minutes. When his brother returned, he was not surprised in the least. "Dan told me that is how it would happen. He was waiting for you."

We all need friends, and we clergy need to learn how to be a friend. To serve as a pastor is a glorious calling. We direct our people to higher ground by digging deeply into the riches of the Scriptures. We enter their lives at times of immeasurable joy and at those other times of unimaginable pain. We speak to them of deliverance and hope when we accompany them through the harsh passages of life. We cannot do any of those things if we are not a friend.

Like Dan, our parishioners wait for us to be friends to them. They do not insist that we be witty, brilliant, entrepreneurial, formidable strategists, or great fundraisers. They really yearn for us to be their friends, to love them and to accept their love.

The Rev. Patrick Gahan is the rector of Christ Church, San Antonio.

The Church of the Introverts

By Mark Clavier

One of the things I most enjoy about living in Britain is that I get to experience life as an extrovert. I'm not suggesting that my move across the Atlantic somehow caused a seismic shift in one of my Meyers-Briggs categories. Rather, I've discovered that strong American introversion translates into an acceptable degree of extroversion here in Britain. In fact, usually when I mention that I score incredibly high on the introversion scale on the Meyers-Briggs test, people here refuse to believe me. I'm apparently too open and friendly to lay any reasonable claim to introversion. So, I get to be an introvert who masquerades as an extrovert.

Life here has made me aware how fuzzy these definitions are. Introversion and extroversion do indeed describe ways people interact with others (or don't, as the case may be) but these social attitudes are themselves shaped by surrounding social expectations. American culture prizes characteristics we normally associate with extroverts: confidence, friendliness, openness, and talkativeness. Encounter Americans abroad and these cultural traits jump out at you, not infrequently in ways that make one want to say to one's compatriots, "Please shut up for a minute!" We are a brash people, especially the male of the species. But, because of the kind of sociability Americans esteem, even introverts learn to perform in ways that are confident, friendly, open, and talkative. Perhaps not as much as their extroverted neighbors but enough to make them seem socially confident to many non-Americans.

Here in the U.K., on the other hand, society seems to have been exquisitely calibrated to produce the maximum number of introverts among the general population. It probably has something to do with British reserve and the abject fear of causing social awkwardness. Better to sit quietly and avoid eye contact than risk causing offense or making a social gaffe. Note, however, that none of this holds true once Brits enter a sports stadium, imbibe sufficient quantities of beer, or watch Eurovision together — then even seasoned train spotters or birdwatchers are transformed into raucous social animals.

There's a kind of chicken-and-egg scenario here: do extroverted cultures produce more gregarious people or do amassed extroverts create gregarious societies in which even introverts must learn to behave like extroverts (and vice versa)? In other words, to what extent do we create society in our own image, favoring practices and customs that allow us to stay in our comfort zone? And what about subsets of that culture such as institutions and organizations? In theory, at least, they are even more susceptible to this phenomenon since many of them attract certain kinds of people who reinforce their own predominant culture. To see what I mean just try to imagine a conference of reserved and thoughtful salespeople or a rowdy gathering of library archivists.

This observation got me wondering about the Church and new modes of clerical practice. Are we perhaps inadvertently creating a Church of the Introverts? Here's my thinking:

Surveys in both the U.S. and the U.K. suggest that Anglican clergy are generally (perhaps even increasingly) grouped on the introverted end of the spectrum (though this is more pronounced in the U.K.). Among clergy, Catholics tend even more towards introversion while Evangelicals tend towards extroversion (which may account for the deep suspicion many Brits have of them). This suggests that more clergy than not find prolonged social engagement taxing, especially in uncontrolled environments. Perhaps this accounts for the most sacrosanct of clerical activities: the Sunday afternoon nap.

These same clergy are also engaged in thinking about shared ministry in the

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Igor Cancarevic/Unsplash photo

The Church of the Introverts

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modern-day church. They're the main drivers behind the so-called empowerment of the laity. How much then does our introversion influence how we imagine that ministry being shared? Are we perhaps inadvertently creating elaborate systems for allowing ourselves to remain safely within our comfort zones? And then does this vision of ministry attract more introverts than extroverts, thus reinforcing that bias?

This might strike you as preposterous. The church is simply trying to allow laypeople to be more involved in the mission and ministry of the Church, which is our shared responsibility as baptized Christians. True enough. At the same time, I can't help but observe that the collaborative systems devised to foster shared ministry often leave clergy in roles more comfortable for introverts. These are generally defined by structured environments (e.g., liturgical worship or meetings) or managed one-on-one situations (e.g., pastoral counselling, supervision, or line management). These might be symbolized by three tables: altar, desk, and meeting table.

Messier situations are left to the laity: they're encouraged to go into people's homes, visit the sick in hospitals, engage with the local community, organize fellowship, work with children and youth, and the like. Their roles generally require more social flexibility and creativity than clerical

ones. They have to put themselves out there in ways that make us introverted clergy feel uncomfortable, especially once we've become accustomed to the performative aspects of our jobs (i.e., standing up in front of people).

In my own ministry, it has been striking how many of these active laypeople are, in fact, extroverts — without their throwing themselves into church functions like fellowship meals, youth activities, and community activism, I would have been sunk. In how many of our churches must laity be extroverts just to start an active ministry? They have to take the initiative, put themselves forward bravely, because no one ever approaches them in the first place.

Turning clergy into managers is just the sort of thing one might expect introverted clergy to do even if not deliberately. Managing allows us a greater degree of control over social interactions and easy escapes into the safety of our offices. And in more extreme situations, this can even excuse clergy from having to deal meaningfully with many people. Outside of worship they spend their time managing the few who are ministering to the many. I don't think these forms of collaborative working are devised in a programmatic way, but rather evolve from our disposition towards working in ways we find comfortable.

Now, all of this is undoubtedly grossly unfair. But I think it does at least open up an interesting thought experiment. If the surveys are correct about clergy being overwhelmingly introverted these days, how might that shape how we understand collaboration? And, if we were to imagine how extroverts would understand collaboration, would mission and ministry look different than it does now?

My own money is that we would end up with a far less managed church, where ministry is much messier, congregational life less structured, and roles less distinctly defined: more like how a family operates than a business. Our collabora-

If the surveys are correct about clergy being overwhelmingly introverted these days, how might that shape how we understand collaboration?

orative systems would also involve and facilitate a lot more of our going out into the world than people coming into our church offices. Our laptops might even gather some dust and Facebook benefit from our absence because we would be too busy actually co-laboring rather than striving to be leaders.

But that would be just fine — after all, we were called to serve not to lead.

Mark Clavier is residentiary canon of Brecon Cathedral in Wales and founder of Convivium, an initiative to help churches conserve local natural landscapes and heritage and promote local communities. This essay first appeared on Covenant on June 17.



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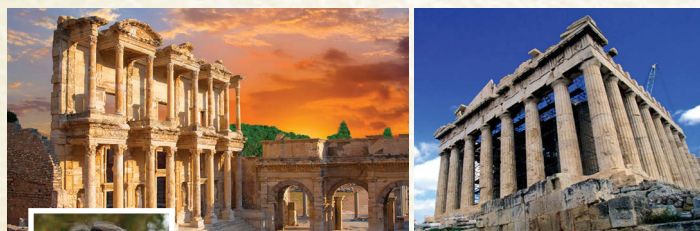


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How to Create (or Improve) a Church Website

By Kirk Petersen



Jesus Kiteque/Unsplash photo

Go to any diocesan website, find their list of churches, and start clicking on church websites. It won't be long before you find a homepage that lists the upcoming service times for Holy Week – for last year.

