'Supply and Demand':

A Discussion of the Practical, Spiritual, and Theological Dimensions of Ordained Itinerant Ministry for the Episcopal Diocese of Washington

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Episcopal Diocese of Washington

For my mother,

Professor Meredith Parsons Lillich,

in gratitude for her unfailing love and support,

and for Mary, the Mother of God, the Theotokos,

“Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.”

(The Hail Mary, from Luke 1:42, King James Version)

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Introduction

The landscape of clergy employment in the Episcopal Church is changing rapidly and dramatically in the 21st century. Fewer parishes are able to support a full-time rector with financial and housing compensation that adheres to Diocesan and Church Pension Group guidelines. This shift was exacerbated by the financial crisis of 2008-2009, although it had been set in motion much earlier. Many congregations that previously had a clergy staff of two or three 'downsized' to one priest or one full-time and one part-time position. Some churches that were no longer able to support a full-time rector shifted to part-time, or 'shared' a full-time priest with a neighboring congregation. Others had lengthy periods with less-expensive interim rectors or relied on itinerant clergy (aka 'supply' priests) for further financial savings.

When I went through the discernment process for ordination in the Episcopal Diocese of Washington (EDOW) in the late 1990s and early 2000s, I was a Foreign Service Officer with the U.S. Department of State. The message I received repeatedly – loud and clear – from parish committees to the episcopacy was that bivocationalism was unacceptable, an aberration, and that priests should be in full-time parish ministry. Even chaplains were somewhat suspect. Fast forward to the January 2015 EDOW Diocesan Convention at which the current Bishop of Washington, The Right Rev. Mariann Edgar Budde, stated clearly and unequivocally that anyone entering into the discernment process now should be prepared for at least a period of bivocational ministry. EDOW's current Discernment Manual for ordained ministry contains a list of seven "Qualities We Seek in a Priest." Number 7 is "A willingness and ability to be

vocationally flexible," and includes this language, "(W)e need some priests who can offer their presence and their gifts as priests in a part-time or non-stipendiary capacity."[1]

Most Episcopal seminaries and parish churches have not yet caught up to the current reality, much less begun to prepare and make adjustments for the future. Through my thesis research and project, I studied clerical bivocationalism and itinerant ministry in EDOW from practical, spiritual, and theological angles. In these pages, I will analyze my work and propose concrete ways in which the Diocese as a large institution with six geographic regions, from Washington, D.C. to St. Mary's County in Southern Maryland

-- as well as EDOW's individual members -- can move into a new paradigm and better understanding of the unique gifts of itinerant ministry. As someone who has been bivocational and an itinerant minister for most of my ordained life, I am highly motivated to craft an intervention to produce change and new outcomes, as well as be an active agent for change. It is my thesis that this research can result in a new paradigm for itinerant ministry in EDOW and also serve as a model for other dioceses.[2]

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[1] EDOW Discernment Manual 2014 states, "Our churches are in a variety of contexts in a variety of locations with a variety of needs. Our clergy will need to respond to this variety with their own flexibility. Few are likely to serve in one role at one type of church in one city for their entire vocation. In addition, a growing number of congregations require clergy leaders that do not depend on them for their entire livelihood. Thus, we need some priests who can offer their presence and their gifts as priests in a part-time or non-stipendiary capacity. Our clergy will demonstrate flexibility in their vision of the professional ministry in order to respond to God's call to them and the church in our world." http://www.edow.org/equipping-leaders/exploring-a-call-to-ordained-ministry/discernment-and-ordination/ accessed on internet February 12, 2016.

[2] At present, there are virtually no books or journal articles in the literary canon on itinerant ministry ('supply' service) and/or bivocationalism. Therefore, for the purposes of this thesis, I am casting a very wide net: my analysis includes, but is not limited to, recently-ordained clergy unable to secure full-time calls; retired clergy who enjoy serving on occasion as 'supply' priests; truly bivocational clergy who continue to work full-time in secular positions (and are either also non-stipendiary parish clergy or 'supply' priests for modest remuneration); those few clergy for whom itinerant ministry really is their true vocation, etc. This thesis attempts to incorporate their respective situations and concerns, as well as those of the parishes they serve. I anticipate that in a decade the body of work in this broad field will have become much more focused and specific.

The clerical landscape of the Episcopal Church in general and my Diocese in particular has changed dramatically in the 21st century. Smaller, less-financially stable congregations are increasingly yoked with nearby churches or are shifting to part-time priests, rather than the more traditional model of full-time rectors. It is my hope and prayer that my project's act of ministry will be to have named this new reality, framed it in a positive light, and invited parishes and clergy to constructive and creative dialogue about itinerant ministry's increasingly prominent role in the life of the Church.

The first step of my project was to contact EDOW's 90-or-so churches and all 300-plus canonically-resident clergy (full-time, part-time, non-stipendiary, retired, bivocational, interim, itinerant, chaplains, professors, etc.), inviting them to participate in a short on-line survey about the current place of itinerant ministry in their particular contexts. This survey, which was developed electronically using Likert-style question prompts with the online tool SurveyMonkey,[3] asked EDOW's many parishes and priests about current attitudes towards and practices vis-à-vis itinerant ministry. I also conducted follow-up clergy and lay leadership interviews. After receiving written survey responses and conducting selected follow-up interviews, I collated the data and used it to shape this analysis of the current status of itinerant ministry in the Diocese.

Drawing on this measurable data, I then brought all interested parties together to explore possibilities for redefining and providing a covenantal framework for such ministry. Sensitive to EDOW's geography and the long distances people often need to travel in order to attend Diocesan events, I tried to mitigate this by offering two open workshops that anyone interested in

[3] I am grateful for the assistance of my daughter, Meredith Hilton, in creating and managing this survey. www.surveymonkey.com www.simplypsychology.org/likert-scale.html http://en.wikipedia.org/wiki/Likert_scale (accessed 7 January 2016).

the subject -- lay or clergy -- could attend. The first workshop took place in March 2016 at a parish in the heart of Washington, D.C. and the second in April 2016 at a chapel in Southern Maryland's Charles County. At these workshops, I shared the results of the survey and discussed the theological, scriptural, and historical foundations for itinerant ministry. I then led discussion of how EDOW might be called to proceed in modeling a new paradigm for such ministry. My work was inspired in part by a Virginia Theological Seminary (VTS) Christian Spirituality (CS1) classmate and clergy colleague, who told me when I was first exploring the possibility of studying itinerant ministry, "'Supply' service is a growing reality in all of our Dioceses, not just Washington. It's time that it is named, honored, and given a place of respectability within the whole system. Your work can provide a viable structure for your Diocese that might be transferrable elsewhere."[4]

Scripture is filled with stories involving itinerant ministry. From Moses to St. Paul and beyond, the Hebrew Bible and the New Testament contain numerous examples of positive, powerful itinerant ministry. In a sense, the original 'Christian' priestly itinerant minister was none other than Jesus. However, as Christianity moved from house churches and catacomb hiding places to an increasingly structured, influential institution, the body -- the *corpus* -- of Christ, the Church at work in the world, evolved into something of a *corporation*. The importance and role of itinerant ministry in the Church began to wane. Two thousand years after the birth of Christ, itinerant ministry had largely been marginalized. Impacted by modernity, commercialism, and other pressing influences in secular spheres, itinerant ministry was rebranded as 'supply' service. Diocesan 'supply clergy' pay scales reflected the 'supply and

[4] This VTS classmate, with many years of ordained service in the Episcopal Church in another Diocese quite different from my own, sought me out June 24, 2015 to share these views.

demand' principles of our free market culture, and the concept of the unique gifts itinerant ministers had to offer were largely forgotten.[5]

If these deeply ingrained practices and stereotypes can shift, there is enormous positive potential in the coming decades for itinerant ministry and non-stipendiary service for ordained clergy and the people they serve. This potential is grounded in Scripture, with its many references to being hospitable to others and welcoming the stranger, the itinerant one (most notably, Jesus in Matthew 25:35 and Hebrews 13:1-2).[6] It is also built on the foundation of mutuality -- mutual commitment, mutual benefit -- on the part of itinerant ministers and the parishes they serve.

Scripture is replete with revelations of how God is at work creating a new future (Isaiah 65:17, 2 Corinthians 5:17, Revelation 21:5), and the Psalms abound in references to renewal and restoration. In subsequent chapters, I have explored these and other biblical passages in the hope that they "might allow a deeper insight into what God is doing during the current time of transition."[7]

Scripture also resounds with numerous references to countering anxiety and fear. Many congregations in transition -- ones that require the presence of ordained itinerant or interim ministers -- are filled with anxiety or even fear. Such soul-draining concerns can have many different sources: the recent retirement of a long-term, beloved (or not-so-beloved) rector; a

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[5] The writings of Edward Wimberley on this topic, particularly in *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, have greatly informed my understanding of how secular, commercial, free-market modernist values adversely affect and insidiously impact the Church.

[6] http://www.ucc.org/stranger-encounters *"Stranger Encounters: The Biblical Example of Welcome,"* November 30, 2008, The Rev. Jane Fisler Hoffman (accessed 6 May 2015, 12 October 2016).

[7] I am indebted to fellow DMin classmate and project thesis proposal appraiser, Bob Flanagan, as well as The Rev. Dr. Ellen Clark King, for these suggestions, proposed during our Summer 2015 discussion session. Project Thesis Proposal Appraiser Report, Bob Flanagan, June 22, 2015, p. 1.

sudden vacancy caused by a priest's abrupt departure (whether for a new call, or for sexual misconduct, dealing drugs out of the rectory, or anything in between);[8] or issues of financial stability. Drawing on readings from VTS Doctor of Ministry course work, as well as classroom discussions,[9] I analyzed the anxiety and fear that frequently paralyze congregations in transition, and explored how these unexpected and often unwelcome changes might be reexamined as opportunities for renewal, transformation, and spiritual (and perhaps numerical) parish growth.

I also examined prevalent attitudes in parishes towards 'supply' service, which range from "It's cheaper than hiring an interim priest" and "I don't have to come to church as often, since we don't have a permanent rector" to "I enjoy experiencing the different styles of celebrating and preaching that our 'supply' clergy bring" and "I've discovered new inner resources I didn't know I possessed; I've had to step up to the plate more often and in so doing, have become involved in new ministries and realized that my spiritual gifts are broader than I'd earlier believed."[10] From a clerical perspective, I tried to honestly and dispassionately put the attitudes and behaviors of itinerant ministers under a microscope. While many clergy, including myself, take this special form of ministry quite seriously, others approach it with a much more casual attitude, at times bordering on disrespect, sloppiness, or downright laziness.

