BEARINGS

for the Life of Faith

Autumn 2013

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Editors' Note

Theologian James Gustafson once referred to the church as housing "treasure in earthen vessels." Treasure may abide, but earthenware is notoriously apt to chip, crack, and shatter. It's an appropriate image for our time. Far and wide, scholars are diagnosing a permanent state of decline in the institutional church as we know it, at least in the West. According to nearly every marker of institutional health, the church is failing. It is bitterly divided, financially strapped, plagued by abuses of power, shrinking in numbers, and poorly regarded in public perception.

Tellingly, a growing number of prominent Christian figures are quite willing to bid farewell to the church—the very institution that reared them and upon which their livelihood depends. With titles such as *Jesus for the Non-Religious*, *Saving Jesus from the Church*, and *Christianity After Religion*, various church leaders are suggesting that the church may be more of a hindrance than a help to Christian identity and mission in today's context. It's hard not to hear echoes of theologian Dietrich Bonhoeffer who, over 75 years ago, warned in his book *The Cost of Discipleship* of a church "overlaid with so much human ballast—burdensome rules and regulations, false hopes and consolations," that it stood in danger of abandoning its central call to follow the way of Jesus.

Even if the church is coming to some sort of an end, Christianity is still very much with us. The same authors who note the decline of organized Christian religion also recognize the continuing, if not growing, resonance of Christian spirituality in our time. And because humans inherently form communities and communities inherently form institutions, the church cannot and will not disappear as long as the Christian faith captures people's hearts, lives, and imaginations. The next church will not raise the flag of Constantine's empire, the spire of Gothic Europe, or the "big steeple" of post-war American Christianity. It will not be conjoined with the West, and its relationship to centers of secular power may resemble more the outsider status of the ancient church than the "connected" church of nations and empires. But whatever the next church will or will not be, it will still be a very human community that is at the same time the body of Christ.

In this issue of *Bearings*, we look for clues about the future of the church by paying attention to the church of the present. Recognizing that the next church will surely be global in scope, we explore relationships between Christians in the West and Christians in the global South. Perceiving that the church in the West will no longer be dominated by people of European descent, we probe the character and influence of immigrant Christianity in Europe and the United States. Conceding the widespread argument that the church as an institution is losing its salience for many individuals, we turn to sociologists Gerardo Marti and Gladys Ganiel to explain the "anti-institutional institutional entrepreneurs" who form the Emerging Church Movement. And realizing that the next church will take up physical space, even if its architectural forms will be new and varied, we showcase photos of church buildings from around the world, representing diverse traditions. Since it is impossible to predict the future, we cannot say with any certainty what the next church will be. But we can celebrate what is good about organized Christianity, and hope for the emergence of a church that does indeed capture the hearts, lives, and imaginations of its people.

Our Lady of Sorrows | Dong'ergou, Taiyuan Diocese, Shanxi Province, China
Located in a village with 1,400 Catholics, Our Lady of Sorrows, built on Seven Sorrows Hill, is a well-known Marian pilgrimage site in China. The church was totally demolished during the Cultural Revolution, and the faithful could pray only underground. Under the reform policies of the later government the church and altar were rebuilt, starting in 1992, and consecrated in 1998. (Photographer: S. Johanna Ming [Jiao Ming].)

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Connection or Conflict?
Global Christianity Reconsidered

Janel Kragt Bakker

ILLUSTRATIONS BY ELISABETH KVERNEN

For centuries both Christians and non-Christians in the West have perceived Christianity as a western religion, securely linked to European cultures and people. But if it was ever fitting to so identify Christianty, that time has passed. Populations of Christians in Africa, Asia, or Latin America now outnumber Christians in North America, and the total number of affiliated Christians in the global South eclipses the number in the West by more than 500 million by conservative estimates. Sixty percent of professed Christians live in the southern regions of Asia, Latin America, Africa, and the Pacific, a proportion that grows annually. Numerically speaking, the map of "Christendom" is radically different in the 21st century from what it was in previous centuries.

Scholars Andrew Walls, Philip Jenkins, and Lamin Sanneh have been the most prominent heralds of the news that the demography of the world's population of Christians has shifted dramatically. Philip Jenkins argues that the ascendency of southern Christianity is the most significant development of recent history. Lamin Sanneh likens the magnitude of worldwide Christian resurgence to a tidal wave, and Andrew Walls describes the current situation as a post-Christian West meeting a post-western Christianity."Perhaps the most striking single feature of Christianity today," he writes, "is the fact that the church now looks more like that great multitude whom none can number, drawn from all tribes and kindreds, people and tongues, than ever before in history"(*The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*, Orbis, 2002).

Aside from demographic changes, these scholars contend that Christianity's spiritual

heartland has also shifted to the global South. Primarily through the efforts of indigenous and Pentecostal churches, Christianity has become especially vibrant there. In contrast to the stagnant and defensive posture of many northern Christians, southern Christians are powerfully on the move—even sending missionaries to the North to challenge its alleged decadence and secularism. Global southern Christians, distinct both in worldview and practice from Christians in North America and Europe, are becoming progressively influential on the world's religious stage.

While it's difficult to overstate the magnitude of change in global Christianity over the past century, underscoring only differences between the church in the North and the church in the South makes it easy to miss important moments of connection and collaboration between Christians representing various geographic, cultural, and ideological poles. As sociologist Robert Wuthnow contends in *Boundless Faith: The Global Outreach of American Churches* (University of California Press, 2009), the prevailing tendency to portray northern and southern Christians using an us/them dichotomy fails to acknowledge the central logic of globalization: different parts of the world are becoming more closely connected. Instead of a bipolar map of global Christianity in which the North and South are seen as competing centers, a truer picture would represent an interconnected church with multiple centers.

The map of "Christendom" is radically different in the 21st century.

Southern forms of Christianity are gaining

leverage around the world, but northern forms continue to steer the practice of the faith all over the globe as well. Such influences are often celebrated rather than resisted in local communities. Northern Christians sing African choruses and display Latin American liturgical art in their sanctuaries, while southern Christians teach from North American Sunday school curricula. Christianity develops distinctively in each particular context rather than following a uniform trajectory. Religious adherents around the world influence one another jointly and uniquely in the particular context of each encounter.

European and North American influence in Africa, Asia, and Latin America has often been overstated. As a correction, many contemporary scholars of global Christianity have highlighted the autonomy and internal vitality of indigenous churches in the formerly colonized world, attributing the growth of Christianity in the global South largely to local efforts and describing the character of Christianity there as thoroughly homegrown. The correction goes too far, however, and ends up understating the impact of northern Christians in these regions, especially in a positive sense. Focusing on differences can

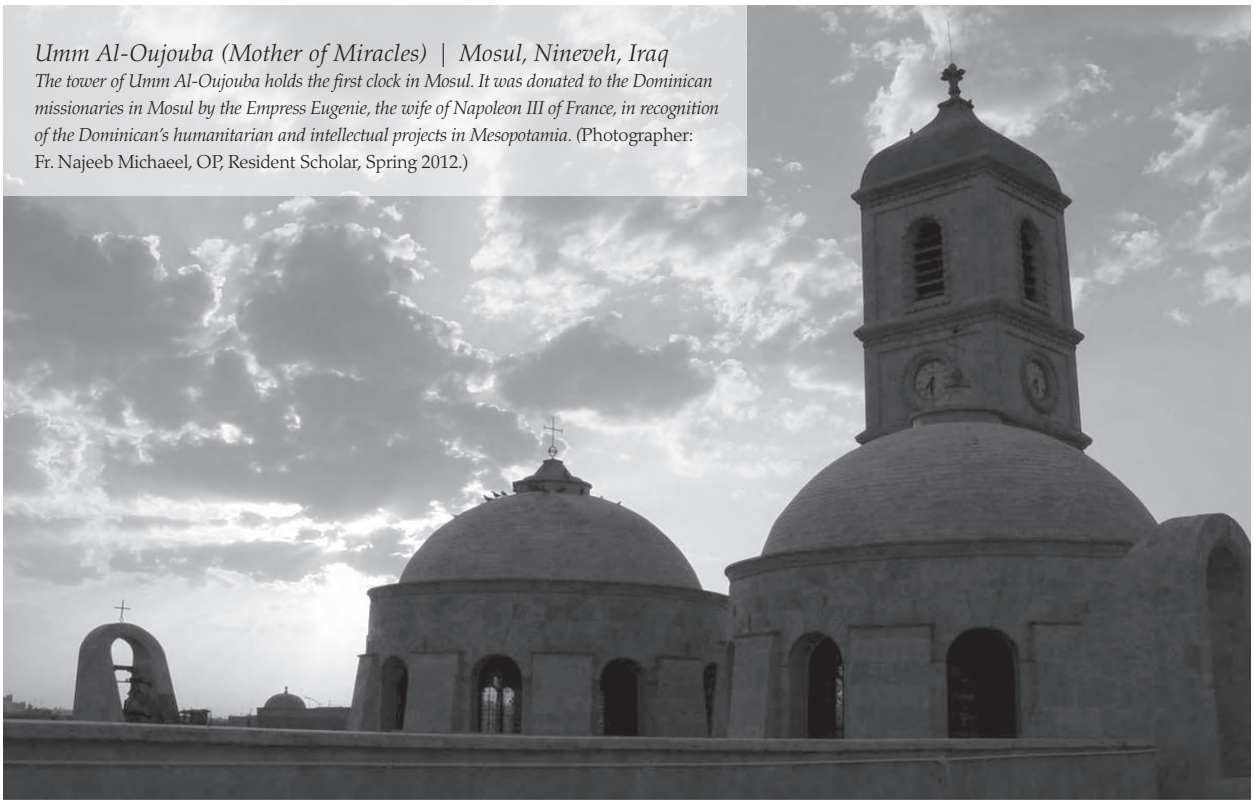
too easily eclipse instances of northern and southern Christians interacting collaboratively and constructively.

As Wuthnow states "globalization begs for a new paradigm that emphasizes not only the autonomous vitality of the churches in the global South but also the cultural and organizational mechanisms through which Christianity in its scattered global locations has become more intricately connected." Using the analogy of the body, Wuthnow advocates for an account of global Christianity that recognizes each organ's dependence on others, and the importance of various parts working together. In this telling, the story of global Christianity is less about "shifting centers of gravity" than it is about "mutual edification and interaction."