There are lots of possible reasons for this, none of them good. The parish administrator left, and the church can't afford a new one. The parishioner who ran the website got mad at the rector and left, and wouldn't turn over the password. Nobody has stepped up to take charge of the website, and the only church employee is a priest-in-charge working full time for a part-time salary.

If you don't have a website, do you really exist?

In looking over the diocese's list of churches, you may also find churches with no website whatsoever. "It is important for even very small parishes to maintain a simple website," said Kathleen Moore, communications manager at Canticle Communications. "If a community member Googles your church and no website appears, the assumption may be that you have closed down, or that you are very close to doing so." Even if all you have is a single static page with service times and contact details and some basic information about the clergy, that's a lot better than nothing.

Someone needs to say, "here I am Lord, send me."

If your church has no website, or has a crummy one that everybody hates, the most important question to answer is not about technology or navigation or design. The most important question is: Who is going to sweat the details to create the website – and who will maintain it after it's up?

The parish administrator, you say? Well, maybe. She or he definitely should be involved, but probably already has too much to do. The best bet is to find a parishioner who wants to own the website and drive it and love it – and then don't make that person get every decision approved by a committee or by the clergy.

If you can't identify an enthusiastic champion for a new

website, either on staff or from the pews, consider the possibility that you don't really need a new website.

What is the best (or simplest) software platform?

Barry Merer, web services manager for the Episcopal Church, told *TLC* "We've learned long ago that every single church location, large or small, is different. ... We've found it difficult to provide any kind of one-size-fits-all or template solution."

He added, "There are any number of pretty good DIY [do it yourself] platforms out there, whether it be Weebly, or Wix, or free WordPress, or Squarespace." Regardless of platform, there will be a learning curve, limitations, and frustrations. "It's a challenge-rich environment," Merer said. Of the platforms Merer mentioned, WordPress is probably the most robust, the most flexible, and the most complicated. Moore pointed out that all the services mentioned have free trial periods.

Where can I turn for help?

Merer can be reached at bmerer@episcopalchurch.org. Yes, he said it was OK to print his email address.

Another possible resource is your diocese. Larger dioceses usually have a communications professional, at least part-time, who may be able to provide advice or assistance. Several years ago, Nina Nicholson, director of communications and technology for the Diocese of Newark, started a Church Website Project for churches in her diocese. She designed a template and maintains the robust open-source Drupal code base on a diocesan server. With design and technology out of the way, a church is responsible only for content, and nearly 20 churches are currently part of the project. (Disclosure: she's my wife.)

There's a reason, by the way, that Drupal is not included on the list above of simple DIY platforms. Merer and Nicholson both have been using Drupal for years, and both are considering alternatives. Drupal is a powerful engine and it's rea-

sonably easy to make routine updates once a site is built, but creating and maintaining the code for a site requires some serious technology skills.

If your church can afford it, you could consider hiring a freelancer to design and build out your website on a popular platform like WordPress, and then turn it over to you to maintain. Be aware that the cost will be measured in thousands of dollars, not hundreds.

There also are church-oriented CMS (content management system) providers with names like Ministry Designs and FaithConnector, which will build a site with their template and provide support for a monthly fee. This would be less expensive upfront than getting someone to build you a WordPress site – but if you stop paying the monthly fee, your website will no longer be available, and you can't take it with you.

Curb your enthusiasm (and everyone else's).

Possible is not the same as practical. The options are essentially limitless, but every additional feature will be more work than you expect, and will get outdated just as quickly. Shortly before or after you find the previously mentioned website featuring last year's Holy Week schedule, you'll find a link for a "Rector's Blog" that includes only two or three posts from 2016.

Even for the simplest of websites, there are a lot of things to consider. "Does the church have branding presence? Does it have images? Are they the right size? Have they taken any time to think of what their ministry or mission statement is? Have they taken headshots of their clergy, if they're blessed to have any? There's so many moving parts," Merer said.

Start small, and when someone says "you should include such-and-such in the new website," here are two possible responses: "That's on the list for version 2.0," and "Welcome to the website committee!"

The author has been both a parish administrator and a website content developer for two multinational corporations. He didn't build TLC's website, but he uses WordPress to help maintain it.



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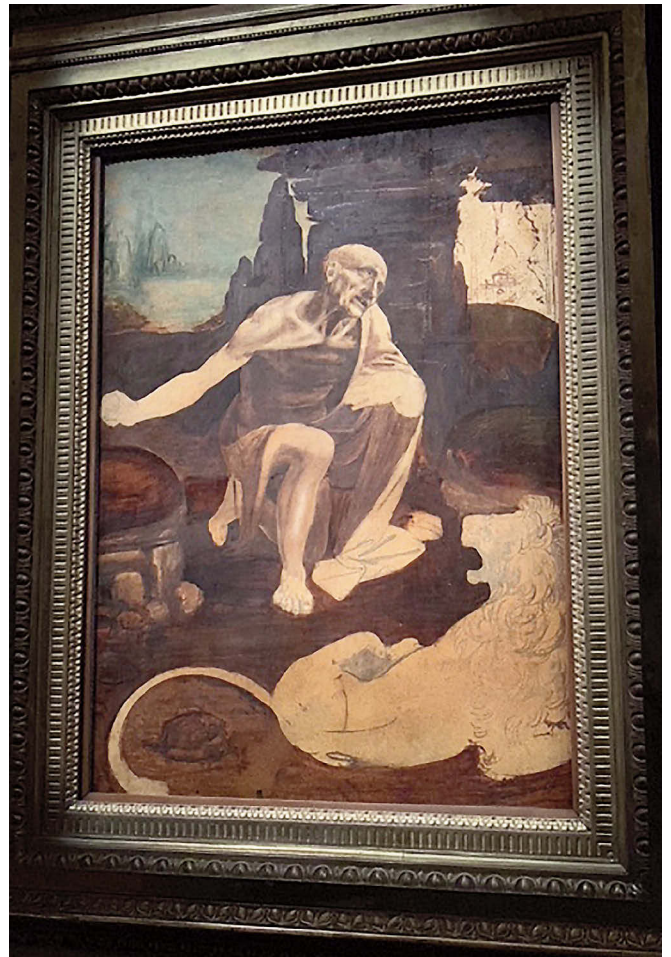
By Pamela A. Lewis

Leonardo da Vinci (1452-1519) embodied the term "Renaissance man": artist, theorist, scientist, inventor, and teacher (and a good lyre player, too). According to the 16th-century art historian Giorgio Vasari, da Vinci was physically attractive, genial, and highly intelligent. He enjoyed fine and colorful clothing (pink was his favorite) and kept his hair and beard long and carefully curled. Almost from the moment that this illegitimate son of a notary and a 16-year-old domestic servant left his humble, rural home in Tuscany and entered the already culturally vibrant worlds of Milan and papal Rome, his extraordinary mind and artistic talents were recognized and celebrated.