When I discussed the unique ministry of the itinerant or 'supply' pastor in my June 2014 VTS case study group, one member asked rhetorically, "Where are the positive and life-giving

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[8] All of these scenarios have actually occurred during my time in EDOW.

[9] I have drawn on assigned readings from Nathan Kirkpatrick, Edwin Friedman, Ronald Heifetz, Pamela Cooper White's *Braided Selves*, educational theory, Prof. Jacques Hadler's family systems lectures, case study sessions, etc.

[10] These are all verbatim comments made to the author over the past decade of her itinerant ministry, primarily in EDOW, but also in the Anglican/Episcopal community in Stockholm, Sweden, where she served at St. Peter and St. Sigfrid's Anglican/Episcopal Church from 2006-2009. http://www.stockholmanglicans.se/ https://www.facebook.com/Stockholmanglicans (accessed 22 March 2016).

aspects of 'supply' ministry?" Another commented from previous experience, "You never know what you're walking into!" There was talk of how challenging it is to establish boundaries and limits in fluid 'supply' situations, particularly for female clergy. One group leader cited Ronald Heifetz's work in *Leadership Without Easy Answers* and elsewhere on formal vis-à-vis informal authority and power, stating that for the itinerant pastor, often "all you've got is formal authority and sometimes not even much of that." Another group member, citing my self-expressed goal of being a "calming, welcoming, and non-anxious presence" when serving as an itinerant minister, added, "Being itinerant doesn't mean you have to be a doormat. Sometimes it's good to be an anxious presence… intentionally agitated.…" He wrote in his appraisal of my Case Study, "Jesus was not always a peaceful ministerial presence… to the contrary, Jesus was often a very troubling prophetic presence because sometimes that was what was necessary."

The word 'itinerant' has its roots in the Latin word *iter*, meaning 'way' or 'journey', and *itinerari*, 'to travel'. The Encyclopaedia Britannica/Merriam-Webster dictionary defines the English word 'itinerant' as "traveling from place to place; especially: covering a circuit." Over the centuries, Christianity has held up various models of itinerant ministry, including the following, which are discussed in greater detail in subsequent chapters:

- St. Paul (the three missionary journeys and beyond; Acts 18:3, working as a tentmaker while living and preaching in Corinth; his tirade in 2 Corinthians 11:20-32, "I am under daily pressure because of my anxiety for all the churches")[11]

[11] The "Tentmaker Ministry" network of non-stipendiary clergy beginning in the 1960s, as well as the worker-priest initiatives of the French Roman Catholic Church from the 1940s on and in the Church of England in the 1950s and 1960s, also provided insights into 21st century realities. http://content.time.com/time/magazine/article/0,9171,937876,00.html http://www.catholiclabor.org/gen-art/loew.htm http://www.tekauri.com/fishing/013.html (accessed 8 May 2016).

- The "white martyrdom" monks of Ireland whose vocation was the itinerant life (6th-9th centuries)
- St. Francis (the attributed quote "preach the gospel always; if necessary, use words")
- John and Charles Wesley (their strong sense of mission; the Methodist circuit rider's opportunity to be a powerful preaching presence in diverse situations)
- Bishop John Henry Hobart (1775-1830), Bishop of New York (1816-30), who "vigorously promoted the extension of the Episcopal Church in Central and Western New York" and supported missions to the Oneida Native American Indians, helping many to relocate from Upstate New York to Wisconsin.[12]
- Bishop Daniel S. Tuttle (1837-1923) who, as Bishop of Montana, had Montana, Utah and Idaho in his missionary field.[13]

The Episcopal Church is changing rapidly in the 21st century and congregations' need for and ability to support the traditional model of a full-time rector is also undergoing a metamorphosis. Drawing on the lives and ministries of Hebrew Bible Prophets, Jesus, the Apostles, the Disciples, as well as the itinerant tradition of the Early, Medieval, post-Reformation and Modern Era Church, I explored in my research and thesis how this need could be best met. From the survey and workshop responses, I have come to believe in and embrace a renewed understanding of the important and powerful role ordained itinerant ministers can play in this evolving construct.

An argument that could be used to challenge this approach to reexamining 'supply' service for the new millennium is that the traditional model of long-term full-time or part-time

[12] He was also one of the founders of General Theological Seminary and founded Hobart College in Geneva, New York. http://en.wikipedia.org/wiki/John_H._Hobart (accessed 8 April 2016).
[13] He was later Bishop of Missouri and Presiding Bishop of the Episcopal Church. http://en.wikipedia.org/wiki/Daniel_S._Tuttle (accessed 8 April 2016).

ordained ministry provides stability and continuity for parishes. Seen from this perspective, it would be wrong to replace that 'tried and true' model with one that closely resembles the secular world's contractor system or academia's complicated and often *ad hoc* adjunct arrangements. Parishioners would be negatively impacted by the randomness of who's being 'plugged into the pulpit' on any particular Sunday, and financially unstable congregations would be further weakened and at risk of losing their sense of vision and mission.

However, in Winter 2014, I had a preliminary conversation about possible thesis topics with Dr. Kathleen Brown, my advisor, during which she suggested that I draw on my extensive experience and probable future as an ordained itinerant minister. Since then, I have focused on exploring what itinerant ministry currently means, particularly in EDOW, and what it might become in the 21st century, both to my own Diocese and to the Church nationwide. The title of this thesis came to me after a session with my June 2014 Doctor of Ministry (DMin) Case Study group at VTS. We were discussing the commonly used term 'supply' clergy, vis-à-vis the emerging one of 'itinerant minister'. I had an epiphany when one of my classmates commented, "You use up supplies. 'Supply' is something you deplete. The term we all use is 'supply and demand'." That concept is something I have tried to explore further in this thesis. How can there be a theology of abundance, rather than depletion or scarcity, through ordained itinerant ministry and the bivocational call? What is the unique and essential role of itinerant clergy for the Church?

Chapter 1

An Overview of Itinerant Ministry in Scripture and the Church

The word 'itinerant' can have neutral or even negative connotations in the modern English language and in American society -- think of the derogatory usage of the term 'itinerant workers' to describe those who perform often exhausting manual labor in the agriculture or manufacturing sectors and who, sadly, are frequently vilified for taking jobs few others want. However, it originates from the Latin word *iter*, meaning 'way' or 'journey', and *itinerari*, 'to travel', so in a sense, an itinerant is someone who is on a journey, traveling, perhaps seeking and possibly finding his or her way.

The Judeo-Christian tradition has a long history of recording the missionary travels of itinerant ministers. In the Hebrew Bible, Moses epitomizes long-term itinerant ministry when he leads the Israelites out of slavery in Egypt into the barren wilderness of the Sinai Peninsula, where they wander in the desert for forty years.[14] Genesis 12, "The Call of Abram," tells the story of God instructing Abram/Abraham to leave his homeland in Haran, and informing him that he "will be a blessing" to all whom he encounters.[15] Many of the Hebrew Bible prophets exemplify an itinerant missional model in the Mosaic and Abrahamic traditions, being called by God to spread God's message in a new place or to a new people.

Although Christianity has held up various models of itinerant ministry over the centuries, the original Christian itinerant minister was none other than Jesus, followed closely by his numerous disciples, the twelve Apostles, and other early Christian missionaries, most notably St.

[14] See Numbers including Numbers 10:11-23, and Exodus, especially Chapters 14-40.
[15] See Genesis 12:1-3.

Paul.[16] As John McClure, Professor of Preaching and Worship at Vanderbilt Divinity School, writes in his book *Preaching Words: 144 Key Terms in Homiletics*, "Jesus and the apostle Paul were primarily itinerant preachers who moved from town to town, speaking on hillsides, in the marketplace, in people's homes, and in synagogues."[17]

In his book *New Testament Hospitality: Partnership with Strangers as Promise and Mission*, John Koenig, a priest, lecturer and scholar in biblical studies in the Episcopal Diocese of San Diego and a former professor at General Theological Seminary in New York City, explores the impact of Judaism on Jesus' itinerant ministry. Koenig refers to Jesus as a 'traveling wisdom teacher', commenting,

> Although we do not yet know too much about the physical structures of first-century synagogues, it is clear that in the Hellenistic world of the Diaspora at least they functioned as houses of hospitality for Gentiles who wished to become proselytes or simply learn more about Judaism (Acts 13:42-52; 14:1; 16:13-15; 17:1-4)…. It appears that at least some of the synagogues in our period were equipped with guest rooms to accommodate overnight visitors. The traveling 'pairs' of first-century Jewish teachers, who included Jesus' contemporaries Hillel and Shammai, reveal another dimension of everyday hospitality in Palestine. These teachers were not rich in material goods – Hillel is said to have worked for a time as a day laborer – but they did have Torah wisdom to offer, and so it was common for them to be invited into the homes of people who wanted to learn. In exchange for food and lodging they taught members of the household and their friends. In many ways Jesus conformed to this model of the traveling wisdom teacher and was almost certainly invited to share his learning at table (as in Luke 7:36-50; 11:37-52; 14:1-14).[18]

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[16] See Luke 10 re the seventy disciples appointed by Jesus to go "on ahead of him in pairs to every town and place where he himself intended to go." See Matthew 12 re Jesus summoning twelve of his disciples to appoint them apostles, giving "them authority over unclean spirits, to cast them out, and to cure every disease and every sickness." For St. Paul's three missionary journeys and beyond, see Acts, for example Acts 18:3, working as a tentmaker while living and preaching in Corinth; and his tirade in 2 Corinthians 11:20-32, "I am under daily pressure because of my anxiety for all the churches."

[17] John McClure, *Preaching Words: 144 Key Terms in Homiletics*, Louisville, Kentucky: Westminster John Knox Press, 2007, pp. 64-65.

[18] John Koenig, *New Testament Hospitality: Partnership with Strangers as Promise and Mission*, Philadelphia: Pennsylvania: Fortress Press, 1985, p. 17.