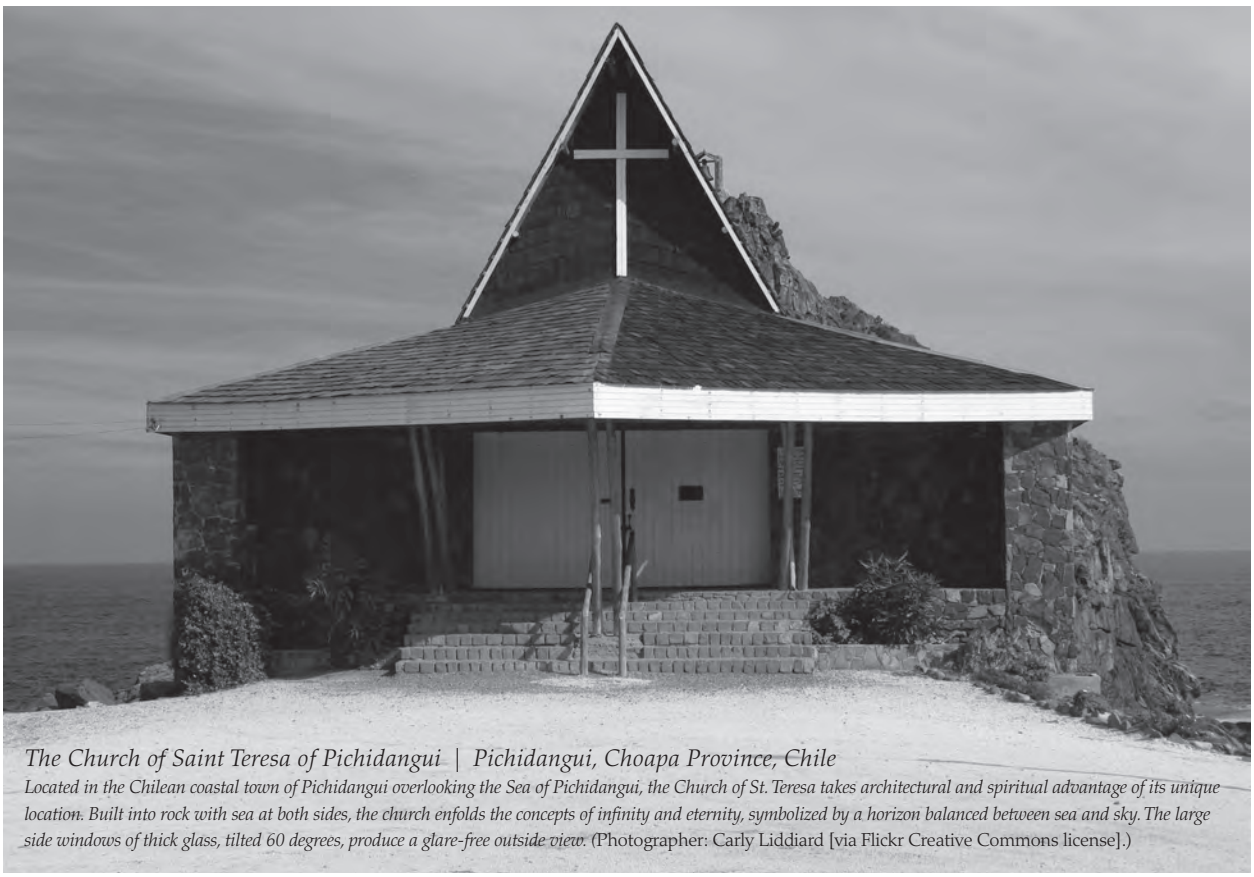
Southern Christians are powerfully on the move—even sending missionaries to the North to challenge its alleged decadence and secularism.

Like Wuthnow's work, my own study of relationships between congregations in the U.S. and their partners overseas attempts to rethink how global citizens, and particularly Christian coreligionists around the world, have become interdependent. In *Sister Churches: American Congregations and their Partners Abroad* (Oxford University Press, 2014), I profile 12 U.S. congregations from across the spectrum of Christianity participating in long-term partnerships or "sister church relationships" with congregations in the global South. Since the 1980s, an increasing number of American congregations have entered into such relationships, aiming to build faith-based partnerships across cultures for the sake of solidarity, mission, and joint ministry. Proponents of such partnerships place a high premium on interpersonal connections at the grassroots level, power and resource sharing, and mutuality between partners—often in defiance of efficiency and measurable results. Reflecting a growing commitment to leaving behind colonial patterns of mission, participants in sister church relationships deliberately seek to blur lines between sender and receiver, donor and dependent.

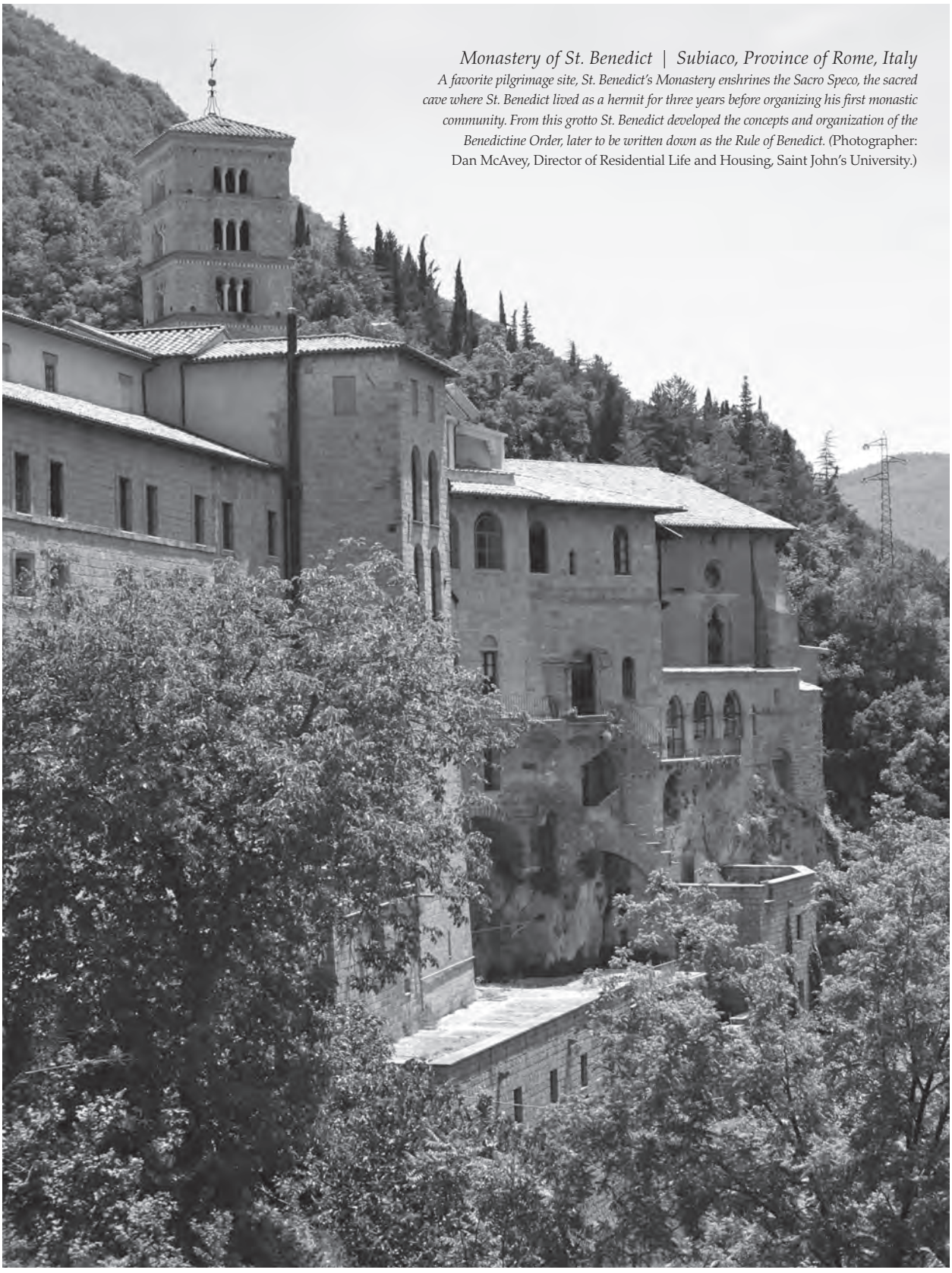
The problems of sister church relationships shouldn't be discounted. Significant disparities in access to resources threaten the possibility of mutuality and interdependence between partners. Patterns of interaction "on the ground" sometimes contradict theoretical ideals and good intentions. Even so, interactions between Westerners and non-Westerners need not be automatically understood as imperialistic. Nor should western Christianity be envisioned as an impotent or irrelevant force in global affairs against a growing dominance of non-western forms of the faith. Patterns of cross-cultural engagement among Christians reveal a complex dynamic in an era of globalization. Coreligionists around the world are interconnected, and their outreach efforts interpenetrate one another. Encounters among Christians hailing from various parts of the world carry not only the potential for conflict but also the possibility for solidarity. Sister church relationships aren't the Kingdom of God on earth, but they mark a welcome occasion for practical ecumenical advance. 



Umm Al-Oujouba (Mother of Miracles) | Mosul, Nineveh, Iraq
The tower of Umm Al-Oujouba holds the first clock in Mosul. It was donated to the Dominican missionaries in Mosul by the Empress Eugenie, the wife of Napoleon III of France, in recognition of the Dominican's humanitarian and intellectual projects in Mesopotamia. (Photographer: Fr. Najeeb Michaeel, OP, Resident Scholar, Spring 2012.)



The Church of Saint Teresa of Pichidangui | Pichidangui, Choapa Province, Chile
Located in the Chilean coastal town of Pichidangui overlooking the Sea of Pichidangui, the Church of St. Teresa takes architectural and spiritual advantage of its unique location. Built into rock with sea at both sides, the church enfolds the concepts of infinity and eternity, symbolized by a horizon balanced between sea and sky. The large side windows of thick glass, tilted 60 degrees, produce a glare-free outside view. (Photographer: Carly Liddiard [via Flickr Creative Commons license].)



Monastery of St. Benedict | Subiaco, Province of Rome, Italy
A favorite pilgrimage site, St. Benedict's Monastery enshrines the Sacro Speco, the sacred cave where St. Benedict lived as a hermit for three years before organizing his first monastic community. From this grotto St. Benedict developed the concepts and organization of the Benedictine Order, later to be written down as the Rule of Benedict. (Photographer: Dan McAvey, Director of Residential Life and Housing, Saint John's University.)

An interview with Gladys Ganiel & Gerardo Marti

The Last Stop

Understanding the Emerging Church Movement

Renting space in a historic mainline church in downtown Denver, a motley crew of disaffected evangelicals, gender-bending hipsters, gray-suit executives, philosophical agnostics, recovering addicts, edgy soccer moms, off-the-grid environmentalists, and spiritual seekers of all sorts, gather each week to chant ancient hymns, co-create liturgical art, and celebrate the Eucharist. This unlikely community, known as House for all Sinners and Saints, describes itself as "a group of folks figuring out how to be a liturgical, Christo-centric, social justice oriented, queer inclusive, incarnational, contemplative, irreverent, ancient-future church with a progressive but deeply rooted theological imagination." House for all Sinners and Saints is affiliated with the Evangelical Lutheran Church in America, but this fact is irrelevant to most of its members, few of whom have a Lutheran background and many of whom have no church background whatsoever. Nadia Bolz-Weber, pastor of House for all Sinners and Saints, breaks as many stereotypes of pastors as House for all Sinners and Saints does of churches. A heavily tattooed smart aleck with a past in addiction and stand-up comedy, Bolz-Weber blogs under the heading "Sarcastic Lutheran: The cranky spirituality of a postmodern gal." Bolz-Weber and her eclectic congregation might be considered an idiosyncrasy of contemporary religious life were it not for Bolz-Weber's extraordinary popularity as a writer and speaker, and House for all Sinners and Saints' growing identity as a destination for religious tourism.