Vasari never met da Vinci (the biographer was born in 1511), but for the purposes of his biography, he later became well acquainted with accounts of the master's restless intellect, which impelled him to learn everything he could about, well, everything. Leonardo was in the business of investigating the how and why of the world around him: how paints and varnishes were produced, how nature functioned, and, perhaps most significantly, how the human body was internally structured and outwardly expressed.

But this hunger to know and understand had its drawbacks. Leonardo's constant researching, experimenting, and self-interrogation often resulted in either incomplete work or no work at all, leaving a long line of disappointed and fist-shaking patrons. Vasari has da Vinci himself explain in his biography that, "men of genius sometimes accomplish most when they work the least." What appeared to be laziness, distractedness, or downright incompetence to some was instead his tireless search for truth and perfection, and a quest for what author Ross King in his book "Leonardo and The Last Supper" (2012) called "a new visual language."

Da Vinci's "Saint Jerome Praying in the Wilderness" is on special loan at the Metropolitan Museum in New York from the Vatican Museums in Rome, to commemorate the 500th anniversary of his death. While there has always been intense debate surrounding the authenticity of da Vinci's *oeuvre*, the Jerome painting is one of about a



Pamela Lewis photo

"Saint Jerome in the Wilderness" at the Metropolitan Museum of Art.

dozen widely acknowledged to be by the artist. It is not known, however, why or for whom the picture was made. Carmen C. Bambach, the Met curator who organized the exhibition, has proposed that da Vinci probably began the painting soon after relocating from Florence to Milan in 1483. He continued to work on it until his death, but left it — like much of his output — *non finito* — unfinished.

But when we understand we can forgive. Looking carefully, we can forgive the artist's maddening habit, because we arrive at an understanding of what was going on in his mind, and realize that he, too, was struggling with the process of creating this work.

In this painting, Leonardo does away with the common tranquil scene of Saint Jerome at his desk, replacing it with one of searing emotion. Jerome is no longer the calm Bible scholar but a suffering hermit, as described in 13th-century author Jacopus da Voragine's *The Golden Legend*, surrounded by the forbidding, rocky setting that is his

home. Jerome is barely covered with a carelessly draped cloth. Almost toothless and gaunt, he is the very portrait of the ascetic. Training his hollow-socketed eyes on a small and faintly visible crucifix at the right side of the panel, he holds a stone in his outstretched right hand, poised to deliver a mighty penitential blow to his chest. His lion companion in the lower right of the panel seems also to speak, as if saying, “No, Jerome, don’t do it!”

Conservators have determined that da Vinci had an on-again, off-again relationship to this painting, working on it for a time, then putting it aside until later. Certain areas of the panel received his full attention, while others were given only preliminary treatment. The lion, for example, is only a silhouette awaiting further modeling, and Jerome’s lower right arm is only sketchily executed, while shading imbues life and imparts a naturalizing musculature to the neck and shoulder. In his theories on human physiognomy and gestures, Leonardo wrote that the outward expressions of the face and body communicate the “motions of the soul.” Thus we can discern Jerome’s spiritual agony, convincingly revealed by the interplay of light and shadow on his face.

Infrared reflectography reveals that Leonardo was determined to produce an anatomically correct under-drawing for the saint’s body, and the Met, in its typical thoroughness, has included helpful illustrations. In the upper left behind Jerome he also added a bit of blue sky and a green tree to the otherwise limited palette, and used his fingers to distribute the pigments in this area, creating his trademark soft-focus effect. His fingerprints are even visible on the paint surface.

Prominent cuts and repair lines of the wood can be seen around the saint’s head. Sometime between 1787 and 1803, Swiss painter Angelica Kauffmann (1741-1807) acquired the panel. After her death, legend has it that Cardinal Joseph Fesch (1763-

1839), Napoleon’s uncle, found the separated parts in an antiques shop and at his shoemaker’s. The painting entered into the Vatican Museums collections on September 5, 1856.

When great Italian artists died, one of their works was typically featured as part of the funerary display. Following this tradition, “Saint Jerome” is displayed by itself in a starkly lit but otherwise darkened gallery of the

Lehman Wing, evoking a chapel setting. Visitors come to pay respect to the artist, as well as to the saint whose anguished portrait meets their gaze. Great religious devotion is laid bare; so, too, is the great artistic genius that made it known to the world.

Pamela A. Lewis writes for The Episcopal New Yorker and Episcopal Journal.



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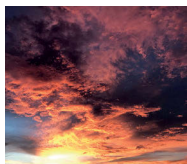
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Invitation to London

Come one, come as many who are able to register in time! Register immediately (space is limited) for “God Wills Fellowship’: Lambeth Conference 1920 and the Ecumenical Vocation of Anglicanism,” Oct. 2-3 (tinyurl.com/lambeth2020). Seminar-ians; graduate students; scholars; lay leaders; deacons, priests, bishops: all are welcome.

In partnership with Lambeth Palace and Westminster Abbey, the Living Church Institute is delighted to help host what promises to be a serious and invigorating exploration of Anglican ecumenical commitments and the future of the Anglican Communion. Meeting in the Guard Room at Lambeth Palace, we will start with a seminar led by world-class theologians, digging carefully into classic Anglican texts of the last century, beginning with the Lambeth Conference of 1920, which established the trajectory of Anglican common life.

That evening at Westminster Abbey, Ephraim Radner will answer the question “Is there a rationale for the Anglican Communion?” The next day, back at Lambeth Palace, African, American, Asian, Canadian, and English theologians will explore together the identity and basic commitments of Anglicans as a communion of Christians called to unity.

What can be hoped for in such a meeting? Are not the various factions of Anglicanism so riven at this point, so out of step with one another, that little or no good can come from continued conversation? Moreover, what role can North American Anglicans play? — the very ones who, depending on your perspective, have either culpably caused our divisions or otherwise made them necessary in service of a higher calling.

Good questions. I can only say *come*

and see, since this colloquium is taking place in no small part thanks to North American leadership, including three sponsoring institutions invested in the outcome: Communion Partners, Virginia Theological Seminary, and Wycliffe College at the University of Toronto.

Well, OK, since I’m here, I can say a few more things about the purpose and need for this colloquium, starting with the present context of Anglican communion. Long-suffering servants of Anglican ecumenism and specifically Anglican ecclesiality will know that our work here is clearly common. The call to cultivate communion in Christ is the same wherever it takes place; thus, we Christians “walk together,” as best we can.¹ The ancient Greek word *synodos*, from which derives the English *synod*, literally means “a way together.” All Christians who share a common baptism and faith should walk together by identifying the shape and form of their life as a path given by God, which necessarily includes the structure and order of the Church.

Anglicans have long pledged themselves to the pursuit of “full visible unity” as a call of God.² Jesus prayed that all Christians may be one, for the sake of the world (John 17). As we pursue fullness of unity, we struggle to discern when our differences reflect a God-given and -intended *diversity* and when they reflect sinful *division*. Variety is not always good. “By their fruits you will know them,” says Jesus (Matt. 7:16; cf. Matt. 13:24ff., the parable of the wheat and the tares).

Even so, Anglicans and Christians of various minds about important things can start down the same road together by honoring, listening to, and loving one another. All disagreements will not vanish, and they will some-

times necessitate walking at a distance. We should take one another at our word, however, when we profess faith in Christ Jesus.