Describing the itinerant nature of Jesus' ministry and that of his many disciples, both male and female, Koenig cites Luke 10:1-20 (the appointment of 'seventy agents to go out two by two on a mission trip'), adding,

> This number may be a 'scripturalization' of the event based on Numbers 11:16-30, but the story seems true to life in depicting a larger company of Jesus' friends and followers who did not always travel with him and/or give up their socioeconomic positions on a permanent basis…. Another group of followers, who were closer to the core group in their manner of life, consisted of women who sometimes traveled with the Twelve and provided financial support for them (Mark 15:40-41; Luke 8:1-3).… Jesus' group of women followers, whom we should not hesitate to call disciples, must have aroused negative responses from some members of Palestinian society…. It is not certain that Jesus' women disciples traveled with him at all times, but a number of them did follow him on his final trip to Jerusalem (Mark 15:40-41 and par.)…. It is possible that the presence of women followers on such occasions gave courage to their sisters from the general population who might have shied away from opportunities for learning or healing because of their restricted positions in society.[19]

This emphasis on bivocationalism, itinerant ministry and the role of women ministers from the earliest years of the Church is significant, given that the Episcopal Church's Board for Transition Ministry recently published an article on the Episcopal Café website entitled "What is the Future for Episcopal Clergy?"[20] In it, the Board wrote, "Many clergy have already had a first career before responding to a call to the priesthood," and discussed such topics as part-time

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[19] *Ibid.*, pp. 32.34. Re Numbers 11: "[16]So the LORD said to Moses, "Gather for me seventy of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tent of meeting, and have them take their place there with you.[17] I will come down and talk with you there; and I will take some of the spirit that is on you and put it on them; and they shall bear the burden of the people along with you so that you will not bear it all by yourself….[24] So Moses went out and told the people the words of the LORD; and he gathered seventy elders of the people, and placed them all around the tent.[25] Then the LORD came down in the cloud and spoke to him, and took some of the spirit that was on him and put it on the seventy elders; and when the spirit rested upon them, they prophesied…. etc."

[20] https://www.episcopalcafe.com/what-is-the-future-for-episcopal-clergy "What is the Future for Episcopal Clergy? – An Invitation to the Church to wonder and ponder with the Board for Transition Ministry," November 30, 2016. Within a day of being posted, the article had resulted in 38 comments, an indication of how salient this issue is for Episcopalians, lay and ordained alike, in the 21st century. (accessed 1 December 2016).

clergy leadership; interim ministries; dual-call couples; clergy diversity, including in the episcopate; and broadening the Episcopal Church's relationships with such full-Communion partners as the Evangelical Lutheran Church in America and the Moravian Church in America (Northern and Southern Provinces).[21] The Board indirectly referenced itinerant ministry when stating, "We are to develop disciples that go out into the world and 'turn it upside down' (Acts 17:6) – which our Presiding Bishop tells us 'is actually right side up'. The Church exists to fulfill the mandate of Matthew 25…. We see a growing need for leaders in non-traditional, non-parochial ministry, to which the Jesus Movement calls us: urban challenges, underserved populations, veterans, the 'church without walls', environmental concerns, prisons, to name a few. We need to find sustainable financing for these developing areas of ministry."[22]

The Board continued, "We invite the church to consider the effects of part-time ordained ministry on both parish and priest. The number of full-time calls continues to decrease, and the number of priests able and willing to work part-time fails to match the need. The church has long advised of the need for bi-vocational clergy, but that has not yet become a practical reality."[23] I will return to the Board's article and the many on-line comments it engendered later in this thesis. However, it should be noted here that much of what the Board is proposing for the Episcopal Church in the 21st century -- as it embraces Presiding Bishop Michael B. Curry's call

[21] http://www.episcopalchurch.org/library/article/moravian-churchs-southern-province-enters-full-communion-episcopal-church (accessed 24 September 2016).
[22] https://www.episcopalcafe.com/what-is-the-future-for-episcopal-clergy (accessed 1 December 2016).
[23] *Ibid.*

to engage with the Jesus Movement 'as the Episcopal branch of Jesus' movement in the world' -- has its origins in the earliest moments of the original Jesus Movement two millennia ago.[24]

If Jesus, his numerous disciples, and the twelve Apostles were the first to model Christian itinerant ministry, St. Paul was a pioneer in itinerant missionary work. The numerous books that have been written detailing the Apostle's three missionary journeys, as well as his fourth and final voyage to Rome and subsequent martyrdom, would fill many library shelves. An entire tourism industry has developed around tracing Pauline travels – from Ephesus in what is modern day Turkey to the island of Rhodes and the cities of Philippi and Corinth in today's Greece. For the purposes of this study, however, what is particularly relevant to a discussion of itinerant ministry in the 21st century Episcopal Church is what such biblical scholars as Koenig refer to as Paul's "partnerships" with the diverse, emerging Christian communities he serves. The peripatetic Paul develops longstanding relationships with some of their members, despite the very real challenges of distance and time. Paul, an itinerant minister himself, always focused on "charismata," the "spiritual gifts" that people brought to ministry, much more than structures.[25]

Referring to Paul and his associate Barnabas as "professional wanderers" and "traveling missionaries," Koenig comments "each of the Pauline partnerships examined includes God and Christ, which automatically means that unexpected results will occur, for example, that the human partners must be ready to receive one another in novel ways and take on new roles

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[24] http://www.episcopalchurch.org/posts/publicaffairs/presiding-bishop-michael-curry-jesus-movement-and-we-are-episcopal-church (accessed 29 July 2016).

[25] Paul enumerates on some of the "charismata" in 1 Corinthians 12 https://www.biblegateway.com/passage/?search=1+Corinthians+12&version=NRSV (accessed 12 December 2016). I am indebted to my advisor, Dr. Kathleen Hope Brown, for this insight after reading an earlier draft I sent her for review.

themselves."[26] Today's professional clerical wanderers, commonly known as 'supply priests', are uniquely positioned to be traveling missionaries of God and Christ in the Pauline tradition, receptive to novel ways of ministry in the many diverse congregations they serve, as well as prepared to embrace new roles as itinerant leaders.[27] When viewed through this lens, McClure's description of modern day itinerant ministry has Pauline undertones when he writes, "Itinerancy is not a congregation-based practice and requires unique skills. Instead of relating the gospel to the very particular experiences of the local congregation itinerants draw upon more general forms of human experience in order to achieve some identification with listeners."[28]

As Christianity spread throughout the Mediterranean region and into North Africa in the Church's first three centuries, the Pauline model of itinerant and/or bivocational ministry flourished. Indeed, as William Beery writes in *Multi-Occupational Protestant Clergy: A Test of Holland's Theory*, his 1982 doctoral dissertation from New York University, during this time

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[26] Koenig, *op.cit.*, pp. 81, 98-99.

[27] In the Episcopal Church, the "Tentmaker Ministry" movement of non-stipendiary clergy models itself after Paul (Acts 18:1-3: "...Paul left Athens and went to Corinth. There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul went to see them, and, because he was of the same trade, he stayed with them, and they worked together - by trade they were tentmakers." This movement sees itself as a specialized apostolic ministry. Founded in the late 1960's, the movement is loosely organized under the umbrella of The National Association for the Self-Supporting Active Ministry (NASSAM). According to NASSAM's website, Episcopal clergy who are "Tentmakers represent a model for ordained ministry, complementing the traditional parish model that is common in the church today. In the *traditional parish model*, the typical church employs an ordained priest to function sacramentally in the church, to carry out ministry as pastor on a full-time basis to members of the congregation, and to tend to the business of the local church. In contrast, the *tentmaker model* involves an ordained person (priest or deacon) functioning sacramentally in the church but not serving the church on a full-time basis. The tentmaker may or may not be compensated financially by the church and typically has part-time or full-time work elsewhere. The tentmaker perceives ministry as taking place in both the church and the marketplace**.**" http://www.nassam.org/home.html (accessed 16 May 2016). NASSAM and the "Tentmaker Ministry" movement will be discussed in greater detail elsewhere in this study of itinerant ministry.

[28] McClure, *op.cit.*, p. 65.

"(t)he ministry was carried out largely by persons who financed their ministry through the secular trades, e.g. St. Paul, a tentmaker by trade. It was not until Emperor Constantine that a major change was brought in the compensation of clergy wherein they lost their multi-occupational status."[29]

Constantine ruled over the Roman Empire from 306-337 CE, and throughout his reign was instrumental in supporting and spreading Christianity, as much or more for political expediency as for personal religious beliefs. In 313 CE, he played an important role in the proclamation of the Edict of Milan, which legalized the emerging Christian religion and contributed to the stabilization of the Roman Empire by promoting tolerance. Twelve years later, Constantine convened the First Council of Nicea, which resulted in the first uniform Christian doctrine, known as the Nicene Creed. This further supported stability and unity throughout the Empire. By the time Constantine declared that clergy were officially exempt from public obligations (319 CE) and imperial and local taxation (321 CE), the itinerant and multi-occupational aspects of Christian ministerial leadership began to be overtaken by an emerging and increasingly powerful clerical class that benefited from imperially-sanctioned perks.

However, this shift in the fourth century from a largely itinerant, more Pauline model of ministry to one that favored a clerical system based on established church institutions and communities was by no means universally adapted. As Maribel Dietz states in *Wandering*

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[29] William S. Beery, *Multi-Occupational Protestant Clergy: A Test of Holland's Theory*, PhD dissertation, New York University, 1982, p. 1. http://www.nassam.org/images/Dissertation1982.pdf (accessed 30 July 2016).

Monks, Virgins, and Pilgrims: Ascetic Travel in the Mediterranean World, A.D. 300-800, in which she examines itinerant religious and pilgrims over a 500 year period in early church history, "Between the fourth and the eighth centuries there were many incentives leading the Christian toward a life of movement... Evidence from a wide variety of sources points to the special religious value placed on travel by monks and other religious figures... Travel was viewed as an imitation of the life of Christ, a literal rendering of the life of a Christian, a life only 'temporarily on this earth'."[30]

In her fascinating study of the lives and travels of Christian laity and clergy during this period, Dietz argues that from its earliest decades, Christianity embraced a "culture of movement." This movement sought spiritual meaning in a life of itinerancy, and included, but was not limited to, spiritual wandering and pilgrimage, conciliar voyages, exile, and missionary expeditions.[31] Dietz explores the peripatetic lives of diverse early Christian itinerant ministers, from the Spaniards Egeria and Orosius (late 4th, early 5th centuries) to the Anglo-Saxon monk Willibald (early 8th century). She concludes that "(e)ach of the travelers…. had a unique path over the religious and physical geography around them, and much in their stories was driven by their own personal sense of religious meaning. Yet certain coherent patterns and themes emerge from their travels when seen together… Together, their stories reveal the coherence of itinerant spirituality."[32]

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[30] Marbiel Dietz, *Wandering Monks, Virgins, and Pilgrims: Ascetic Travel in the Mediterranean World, A.D. 300-800*, University Park, Pennsylvania: The Pennsylvania State University Press, 2005, pp. 2-3.
[31] *Ibid.*, p. 24.
[32] *Ibid.*, pp.219-220.