To help us understand the ethos of communities such as House for all Sinners and Saints, as well as their contemporary resonance, Bearings *spoke to Gladys Ganiel and Gerardo Marti, both of whom are pre-*

eminent scholars of the movement for which House for all Sinners and Saints has become a flagship: the Emerging Church Movement. Their forthcoming book, The Deconstructed Church: Understanding Emerging Christianity*, will be available from Oxford University Press in 2014. Gladys Ganiel is Assistant Professor and Coordinator of the Conflict Resolution and Reconciliation Programme in the Irish School of Ecumenics at Trinity College, Dublin. Gerardo Marti is L. Richardson King Associate Professor of Sociology and Chair of the Sociology Department at Davidson College, Davidson, NC.*

Bearings: How do you introduce the Emerging Church to those who are unfamiliar with the movement?

Gladys Ganiel: The Emerging Church Movement (ECM) is a reform movement within western Christianity that seeks to overturn what movement members see as conventional and destructive interpretations of the Gospel; to transform religious institutions so they are less hierarchical; and to push Christianity outside the walls of church buildings to serve others in the "real world." Emerging Christians share a religious orientation that encourages individual autonomy, reflects a deep commitment to interpersonal relationships, and emphasizes innovative practices.

Having said that, we think it can be helpful to introduce the ECM by explaining what it is *not*. Usually people have heard enough about the ECM to have some misconceptions about it, so we tell them that we don't see it simply as a reform movement within evangelical Christianity, nor as a re-hashed liberal Protestantism, nor as a pick-and-mix consumerist religion in which people take what they like from various Christian traditions. Frequently the ECM is considered to be merely a re-invented evangelicalism. But to focus on its roots in evangelicalism minimizes the resonance that the movement's message has for mainline and other Christians and for people of non-Christian faiths. The ECM is more than a vaguely defined, fluid, post-church religiosity. Emerging Christians are not disaffected religious "nones."

Many Emerging Christians have defined the ECM in terms of a "conversation," signaling that they think Christianity is in need of reform and that one way to reform it is to start talking about the meaning and shape of the Christian faith today. What's interesting about this conversation is that Emerging Christians see it as *an end in itself*. The point is not to get to a particular destination; the point is to keep talking, searching, and journeying together.

To facilitate that conversation they've decided to form their own alternative congregations, groups, collectives, or communities.

Emerging Christians are not disaffected religious "nones."

We describe this process as "institutional entrepreneurship." All of the methods Emerging Christians use to form their groups are designed to flatten hierarchies and encourage people to get involved in relationships with others. Since Emerging Christians are very suspicious of traditional religious institutions, it can be helpful to describe them as anti-institutional institutional entrepreneurs. Along those lines, many of the individuals and groups who participate in what sociologists identify as the Emerging Church's networks of congregations, conferences, festivals, arts collectives, pub gatherings, and online forums are so label averse that they would not want to be tagged as belonging to the Emerging Church Movement, or for that matter, any movement.

B: Why did you choose *The Deconstructed Church* as the title for your forthcoming book? What is deconstructive about the Emerging Church Movement?

Gerardo Marti: We called the book *The Deconstructed Church* because we think it captures what Emerging Christians are doing. They are trying to pull apart and critique existing forms of church life. In place of those old forms they are constructing what they see as better ways of living together as Christians. Emerging Christians share a religious orientation built on a continual practice of deconstruction. They actively deconstruct congregational life by questioning the beliefs and practices that have held sway within other expressions of Christianity, especially conservative evangelicalism. Many Emerging Christians were previously involved in evangelicalism, which they experienced as constraining, prescriptive, captivated by a wrong-headed biblical literalism and a conservative political agenda, or even emotionally abusive. Seeker megachurches, which Emerging Christians see as manipulative, homogenizing, and missing Jesus' point of identifying with the poor and marginalized, receive some of their harshest criticism. Some Emerging Christians also critique other expressions of Christianity, including forms of liberal Protestantism that they have experienced as "dead," or a Catholicism they found authoritarian or abusive. Emerging Christians think that many of the ideas and institutions of contemporary Christianity simply do not help them to live what they would call authentic or holistic Christian lives. They often say that their involvement in an ECM church is the only thing keeping them within the bounds of Christianity at all, describing it as their "last stop" before leaving religion completely.

Emerging Christians want to create Christian communities that allow for considerable religious autonomy and a broad scope of individual belief and religious conviction. But such autonomy leads to friction with the contrary goal of many, if not most, established churches: urging conformity and avoiding conflict. Sociologist Erving Goffman implies that such institutional "micro-politics" are a natural consequence of institutionalized religious life, especially where a religious institution is perceived to be demanding and confining. He recognizes that institutionalized arenas of society threaten to swallow individuals whole, and that individuals find ways to push back. We can define a person's religious self as resting between absorption by and opposition to an institution. Goffman states that such ongoing oppositions are what comprise the "underlife" of institutions. In Goffman's terms, the deconstructed religiosity found within the ECM corresponds to the underlife of mainstream Christian institutions.

The point is not to get to a particular destination; the point is to keep talking, searching, and journeying together.

B: How has the Emerging Church Movement evolved in the 15 years since the movement began? Some have declared the movement to be dead. You obviously don't agree. Why not?

GG: The death of the ECM has been greatly exaggerated. We have seen confusion about various terms associated with the ECM, like "emerging," "emergent," "emergence," "post-evangelical," "missional," "neo-monastic," "ancient-future faith," and so forth. But as our research tells us, people who share Emerging

Christians' religious orientation do not like to be put into identity boxes, or to identify with religious labels. Nor are they particularly concerned with convincing people to join with the ECM as a movement. So rather than announcing the ECM's death, we see it as moving beyond specific groups, congregations, and collectives that explicitly take on the moniker of "emerging." The ECM is not dying; it is persistent. Many who don't use the label still participate in the movement through their questioning of established orthodoxy and negotiating with conventional practices. As researchers, we have to move from analyzing *specific organizations* to investigating a *broader movement* that manifests itself in various religious arenas.

B: What does the Emerging Church Movement tell us about the contemporary religious landscape? What is its significance as a modern religious movement?

GM: Our findings affirm sociologist Ulrich Beck's thesis of religious individualization, namely that the decline of established religious institutions is simultaneously associated with a rise in individual religiosity. Religious individualization is part of a larger shift in the sources of authority in the modern world. The individual is becoming the central unit of social life. Rather than simply deferring to inherited institutionalized religions in coming to understand God, a person uses religious experience to construct a "god of one's own." In short, the mechanisms that account for the Emerging Church Movement—in particular religious individualization as a product and process of modernity—are inescapable. The modern self is burdened with becoming an individual.

More than many other expressions of contemporary Christianity, the Emerging Church Movement creates spaces where people can exercise their freedom and autonomy to embark on individualizing religious imperatives. The ECM is also more effective than other forms of western Christianity in helping Christians balance the tensions between individualism and communitarianism, tensions that are part and parcel of the modern world. Emerging Christians strive to achieve authenticity and holism across all areas of their lives. They are modern people who must cope with the demands of simultaneously juggling multiple identities and participating in multiple social structures. The lack of a single, primary "foothold" for personal identity, which the church may have provided for past generations, stimulates the peculiarly reflective nature of modern individuals. People are constantly forced to reflect on and explain their lives to themselves in quest of a meaningful sense of personal coherence. The consequence for religion shouldn't be understood as an outbreak of syncretism, where people merge quite divergent religious orientations; rather, believers from different backgrounds discover new religious freedoms, change their old religious world views, and develop religious identities that draw on a range of sources.

Emerging Christians share a religious orientation built on a continual practice of deconstruction.

But the ECM does more than emphasize the individual. It's also inherently corporate, as reflected in its stress on conversations, relationships, and networks. The pursuit of self-coherence does not mean Emerging Chris-

tians aren't concerned with caring for others and mutual relationships. Individualization is compatible with establishing interpersonal structures of care and concern. The ECM's deliberately varied, pluralist congregations provide mechanisms for sustaining this delicate balance. Emerging Christians believe they cannot authentically become themselves without being in community with others.

B: What is the international scope of the Emerging Church Movement? Why has the movement gained more traction in certain regions of the globe than in others?

GG: The ECM is predominantly a western phenomenon. It's a response to the wider social, political, economic, and religious forces that have shaped modernity in the West. The ECM simultaneously reacts *against* modernity and *draws on* modern western conceptions of the self and community to produce a form of religiosity that fits our era.

Emerging Christians often describe their involvement in an ECM as their "last stop" before leaving religion completely.

ECM congregations are especially well-suited for incorporating the religious individualism that defines the modern West. At the same time, these congregations are "pluralist" in their inclusion of diverse viewpoints and practices. People are relatively free to choose to participate in the various practices of these congregations. Emerging churches are sites where Christians can negotiate the tensions between religious individualism, relationships, and community—tensions that are in many ways distinctive of the modern West.

The western experience of secularization has also been important in shaping the ECM. Emerging Christians have to work very hard to legitimate Christianity to skeptical critics, and to articulate their alternative visions of Christianity in public spheres that are considered secular and at times hostile to religion. The regions of the global South have not experienced the same kinds of secularization, nor have they modernized in the western sense. We therefore would not expect them to produce the same forms of Christianity that we find in post-secular western contexts.

In addition, the ECM's anti-institutionalism locates it firmly within developments in the West's ongoing crisis of modernity, where institutions across all spheres of life have been called into question. We don't rule out the possibility that ECM-type congregations could develop or are developing in other parts of the world. In fact, many of the anti-institutional and anti-hierarchical aspects of the ECM bear similarities to global Pentecostalism. Like the ECM, Pentecostalism focuses on the religious experience of the individual. We don't yet have enough information to know whether these parallels can develop in a way that transcends divisions between Christianity in the West and the global South. But for now, the evidence locates the ECM firmly in the West.

B: What are your predictions about the face of Christianity over the next decades in light of what you have learned about the Emerging Church? Do you think the Emerging Church Movement will play a role in Christianity's historical development?