As we progress along this road, leaders in the churches must speak concretely and specifically, because our faith touches the details of our lives as created by God for certain purposes and ends revealed in Holy Scripture and received by the Church Catholic over time. We speak doctrinally in response to the Word of God himself, Jesus Christ, in whom we live. Accordingly, the work of ecclesial articulation and doctrinal development can never be completed in any particular church, nor in the one Church, until the Lord returns. The Church is ever-reforming, and thereby ever renewed, refined, and perfected.³

Christian truth is at once catholic and apostolic: *catholic* because shared throughout the world and across time; *apostolic* because given and articulated as the deposit of ancient faith. If the catholic aspect of the Church especially pertains to the “structures of conciliar relations and decision-making,”⁴ as well as the visibility of a common ministry and common witness, the apostolic aspect of the Church concerns the content of the faith itself: right doctrine, as a true reading of the Scriptures in accord with ecumenical consensus.

As Anglicans seek to grow more fully into common faith and life with one another and with other Christians, we need continually to explore and explain what we think, make decisions, and commend our conclusions to all churches and people of good will. The Lambeth Conference of 2020 beckons as the next, major opportunity for the Anglican Communion to make progress in this regard.

To be sure, fullness of Anglican communion is unavailable at present and likely not forthcoming in the near future, just as imperfect communion too-often remains the ecumenical status quo. The Primates' Meetings of 2016 and 2017 issued a challenge to the American Episcopal and Scottish Episcopal churches by requiring a three-year "distance" from faith and order ("doctrine or polity") engagement at the Communion level and by initiating a Task Group to help heal hurts and to explore both commonalities and "deep differences." When Christians find themselves at odds about the faith, the communion we share is not erased, but it is diminished and weakened.

Especially here we see that the work of inter-Anglican life together has become ecumenical, on the way to hoped-for reconciliation. During this time, we should seek the "highest degree of communion possible."⁵ The Faith and Order Commission of the Church of England recently commended that church's creative structural accommodation of various views of the ordination of women, arrangements that amount to "a remarkable adventure in how ecclesial communion can be sustained without agreement in belief and practice on something that has been considered to be of decisive importance for 'full' communion."⁶

Similarly, the Communion Partner bishops of the Episcopal Church described the 2018 General Convention's preservation of a "place for traditional theological witness" regarding marriage as "a helpful space of differentiation, set within the wider communion of baptism and faith that we continue to share, however imperfectly."⁷

Through this ecumenical lens, *all* Anglicans may view the intra- and extra-mural challenges of communion as a call both to sustained patience in charity and to sustained pursuit of shared faith and order. Neither is optional nor dispensable within the Christ-formed economy of the one Church. The next season of the Anglican Communion will be shaped, to a significant extent, by the manner in which we take up again this old and holy work.

May the Lord help us to do so with energy, generosity of spirit, and evangelical seriousness. If the upcoming London colloquium plays a small part in advancing this cause, it will have been worthwhile.

—Christopher Wells

¹ See, e.g., Primates' Communique, 2016; ARCIC III, *Walking Together on the Way*, 2018.

² LC 1920, Res. 9: Appeal to all Christian People; LC 1998, Res. IV.1(a); LC 2008, *Indaba*

Reflections, § 71; Anglican Covenant, 2.1.5.

³ See the Second Vatican Council, *Lumen Gentium*, *passim*, and ARCIC II, *The Gift of Authority*, §§ 41-44.

⁴ WCC, *The Church: Towards a Common Vision* (2013), § 37.

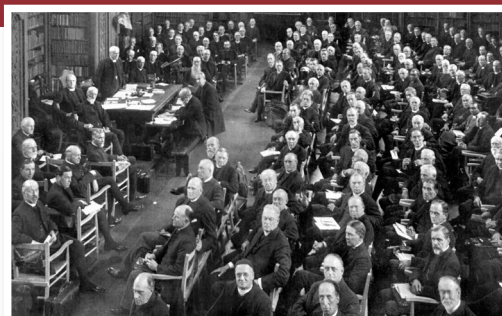
⁵ LC 1998, Res. III.2(d); *Windsor Report*, § 19; Communion Partners, *Austin Statement* (July 13, 2018), § 6.

⁶ General Synod, *Communion and Disagreement: A Report from the Faith and Order Commission* (2016), §68.

⁷ *Austin Statement*, §9; and see now the "Communique" of May 3, 2019.

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Anyone Can Preach God's Politics

Review by Christine Havens

Around the year 2009, in the Diocese of Iowa, the rector of a parish was fired for preaching politics from the pulpit. This was a church in a university town, attended by a few professors. It came as a shock to me, though I knew that the subject of religion and politics was often taboo.

In the years since then, I've spent most of my time around clergy, as a parish administrative assistant and seminary student. Having listened to many drafts of sermons, I understand the balancing act of preaching so that one does not, as Thompson says, appear partisan toward one "secular political party or another, or worse yet, [suggesting] that Jesus endorses the political agenda of one political party or another" (p. 20). Even a parish communications assistant needs to be aware of presenting material in a way that draws on God's politics rather than appearing to favor any secular political agendas.

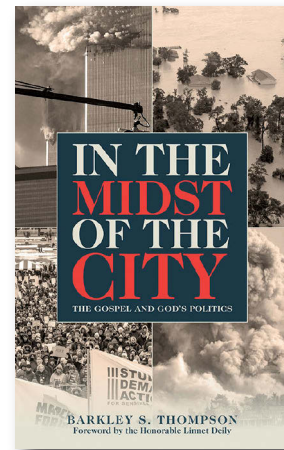
This is where Barkley S. Thompson's book enters in. Thompson is currently the dean of Christ Church Cathedral, Houston. Prior to that, he served as rector of St. John's Church, Roanoke, Va. In both places he has developed a well-discerned sense of how God's politics is expressed in the gospels and how it might be voiced in the public square

through sermons and opinion pieces.

In the Midst of the City is short yet powerful. The book begins with an introduction from Thompson, followed by the works he selected as representative of his output. Readers are often tempted to skip over introductions, seeing them as a hindrance or as unimportant to the main text. However, one must read this introduction, as it sets up Thompson's theological vision. It would be a shame for this book to be treated as anything less than an insightful and useful guide to preaching God's politics in a highly polarized culture.

The introduction gives a brief and clear vision of the author's understanding of the word "politics." He opens with the entry into Jerusalem by both Pontius Pilate and Jesus and then expands on the differences between the two men to demonstrate that "the politics of God is *commentary and action that proclaim the advent of God's kingdom in the world* [italics are Thompson's] (p. 19). From there, he shares his thoughts on what this might mean for those who preach and write from a Christian perspective as well as for those who hear and read such works.

The sermons and essays are divided into three sections. The first, "Breaking News," is a compilation of sermons that Thompson delivered at Christ Church Cathedral. All relate to a particular



In the Midst of the City

The Gospel and God's Politics

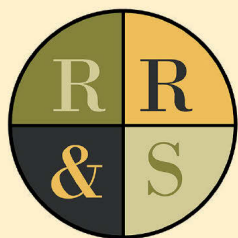
By **Barkley S. Thompson**

Bright Sky Publishing, Pp. 159. \$18.95

event in the world. The 15th anniversary of 9/11, the 2016 elections, Barbara Bush's death (my favorite both because of the subject and the use of 1 John), and Hurricane Harvey are excellent examples. The second section, "Christian and American," includes three thought-provoking sermons. Essays that either appeared on Thompson's blog, *In the Midst of the City*, or in the *Houston Chronicle*, round out the book. These draw inspiration from issues and events that have provoked divisive "conversations" on social media between those of various secular political parties. Thompson even received death threats after the publication of his essay, "I Own Guns, and I Believe in Gun Control."