As the Benedictine monastic ideal of *stabilitas* spread across Europe and the Church shifted away from fluid to more formal structures of clerical leadership, the itinerant aspects of ministry receded but did not entirely disappear. From the sixth through the ninth centuries, the "white martyrdom" monks of Ireland sustained the vocation of the itinerant life.[33] Katharine Scherman, author of *The Flowering of Ireland: Saints, Scholars and Kings*, notes that the proliferation of Ireland's numerous monasteries "signified the gradual conversion of Irish Christianity from the centrally organized Roman episcopal model to the peculiarly Irish system of autonomous monasteries, each obedient only to the rule of its founder, with nothing to tie them together but the admiration and sometimes very close friendships between the ruling abbots."[34] From these monasteries emerged traveling monks, whom Scherman refers to as "holy itinerants." Leaving the confines of the monastic enclosure to spread the Gospel throughout Ireland, they moved

> out of the tranquility of the cloister to a life of wandering. Starting with St. Patrick, Irish clerics were inveterate travelers. A spirit of restless energy possessed them. It was given many names, but its cause must surely be sought in the peculiarly Irish development of Christianity in the early centuries: a seeking curiosity, the desire to expand mental boundaries along with physical, to find new ideas in new settings…. Many saints, still footloose, travelled with the intention of proselytizing, founding new churches, learning from their elders, furthering friendships with their peers. A familiar sight on the road was the travelling monk, carrying his leather water bottle, his crosier and his bell, and little else. Neither weather nor privation dismayed him: if at nightfall he was far from shelter, a tree and a stream were his hostel, with wild fruit for food and animals for companions.

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[33] The term "white martyrdom" is originally attributed to St. Jerome (347-420 CE). He used it to describe the lifestyle of strict asceticism both embraced and embodied by the early Christian desert hermits in North Africa, primarily the Scetes desert of Egypt, beginning in the 3rd century. St. Jerome's thought, as well as that of St. Gregory, influenced the late 7th/early 8th century Irish homily known as the *Cambrai Homily*, based on Matthew 16:24: "Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me'."

[34] Katharine Scherman, *The Flourishing of Ireland: Saints, Scholars and Kings*, Boston, Massachusetts: Little, Brown and Company, 1981, p. 126.

> He spoke to everyone as he passed, helping the ill and old, lending a hand to the farmer and his wife in the fields or the dairy, preaching to anyone who would listen, begging his keep but giving it away to anyone more destitute. A typical holy itinerant was the seventh-century St. Moling, who roamed Ireland for sixteen years before founding his monastery.[35]

Although most holy itinerants confined their wanderings to Ireland, some ventured as far afield at Iceland, France, and England. Perhaps the best-known of these holy itinerants is St. Columba, who founded a religious community in 583 CE on the island of Iona in Scotland's Southern Hebrides. His legacy lives on in the 21st century, as thousands of seekers and believers flock to Iona every year to explore the island's rugged beauty and go on retreat at Iona Abbey.[36]

In *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe*, Thomas Cahill comments that itinerant ministry was anathema to the established Church in Rome:

> To Roman citizens, the place to be was a Roman city or villa. The *pagus*, the uncultivated countryside, inevitably suggested discomfort and hardship. The inhabitants of the *pagus* – *pagani*, or pagans – were country bumpkins, rustic, unreliable, threatening. Roman Christians assumed this prejudice without examining it. Augustine, in his profundity, realized that the ahistorical Platonic ascent to Wisdom through knowledge and leisured contemplation was unaccomplishable and that it must be replaced by the biblical journey through time – through the life of each man and through the life of the race. Still, the words *iter* (journey) and *peregrinatio* (pilgrimage) made him shudder. As Bishop of Hippo, he almost never visited the country districts over which he held nominal sway…. His travels to Rome and Milan as a young man were never repeated, nor would he in a million years have thought of venturing beyond the Ecumene – the territory under Roman governance…. So Patrick was really a first – the first

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[35] *Ibid.*, pp. 132-133. Scherman describes the itinerant ministries of these traveling Irish monks in detail in three chapters, entitled "The Travelers: St. Brendan the Navigator," "The Travelers: St. Columba of Iona," and "The Travelers: St. Columbanus of Luxeuil."

[36] The Abbey on Iona is home to an ecumenical order, the Iona Community, which holds daily worship services and retreat programs. Its mission statement describes the community's members as embracing the "commitment to economic justice and the inclusion of the poorest and most vulnerable in society." https://iona.org.uk/ http://www.welcometoiona.com/index.php?id=25 (accessed 14 September 2016).

> missionary to barbarians beyond the reach of Roman law. The step he took was in its way as bold as Columbus's, and a thousand times more humane. He himself was aware of its radical nature. 'The Gospel', he reminded his accusers late in his life, 'has been preached to the point beyond which there is no one' – nothing but the ocean.[37]

Later in this study, I will suggest that the legacy of this negative Augustinian view of non-urban areas and their inhabitants lingers in the modern Church, sometimes overtly, often more subtlely. In my experience, having served as an itinerant minister at parishes throughout EDOW for over a decade, this mindset has adversely impacted smaller EDOW congregations, particularly in Prince George's, Charles, and St. Mary's Counties. From my perspective, what EDOW in particular and the Episcopal Church in general need are more clergy who are Patricks and fewer who are Augustines.

If numerous books have been written about St. Paul, filling many library shelves, the same can be said about the countless volumes devoted to the life and ministry of St. Francis of Assisi. What is particularly relevant in the context of this study, however, is his itinerant ministry in central Italy and beyond in the early 13th century. Influenced by the passage from the Gospel of Matthew in which Jesus called on his disciples to preach and heal as itinerant mendicants, Francis requested and received approval from Pope Innocent III in 1210 for his

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[37] Thomas Cahill, *How the Irish Saved Civilization: The Untold Story of Ireland's Heroic Role from the Fall of Rome to the Rise of Medieval Europe*, New York, New York: Nan A. Talese/Doubleday, 1995, pp. 107-108.

community of Friars Minor.[38] Just over a decade later, there were hundreds of Franciscan brothers based in friaries throughout Europe, serving their surrounding communities as itinerant ministers. In *The Franciscan Concept of Mission in the High Middle Ages*, E. Randolph Daniel cites the anonymous author of the *Legenda trium sociorum*, "a fragment of a biography which is nevertheless the best account extant of St. Francis's early life and conversion."[39] Referencing the *Legenda*, Daniel observes that

> one day (St. Francis) assembled his six followers…. and told them that God had called them not only for their own salvation, but for the salvation of many. The friars were to go through the world exhorting all men and women by example and words to repent and keep the divine commandments. According to the *Legenda*, Francis told them not to fear because they were so few but to preach repentance simply, trusting God would speak and work through them…. They must learn to tolerate all types of response patiently and humbly….[40]

Several centuries later, across the European continent and the English Channel, the Anglican priest and theologian, John Wesley, challenged the prevailing practice in the Church of England of parish boundaries that clearly defined where a cleric was (and was not) permitted to preach. After having been challenged three times by the Anglican Bishop of Bristol, Dr. Joseph Butler, that his preaching "disrupted" local Anglican parish church services, Wesley responded,

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[38] Matthew 10:7-11, New Revised Standard Version: "As you go, proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities." https://www.biblegateway.com/passage/?search=Matthew+10%3A7-11&version=NRSV (accessed 19 September 2016).

[39] E. Randolph Daniel, *The Franciscan Concept of Mission in the High Middle Ages*, Lexington, Kentucky: The University Press of Kentucky, 1975, p. 103.

[40] *Ibid.*, p. 104. From a modest band of half a dozen followers, the original Order of Friars Minor – the Franciscans – has evolved into a global religious movement of men and women, comprised of three separate but complementary orders.

"The world is my parish."[41] Writing in his journal in the summer of 1739, Wesley quoted Holy Scripture and the 1662 *Book of Common Prayer's* Eucharist Prayer in his defense of itinerant ministry:

> I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it *meet, right, and my bounden duty* to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am that His blessing attends it. Great encouragement have I, therefore, to be faithful in fulfilling the work He hath given me to do. His servant I am, and, as such, am employed according to the plain direction of His Word, 'As I have opportunity, doing good unto all men', and His providence clearly concurs with his Word; which has disengaged me from all things else, that I might singly attend on this very thing, 'and go about doing good'.[42]

Wesley's emphasis on the importance of itinerant preaching led to the rapid expansion of Methodism in the eighteenth and early nineteenth centuries, not only in the British Isles, but also in Britain's colonies, including America. In *John Wesley's Preachers: A Social and Statistical Analysis of the British and Irish Preachers Who Entered the Methodist Itinerancy before 1791*, John Lenton comments that Wesley "saw clearly… (that) no society could grow if the preachers remained too long because they would become bored and stifled, as were many congregations with settled pastors. The variety of preaching as well as the reliability was important…. The three ideas of lay preachers, itinerant preachers, and preaching in the open air were not original, but Wesley's creation of a sizeable, reliable and effective body of preachers was. British

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[41] "The Bishop of Bristol put it bluntly: 'You have no business here. You are not commissioned to preach in this diocese. Therefore, I advise you to go hence." From John R, Tyson, *The Way of the Wesleys: A Short Introduction*, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 2014, from the first page of Chapter 13 "Our Loving Labor: Life in the World," book not paginated.

[42] *The Journal of John Wesley*, entry from June 11, 1739, https://www.ccel.org/ccel/wesley/journal.vi.iii.v.html and the original text of the 1662 *Book of Common Prayer*, http://justus.anglican.org/resources/bcp/1662/Orig_manuscript/hc.htm (accessed 10 October 2016).

Methodism retains the lay and itinerant characteristics to this day."[43] The so-called "circuit riders" from the earliest years of Methodism embodied John and Charles Wesley's strong sense of mission, embracing the opportunity to be a powerful preaching presence in diverse situations. In his study of John Wesley's missional theological intent vis-à-vis Methodist itinerancy, United Methodist Church pastor and scholar Jody Spiak observes,

> Itinerancy was adopted in America in the late 1760's and was made the cornerstone of its organizational system by the first American Methodist Episcopal bishop Francis Asbury. In its early years, circuits could cover up to 800 miles and the pastor might only return every six to eight weeks. Itinerancy was the mission strategy for the early Methodists…. The early circuit riders succeeded in taking the Gospel to the further reaches of the frontiers of (the then-colonies).[44]

The Episcopal Church had proponents of such itinerant models as early as the late 18th and 19th centuries and embraced by members of the Episcopacy. Bishop John Henry Hobart (1775-1830), who served as Bishop of New York from 1816-1830, "vigorously promoted the extension of the Episcopal Church in Central and Western New York," then a near-frontier area, if no longer actual wilderness, and supported missions to the Oneida Native American Indians, helping many to relocate from Upstate New York to Wisconsin.[45] A few decades later, Bishop Daniel Sylvester Tuttle (1837-1923) was the Bishop of Montana from 1866-1903 and had

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[43] John Lenton, *John Wesley's Preachers: A Social and Statistical Analysis of the British and Irish Preachers Who Entered the Methodist Itinerancy before 1791*, Milton Keynes, England: Paternoster (Authentic Media), 2009, pp. 7-8.