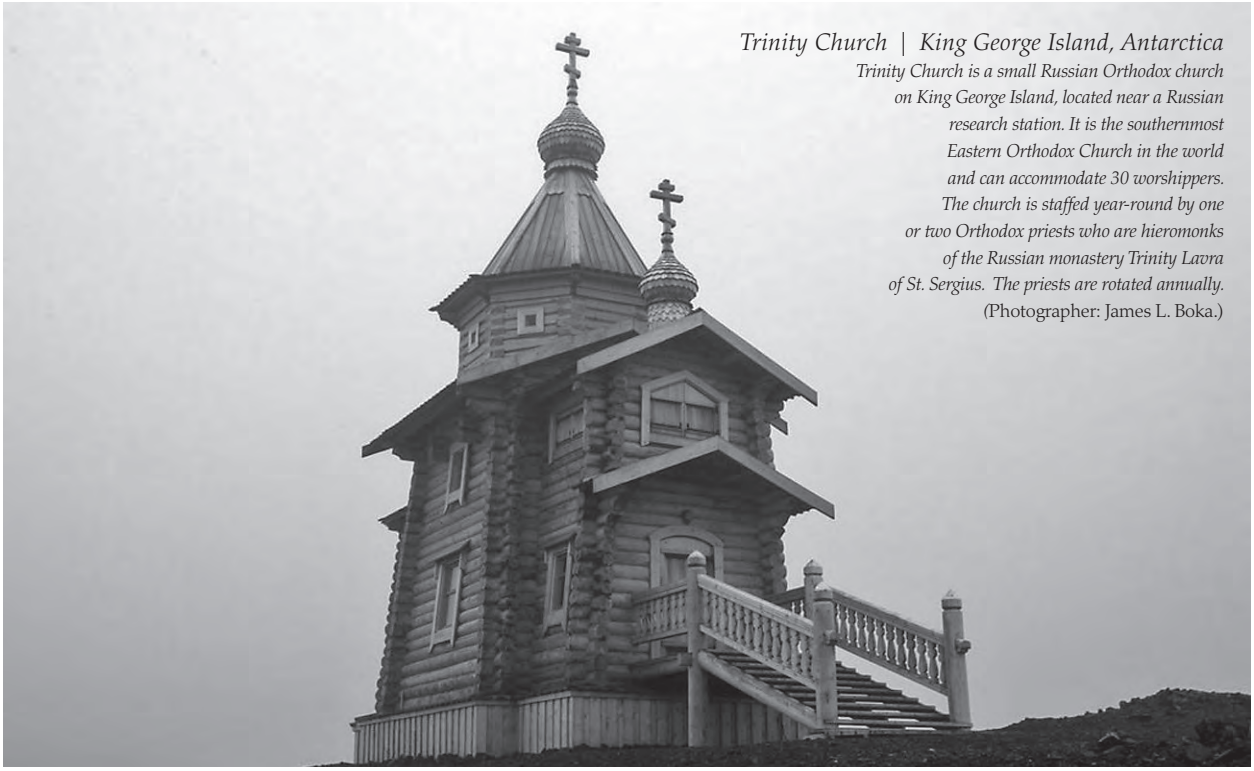
GM: The ECM's resonance with the wider trends and values of our age leads us to conclude that Emerging Christianity cannot help but persist, even thrive, in the current religious environment. It will contribute to changes in the face of Christianity over the next decades.

Emerging Christians believe they cannot authentically become themselves without being in community with others.

In the U.K. the term "mixed economy" is often used to describe how emerging congregations and "inherited forms of church"—the Church of England, for example—exist side-by-side. The situation in the U.S. is similar. Emerging and inherited churches are not always on friendly terms, but it's clear that they are influencing one another, whether through mutual critique or mutual appreciation. Therefore, we don't measure the ECM's significance by how many emerging congregations can be counted. The ECM's significance must be evaluated according to the ways in which Emerging Christians are creating a distinct religious orientation. This religious orientation not only nurtures their own congregations but also contributes to structural and theological changes in long-established religious institutions, including traditional western denominations.

Emerging Christians also do the wider Christian community a favor by pointing out that Christianity is remarkably diverse and contradictory. They look around and have no difficulty finding multiple Christian traditions. A singular, monolithic Christendom is a myth. Christianity is characterized by the simultaneous existence of numerous logics and systems of meaning involving multiplicity and heterogeneity, complementing and competing with each other.

The remarkable pluralism of contemporary society and the need for fragmented individuals to forge a cohesive self means that religious individualization will be a characteristic feature of nearly all forms of Christianity. Yet Christianity remains a congregational religion. No religious self, even a critically oriented religious self, can thrive without a community of others. As one Emerging Christian told us, his congregation is an "open space where individuals get to work out whatever they need. Individuals are coming together." This pattern in which religious individualism is woven together with pluralist congregations will continue as a ubiquitous element of modern religiosity. □



Trinity Church | King George Island, Antarctica
Trinity Church is a small Russian Orthodox church on King George Island, located near a Russian research station. It is the southernmost Eastern Orthodox Church in the world and can accommodate 30 worshippers. The church is staffed year-round by one or two Orthodox priests who are hieromonks of the Russian monastery Trinity Lavra of St. Sergius. The priests are rotated annually.
(Photographer: James L. Boka.)

Assemblies Nazareth Corintian Church | Missionvale Township, Port Elizabeth, South Africa
Assemblies Nazareth Corintian is located in the extremely poor informal shackland township of Missionvale—part of the wider Nelson Mandela Bay Metropolitan Municipality.
(Photographer: Elizabeth Camber, College of St. Benedict, Class of 2014.)

Every Migrant a Missionary

Immigrant Christians in America

Janel Kragt Bakker

The decline of Christianity in America has been widely publicized, dramatically lamented, enthusiastically celebrated, and routinely exaggerated. It's true that fewer people are going to church, more people are going to church less often, fewer people who have left the church are coming back, and more people who have stayed in the church are disgruntled. But these facts don't tell the whole story.

They miss what's happening beyond the walls of historic American religious institutions. More importantly, they miss what's happening among millions of foreign-born individuals who identify themselves as Americans, who create and steer culture, and who lead religious lives. Under the radar of most pundits and outside the scope of popularly recognized Christian institutions, these immigrants are quietly transforming Christianity in the United States. They are the new faces of American Christianity, and new mouthpieces of the gospel on American soil.

The increased religious diversity of the U.S. has also been widely publicized, dramatically lamented, enthusiastically celebrated, and routinely exaggerated. Over the past generation, to be sure, the number of non-Christian immigrants in the U.S. has grown. Since Congress passed the watershed Immigration and Nationality Act in 1965, more than 36 million people—most of them from Africa, Latin America, or Asia—have immigrated to the U.S.. One in eight residents is foreign born.

Under the radar of most pundits, immigrants are quietly transforming Christianity in the United States.

As Diana Eck's Pluralism Project (pluralism.org) details, mosques, temples, ashrams, and meditation centers now dot the American landscape, especially in urban areas.

In the early 2000s even such conservatives as George W. Bush began including mosques in the list of American houses of worship. At the same time, the widespread resistance to the "Ground Zero mosque" showcased the ambivalence of many native-born Americans toward the religious traditions and cultural heritages of the foreign-born among us. For

good reason, the rise of non-Christian religions in the U.S. has received attention. But this attention can be misleading. Three in four new immigrants to the U.S. are Christians. Not Muslims. Not Hindus. Not Buddhists. Not atheists. Christians. As R. Stephen Warner has noted, we are witnessing not so much the de-Christianization of American society as the de-Europeanization of American Christianity. Not so much the decay of American Christianity as its restructuring. Not so much its death as its transformation.

Jehu Hanciles

Afe Adogame

At least at first, most Christian immigrants worship in distinctly immigrant congregations. These congregations foster religious and cultural ties between immigrants and their countries of origin. They also help people make a home in their new country. Especially in recent years, however, immigrants have also begun to alter the social composition of historic American congregations. The National Congregations Study, a broad survey of American congregations, found that predominantly white and non-Hispanic churches were measurably more ethnically diverse in the late 2000s than they had been in the late 1990s. The percentage of people in congregations with no immigrant members decreased from 61 percent in 1998 to 49 percent in 2006-2008. And the percentage of people in completely white and non-Hispanic congregations decreased from 20 to 14 percent in the same time period. Though the majority of new immigrants worship in immigrant congregations, enough worship in predominantly white, native-born congregations to significantly diversify them.

Recently journalists and scholars have begun paying more attention to the mark immigrants make on American Christianity. Since Christian immigrants arrive in the U.S. from all over the world and represent diverse traditions and cultures, it's difficult to make accurate generalizations about them as a group. But case studies help us tap into the ways immigrants are altering the course of American Christianity. Jehu Hanciles and Afe Adogame, two scholars of African origin who now reside in the U.S. and the U.K. respectively, illuminate the impact of the African Christian diaspora in the North Atlantic. "Massive South-North migration is creating new religious communities and new religious trends within western societies that present significant challenges to cherished ideals, and portend an enduring impact on its wider cultural ethos," writes Hanciles in *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Orbis, 2008). The largest churches in Great Britain and in continental Europe are both African founded and led, for example. While voluntary African migration to the U.S. is a smaller and more recent phenomenon, African Christian communities are also proliferating here.

African Christian immigrants do more than add themselves to the rolls of U.S. Christians. While it's fairly obvious that every missionary is a migrant in one way or another, Hanciles argues that the reverse formulation is also true: every Christian migrant is a potential missionary. African Christian immigrants in the U.S. often take this missionary impulse

quite seriously. They typically self-identify as international and multicultural, and they replace the preoccupation with cultural self-maintenance that usually characterizes immigrant congregations with bold visions of multicultural outreach and missionary fervor, says Hanciles. Seeing the West as a ripe mission field, African Christians carry out what has come to be known as "reverse mission" efforts, in which colonial patterns of missionary sending and receiving are flipped. In American history, successive waves of immigration have been the main source of growth and transformation in the church. Since Africa is now a heartland of Christian faith and a prominent source of international migrants, and since the U.S. is now the primary destination for African migrants, we can expect to see African immigrants significantly altering both the demography and ethos of American Christianity.

Three in four new immigrants to the U.S. are Christians. Not Muslims. Not Hindus. Not Buddhists. Not atheists. Christians.

African immigrants express their Christianity in language, customs, and forms of spirituality foreign to many native-born Christians. Torn between tradition and modernity as well as home and host cultures, African-led churches in the West negotiate competing world views and identities, says Adogame in *The African Christian Diaspora: New Currents and Emerging Trends in World Christianity* (Bloomsbury, 2013). In this dance between clinging to what they know and reinterpreting this knowledge in a new context, African Christian immigrants typically retain a belief in and a ritual orientation toward supernatural forces, both of which are prominent in indigenous cosmologies in Africa. Because most African Christian communities in Europe and the U.S. replicate the cultural and religious sensibilities of their home contexts, their churches are dominated by African immigrants even when they target non-Africans in their membership drives. As preference for experience over doctrine and religious expression over religious consumption grows in our religious landscape, and as African immigrants increasingly assimilate into American culture, the missionary impulse of African immigrant religious communities may be more fully realized.