Thompson notes at the end of his introduction, "the decision to march in the procession of Jesus or the procession of Pontius Pilate is always before us" (p. 24). In caring for a parish, a priest must consider how best to empower the people to enact the kingdom of God together rather than fostering secular political divisiveness that often harms the community. *In the Midst of the City* offers itself as a guide for doing just that.

Christine Havens is communications coordinator at St. Matthew's Church in Houston.



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Pastoral Disciplines for Hectic Times

Review by Neal Michell

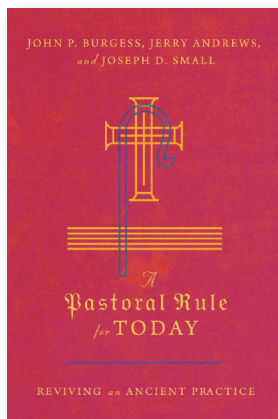
This book was a joy to read. As an Episcopal priest for over thirty years, it was a constant reminder — positively — of why I became a priest in the first place.

Pastoral Rule contains brief biographies of seven key persons in Church history and presents lessons for the contemporary pastor that emerge from their life and writings: St. Augustine on friendship, St. Benedict on obedience, St. Gregory the Great on service to the poor, John Calvin on clergy gathering, John Wesley on using words prudently, John Henry Newman on the pastor as scholar, and Dietrich Bonhoeffer on community. The three authors are all Presbyterians. Their Protestant orientation brings both a certain freshness but also leads to certain shortcomings for the catholic and sacramentally focused pastor and priest.

The book begins by observing the demands that contemporary pastors face in the fast-paced and hectic life in the North America. They acknowledge that each generation of the Church and society has presented challenges to the pastoral leader, requiring “nimbleness,” intuition, evaluation of others, “flexibility yet rootedness, [and] compassion yet honesty.”

This generation’s particular challenge for pastors, they say, is to be in a “in the perpetual state of what we sometimes call ‘the tyranny of the immediate.’” (p. 4) Adopting a pastoral rule, according to these authors, is the way to keep from succumbing to this temptation to be pulled by the “tyranny of the immediate,” even for Protestant pastors for whom notions such as rule of life and spiritual disciplines may be foreign or troubling.

Several spiritual disciplines emerge throughout *Pastoral Rule* as valuable resources for maintaining emotional



A Pastoral Rule for Today

Living an Ancient Practice

By John P. Burgess, Jeremy Andrews,
and Joseph D. Small.

IVP Academic. Pp. 208. \$16.95.

and spiritual health and well-being. These include daily prayer, both personal and corporate; friendships, relationships, obedience, and community; reception of the sacraments; Christian service (especially to the poor); and scholarly study. I will discuss just a few of these.

The chapter on St. Augustine was the strongest, in my opinion, in painting a picture of the benefits of Christian friends and community with which this great saint surrounded himself. The need is not just for Christian friends who bring a spiritual intentionality to their friendships. The poignant picture of Augustine on his death bed, surrounded by his closest friends comforting him even as the Vandals were sweeping across North Africa, brings this reality home vividly.

Throughout several chapters the call of the scholarly pastor is presented. The pastor is called to pass on the tradition that has been received. (St. Paul writes in 1 Cor. 15: 3, “For I delivered to you as of first importance what I also received . . .”) We live in an age of “off the top of my head” responses in social media, in which the “tyranny of the immediate” can lead to poorly prepared sermons. Instead of reflecting on and hearing

from God directly, this book urges the contemporary pastor to spend quality time in reading, writing, reflecting, and discussing classic texts to sharpen the preacher’s own understanding of the tradition in order to pass on the faith more cogently. Intentionality in friendships and scholarly conversations and scholarly writing, whether ultimately published or not, are a needed remedy to this “tyranny of the immediate.”

Although I do believe that every pastor would do well to read and reflect on this book, I found it lacking in much of the spirituality that will help a pastor not to be undone by the “tyranny of the immediate.”

As a catholically-formed Christian and priest, I found the book’s discussion to be thin in areas like clergy obedience as a spiritual discipline, and community as a grace that is rooted in the inner life of the Trinity. The sacraments are also only cursorily mentioned. Although the authors began their work on behalf of the Presbyterian Church (USA), they would have benefited from a co-author who could bring a more sacramental voice and sensitivity.

I would also have included an eighth chapter on Henri Nouwen. His reflection on the value of solitude and community to ministry would have strengthened and summarized much of what the authors intend to say. Nouwen reflects on the call of the disciples and summarizes the mode of their call as the pattern for healthy Christian ministry. We begin in solitude to hear the voice of the Beloved that we are beloved; when two or more have truly heard and embraced the call of the Beloved they form community; out of that community (naturally) flows ministry.

There is much of value for the pastor in this book at whatever stage of pastoral ministry one finds oneself. The questions for reflection and discussion at the end of each chapter are extremely valuable and beneficial. I highly recommend it.

The Very Rev. Neal Michell is a retired priest of the Diocese of Dallas.



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PEOPLE & PLACES

Appointments

The Rev. **Chase Ackerman** is rector of St. John's, Decatur, AL

The Rev. **Patricia Phaneuf Alexander** is rector of St. Dunstan's, Bethesda, MD.

The Rev. **Alex Allain** is assistant to the priest-in-charge at Pohick, Lorton, VA.

The Rev. **Gillian Barr** is rector of Calvary, Stonington, CT.

The Rev. Dr. **Andrew Barnett** is associate rector for worship and adult formation at All Saints, Atlanta.

The Rev. **William T. Berry** is associate rector for young adults and families at Christ Church Cathedral, Lexington, KY

The Rev. Dr. **Joy Blaylock** is missionary for discipleship in the Diocese of the Central Gulf Coast.

The Rev. **Doug Bleyle** is priest-in-charge of St. Barnabas, Cortez, CO.

The Rev. **Molly Bosscher** is rector of St. Andrew's, Grand Rapids, MI.

The Rev. **Lecia Brannon** is locum tenens of Calvary, Richmond, TX.

The Rev. **Janet Broderick** is rector of All Saints, Beverly Hills, CA.

The Rev. **Marigold Brown** is deacon of St. Luke's, New Orleans.

The Rev. **Kate Bryant** is priest-in-charge of Leeds, Markham, VA.

The Rev. **William J. Buracker** is associate rector of All Saint's, Chevy Chase, MD.

The Rev. **Matthew Burdette** is rector of St. Christopher's, Dallas.

The Rev. **Peter Bushnell** is priest-in-charge of Christ, Stafford Springs, CT.

The Rev. **Andrew Cannan** is rector of St. Paul's, Greenville, NC.

The Rev. **Holly Cardone** is rector of Emmanuel, Fullerton, CA.

The Rev. Canon **Joseph M.C. Chambers** is chief of staff for the Diocese of Texas.