[44] Jody Spiak, "The Itinerant System: The Method(ists) Behind the Madness: Methodist Itinerancy as Missional Theology," http://mm-umc.com/United_Methodist_Church_of_Milton_Marlboro/Pastor_Jodys_Blog/Entries/2011/1/24_Im_baaaaaack._files/Itinerant%20system%20research.pdf (accessed 14 April 2016). See also Harriett Jane Olson (Editor), *The United Methodist Book of Discipline 2000: The Churches Grow, 1817–1843, Historical Statement*. Nashville, Kentucky: The United Methodist Publishing House, 2000, p. 10.

[45] He was also one of the founders of General Theological Seminary and founded Hobart College in Geneva, New York. http://en.wikipedia.org/wiki/John_H._Hobart (accessed 8 April 2016).

Montana, Utah and Idaho in his missionary field.[46] In his memoir, *Reminiscences of a Missionary Bishop*, Tuttle remarked on the Scriptural underpinnings of itinerant ministry, particularly in the episcopacy, writing,

> It is easy, it seems to me, to point out the eminent fitness of doing missionary work by missionary bishops. What was the practice at the beginning? Were not the apostles "missionary bishops," proceeding immediately after the day of Pentecost to do missionary work in Judea, and Samaria, and Galilee and Western Asia, and Northern Africa, and Southern Europe? Were not Paul and Barnabas the same, starting out first and foremost to do missionary preaching and missionary pastoral work themselves, and then returning over their route to instruct and strengthen the churches and to ordain elders to serve in them? With Apostolic sanction and practice in favor of missionary bishops, there need be adduced nothing more to strengthen the argument. Yet it may be well to observe the practical benefit, accruing to adherence to the Apostolic plan.[47]

Acknowledging the legacy of Methodist and other models of itinerancy across the centuries and denominations, Presbyterian pastor and Vanderbilt Divinity School professor John McClure states that in modern America,

> Some argue that it is a good practice within any congregation to regularly hear from itinerant preachers. This permits the church to be constantly instructed by both seasoned pastors who know a congregation's particular concerns and by charismatic individuals from outside who can bring a fresh message that may be needed. In some situations, itinerants can say things that are difficult for people to hear. This makes itinerancy a good form of preaching for both evangelistic and prophetic genres of preaching.[48]

Indeed, this approach received enthusiastic endorsement from several parishioners at an historic 18th century "tobacco parish" in southern Maryland where I served as an itinerant

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[46] He was later Bishop of Missouri and Presiding Bishop of the Episcopal Church. http://en.wikipedia.org/wiki/Daniel_S._Tuttle (accessed 8 April 2016).

[47] The Right Reverend D. S. Tuttle, *Reminiscences of a Missionary Bishop*. New York, New York: Thomas Whitaker, 1906; also available at the following link: https://archive.org/details/reminiscencesofm00tuttrich

[48] John S. McClure, *Preaching Words: 144 Key Terms in Homiletics*, Louisville, Kentucky: Westminster John Knox Press, 2007, p. 65.

minister several times in October and December 2016.[49] Since this church is no longer able financially to sustain a traditional full-time Rector model, it has been relying upon itinerant clergy since its Rector departed for another call in October 2016. Several members of the congregation remarked on how much they enjoy all the different priests and varied preaching styles of their visiting clergy, adding that "we will really miss this once we have a new Priest-in-Charge."[50] They stand in stark contrast to the elderly lady I encountered while serving in May 2015 at one of Maryland's Charles County colonial "tobacco parishes." Eyes welling with tears, she approached me during coffee hour to share her feelings concerning her congregation's inability to support a full-time Rector any longer,

> "I feel like our church is a failure. And our little town is a failure. We're a dying town. Everything's boarded up. I've been coming to this church since I was a little girl. It makes me very sad. But we're surrounded by water here and it's very beautiful. Maybe some priest will want to come here. Maybe. There's no bridge to Virginia from here. That's such a shame. It would have made a big difference to our community to have had a bridge."[51]

The goal of my thesis project is to take such fears and attempt to transform them by an offer of hope and the possibility for renewal, even rebirth, grounded in itinerant models from Scripture

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[49] During the colonial period, Church of England/Anglican parishes in Maryland and Virginia and other tobacco-rich regions often received gifts of tobacco from members of the congregation, in lieu of cash contributions/tithes. The moniker "tobacco parish" to describe these pre-revolutionary churches remains in usage to this day.
http://archive.tobacco.org/History/colonialtobacco.html
http://www.theforkchurch.org/About_Us/History/The_Duties_of_a_Colonial_Parish_Vestry/
(accessed 25 October 2016).

[50] Comments made to me on Third Advent and Fourth Advent (December 11 and 18, 2016) at St. Thomas'/Croom Parish, Upper Marlboro, Maryland.
https://en.wikipedia.org/wiki/St._Thomas'_Church_(Upper_Marlboro,_Maryland)
http://stthomascroom.org/ (accessed 19 December 2016).

[51] Verbatim conversation with elderly female parishioner during Pentecost Sunday coffee hour at St. Thomas, Indianhead, Maryland, May 24, 2015. It was actually a rescheduled Shrove Tuesday pancake fundraiser, rather than a standard coffee hour, since the Lenten pancake supper had been cancelled that winter due to inclement weather.

and two millennia of Christian history. The Anglican threefold sources of authority -- Scripture, Tradition, and Reason, based on 16th century English priest and theologian Richard Hooker's "three-legged stool" theology – support this transformative approach.[52] Concerning Scripture, the Hebrew Bible and New Testament are replete with models of itinerant ministry. Examining the Tradition, the history of Christendom is also filled with examples of itinerancy, from the earliest days of the emerging 1st century Church to modern-day Tentmaker Ministry and beyond. Regarding Reason, what I believe is urgently needed in EDOW and the national Church – for those Episcopalians who already sense the benefits of having itinerant clergy, as well as others enveloped in fear and a sense of failure – is a *reasonable* model of itinerancy for the 21st century, one that is creative, flexible, and sustainable.

[52] http://www.episcopalchurch.org/library/glossary/authority-sources-anglicanism http://justus.anglican.org/resources/bio/64.html (accessed 26 October 2016).

Chapter 2

A Theological and Behavioral Science Reflection on Itinerant Ministry

As the much-loved hymn proclaims, "The Church's one foundation is Jesus Christ her Lord!", and the theological underpinnings of itinerant ministry are equally Christological.[53] In Hebrew Bible scholar and theologian Walter Brueggemann's slim but theologically dense volume, *The Prophetic Imagination*, he describes Jesus as one who stands in a long line of prophetic voices as "the fulfillment and quintessence of the prophetic tradition," living and ministering with true compassion in "decisive solidarity with marginal people."[54] Before turning his attention to Jesus, Brueggemann first examines the Mosaic tradition as an alternative community, standing against Pharaoh and the Egyptian royal power structure. He next looks at the prophetic voice of Jeremiah, whose ministry was and is one of radical criticism, of grief over death, of piercing the numbness so that people might start to imagine a new beginning. For Brueggemann, in the final analysis Jeremiah is a prophet of hope, "(t)he hope that must be spoken… (the) hope rooted in the assurance that God does not quit even when the evidence warrants his quitting."[55] I believe that Brueggemann's thesis is highly relevant to the 21st century Episcopal Church, especially in EDOW, particularly when viewed through the lens of its implications for itinerant ministry as a new paradigm.

Many congregations, writes Brueggemann, are stuck in a conventional practice of ministry in which they are "consumed by the daily round of busyness that cannot be ignored…. it

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[53] Hymn 525 in *The Hymnal 1982* of The Episcopal Church. http://www.hymnary.org/text/the_churchs_one_foundation (accessed 10 February 2017).
[54] Walter Brueggemann, *The Prophetic Imagination*, Minneapolis, Minnesota: Augsburg Fortress Press, 2001, pp. 97, 81.
[55] *Ibid.*, p. 69.

is presumed that the practice of ministry is done by those who stand in conventional places of parish life and other forms of ministry derived from that model…. The ministry most often exists in congregations that are bourgeois, if not downright obdurate, and in which there is no special openness to or support of prophetic ministry… (yet) we cling to the conviction that prophetic ministry can and must be practiced there, although many things mitigate against it." He continues:

> (P)rophetic ministry consists of offering an alternative perception of reality and in letting people see their own history in the light of God's freedom and his will for justice. The issues of God's freedom and his will for justice are not always and need not be expressed primarily in the big issues of the day. They can be discerned wherever people try to live together and show concern for their shared future and identity.[56]

For Brueggemann, Jesus "gives signs; he promises alternatives; he suggests newness" and "permits the community to engage in amazement that will not be prevented by the despair of the community for whom everything has collapsed."[57] He describes Jesus as bringing prophetic energizing to both individual, isolated believers and communities of faith:

> (T)he focus of the work of Jesus… was not dismantling but the inauguration of a new thing. This imagination and action stood against all the discerned data and in the face of the doubt and resistance of those to whom he came. That ultimate energizing gave people a future when they believed that the grim present was the end and the only possible state of existence. That new future in which no one believed was born in staggering amazement, for it was correctly perceived as underived and unextrapolated and therefore beyond human understanding (Phil 4:7) and human control. It is the task of every would-be prophet to present such underived and unextrapolated newness. It is the claim of every would-be prophet

[56] *Ibid.*, pp. 116-117.
[57] *Ibid.*, pp. 93, 101.

> that the newness is possible only because God is God, and God is faithful to the promised newness.[58]

In the congregations they serve, itinerant clergy can, should, and indeed must strive to stand in this tradition of prophetic energizing that "leads to the radical beginnings precisely when none seemed possible."[59] Itinerant priests often go into parish settings where there is anxiety, even fear, about the future, and perhaps even a sense of failure at the community's inability to sustain the traditional full-time rector model. If need be, they can – like Moses – advocate for an alternative understanding of what constitutes a committed community of faith. Like Jeremiah, they have an opportunity to kindle hope among anxious or unsettled parishioners and point parishioners towards new beginnings. Like Jesus, they can epitomize prophetic energizing and awaken it in the congregations they serve.