Immigrants are neither squashing nor corrupting American Christianity. As they transform it they breathe new life into it. The future of American Christianity certainly will include Catholics, mainline Protestants, and evangelicals of European descent. But increasingly it will feature people whose lineage is not European. It will include not only African Americans, but Africans, not only transplants from American and European mission churches abroad, but migrants from the Majority World sent to North America to be missionaries themselves. Indigenization, contextualization, acculturation—call it what you will. The truth is that Christianity is not, never has been, and never will be the property of the fabled "Christendom." Like migrants themselves, the faith moves, and moves, and moves again. 

fully Christian

(to my rcia instructors)

i was blown off course
by your words about me:
not fully christian

i buckled
beneath the weight of that pronouncement

it has taken until now
for me to return
to the insight that initially led me
to your doorstep:

i cannot be fully christian
without you

we are not fully christian
without each other

Sally McGill

Sally McGill (Resident Scholar Spring 2006, Spring 2013) is Professor of Geology at California State University, San Bernardino. For many years, Sally was an elder in the Presbyterian Church who, at the same time, was intrigued with the Catholic Benedictine way of life. In April 2013, Sally became a Catholic during the Holy Saturday Liturgy at Saint John's Abbey and University Church. Sally desires unity with the whole Christian church, and seeks to discover how to live as closely to that unity as possible. She and her husband, John, live in Crestline, California.

Saint John's Abbey and University Church | Collegeville, Minnesota, United States
Saint John's Abbey was established in 1856, following the arrival in the area of monks from Saint Vincent Archabbey of Latrobe, Pennsylvania. Today, Saint John's is the second-largest Benedictine abbey in the western Hemisphere. In 1857 the monks secured a territorial charter to conduct a seminary for educational, scientific, and religious purposes and enrolled five local boys as the first students of what has become Saint John's University. (Photograph courtesy of Saint John's University.)

Ecumenical News

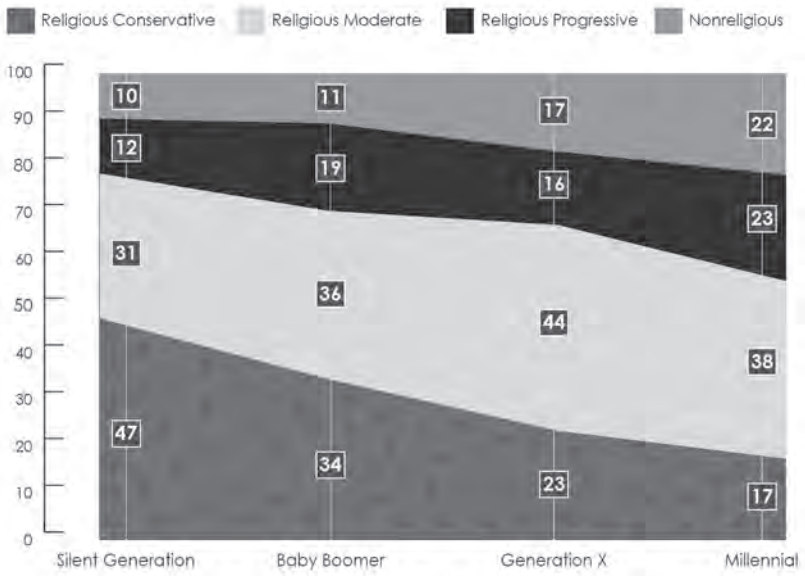
Religious Progressives on the Rise

A recent survey by the Public Religion Research Institute and the Brookings Institution found that it is not just the nonreligious or "nones" whose numbers have swelled in recent years in the United States. Also on the rise are the numbers of "religious progressives," which the Economic Values Survey defined by using a religious orientation scale that combines theological, economic, and social outlooks. Religious progressives currently compose 19 percent of Americans, a percentage that grows in each successive generation. Religious progressives are especially prominent among young adults. Among people aged 18 to 33, religious progressives even outnumber religious conservatives. According to the survey, 23 percent of young adults in this age range are religious progressives, while 17 percent are religious conservatives. By contrast, 12 percent of those aged 66 to 88 are religious progressives, while 47 percent are religious conservatives.

In addition to being younger than religious conservatives, religious progressives are also more diverse. Religious conservatives are composed mostly of white evangelical Protestants and Catholics. The population of religious progressives, on the other hand, is made up of disparate groups. Roman Catholics (29 percent) constitute the largest single group among religious progressives, followed by white mainline Protestants (19 percent), those who are not formally affiliated with a religious tradition but who say religion is at least somewhat important in their lives (18 percent), non-Christian religious Americans such as Jews, Buddhists, Hindus and Muslims (13 percent), and black Protestants (nine percent). Only four percent of white evangelical Protestants are religious progressives.

These differences translate into political affiliation as well. Republicans are more homogenous than Democrats both ideologically and religiously, said William Galston, senior fellow at the Brookings Institution, in a Religion New Service press release."When major legislation such as health insurance reform is at issue, Democrats often face the challenge of balanc-

Religious Orientation by Generation



(Chart: PRRI)

ing diverse religious perspectives within their coalition." Politically, religious progressives are more aligned with the non-religious than they are with coreligionists of a more conservative bent. Especially on questions related to economic policy and the role of the government, religious progressives generally hold views similar to nonreligious Americans, while religious conservatives stand apart.

Another contrast between religious progressives and religious conservatives highlighted by the Economic Values Survey relates to how each group defines religion. Religious progressives and conservatives hold different beliefs about what it means to be a religious person. Seventy-nine percent of religious progressives say that being a religious person is mostly about doing the right thing, compared to 16 percent who say it is about holding the right beliefs. Among religious conservatives, on the other hand, 54 percent say being a religious person is primarily about having the right beliefs, while 38 percent say it is mostly about doing the right thing.

In the wake of this survey, various left-leaning media commentators have heralded religious progressives as the wave of the future. The online magazine *Huffington Post* reported the story with the headline "Religious Progressives Predicted to Outnumber Conservatives, Survey Finds," while *Salon*, another online journal of opinion, ran the

Protestant Liberalism Revisited

The story of the decline of mainline or liberal Protestantism in the U.S. has been widely retold over the last generation. Since the rise of the Religious Right in the 1980s all eyes have been on evangelicalism, while the Protestant mainline has slid from view. Recently, however, a different story about Protestant liberalism has emerged and is being told in several new volumes. "The mainline has been down for long enough that scholars are starting to write nostalgic books about it—even as these churches continue to exist and to make a valuable religious and social witness," wrote Gary Dorrien, prominent scholar of liberal Protestantism, in *Religion Dispatches*.

New books on liberal Protestantism include David Hollinger's *After Cloven Tongues of Fire: Protestant Liberalism in Modern American History* (Princeton University Press, 2013), Leigh Schmidt and Sally Promey's edited compilation, *American Religious Liberalism* (Indiana University Press, 2012), Matthew Hedstrom's *The Rise of Liberal Religion: Book Culture and American Spirituality in the Twentieth Century* (Oxford University Press, 2013), and Elesha Coffman's *The Christian Century and the Rise of the Protestant Mainline* (Oxford University Press, 2013), among others.

These books, which consider the overlooked legacy of liberal Protestantism and probe the varieties of liberal religion in the U.S., emphasize that liberal Protestantism played a significant role in creating the spiritual-but-not-religious sensibility prominent in American culture. Liberal Protestantism declined numerically and institutionally, but only by winning a larger cultural victory in American life. According to Dorrien, today's progressive Christians largely embrace their post-establishment status, though they continue to influence American society by offering a modern spiritual witness and serving the public good.

story under the headline "The Rise of the Religious Left." Despite the growing numbers of religious progressives, however, it is unclear whether religious progressives will gain greater influence in the public square. Peter Steinfels of *Commonweal* magazine noted that the Economic Values Survey found that religious progressives are both less unified in religious conviction than other groups and less likely to describe religion as an important part of their lives. "What I doubt is whether the specifically *religious* character of religious progressives can play anything like the motivating, energizing, and organizing force of religion among religious conservatives," said Steinfels. Because of these differences, religious conservatism and religious progressivism should not be seen as parallel movements. Religious progressives are growing in numbers, but whether their influence is also growing remains an open question. □

Anglican Realignment Continues

In late October, representatives of the Fellowship of Confessing Anglicans, which described itself in a recent press release as "a movement for unity among faithful Anglicans," gathered in Nairobi for the second Global Anglican Future Conference (GAFCON). Of the more than 1,300 delegates from 40 countries who attended, 331 were Anglican bishops and 30 were archbishops, including Archbishop Nicholas Okah, primate of the Church of Nigeria, and Robert Duncan, primate of the newly created Anglican Church in North America.

In 2008, GAFCON convened its first meeting in Jerusalem to mourn the fifth anniversary of the ordination of Gene Robinson, the first openly gay bishop of the Episcopal Church in the U.S. and Anglican Communion at large. Five years later and ten years after the ordination, GAFCON participants gathered in Nairobi to confirm a major realignment of the Anglican Communion and expand the activities of the Fellowship of Confessing Anglicans. At odds with what they see as the capitulation of the Anglican Church in the West to a liberal and heterodox agenda, GAFCON participants committed themselves to "outreach, witness and building networks of orthodox Anglicans around the world."

In the conference communique and commitment, delegates wrote, "We believe we have acted as an important and effective instrument of Communion during a period in which other instruments of Communion have failed both to uphold gospel priorities in the Church, and to heal the divisions among us." The communique expressed a continued commitment to "biblical faithfulness," evangelism to unreached peoples, and a traditional understanding of sexuality and marriage. While lamenting what they deem the marginalization of orthodox Anglicans among provincial and diocesan structures in the Anglican Communion, GAFCON delegates vowed to continue to work within the Anglican Communion for its renewal and reform. □

This White Pine

once stood
converged with the sky. Now it
teeters on the bank
of the lake, roots hairy like
Grendel's mother, providing

refuge for fertile
muskrats creeping through its bones
digging deep to nest.
Kids discover it half-in,
half-out of the water, play

seesaw, dive off, climb
on, and on, until—deadhead—
it sinks.

Years later
a diver will retrieve this
tree: outer bark putrefied,

its inside perfect.
Called *one hundred percent heart*,
resin will have kept
it more stable, richly-hued
than newly cut woods. I wish

to mimic Pine: live
with branches spreading high, wide;
when old, be useful
to the end,

then raised up—born
again—be wholly revered.