The Rev. **Bruce Cheney** is priest-in-charge of St. George's, Newport News, VA.

The Rev. **Sandy Chiles** is priest-in-charge of St. Alban's, Wickenburg, AZ.

The Rev. Dr. **Dena Cleaver-Bartholomew** is canon to the ordinary in the Diocese of Rhode Island.

The Rev. **Charles Dupree** is rector of St. Paul's, Richmond, VA.

The Rev. **Alex Dyer** is canon to the ordinary of the Diocese of Colorado.

The Rev. **Michael W. Dwyer** is rector of St. Thomas, Morris, IL.

The Rev. **Tom Early** is rector of St. Alban's, Spirit Lake, IA.

The Rev. **Lorna Erixson** is rector of St. Mark's, Mendham, NJ.

The Rev. **Brittany Frazier** is deacon at All Saints, Chevy Chase, MD.

The Rev. **Matthew Frey** is vicar of the Grand County Partnership, CO.

The Rev. **Martin Geiger** is assistant rector of Christ, Winchester, VA.

The Rev. **Lara Gilbert** is assistant at St. Mark's, Casper, WY

The Rev. **Ann Gillespie** is senior associate

rector of Holy Comforter, Vienna, VA.

The Rev. **Kim Glenn** is rector of Grace, Kilmarnock, VA.

The Rev. **Terri Heyduk** is canon for clergy resources and support/transition officer in the Diocese of Utah.

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

The Rev. **Roy Hoffman** is canon to the bishop diocesan in the Diocese of Southern Virginia.

The Rev. **Warren Huestis** is rector of All Saints Episcopal/Lutheran Community, Washington Courthouse, OH

The Rev. **Tom Jackson** is priest-in-charge of St. Luke's, New Haven, CT.

The Rt. Rev. **James Jelinek** is interim rector of Trinity, Newport, RI.

The Rev. **Daniel Johnson** is rector of Christ, Spotsylvania, VA.

The Rev. **Linda Kapurch** is interim rector at Middleham & St. Peter's, Lusby, MD.

The Rev. **Lauren Kay** is rector of St. George's, Sandford, ME.

The Rev. **Lois Keen** is priest-in-charge of St. Peter's/Trinity Church, Thomaston, CT.

The Rev. **Carleton Kelley** is rector of St. Andrew's, Grayslake, IL.

The Rev. **Alexander R. Large** is rector of Holy Apostles, Katy, TX.

The Rev. **Susan Latimer** is rector of Good Shepherd, Hemet, CA.

The Rt. Rev. **Frasier Lawton** is rector of St. Dunstan's, Mineola, TX.

The Rev. **Kris Leaman** is priest-in-charge of St. Mark's, Fort Dodge, IA.

The Rev. **Neal McGowan** is assistant rector of St. Alban's, Waco, TX.

The Rev. **Becky Mickelfelder** is interim rector of All Saints, Saugatuck, MI.

The Rev. Dr. **Richard Miles** is interim rector of Christ, Washington, DC.

The Rev. **Michaelene Miller** is director of Deaconess Anne House, St. Louis.

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

The Rev. **Alberto Moreno** is Spanish Missioner of St. Dunstan's, Tulsa, OK.

The Rev. **Mark Nestlehutt** is rector of Washington Chapel, Valley Forge, Pa.

The Rev. **Andrew Olivio** is rector of St. Elizabeth's, Ridgewood, NJ.

The Rev. **Annalise Castro Pasalo** is vicar of Emmanuel, Kailua, HI.

The Rev. **Raymond W. Perica** is deacon at St. Peter's, Plant City, Fla.

The Rev. **Joseph Peters-Mathews** is vicar of St. Hilda-St. Patrick, Edmonds, WA.

The Rev. **Alex Riffée** is chaplain at UVA University Hospital, Charlottesville, VA.

The Rev. **Polly Robb** is rector of St. Luke's, Scottsboro, AL.

The Rev. **Jason Roberson** is associate aector of Grace/La Gracia, Alexandria, VA.

The Rev. **J. Devin Rodgers** is rector of St. Alban's, Bexley, OH.

The Rev. Dr. **Suzannah Rohman** is rector of St. Andrew's, Newcastle, ME.

The Rev. **John G. Rumble** is rector of Grace, Oak Park, IL

The Rev. Canon **Petero A.N. Sabune** is

priest-in-charge of Sts. John, Paul & Clement, Mt. Vernon, NY.

The Rev. **Frank Samuelson** is associate rector of Trinity, The Woodlands, TX.

The Rev. **Louise Samuelson** is associate rector of St. John the Divine, Houston.

The Rev. **Megan Sanders** is chaplain of Canterbury Downtown, New York.

The Rev. Dr. **Shane Scott-Hamblen** is canon educator for Italian-language ministry in the Convocation of Episcopal Churches in Europe.

The Rev. **Sharon Sheffield** is vicar of St. Thomas of Canterbury, Long Beach, CA.

The Rev. **Jean-Pierre Seguin** is assistant rector at St. John's, Glyndon, MD.

The Rev. **Fred E. Thompson, Jr.** is priest-in-charge of the Episcopal Church on Edisto Island, SC.

The Very Reverend **Denise Ann Trogdon** is rector of All Saints, Hilton Head Island, SC.

The Rev. **Jose Vilar** is priest-in-charge of St. Philip's, Hinesville, GA.

The Rev. **Ben Wyatt** is a Pathways priest in the Diocese of Indianapolis.

The Rev. **Scott Zaucha** is rector of St. Ann's, Woodstock, IL.

The Rev. **Eric Zile** is rector of Trinity, Apalachicola, FL.

Ordinations

Deacons

Connecticut: **Donald Field Burr, II, Felix Arnaldo Rivera, Mary Russell Barnett, Darryl Clifford Burke, Erin Leigh Lapham Flinn, John Martin Kennedy, III, Michael Joseph Reardon, Tara Boyd Shepley**

Chicago: **Rose Cicero, Lydia Gajdel, Deborah Lang, Mary Courtney Reid**

East Carolina: **Matthew Ray Babcock, Mary Moore Shields, Nanette Louise Woodworth**

Florida: **Christopher Dell**

Massachusetts: **Sarah Brock, Susan Correia, Hilary Greene, Eric Fialho, Katie Ernst, Paul Shoaf Kozak, Maria Kano, Isaac Martinez, Mary Beth Mills-Curran, Olivia Hamilton.**

Northern California: **Anny Genato, Karen Lawler, Tim McDonald, John Heidel**

Oregon: **Brandon Scott McGinnis, Matthew David Morris, Jessica Rae Thompson**

San Diego: **Chris Craig-Jones, Hannah Wilder**

South Carolina: **Charles Ellis Jenkins, Lauren Kay**

Priests

Albany: **William J. Wright, Sr.** (rector of Christ Church, Deposit, NY), **Landon McCord Moore III** (associate rector of St. Mark's, Brooklyn, NY).