In his conclusion to the revised second edition of *The Prophetic Imagination*, published in 2000, Brueggemann commented, "In the end, of course, 'prophetic imagination' is not simply 'a good idea'. It is a concrete practice that is undertaken by real believers who share the conviction of grief and hope that escapes the restraints of dominant culture…. The prophetic witness of the church is not to be identified in some specific functions of ministry and not in others. Prophetic witness is a mind-set. It is a countercultural consciousness of how the community of faith sees all things."[60] As we approach the end of the second decade of the 21st century, almost twenty years after Brueggemann penned those words, Episcopal Church entities

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[58] *Ibid.*, pp. 101-102. The full quote he cites from the fourth chapter of Philippians is " Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." Verses 4-7, New Revised Standard Version. https://www.biblegateway.com/passage/?search=Philippians+4%3A4-7&version=NRSV (accessed February 10 2017).

[59] *Ibid.*, p. 105.

[60] *Ibid.*, p. 121, pp. 124-125.

such as the Church Pension Group are increasingly recognizing that societal forces beyond their control are rapidly and perhaps irrevocably altering traditional models of ministry. Drawing on Brueggemann, I would posit that itinerancy done well, with humility and grace – where the priest and the parishioners are embracing together a new way of 'doing church' – is deeply rooted in the Judeo-Christian tradition and Christological theology. Given how mired some parts of the Episcopal Church still remain in the often unsustainable model of long-term full-time ordained ministry, such a theology of transformation is essential.

In his book of the same name, *Theology of Transformation: Faith, Freedom, and the Christian Act*, Oliver Davies argues that the core element of a theology of transformation for any Christian community is always to ask in all seriousness the question, "Where is Jesus Christ?" in any given situation.[61] In a chapter entitled "Where is Jesus Christ?", Davies comments that

> (t)he theology presented in this book, which goes by the name of Transformation Theology, is not intended to be another theological paradigm to be compared competitively with other paradigms. It sets out rather to be more fundamentally a reorientation of theology, into the world of space and time. As a reorientation, this theology can have all kinds of continuities with other theologies or theological schools, ranging from those that are overtly metaphysical to those that are based on empirical research and ethnographic methods. There is no doubt that Transformation Theology has much in common with other theologies in its concern with the world, since this has been a constant theme throughout the modern period.… Where Transformation Theology is distinctive, however, and becomes a reorientation, is in its commitment to think such a theological concern with the world both critically and historically.[62]

[61] Oliver Davies, *Theology of Transformation: Faith, Freedom, and the Christian Act*, Oxford, England: Oxford University Press, 2014, p. 5 (entire chapter elaborating on this question is pp. 3-32).
[62] *Ibid.*, p. 3.

While Brueggemann focuses on Hebrew Bible prophetic voices and the life and ministry of Jesus, Davies emphasizes how central the Holy Spirit is in seeking answers to the question, "Where is Jesus Christ?":

> With the giving of the Holy Spirit, the Church affirms where Christ is by the power of the Spirit in an affirmation which combines two interrelated principles: that Christ is now Lord of all things, 'visible and invisible', and that he is now present among his people and especially among the poor and the vulnerable as 'hidden' in them. This suggests furthermore that it is the Spirit who prompts us to be orientated towards Christ in the 'crowded spaces' of the world. Our asking of the 'where' question on this account then is already within the power of the risen and exalted Christ and thus is already transformational.[63]

For Davies, Christ is in "the immediacy of the present through the call of Christ.… we are 'reborn' in the Spirit and become Church…. The accent lies upon the victorious presence of Christ, and upon the new intensity of life that we receive from the Spirit…. Both are bound up with the particularity of our own situational and embodied reality…. Both are experienced within that reality, (pointing) to the possibilities of our own freedom, which is never a freedom from the world but always a freedom in the world."[64]

Davies' discussion of the situational and embodied reality of Christians and their faith communities is especially salient to churches unable to sustain the current full-time clergy model. For Davies, truly transformative theological work is grounded in Christ's call to and the Holy Spirit's movement among individuals and groups of believers. It is not based on worship attendance numbers, pledge statistics, financial figures or other measures still so prevalent in our parishes. Rather, for Davies transformation occurs when it is deeply rooted in relationality – with each other and with the Triune God. This transformative theology speaks to the theology of

[63] *Ibid.*, p. 85.
[64] *Ibid.*, p. 121.

priesthood in which "(t)he priest represents and interprets the purposes of God to the people, through teaching, and represents the people to God, through intercession. This is the movement of a dynamic two-way relationality in which the priest belongs to the place where God and humanity meet and so is 'holy'. But a fundamental part of this two-way process is the transformed humanity of Jesus, and of his capacity to 'accompany' us or to be 'alongside' us, in the unity of human-divine personhood."[65] Davies offers a fluid, flexible, and relational interpretation of the role of ordained ministers in the communities they serve, with its focus less on the priest and more on a community always accompanied by Jesus. It differs greatly from Thomas Aquinas' emphasis on the priesthood as an *ordo* ('rank/order', even a clerical 'class') and vocational discernment as *ordinatio* ('ranking'). Instead, Davies' approach focuses on a community in which clergy and laity, in two-way relationality, journey together, with Jesus alongside them and the Holy Spirit energizing them.[66] This is similar to Dietrich Bonhoeffer's viewpoint, expressed in *Life Together*, a collection of the German theologian's reflections written in 1938 at the Finkenwalde Seminary, that

> The community of faith does not need brilliant personalities but faithful servants of Jesus and of one another. It does not lack the former, but the latter. The community of faith will place its confidence only in the simple servant of the word of Jesus, because it knows that it will then be guided not by human wisdom and human conceit, but by the word of the good shepherd. The question of spiritual trust, which is so closely connected with the question of authority, is decided by the faithfulness with which people serve Jesus Christ, never by the extraordinary gifts they possess. Authority in pastoral care can be found only in the servants of Jesus who seek no authority of their own, but who are Christians one to another, obedient to the authority of the word.[67]

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[65] *Ibid.*, pp. 137-138.
[66] Garry Wills, *Why Priests? – A Failed Tradition*, New York, New York: Viking Press, 2013, pp. 232-233.
[67] Dietrich Bonhoeffer, *Life Together*, Minneapolis, Minnesota: Fortress Press, 2015, pp. 85-86.

Written almost eighty years ago, Bonhoeffer's thought-provoking words concerning what constitutes Christian community and leadership offer much to congregations that feel like they are failing to uphold accepted models of ordained ministry. Bonhoeffer speaks to both the Confessing Church of 1930's Nazi Germany and, across space and time, to the Episcopal Church of the 21st century when he states emphatically that

> On innumerable occasions a whole Christian community has been shattered because it has lived on the basis of a wishful image. Certainly serious Christians who are put in a community for the first time will often bring with them a very definite image of what Christian communal life [Zusammenleben] should be, and they will be anxious to realize it. But God's grace quickly frustrates all such dreams. A great disillusionment with others, with Christians in general, and, if we are fortunate, with ourselves, is bound to overwhelm us as surely as God desires to lead us to an understanding of genuine Christian community…. However, a community that cannot bear and cannot survive such disillusionment, clinging instead to its idealized image, when that should be done away with, loses at the same time the promise of a durable Christian community. Sooner or later it is bound to collapse…. Those who love their dream of a Christian community more than the Christian community itself become destroyers of that Christian community even though their personal intentions may be ever so honest, earnest, and sacrificial.[68]

Davies' and Bonhoeffer's inclusive theology of priesthood and Christian community is essential to reenvisioning 'supply' service into an ordained itinerant ministry that serves in tandem with a Spirit-filled laity. The call to a 'royal priesthood' for all God's people, proclaimed in the First Epistle of Peter (1 Peter 2:9), equips and empowers believers to "proclaim the mighty acts of him who called (them) out of darkness into his marvelous light."[69] In his 1520 tract, *To the Christian Nobility of the German Nation*, Protestant reformer Martin Luther emphasized this concept of the universal priesthood, although he did not use the phrase

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[68] *Ibid.*, pp. 9-10.
[69] https://www.biblegateway.com/passage/?search=1+Peter+2%3A9&version=NRSV (accessed 15 February 2017).

'priesthood of all believers' that later came into common parlance as Protestant doctrine.[70] In *Missionary Methods: St. Paul's or Ours?,* first published over a century ago, author Roland Allen stressed the importance of the universal priesthood within Anglicanism. In this seminal work, Allen confronted the challenges to current forms and patterns of religious leadership in a manner that is surprisingly modern and relevant to our times. A priest in the Church of England and a passionate missiologist, Allen was a missionary for the Society for the Propagation of the Gospel in China who traveled extensively and eventually retired to Kenya, where he died in 1947.[71] As Bishop Michael Nazir-Ali, former Anglican Bishop of Rochester and current President of the Oxford Center for Training, Research, Advocacy, and Dialogue (OXTRAD), commented in his foreword to the 2006 edition of the original 1912 work

> (Allen's) belief that a local church should be trusted with providing its own ministry, whilst continuing also to be related to the wider church through *itinerant*, apostolic figures, is also of importance today. It is crucial that fresh expressions of the church, as they emerge, should have the balance right between autonomy and interdependence, between great strategic centres and authentically local assemblies, between genuinely 'native' leaders and cosmopolitan 'encouragers'.[72]

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[70] In his essay entitled "Issues for a Theology of Priesthood: A Status Report," contained in the book *The Theology of Priesthood*, the late Paul Philibert, former Dominican prior and Distinguished Visiting Professor of Church and Society at the Aquinas Institute of Theology in St. Louis, Missouri, writes that Luther, who "preached the priesthood of all the baptized and the dignity of every human occupation, found a warrant for ministry and priestly dignity in the New Testament for all the baptized…. Luther's teaching about the basic or common priesthood of all believers was fundamental to his revision of Church order. This was not a new teaching, of course, but its significance had been obscured by centuries of treating bishops and presbyters as the sacerdotium of the Church." Donald J. Goergen and Ann Garrido, editors, *The Theology of Priesthood*, Collegeville, Minnesota: The Liturgical Press, 2000, p. 19.

[71] http://www.bu.edu/missiology/missionary-biography/a-c/allen-roland-1868-1947/ (accessed 19 August 2016).