Marge Barrett

Marge Barrett has published poetry and prose in numerous journals, a poetry chapbook, My Memoir Dress, *stories in Dzanc Books'* Best of the Web 2009 *and the Minnesota Historical Society's* The State We're In. *She teaches at the Loft Literary Center in Minneapolis and conducts a variety of workshops. She has been a writing coach for several of the Collegeville Institute workshops.*

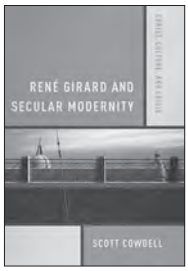
Metten Abbey (St. Michael's Abbey) | Metten, Bavaria, Germany

Founded in 766, Metten Abbey was under the lordship of the Dukes and Electors of Bavaria for many centuries. After secularization in 1803, the Abbey's property was confiscated and by 1815 had all been auctioned off. In 1830 King Ludwig I of Bavaria re-established the monastery, which also incorporated a boarding school that the monastery runs to this day. Fr. Boniface Wimmer of Metten Abbey founded Saint Vincent Archabbey in Latrobe, Pennsylvania in 1846. In turn, the monks of St. Vincent's founded St. John's Abbey in Collegeville, Minnesota in 1856. (Photographer: Dan McAvey, Director of Residential Life and Housing, Saint John's University.)

News of Institute Scholars

Doug Allen (1991/92) writes, "I turned 72 in June, but I continue to be in excellent health and am very productive. I'm still teaching full-time, have had many recent publications, and am fortunate to be invited to give many lectures. For example, I was in India in August to deliver the Mahatma Gandhi Lecture on August 15, India's biggest national holiday, and to do many other presentations. I began research on my book *Myth and Religion in Mircea Eliade* (Routledge, 2002) during my academic year residency at the Collegeville Institute. The book has gone through several editions and was also revised and published in Korean and in Romanian."

Jon Armajani's (1997/98) most recent book, *Modern Islamist Movements: History, Religion, and Politics*, was published by Wiley-Blackwell (2011). Jon is Associate Professor in the Department of Theology at the College of Saint Benedict/Saint John's University.



Scott Cowdell (Fall 2010) reports that his book, *René Girard and Secular Modernity: Christ, Culture, and Crisis*, has been published by the University of Notre Dame Press (2013). Scott was immersed in the reading phase of this book project during his Collegeville Institute residency. He writes, "Lisa and I remember our time in Collegeville most warmly." The public lecture he gave as part of the resident scholars program was reworked as the chapter "René Girard, Modernity and Apocalypse" in *Violence, Desire and the Sacred: Girard's Mimetic Theory Across the Disciplines* (Continuum, 2012), a book he edited with Chris Fleming and Joel Hodge.

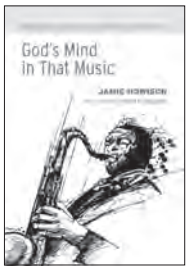
Maria Garriott's (Summer 2009, 2010) poem "Pietà" appeared in the February 8, 2012 issue of the *Christian Century*.

David Giuliano's (Summer 2011, 2013) second picture book, *Jeremiah and the Letter e*, was published by Wood Lakes in May, 2012. More than 50 pieces of David's writing and poetry have appeared in such publications as the *United Church Observer*; *PMC: the Practice of Ministry in Canada*; *Clergy Journal*; *Exchange*; *Gathering*; and *Presence*.

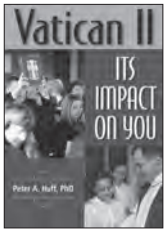
Dana Greene's (Summer 2007) book *Denise Levertov: A Poet's Life*, a compelling account of the life of poet Denise Levertov, was published by the University of Illinois Press in 2012.

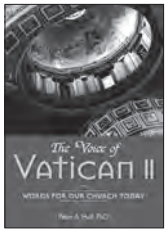
Margaret Hasse (Summer 2008) recently published her fourth collection of poems, *Earth's Appetite* (Nodin Press, 2013).

Lisa Hickman (Summer 2008, 2012) has published a new book: *Writing in the Margins: Connecting with God on the Pages of Your Bible"* (Abingdon, 2013).



Jamie Howison's (Summer 2008, 2012; Spring 2009, 2011) book, *God's Mind in that Music: Theological Explorations through the Music of John Coltrane* (Wipf and Stock /Cascade Books, 2012) owes its inception to his time at the Collegeville Institute. He writes, "Much of the first draft was written during my month in Collegeville in 2011, and, in fact, the genesis of the book came through a piece of writing I needed to submit for the 2008 Collegeville Institute writing workshop with Eugene Peterson." **Don Saliers**, a resident scholar (1972/73, 1977/78, Fall 1984, Fall 2008), wrote the foreword.





Peter Huff's (Fall 2007) most recent books, *Vatican II: Its Impact on You* (Liguori, 2011) and *The Voice of Vatican II: Words for our Church Today* (Liguori, 2012), explore how the Second Vatican Council (1962-65) dramatically set the agenda for the Catholic Church in the modern world. Specifically, Peter notes that Vatican II "shows us who we are, what we stand for, and what we need to live for." He emphasizes that "it is still the council for our times."

Robert F. Hull, Jr.'s (1998/99) book, *The Story of the New Testament Text: Movers, Materials, Motives, Methods, and Models*, was published by The Society of Biblical Literature/Brill in the "Resources for Biblical Study" 2010 series. Robert writes, "My time at the Collegeville Institute was among the most formative and enjoyable experiences of my professional life. My wife and I appreciated the perfect accommodations and the warm hospitality of the Benedictines."

Ivan Kauffman's (2008/09, 2010/11) article "After Ideology" was published in the December 10, 2012 edition of *America*. The article can be accessed at: americamagazine.org/content/article.cfm?article_id=13733

Kristen Marble's (Summers 2011, 2012) article "Banishing the Darkness: Where Do We Go From Here?" was featured in the *Huffington Post*. The article can be accessed at: huffingtonpost.com/kristen-marble/banishing-the-darkness-where-do-we-go-from-here_b_2331800.html?utm_hp_ref=fb&src=sp&comm_ref=false

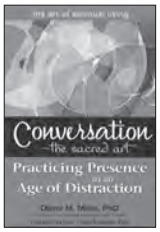
Anne Marshall's (Summer 2011) column, "Labor that Satisfies", was published in her local newspaper in Columbus, Indiana.

Peter Marty's (Spring 2007, Fall 2008) article "Loving Others on Our Knees" appeared in *The Lutheran* (January, 2013), the online magazine of the Evangelical Lutheran Church in America.

David Matz (Fall 2004, 2011) writes about his book, *Voices of Ancient Greece and Rome: Contemporary Accounts of Daily Life* (Greenwood, 2012), "Much of this work was done on our Apartment #6 patio, overlooking Stumpf Lake, a beautiful and motivational setting! Thanks for providing and nurturing such an excellent program."

MaryAnn McKibben Dana's (Summer 2010, 2011) book *Sabbath in the Suburbs* (Chalice Press, 2012) describes her family's year-long exploration of the meaning of keeping Sabbath. She writes, "To my friends in Collegeville, thank you for your generous and gracious support! Not only did I get a tremendous amount of work done in this place, but it is now what I picture when I need to go to my 'happy place'." She also wrote *Fellowship of Prayer* (Chalice Press), a devotional guide for the 2012 Lenten season.

Bonnie Miller-McLemore (Fall 2010) came to the Collegeville Institute as a short-term scholar in September 2010, in need of a quiet place to work on her book project, *Christian Theology in Practice: Discovering a Discipline* (Eerdmans, 2012). Bonnie writes, "Ultimately, the director, backed by the wonderful staff and board of the Collegeville Institute, provided exactly what was needed to turn the corner—hospitality, company, space, interest and a book title. This made all the difference."



Diane Millis (1996/97), former resident scholar and current consultant in the Collegeville Institute's Called to Life seminars, authored *Conversation—The Sacred Art: Practicing Presence in an Age of Distraction* (SkyLight Paths, 2013). Patrick Henry, former executive director of the Collegeville Institute, writes, "Diane knows that our conversation reveals us to others, and, done right—caring more important than understanding, talking balanced with restraint and periodic silence—reveals to us depths we didn't know we have. She has learned much from others, and shares her own practical wisdom, most forcefully and poignantly demonstrated in the transition from 'broken apart' to 'breaking open.'"

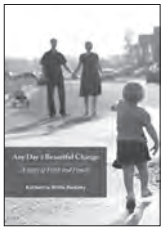
Merrill Morse's (Spring 1986) new book *Isaiah Speaks: A Voice from the Past for the Present*, is a lay-oriented Bible study on First Isaiah (Wipf and Stock, 2012).

Lee Hull Moses' (Summer 2009, 2010) article, "Disagreeing in Love" appeared in the September 19, 2012 issue of the *Christian Century*.

Solveig Nilsen-Goodin (Summer 2012) published two articles, "An Heirloom of Faith" and "From Sorrow to Joy" in *The Lutheran*, the online magazine of the Evangelical Lutheran Church in America.

Weldon Nisly's (2000/01, Fall 2007, Spring 2010) near-death experience in Iraq is recounted by Greg Barrett in *The Gospel of Rutba: War, Peace, and the Good Samaritan Story in Iraq* (Orbis, 2012). It is the story of Weldon's near-tragic ordeal in Iraq and of his Iraqi Muslim rescuers, who asked him to spread the word of what was happening in their city, Rutba.

Mary O'Connor's (Summer 2011) poem "Woman with Fistula" appeared in the Spring 2012 (14:2) issue of the *Seminary Ridge Review*. Her most recent volume of poems is *Windows and Doors* (Finishing Line Press, 2012).



Katherine Willis Pershey's (Summer 2009, 2010) article "A Room of Our Own" was published in the January 11, 2012 issue of the *Christian Century*. In it, she references her involvement in the Collegeville Institute's writing workshop, "Apart, and Yet a Part." Her memoir, *Any Day a Beautiful Change: A Story of Faith and Family* was published by Chalice Press in 2012. According to Katherine, the idea for this memoir about ministry and motherhood was "hatched in preparation for the 2009 "Writing and the Pastoral Life" workshop, and I worked on it during my stay." Katherine returned to the Collegeville Institute the following summer to continue writing, and says, "I couldn't have done it without the Collegeville Institute." The *Christian Century* published an excerpt from the book in its March 7, 2012 issue.

John Rollefson's (Summer 2012) article "Justification in Literature: The Witness of Two Russian Masters" appeared in the Fall 2012 issue of the *Journal of Ecumenical Studies*.

William (Bill) Russell (Summer 2010, 2012, 2010/11) edited *Martin Luther's Basic Theological Writings* (Fortress Press, 2012) during his academic year residency. Additionally, Bill is a contributing author to the volume *The Devil's Whore: Reason and Philosophy in the Lutheran Tradition* (Fortress Press, 2011), which is part of the Studies in Lutheran History and Theology series. Bill worked on his chapter, "The Vocation of the Philosopher," while at the Collegeville Institute. He writes, "Thanks for the space and the support throughout 2010/11."