Dallas: **Jon Jordan.**

East Carolina: **Cheryl Brainard**

Eastern Oregon: **Kerri Meyer, Anna Rossi**

Georgia: **Samantha McKean**

Idaho: **Brandon Wickstrom**

Los Angeles: **Otto Vasquez**

Massachusetts: **Chris Jones**

(Continued on next page)



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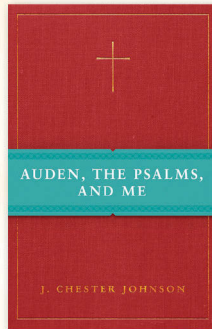
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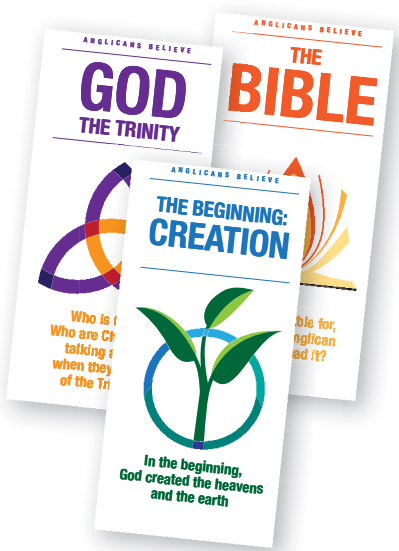
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PEOPLE & PLACES

(Continued from previous page)

Newark: **Sharon Sheridan Hausman, Peter Savastano**

New Jersey: **Caroline Patton Carson** (rector of Holy Innocents, Beach Haven, NJ), **Allison Marie Burns-LaGreca, Nfikije Mugisha Rwamasirabo** (curate of St. George's, Rumson, NJ), **Daniel E. Somers**

Northern Indiana: **Melinda Bowne Hancock** (serving at Gethsemane, Marion).

Northwestern Pennsylvania: **Rebecca Harris**

Oklahoma: **J. Michael Matkin**
Oregon: **Bonnie R. Stewart**
Pennsylvania: **Michelle Bullock, Charles Howard**

Rhode Island: **Della Wager Wells**
Western New York: **Rosaleen Nogle**
Wyoming: **Margaret Peterson Hotchkiss**

Retirements

The Rev. **Kathy Guin** as rector of St. Margaret's, Woodbridge, VA.

The Rev. **Joseph Harmon** as rector, Epiphany & Christ, Orange, N. J.

The Rev. **Jane Hartwell** as canon for formation and spiritual growth in the Diocese of Maine.

The Rev. **Marjorie Lindstrom** as priest-in-charge of St. Matthew's, Paramus, NJ.

The Very Rev. Dr. **Frieda Malcolm** as rector of St. Alban's, Salisbury, MD.

The Rev. **Bo Millner** as rector of Grace & Holy Trinity, Richmond.

The Rev. **Philip Morgan** as rector of Emmanuel, Rapidan, VA.

The Rev. **William Jessee Neat** as rector of Ascension, Frankfort, KY.

The Rev. **Kent Rahm** as rector of Trinity, Fredericksburg, VA.

The Rev. **Denise Ronn** as priest-in-charge of St. Philip's, Hinesville, GA.

The Rev. **Mary Siegmund** as rector of St. Luke's, Shawnee, Kan.

The Rev. Canon **Matthew Stockard** as canon to the ordinary, Diocese of East Carolina.

The Rev. **Ann Tofani** as eucharistic leader of St. Mary's, Robinson, Ill.

The Rev. **Gary Wilde** as rector of Good Shepherd, Venice, Fla.

Deaths

Fr. **Jude Bell**, OSB, of St. Gregory's Abbey in Three Rivers, Mich., died peacefully on July 11, the Feast of St. Benedict, aged 91.

He was born Roger Craig Bell, and after serving in the Korean War, he attended Nashotah House, graduating in 1957. After ordination he served as curate and vicar of St. Simeon's Church in Chippewa Falls, Wis., and Church of the Advent in Jeannette, Pa.

He joined the community at St. Gregory's Abbey in 1971, and made his life profession in 1977. Bell served in several jobs within the abbey, but his greatest contribution was editing the *Abbey Letter* for more than 40 years. He was an amateur pianist who liked to play Schubert and Scott Joplin. In the community's words, "He was known to many for his witty

and intelligent conversation and was outspoken on social justice issues. Most important, he was a faithful and dutiful monk, who died in the Lord."

The Rev. Dr. **Peyton Craighill**, who served as a teacher and administrator in Episcopal institutions around the world, died June 4, aged 89.

He was born in Nanchang, China, on October 24, 1929, the day of the Wall Street crash. Craighill was the son of Marian Gardner Craighill, a teacher and writer; and the Rt. Rev. Lloyd Rutherford Craighill, Sr., the last Bishop of the Episcopal Diocese of Anking in Eastern China. He lived in China until the family was forced to return to the US during World War II, and spoke fluent Mandarin most of his life.

Following his graduation from Virginia Seminary, he served a curacy in Baltimore and then as a chaplain in Okinawa. In 1961, he joined the faculty of Tainan Theological College in Taiwan, and continued teaching there until 1978, taking a leave of absence to study for a doctorate in liturgy at Princeton. In Taiwan he was influential in the design and construction of several Episcopal churches and maintained a lifelong interest in church architecture.

Craighill worked for several years at the Episcopal Church Center in New York before becoming associate dean of the School of Theology at the University of the South. He created and led the Diocese of Pennsylvania's School for the Diaconate to train vocational deacons for service and became a local leader in the criminal justice reform movement. In retirement, he served congregations in Taiwan and Pennsylvania and was finally able to join the choir, at Grace Church in Lexington, Va., near the retirement community where he and his wife, Mary, spent their final years.

The Rev. **Milo Coerper**, a distinguished international lawyer and priest, and a former member of the Living Church Foundation, died at his home in Chevy Chase, Md., on July 20, aged 94.



A native of Milwaukee, Coerper served in the Navy during the Korean War and then graduated from the University of Michigan Law School. He became managing partner of the Washington office of the international law firm Courdet Brothers, with a special focus on German trade in wine and steel.

While still practicing law, he answered a call to the priesthood, and after ordination he served for several years as vicar of St. Andrew's Church, Clear Spring, Md. He later became a voluntary chaplain at Washington National Cathedral, and helped to establish the cathedral's Center for Prayer and Pilgrimage. He served on the boards of numerous schools and religious and charitable organizations, and was a finalist in the 2008 national hardball squash championship. Coerper is survived by his wife of 66 years, Wendy, and by three children and five grandchildren.

Jer. 2:4-13 [Ecclus. 10:12-18 or Prov. 25:6-7] • Ps. 81:1, 10-16 [Ps. 112]
 Heb. 13:1-8, 15-16 • Luke 14:1, 7-14.

Bow Down Before God

Persons of no particular religious belief as well as those who deny God or any transcendent dimension may live lives of service and virtue. They may demonstrate modest or great sacrifices on behalf of the common good and general human flourishing. There is no harm to Christian conviction in admitting this. The rejection of God, however, which the Bible has in view is of a much deeper and sinister character. It is a willful refusal of the fount of one's own being, an obstinate refusal of life itself.

This is what we rightly fear, and not especially as we presume to see it in others, but rather, as it shows its demonic presence in our own hearts and lives. Just as the atheist may live by graces of which he or she is unaware, so a Christian, aware or unaware, may be housing demons and gods of death. These bracing words are addressed to the *believing* community, "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour" (1 Pet. 5:8).