[72] Richard Allen, *Missionary Methods: St. Paul's or Ours?* Cambridge, England: The Lutterworth Press, 1912, 2006, p. IV, italics mine. I am indebted to Dr. David Gortner for recommending that I look at this historical source through a modern lens. http://0-site.ebrary.com.librarycatalog.vts.edu/lib/vts/reader.action?docID=10634116&ppg=5 http://www.michaelnazirali.com/

Allen was, in many respects, a prophetic voice in that his groundbreaking work about empowering the laity and embracing an itinerant, apostolic approach to ordained ministry was mostly overlooked in his lifetime. He himself apparently sensed this, commenting that it would be fifty years before his views would become well-received and begin to influence both policymaking and practice in the Church. Indeed, in the 1960s, some five decades after its original publication, this book and similar writings were 'rediscovered' by scholars. Allen's emphasis on the Holy Spirit working through the laity and the need for clergy to apply 'the Pauline method' in their ministry was originally intended for international Anglican missionary efforts.[73] However, it resonates today, particularly in the context of smaller churches that rely heavily on part-time or 'supply' clergy.[74]

Indeed, Rowan Williams, former Archbishop of Canterbury, seems to support Allen's perspective when he discusses in his 2005 book, *Where God Happens – Discovering Christ in One Another*, casting aside fear and reenvisioning the parish structure:

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http://michaelnazirali.com/oxtrad/oxford-centre-for-training-research-advocacy-and-dialogue (accessed 19 August 2016).

[73] Oliver Davies also elaborates on the Holy Spirit at work through St. Paul – and by extension other Christian leaders – in his essay 'The Interrupted Body', which appears in *Transformation Theology: Church in the World*: "The function of the Spirit… is to establish St. Paul in Christ and in the new creation which Christ brings about. This requires the transformation of his ordinary sensibility and it is this that is the Spirit's work." Oliver Davies, Paul D. Janz, Clemens Sedmak, *Transformation Theology: Church in the World*, New York, New York: T&T Clark International, 2007, pp. 52-54.

[74] Episcopal priest R. David Cox comments that Allen was a "patron saint of total ministry" who, although he was an "early twentieth-century writer was more of a late-century figure." Cox adds, "Allen's ideas, which had seemed initially so radical, operate within the emergent Anglican theory of ministry. He provided a framework in which laity could take an even greater role, deacons and priests could be called forth and trained more directly for mission, and thus tapping gifts from among their own people, congregations would pursue the proclamation of the gospel." From Cox's discussion of Allen, found on pp. 200-204 of his *Priesthood in a New Millennium: Toward an Understanding of Anglican Presbyterate in the Twenty-First Century*, New York, New York: Church Publishing, 2004.

> The church is always renewed from the edges rather than from the center. There is a limit to what the institutional church can do. Institutions have their own dynamic and their own problems, and renewal tends not to come from central planning. It was Saint Francis who went to Pope Innocent III, not the other way around. And nobody planned the role that Benedictinism was going to have in the church's history and in Europe's history or its role in teaching meditation today. The parish structure works up to a point. It is one among a number of ways of being church…. What needs to happen within the parish structure… is a re-visioning. Nearly all Christians have inherited a functional idea of what local Christian community is for. It is there to gather us for the sacraments. I think we need to break the hold of that functionalism. We need to recognize that in addition to the sacrament, we meet for another kind of togetherness in parish life, in study and prayer…. As time passes it will be harder to think that the future of the church will take one clear and uniform institutional shape across the globe or even through local communities. In some areas, the church is already beginning to exist in parallel lines, not in sealed compartments but in different styles and idioms and with real interchange.[75]

For Williams, a healthy church

> must know how to work with the grain of different personal gifts and histories. A healthy church is one where there is evident diversity in this respect and plenty of bizarre characters…. An unhealthy church is one in which unity has been reduced to a homogeneity of opinions and habits, so that certain styles of devotion, or certain expressions of what God means to this or that person, are frowned on. Virtue becomes identified with uncontroversial ordinariness, and there is a nervous cultural 'sameness' in the way people talk, dress, and behave.[76]

When Williams examines the theological concept of transformation, he addresses the fear of inadequacy at best or failure at worst that many congregations unable to support full-time traditional models of ordained ministry fall into, stating

> The church is a community that exists because something has happened that makes the entire process of self-justification irrelevant. God's truth and mercy have appeared in concrete form in Jesus and, in his death and resurrection, have worked the transformation that only God can perform, told us what only God can tell us: that he has already dealt with the dreaded consequences of our failure, so

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[75] Rowan Williams, *Where God Happens – Discovering Christ in One Another*, Boston, Massachusetts: New Seeds Books, 2005, pp. 111-112.
[76] *Ibid.*, p. 66.

> that we need not labor anxiously to save ourselves and put ourselves right with God. The church's rationale is to be a community that demonstrates this decisive transformation as really experienceable. And since one of the chief sources of the anxiety from which the gospel delivers us in the need to protect our picture of ourselves as right and good, one of the most obvious characteristics of the church ought to be a willingness to abandon anything like competitive virtue (or competitive suffering or competitive victimage, competitive tolerance or competitive intolerance or whatever)…. A healthy church is one in which we seek to stay connected with God by seeking to connect others with God, one in which we 'win God' by converting one another, and convert one another by our truthful awareness of frailty…. We can think of what the church would be like if it were indeed a community not only where each saw his or her vocation as primarily to put the neighbor in touch with God but where it was possible to engage each other in this kind of quest for the truth of oneself, without fear…. There would need to be some very fearless people around….[77]

While Williams does not directly address ordained itinerant ministry, he envisions communities of faith founded on mutual support, not struggling to meet unrealistic expectations. Perhaps an itinerant priest's role in such situations can draw on Henri Nouwen's much-lauded concept of the wounded healer from his groundbreaking book of the same name. Nouwen, the Roman Catholic priest and theologian, examines in *The Wounded Healer: Ministry in Contemporary Society* how "In our own woundedness, we can become a source of life for others," emphasizing the humanity common to ordained ministers and lay believers. First published in 1972, this book examines in its four chapters ministry in a dislocated world; for a rootless generation; to a hopeless man; and by a lonely minister. Nouwen comments that "The four chapters can be seen as four different doors through which I have tried to enter into the problems of ministry in our modern world… the condition of a suffering world (Chapter 1)… a suffering generation (Chapter 2)… a suffering man (Chapter3)… and of a suffering minister (Chapter 4)."[78] Commenting that "(i)n our own woundedness, we can become a source of life for others," Nouwen offers, "if anything has

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[77] *Ibid.*, p. 27, pp. 51-52.
[78] Henri J.M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society*, New York, New York: Doubleday, 1972, p. xv.

become clear in our day, it is that leadership is a shared vocation which develops by working closely together in a community where men and women can make each other realize that, as Teilhard de Chardin remarked, 'to him who can see, nothing is profane'."[79] Those called to itinerant ordained ministry are not necessarily all wounded healers – and the churches they serve are not always *in extremis* – but by its very nature, itinerancy involves dislocation and a certain degree of rootlessness, even fragmentation.

In another of his books, *In the Name of Jesus: Reflections on Christian Leadership*, Nouwen draws on his own self-described 'downward mobility' – voluntarily deciding to leave a successful and secure teaching career at Harvard to live and serve alongside disabled brothers and sisters in the L'Arche community in Toronto – as a model for transformative ministry.[80] Nouwen proposes a radical approach to ordained ministry, one that is countercultural in both secular and ecclesial situations, for he states emphatically that "(t)he way of the Christian leader is not the way of upward mobility in which our world has invested so much, but the way of downward mobility ending on the cross…. (T)he downward-moving way of Jesus is the way to the joy and the peace of God, a joy and peace that is not of this world."[81] In this work, written almost twenty years after *The Wounded Healer*, Nouwen continues to explore Christian leadership, describing an unhealthy reliance on self, combined with a lack of humility, among many Church leaders:

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[79] *Ibid.*, p. 46. For more on the life, writings, and ministry of the French Jesuit priest and philosopher Pierre Teilhard de Chardin, please see http://www.teilharddechardin.org/ (accessed 14 February 2017).

[80] http://www.larche.org:8080/ https://en.wikipedia.org/wiki/L'Arche (accessed 14 February 2017).

[81] Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership*, New York, New York: The Crossroad Publishing Company, 1989, pp.62-63.

> When you look at today's Church, it is easy to see the prevalence of individualism among ministers and priests. Not too many of us have a vast repertoire of skills to be proud of, but most of us still feel that, if we have anything at all to show, it is something we have to do solo…. Most of us still feel that, ideally, we should have been able to do it all and do it successfully. Stardom and individual heroism, which are such obvious aspects of our competitive society, are not at all alien to the Church. There too the dominant image is that of the self-made man or woman who can do it all alone.[82]

Nouwen describes how spiritually empowering it can be for leaders to choose deliberately to go down less conventional, non-traditional ministerial paths

> My movement from Harvard to L'Arche made me aware in a new way how much my own thinking about Christian leadership had been affected by the desire to be relevant, the desire for popularity, and the desire for power. Too often I looked at being relevant, popular, and powerful as ingredients for an effective ministry. The truth, however, is that these are not vocations but temptations. Jesus asks, 'Do you love me?' Jesus sends us out to be shepherds, and Jesus promises a life in which we increasingly have to stretch out our hands and be led to places where we would rather not go. He asks us to move from a concern for relevance to a life of prayer, from worries about popularity to communal and mutual ministry, and from a leadership built on power to a leadership in which we critically discern where God is leading us and our people. (T)he oldest, most traditional vision of Christian leadership is still a vision that awaits realization in the future. I leave you with the image of the leader with outstretched hands, who chooses a life of downward mobility. It is the image of the praying leader, the vulnerable leader, and the trusting leader. May that image fill your hearts with hope, courage, and confidence as you anticipate the next century.[83]

For Nouwen, ministry is a mutual experience, not just a communal one. He describes his understanding of how Jesus wants the ordained to minister,

> not as 'professionals' who know their clients' problems and take care of them, but as vulnerable brothers and sisters who know and are known, who care and are cared for, who forgive and are being forgiven, who love and are being loved…. (T)rue ministry must be mutual.... The world in which we live – a world of efficiency and control – has no models to offer to those who want to be shepherds

[82] *Ibid.*, pp. 38-39.
[83] *Ibid.*, pp. 71-73.

> in the way Jesus was a shepherd. The leadership about which Jesus speaks is of a radically different kind from the leadership offered by the world. It is a servant leadership – to use Robert Greenleaf's term – in which the leader is a vulnerable servant who needs the people as much as they need him or her.[84]

Nouwen's perspective on ordained and lay leadership is truly transformative, and speaks to a theology of abundance, rather than scarcity; it is much needed in parishes unable to sustain full-time traditional clergy. Under such circumstances, members of a congregation may feel fearful and powerless, at the mercy of Diocesan directives. For Nouwen, "Powerlessness and humility in the spiritual life do not refer to people who have no spines and who let everyone else make decisions for them. They refer to people who are so deeply in love with Jesus that they are ready to follow him wherever he guides them, always trusting that, with him, they will find life and find it abundantly."[85] I believe that Nouwen's approach has the potential to greatly influence the Episcopal Church's understanding of itinerancy in the future.