Marjorie Stelmach (Summer 2011) had a number of poems published in 2013, some of which she worked on during her participation in the Collegeville Institute's "Believing In Writing" summer workshop. During that workshop she also worked on a manuscript of poems, *Without Angels*, which has been accepted for publication by Mayapple Press. She was a finalist in the 2012 May Sarton New Hampshire Poetry Prize competition. Marjorie writes, "The experience of the "Believing In Writing" workshop was key, I believe, in the completion of this manuscript. The support and helpful feedback I received from workshop leader Michael Dennis Browne, along with the opportunity to meet and learn from the participants in the program, was a turning point in my approach to my writing. I am so grateful for everything the workshop offered me as a poet and as a person."

Isaac Villegas' (Summer 2012) account of the faith journey that led him to become a Mennonite pastor can be found at: faithandleadership.com/content/isaac-villegas-led-leadership?page=0,0&utm_source=newsletter&utm_medium=headline&utm_campaign=NI_feature

Relocations

Shelly Matthews (2004/05) reports that she has transitioned from Furman University in South Carolina to Brite Divinity School at Texas Christian University, where she is Associate Professor of New Testament.

James Okoye (2010/11) was appointed to the position of Director of Spiritual Studies at Duquesne University in Pittsburgh, Pennsylvania.

Paul Philibert, OP (1993/94, 2008/09) will hold the Rev. Robert J. Randall Distinguished Professorship in Christian Culture at Providence College in Providence, Rhode Island during the 2013/14 academic year.

Benjamin Wall (Spring 2012) has completed his PhD. dissertation and is now teaching part-time at Houston Graduate School of Theology (ethics and theology courses). He reports,"Last fall Leah and I finally made our final sprint into Anglicanism. I am in the postulancy stage of seeking the priesthood, will be ordained into the deaconate this summer, and then the priesthood early next year."Benjamin writes,"Again, I want to thank Carla, Don, the staff at CIECR, as well as Fathers Killian, Luigi, and Wilfred for the extraordinary hospitality and Christian witness you visibly expressed to my family during my Collegeville Institute residency. We have yet to cease spreading the joy we experienced in your midst."

BEARINGS asks you to keep us up to date on your publications, professional accomplishments, and transitions. We also invite letters to the editor. Write us at **staff@CollegevilleInstitute.org** or:

Bearings
Collegeville Institute
P.O. Box 2000
Collegeville, MN 56321

Mona Hanford

Episcopalian—Bethesda, Maryland—Board Member since 2010

"When my friend, former Collegeville Institute board member Amy Goldman, told me about the Collegeville Institute, I knew I could put my energy behind it," says board member Mona Hanford. "Of all the boards I've been asked to serve on since my retirement, this is the only one I accepted. It was a gift. It was tailor-made for me, since I think faith and hope are what all of us need."

"I love the ecumenical part of faith," Mona says. "My grandfather was a Russian Orthodox priest who became a bishop—and then an archbishop—and he baptized me and my children. I went to Catholic elementary schools. My daughter went to a Catholic high school. And now I attend an Episcopal church. I am completely ecumenical."

Mona credits her Russian grandfather with having had a tremendous influence on her life. Of primary significance, he taught her the Russian language. She majored in Russian at Mount Holyoke College, earned her Master's degree at Vanderbilt University, and taught Russian at Monmouth College in Illinois. Mona explains that her grandfather left Russia at the time of the revolution. Mona says, "The value I got from that experience, even though I didn't go through it, was to understand you could lose everything: your house, your jewels, your money. All of those things you have can go in a minute and really it's what you have inside that counts."

After completing her graduate studies, Mona stayed home for ten years to raise her two children. Throughout those years she volunteered at her children's school and in the community. Like her grandfather, who raised money for mission churches, she began to raise money for her kids' church and school campaigns. Mona recalls, "When those of us working on the campaign ran into economic trouble with it in 1983, we decided we would work month by month until we got ourselves together. That turned into 25 years, and that's how fundraising became my second career. Although it came naturally to me, it was based on my grandfather's ideas about being a good steward, not being afraid to ask for help, and not shying away from talking about faith and how important it is for the community and yourself."

Mona stresses, "My career as a fundraiser was never about raising money—it was about getting good people to do good things for others. It was about values, and money was just the tool to live out those values." After 25 years of fundraising, 25 capital campaigns and securing a $25 million gift, Mona retired from development work. She has now turned her attention and energy to helping family caregivers.

Pulled into hospice as a caregiver through her husband Bill's long illness, Mona finds a message of hope. She emphasizes, "It is during dark times of grave illness when you pull on your faith, when you live your faith. You don't just talk about it; you live it. You hold the hand of the person you're taking care of and say 'do not be afraid.' If you can live knowing that this is not the end, that there is something more, then that is the greatest gift you can give your family."

And for Mona, family is a big part of life. She notes, "I love having adventures with my six grandchildren. It's never Mona alone. Bill and I were married for almost 50 years. Now I'm always out with my friends or family. My relationships define me." She continues, "When I think about leaving and death, I know that I want to leave a legacy of honesty, faith and hope. To me this is the ultimate gift I can give my children, my grandchildren, and my friends. I can give it to anybody I come in contact with and it doesn't diminish the gift. The more I give it, the more it grows. It's wonderful; it's the ultimate gift."

Clyde Steckel

United Church of Christ—St. Anthony, Minnesota—Board Member since 1993

What do *ecumenism*, *art*, and *Eleanor* all have in common?

Ecumenism

"I first heard about the Collegeville Institute at the time it was being formed," says Clyde. "From 1963-70, I was in Campus Ministry at the University of Minnesota and learned about the new ecumenical institute at Saint John's Abbey. Around 1973 or 74 I was invited by Bob Bilheimer, its director at that time, to be part of a summer consultation entitled 'The Human Condition'. That's how I got my first experience of the Collegeville Institute."

Ten years later—in the spring of 1983—Clyde returned to the Collegeville Institute as a resident scholar to advance his work on the pastoral theological implications of liberation theology. In 1993 Clyde was invited to serve on the board. He notes, "I said 'yes' without thinking about it. It seemed like a no brainer. I saw joining the board as a great opportunity to get involved with a very exciting and diverse group of people, different from those in my own denomination."

Ordained in the United Church of Christ tradition, Clyde has made ecumenism the backdrop of his ministerial career, although for him the meaning of ecumenism has evolved over time. He recalls, "I certainly was captured by what I would call 1960s and '70s ecumenism—the World Council of Churches, the National Council of Churches, and the Second Vatican Council. In those days I understood ecumenism to be essentially a Christian movement. Through the years, my understanding has evolved to seeing ecumenism as concern for the whole world. I'm trying to become more intercultural and inter-religious in spirit, all the while staying within, honoring, and growing in my own Christian tradition."

Art

"I have always been drawn to the arts. My first art of practice really was music," Clyde says. Throughout his life he has studied piano, harmonica, and voice. He has sung in a variety of choirs and also sang as a para-professional when he was in graduate student in Chicago. He says, "For a while I thought I might pursue a career in music. Yet, I always liked painting and drawing as well." While in seminary, Clyde read widely on religion and art and took his first oil painting course. After moving to Minneapolis he took additional courses, including a print-making and a drawing class at the Minneapolis Institute of Arts (MIA). "When I retired from Union seminary, becoming a docent at the MIA looked very appealing," says Clyde. "I was accepted into the program four years ago, went through a very thorough two-year training program, and am now in my second year as a docent."

Clyde says, "I don't have a narrow definition of art. I think it is anything that has been made by humans with some kind of conscious design or purpose." He believes that art is a window into the culture from which it comes, as well as "a window into the whole mind and spirit of the artist who created it. We, as artists, become co-creators of the meaning of a work of art."

Eleanor

Clyde and Eleanor have been married for 64 years. Together they have three sons and five grandchildren. "When we were married, we were both still in college, just before our senior year. I was 21; Eleanor was 20. Our parents were not exactly eager about that," Clyde recalls. "Yet, we have both learned so much about marriage and each other. We still, of course, run into some of our old issues—they won't

go away—but I think we have better tools or efforts or whatever for addressing them."

For those who are getting married or are just newly married, Clyde advises, "Learn to pay attention to and appreciate the other person's unique characteristics and qualities. When both of us were quite young and idealistic, we imagined the other person wanted to be more like us, and so in our early years of marriage we had to kind of work on that process to figure out that was not good. We had to step back and learn to value and appreciate the differences."

Clyde obtained his A.B. from Butler University; his B.D. from Chicago Theological Seminary; both his M.A. and PhD. from the University of Chicago Divinity School; and an honorary D.D. from United Theological Seminary. He is Emeritus Professor of Theology and former Dean at United Theological Seminary.

St. Paul's Anglican Church | Manuka, Canberra Diocese, Australian Capital Territories, Australia
St. Paul's Anglican Church has been part of southern Canberra, Australia's national capital, since early in the 20th century. Resident scholar Scott Cowdell was Rector of St. Paul's until 2007. (Photograph © Bidgee via Wikimedia Commons.)

PHOTO BY SUSAN YANOS

Potato Harvest

For where your treasure is, there also will your heart be. —Mt 6:21

Sunday after the liturgy, after the meal
after we've taken Mother home, my husband
and I dig potatoes.

Some prefer a fork, but in our clayish
soil, we find a spade works best
to turn the hills that baked all summer.

The September sun at our backs, we begin
with the Red Pontiacs. He places shovel close
to avoid digging barren ground but not so close

to slice flesh. He lifts slightly and the shovel
reveals a trove of red-skinned beauties. I brush
the soil away like some anthropologist, and cradle

them careful not to scratch the papery skins, then
drop them in a five-gallon pail. He
turns the blade to dig again.

We bow to the rows stretching east to west—one
of these Reds for roasting, dusted with rosemary
and garlic; two of Kennebecs for frying and baking

in their jackets; and last the Yukon Golds,
their mashed yellow flesh destined
for the Thanksgiving table.

My mother-in-law is right: digging
potatoes is like digging for treasure and
this year the line of pails extends along the garden's edge.

My back aches and I kneel, jeans a thin barrier
from the clods. A line from the morning's gospel
crawls through my mind as I crawl after the shovel.

We slip into a rhythm of minimal motion, each
anticipating where the other will be. His body
bends towards mine and from a distance, we must look as one.

Susan Yanos

Susan Yanos (Summer 2011, 2012) is a farm wife and college professor, who lives with her husband in rural east-central Indiana. Both of their daughters are grown and on their own, so she is adjusting her love of gardening with the reality that there are fewer mouths to eat all that she has put up in the pantry. However, fewer vegetable rows to tend means that she can expand her writing projects and acquire more training in ministry. Susan recently received her certification as a spiritual director.