Speaking through Jeremiah, the Lord asks, "What wrong did your ancestors find in me that they went far from me, and went after worthless things, and became worthless themselves?" (Jer. 2:5). Rulers, prophets, and people have "changed their glory for something that does not profit" (Jer. 2:11). "My people have committed two evils; they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water" (Jer. 2:13). Without the living water of God, the source of all being, humans wither and die — the slow demise of the living dead. All is vanity and chasing after the wind.

And what happens to human thinking and feeling? The stranger becomes a threat and an enemy. Prisoners always deserve their suffering. Torture is an instrument of justice. Marriage and family are a household of conflict in which everyone is defiled and abused. Money is not only an economic

instrument, but an object of love and obsessive longing. Without the life of one's own being, which is also the Life of All Being, any sense of communion and compassion evaporate. At best, people learn to tolerate each other and live by corporate cease-fire. But this is a cold life of endless death, without warmth, and without love (Heb. 13).

Addressing the church at Ephesus, St. Paul writes, "Be strong in the Lord and in the strength of his might. Put on the whole armor of God that you may be able to stand against the wiles of the devil" (Eph. 6:11). Perhaps nothing arms us so strongly as proper humility before Almighty God, the source of all life and love. God invites us to a heavenly banquet, but we do well to sit down at the lowest place, so that, as God wills, we may be invited higher, even, to heavenly places (Luke 14:10).

To be humble is to sense and know one's need, the depths which can only be reached by divine love and mercy. Humbled before God and open to God in Christ, we receive through the Holy Spirit "grace upon grace," "the unsearchable riches of God," "all the fullness of God" (John 1:16; Eph. 3:8, Eph. 3:19). In sending his Son, the Father holds nothing back. The gift of the Holy Spirit is our participation in the whole Triune God. Thus, humbled before God, we have all the riches of God and may give voice to every creature under heaven in endless and boundless praise.

God is love. God is boundless, endless love, forever and ever, and to the ages of ages.

Look It Up

Read Psalm 81:1.

Think About It

Humility is a gateway to joy and love.



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Humanity Truly Humane

Jesus' call to hate one's mother and father, wife and children, brothers and sisters, even one's own life is so startling that for most it provokes an immediate and natural protest. "I love them; so I WILL NOT be your disciple!" To a few, though, this invitation may come as a welcome sacrifice, an indication that natural affections and a proper sense of self-regard are severely damaged. "Discipleship" in this case may be the advancement of a psychological pathology. Indeed, hyper-religious laity, clergy, and religious are particularly vulnerable to this distortion. This is why "vocations" should be tested again and again, supervised and guided, and, in some cases, revoked altogether.

Where is the truth in the hard words of Jesus? Is it only the case that loving people won't follow him, and those who hate their families and their own lives will?

Here a long pause and a second look and contemplative consideration will help. The world in which we live is the world that rejected Jesus Christ, rejected its life and being. The world is in death and moving toward death. And death casts a pall over all the people, over every relationship. Families, however beautiful and good, are not exempt from this sad story.

Jesus calls us to leave the world, turn from it, to not look back; but this "turning," this "repentance" is the means by which the world is transformed into the life of Christ. We leave the world, we follow Christ alone, we carry our cross, we are buried with him, we rise with him, and we ascend with him to that "place" where the world is already perfected, though not yet in us. Moment by moment, we receive in Christ the grace and life that suffuses and transfigures every human relationship and all of creation. Christ makes all things new.

We are not, therefore, called to a literal and visceral hatred of the world

and our families. We are called to recognize that sin and death distort every aspect of human life and every human relationship. Turning to Christ, we turn to our life and love and hope and joy. In Christ, we find the world anew, find our family anew, and find creation simmering with divine presence. "For you yourself created my inmost parts," the psalmist says, "you knit me together in my mother's womb" (Ps. 139:12). In Christ, we see most deeply the presence of God "in secret" and in "the depths of the earth," "in limbs yet unfinished in the womb" (Ps. 139:14,15). Do we not owe love to our mothers? What do we owe our fathers and brother and sisters? The secret and deep love owed to them is never quite achieved. Difficulties and tensions infect family life, even when love is naturally deep and strong.

We are not yet perfected, but, following Christ, we receive from him a love that surpasses all understanding, a love for our families and the world which is *his love*. We leave the world to find it new again in Christ.

The New Humanity is more truly humane. We find more love, more joy, more peace, more patience, more kindness, more gentleness, and more self-control. We become icons of lovingkindness as we look upon the face of Christ and are transformed into his image.

Leave everything, find everything anew. Leave home, return home. Die to yourself, find yourself. Walk into Christ and be Christ walking in the world.

Look It Up

Read Deuteronomy 30:16.

Think About It

Love the Lord your God and love anew your family and friends. Walk in his ways, and walk home. Live for God and live in your land and possess it. Set your mind on things that are above, keep your feet on the ground.

Welcomed Sinners

Sin is center stage in the appointed readings.

Sin is life without God, a life unable to please God, and miserable to the sinner. “Now it is I who speak judgment against them,” says the Lord through his holy prophet. “My people are foolish, they do not know me, they have no understanding; they are skilled in evil, they know not how to do good” (Jer. 4:22). The Lord speaks to Moses, saying, “Go down at once! Your people, whom you brought out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it” (Ex. 32:7-8).

The appointed psalms are equally grim. “The Lord looks down from heaven upon us all, to see if there is any who is wise, if there is one who seeks after God. Every one has proved faithless; all alike have turned bad; there is none who does good; no, not one” (Ps. 14:2-3). “For I know my transgressions, and my sin is ever before me. Against you only have I sinned and done what is evil in your sight” (Ps. 51:3).

Turning to St. Paul, “The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners — of whom I am the foremost” (I Tim. 1:15). Remarkably, St. Paul knows his transgressions and boasts of his weakness with special emphasis *after his conversion*. Indeed, he could only see his failing in the blazing light of grace and the promise of forgiveness. The forgiveness of sin exposes sin and magnifies the power of grace.

Knowing Christ implies knowing that one had wandered away into a land waste and void, into cities laid in ruin. (Jer. 4:23, 26). Knowing Christ implies knowing that one had become lost and wandered far from the solace of the flock and the protection of the

Good Shepherd. Knowing Christ is the passive grace of being lifted upon shoulders of love and carried home. Jesus speaks in his parable, “Rejoice with me, for I have found my sheep that was lost” (Luke 15:6). The heavens rejoice too. “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance” (Luke 15:7).

The happiness of heaven is something to ponder. Heavenly beings are praising God and rejoicing over one repentant sinner. The angels and all the powers of heaven, cherubim and seraphim, the glorious company of apostles, the noble fellowship of prophets, the white-robed army of martyrs — they all rejoice in the celebration of a sinner returning home.

Jesus welcomes you and calls you to his holy table. There is a banquet on earth just as there is in heaven. “Quickly, bring out a robe — the best one — and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found! And they began to celebrate” (Luke 15:22-24).

The heavens rejoice, the Church rejoices, all creation rejoices over one single soul united in peace and love to the eternal Son of God. Never has it been so good to be a sinner. The Son of righteousness welcomes sinners and eats with them, and makes them new and purged and forgiven. With a clean heart and a right spirit, we may rejoice in all the goodness and lovingkindness of God.

Look It Up

Read Psalm 14:7.

Think About It

A forgiven sinner will rejoice and be glad.



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