In Memoriam

+ **Jeffrey Gros, FSC** – August 2013 – Resident Scholar Spring 2008 and Board Member
+ **Samuel J. McCay** – January 2013 – Resident Scholar Fall 1985
+ **Mary E. McNamara** – June 2013 – Board Member
+ **Fr. Kevin Seasoltz, OSB** – April 2013 – Resident Scholar 1973/74

Mary E. McNamara

Mary E. McNamara, board member of the Collegeville Institute since 2010, died on June 15, 2013 after suffering with cancer for the past few years. Mary is survived by her sons Peter (Aida) and Nathaniel; grandson Luke; and brother Paul Bjorklund.

Mary, who grew up in Cambridge, Minnesota, was a religion major at Carleton College, received her M.Div. from Harvard Divinity School and was an ordained minister in the Presbyterian Church (U.S.A). Mary served as the seventh president of United Theological Seminary of the Twin Cities from 2009 until her retirement in 2011 due to health concerns. Prior to coming to United, Mary was executive vice president of Union Theological Seminary in New York City. During her time in New York she also served as president of the Interchurch Center, director of the not-for-profit sector in the administrations of Mayors Ed Koch and David Dinkins, and associate of the General Assembly Council of the Presbyterian Church (U.S.A). She was a member of the Presbytery of NYC, serving as moderator and chairperson of the Committee on Ministry. In Minnesota, she also was a member of the Presbytery of the Twin Cities Area's Committee on Ministry. In addition, Mary was treasurer of the Association of Theological Schools in the United States and Canada. She also served churches in Illinois and Connecticut. As pastor of St. Peter's Lutheran Church in NYC, she was involved in the negotiation with Citibank that resulted in the location of the current church facility in the base of Citibank Tower.

Through her illness Mary joined us at the Collegeville Institute board meetings as her health allowed, and served with her characteristic keen eye for detail. Her razor sharp intellect joined with years of experience with the church and theological education made her an invaluable board member. We will miss deeply her contributions to the Institute's life and supervision.

A tribute by Collegeville Institute Board Chair Mary Bednarowski

When we members of the search committee for a new president for United Theological Seminary asked Mary McNamara why she wanted to come to United, she said, "I'm following the North Star home." It was not a move she made out of nostalgia. Becoming the president of United made perfect sense for her, and for all of us, as the culmination to a career that drew in multiple and varied ways upon her gifts for theological administration, her devotion to the power of the arts for the church, and her ability to help an institution face financial reality and find a new model for the future. Mary left Minnesota after graduating first in her class at Carleton College. She drove off to Boston in a pink convertible to attend Harvard Divinity School, and she returned more than 40 years later with a reputation as a turn-around genius for institutions like New York's Interchurch Center and Union Theological Seminary.

Mary, who began life as a Lutheran, was an ordained minister in the Presbyterian Church (USA), and she lived an ecumenical life. She brought her broad experiences of "church"—the congregation, the academy, the global community—to the Collegeville Institute board, along with her sense of humor, her quick and astute insights, and her willingness to take on whatever tasks we asked of her. We mourn her death, and we celebrate her much-too-brief time among us.

Jeffrey Gros, FSC

Brother Jeffrey Gros, 75, died in Chicago on August 12, 2013. A De La Salle Christian Brother for 58 years, he was born John Jefferson in Memphis, TN, the son of Jeff and Faye (Dickinson) Gros. Survivors include his sister, Sister Joye Gros, OP, of St. Louis, and the De La Salle Christian Brothers.

Jeff graduated from Price College in Amarillo, TX, entered the novitiate of the Brothers in Glencoe, MO, in 1955, and professed his final vows in 1963. He received a B.A. and a MEd. from St. Mary's University of Minnesota. Jeff earned an M.A. in theology from Marquette University and a PhD. in theology from Fordham University. He taught in Evanston and Romeoville, IL, Glencoe and St. Louis, MO, and Memphis, TN.

Brother Jeffrey was well known in the ecumenical movement for broadening its scope. He published widely in theological journals and periodicals, edited numerous books on ecumenism, and spoke to various religious and educational groups throughout the world. For 10 years he served as Director of Faith and Order for the National Council of Churches, and for 14 years as Associate Director of the Secretariat for Ecumenical and Interreligious Affairs at the United States Conference of Catholic Bishops. More recently, he was the Distinguished Professor of Ecumenical and Historical Theology at Memphis Theological Seminary. In the fall of 2011 Brother Jeffrey returned to Lewis University in Romeoville, IL, as the Catholic Studies Scholar in Residence. He was president of the Society for Pentecostal Studies, consultant to the Office of Ecumenical and Interreligious Affairs of the Archdiocese of Chicago, adjunct professor at Catholic Theological Union, and Dean of the Institute for Catholic Ecumenical Leadership. Jeff was a giant among contemporary ecumenists. The Collegeville Institute is proud that he chose to grace the Board with his presence.

A tribute by Board Member Clyde Steckel

I first met Jeff Gros many years ago when I was appointed by the United Church of Christ to be one of its representatives to the Faith and Order Commission of the National Council of Churches. Jeff was then that Commission's executive director. Over coffee in a downtown Minneapolis hotel I asked him, "What are the Commission's goals and objectives?"

Without a moment's hesitation, Jeff replied, "The visible unity of Christ's church." I gasped, then gulped, searching for something to say. It finally came to me. "Well, of course," I said, "but I was asking about this year or next—chronological time—not eschatological time." A part of Jeff was on eschatological time. He always had the larger goal in view, which was one of his great gifts.

I also remember how Jeff paid everyone the extreme compliment of assuming they had read all the ecumenical texts that he had read, and were fully prepared to discuss them. In time I discovered that if you showed interest, Jeff could fill in the gaps in your knowledge of ecumenism and you could have a productive conversation even without all the background reading. What a wonderful teacher he was, always taking the high road, and assuming you were there with him!

And I remember Jeff's interest in the Mercersburg movement in the Pennsylvania German Reformed Church. This was a mid-nineteenth century movement at the Mercersburg seminary to recover church unity by returning to the liturgical practices of the ancient Nicene church, such as worship centered in the eucharist, celebrants wearing priestly vestments, and even the use of candles and incense. For Calvinist Germans these were controversial measures, particularly at the time when revivalism was dominating Protestant worship. Jeff and I corresponded frequently about this movement in a church now part of my own denomination. It was so like Jeff—to discover and seek more knowledge about any kind of movement for greater unity.

These three were among Jeff's core commitments: a large vision of Christian unity, the gifts of a demanding teacher, and the passion of the scholar learning about every expression of church unity. His leadership will be sorely missed.

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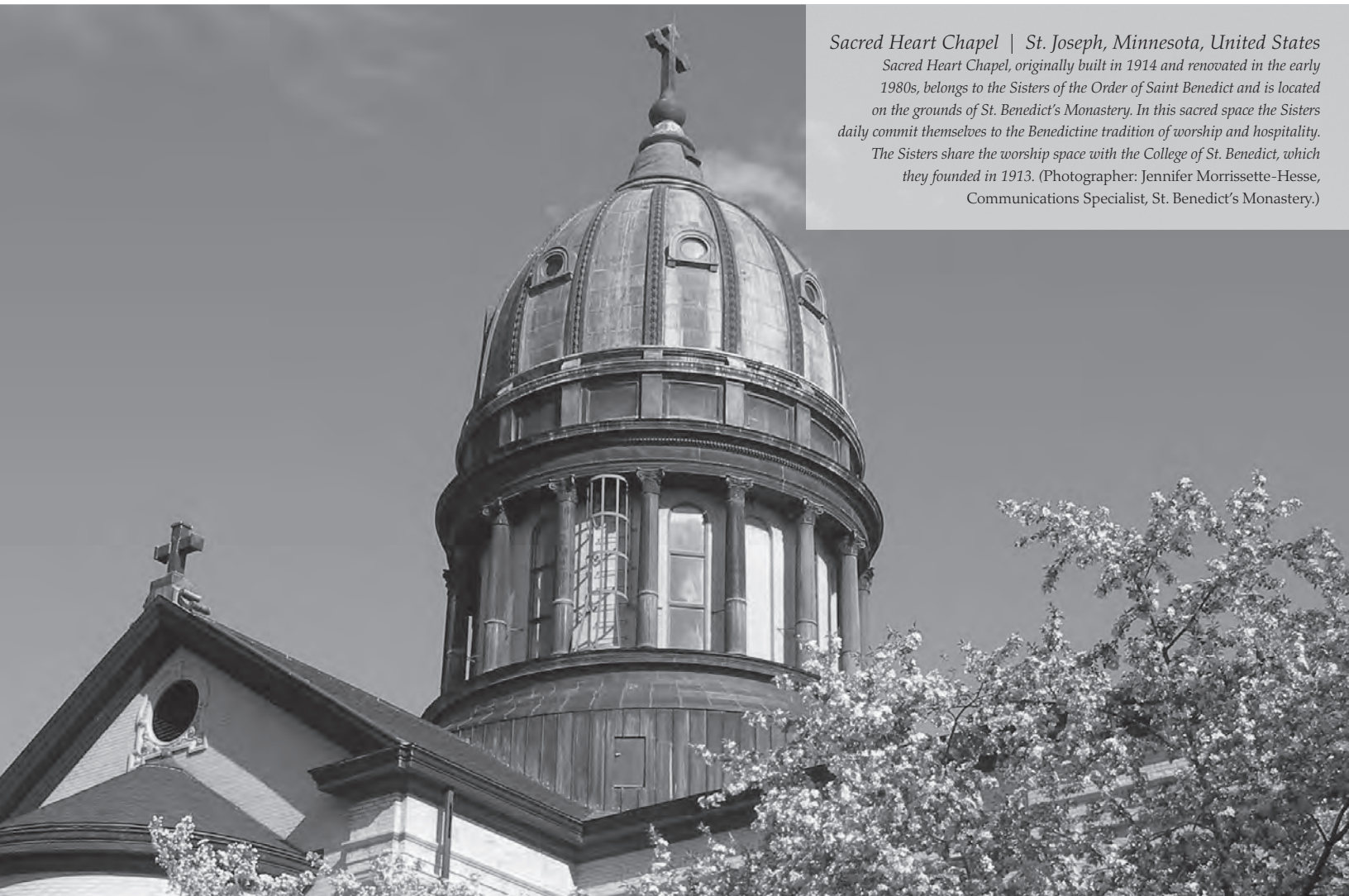

Sacred Heart Chapel | St. Joseph, Minnesota, United States

Sacred Heart Chapel, originally built in 1914 and renovated in the early 1980s, belongs to the Sisters of the Order of Saint Benedict and is located on the grounds of St. Benedict's Monastery. In this sacred space the Sisters daily commit themselves to the Benedictine tradition of worship and hospitality. The Sisters share the worship space with the College of St. Benedict, which they founded in 1913. (Photographer: Jennifer Morrissette-Hesse, Communications Specialist, St. Benedict's Monastery.)