Reggie McNeal is a Baptist minister, theologian and author who is currently Missional Leadership Specialist for 'Leadership Network', a Christian non-profit organization founded in 1984 and based in Dallas, Texas which "work(s) with entrepreneurial innovators – leaders starting and doing new things – (and focuses) on the practical part of ministry action."[86] In *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, published in 2000, McNeal devotes an entire chapter to the collapse of modern church culture. When viewed through the prism of the last two decades, McNeal's comments are prescient of current shifts in ordained ministry from full-time to part-time, bivocational, 'supply' or other calls:

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[84] *Ibid.*, pp. 44-45. Nouwen is referencing Robert K. Greenleaf's *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York, New York: Paulist Press, 1977).
[85] *Ibid.*, pp. 63-64.
[86] http://leadnet.org/story/ http://leadnet.org/staff/reggie-mcneal/ (accessed February 14 2017).

> The collapse of the church culture means that many spiritual leaders will not serve out their call within the church culture nor be remunerated through payrolls of religious institutions. This trend has been emerging over the past decade or so. Some spiritual leaders are being called into ministry after years in the business world. This growing phenomenon represents a shift toward apostolic ministry…. Personal ambitions and goals become subservient to the call…. The call of God in the days ahead will not grant a person automatic privilege…. That has been true before; it will be true again.[87]

McNeal explores what he calls a new, emerging model of Christian ministry that is based on apostolic leadership. This new ministry model differs greatly from four more traditional models common in the Church, which he terms 1) holy person-priest; 2) parish minister-chaplain; 3) wordsmith-educator; and 4) professional manager-CEO.[88] For McNeal, writing just as one millennium drew to a close and a new one began,

> (t)his new and emerging model of Christian ministry can be designated as apostolic leadership, or leadership for a new apostolic era. The parallels between the first and the twenty-first centuries reveal conditions under which a return to first-century-style Christian leadership makes sense. These parallels include globalism, religious pluralism, spiritual awakening, the collapse of institutional religion, and a pre-Christian environment, to name the most obvious. Many of today's Christian leaders, faced with similar challenges to those of the first apostles, will draw on the leadership practices and principles of the initial leaders of the Christian movement.[89]

McNeal uses such adjectives as missional, kingdom conscious, team players, visionary, and spiritual, among others, to describe qualities he believes should be inherent in such apostolic leadership in the Church.[90] In his 2011 book, *Missional Communities: The Rise of the Post-*

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[87] Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders,* San Francisco, California: Jossey-Bass Publishers, 2000, pp. 98-99.
[88] *Ibid.*, pp. 100-101. McNeal describes these four traditional ministry models in detail in this section of the chapter entitled "Call: Figuring Out Why We Are Here."
[89] *Ibid.*, p. 102.
[90] *Ibid.*, pp. 102-105.

Congregational Church, McNeal expands on this concept of the emerging missional church as "the people of God in partnership with (God) in (God's) redemptive mission in the world."[91] He explores an ecclesial leadership structure in which "(t)he key leadership role… is that of facilitating community life, making sure that the various community functions of serving, hospitality, and spiritual formation are all accomplished." Concerning the role of clergy raised up in more traditional congregational settings and the growing need for them to be willing to reconfigure their roles, McNeal states that they "will need to recognize that they need to give up control if they want to remain as players in missional communities. Missional communities are going to emerge anyway, so just what part clergy will play remains to be decided. A lot of that will depend on clergy's reaction to this new movement – and many are threatened by a church life form that doesn't center on them."[92]

In *Clericalism: The Death of Priesthood*, George Wilson, Jesuit priest, ecclesiologist, and organizational facilitator with the Cincinnati, Ohio-based Management Design Institute, explores challenges to current models of ordained ministry, describing transformation as a shared responsibility that takes time.[93] Wilson's focus is understandably on the Roman Catholic Church, to which he has devoted his entire life, but his analysis of ordained ministers and the people they serve resonates ecumenically. For Wilson,

> (t)he first principle for change… is that effectiveness will require concerted effort by all the players to generate and become acclimated to a new story line, new

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[91] Reggie McNeal, *Missional Communities: The Rise of the Post-Congregational Church,* San Francisco, California: Jossey-Bass Publishers, 2011, p. 17.

[92] *Ibid.*, p. 148.

[93] George B. Wilson, S.J. *Clericalism: The Death of Priesthood,* Collegeville, Minnesota: Liturgical Press, 2008, pp. 102-103.
http://gbwilson.homestead.com/ http://managementdesign.homestead.com/index.html
(accessed 16 February 2017).

> roles, and new scripts. It will not help for the laity to say "priests and bishops need to…" unless that is accompanied by "we as laity will begin to…" and vice versa. What needs to change is *the relationships between* clergy and laity, and that is a systemic reality shaped by the interaction of both partners in the relationship.[94]

Wilson lays out a strategy for transformation that requires patience, stating:

> An obvious corollary of this basic premise is that the change required, since it is at the deep level of an ingrained culture, will take a long time. That should not surprise or depress us. We did not learn our lines yesterday. The culture itself was a long time forming. According to some anthropologists, it takes ten years to change laws, two generations to change behaviors, and two more generations to change attitudes and beliefs. Those who desire something different need to be ready for the long haul. Individual baby steps toward behaving differently will help, but the culture itself will shift significantly only when a large enough catalytic mass has been created to tip the balance.[95]

Wilson believes that if true ecclesial cultural transformation is ever to occur, "it will require not only a new set of attitudes, but also the modeling of those attitudes in constructive relational behaviors. The ordained will be challenged to relate to laity differently, and vice versa. And within the body of the clergy itself, ordained priests will have to break out of their comfort zone and perhaps challenge other priests; they will have to relate differently to their bishops; and individual bishops will have to relate differently to their fellow bishops."[96] For Wilson, transformation will entail the retrieval by clergy and laity alike of a shared common identity as children of God; prayer that truly "desire(s) to be transformed by the Lord"; attentiveness to experience; and learning from the example of Jesus, for "(u)ltimately the transformation… will

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[94] *Ibid.*, pp. 102-103. Italics author's.
[95] *Ibid.*, p. 103.
[96] *Ibid.*, p. 105.

require the search to live with the mind and heart of Jesus, which is the most profound challenge of our baptism."[97]

Also written primarily for a Roman Catholic audience, but nonetheless helpful in exploring the development of a transformational theology for itinerancy in the Episcopal Church and perhaps other denominations, is a collection of essays published in book form under the title *The Theology of Priesthood*. In a chapter entitled "The Minister: Lay and Ordained," Dominican friar, Motherhouse chaplain, and former missionary to Bolivia Jack Risley states that "The true Church… is an ecclesiological integration of gifts and ministries in which priests and people need and depend on each other for the realization of their respective vocation…. (W)e have to begin with the common, shared power that comes from Jesus' priesthood."[98] In another essay called "Priest, Prophet, King: The Ministry of Jesus Christ," written by Dominican friar, teacher, and one of the collection's editors Donald Goergen, he comments

> We must always return to the christological foundation. When we talk about ministry, it is first of all Jesus of whom we speak. He is the exemplar for ministry in the Church. The presbyter is called to leadership in the Christian community. Yet ordained ministry is not the only form of leadership in the Church…. Leadership is a process of being drawn more deeply into the paschal mystery of discipleship. The equality of disciples does not rule out the call to leadership. The question is not whether the gospel requires leaders but whether leadership is exercised in accord with the gospel.… Whether we are talking about the baptized or the ordained, we need to let the Spirit in.[99]

One recent study which focuses specifically on the priesthood within the worldwide Anglican Communion is R. David Cox's *Priesthood in a New Millennium: Toward an Understanding of Anglican Presbyterate in the Twenty-First Century*. An Episcopal priest, Cox

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[97] *Ibid.*, pp. 105-109.
[98] Donald J. Goergen and Ann Garrido, editors, *The Theology of Priesthood*, Collegeville, Minnesota: The Liturgical Press, 2000, p. 122.
[99] *Ibid.*, p. 207.

traces Anglican priesthood from the late 19th century – the world of Anthony Trollope's *Barchester Towers* – to 21st century Hong Kong, where he encounters an ordained banker. Written in 2004, this extensive study of the Anglican/Episcopal priesthood briefly and tangentially touches on itinerancy in Cox's discussion of possible descriptive terms for non full-time priests, as well as in his thoughts on the 'total ministry' concept embraced in the Diocese of Nevada in the 1970s, 1980s, and 1990s.

Concerning the former, Cox proposes that the Church embrace a new terminology for clergy not engaged in full-time ministry. Mentioning the French 'worker priest' initiative and the Anglican 'tentmaker' movement of the latter half of the last century, he reviews the historical use of such terms as 'auxiliary', 'honorary', and 'supplementary', finally concluding that "(o)ur language has yet to produce a felicitous option."[100] Somewhat surprising, given that this book was published less than fifteen years ago, is that his only reference to itinerancy appears to be when he elaborates on retired (presumably former full-time) clergy engaging in 'supply' service.[101] He devotes a section of his study to non-stipendiary ordained ministry, but doesn't explore the possibility of itinerant ordained ministry beyond the current 'supply' system.

Regarding 'total ministry', Cox clearly believes that this initiative in the Diocese of Nevada focused too much on 'good works' rather than on evangelism, thereby "diminish(ing) a mission of the church that is always broader than any of its features." Comparing 'total ministry' in Nevada with the Diocese of Alaska's "extensive use of the Episcopal Church's 'Canon 9'

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[100] Cox, R. David. *Priesthood in a New Millennium: Toward an Understanding of Anglican Presbyterate in the Twenty-First Century,* New York, New York: Church Publishing, 2004, p. 370.

[101] *Ibid.*, p. 148. The only use of the term 'itinerant' that I could locate in Cox's almost-500-page study was in the context of what the Anglican Church in Kenya calls the "itinerant" ministry of the bishop, contrasted with "that of the priest who is usually assigned a local ministry like a parish."

provisions, which allowed for a priest or deacon to be ordained from a given congregation to serve that community," Cox comments

> With limited funds, vast distances, and sparse populations, the Diocese of Nevada had little choice but to do things differently. (Bishops Stewart Zabriskie and Wesley Frensdorff, two successive bishops of Nevada) encouraged a style of ministry that relied not on clergy so much as on communities to respond to needs and opportunities that each locale might discern. At the heart of 'total ministry' was the conviction that all Christians hold a vocation by their baptism to 'become part of the community's ministry'.[102]

That such a recent study, published by the Episcopal Church's own press, Church Publishing, doesn't examine 'supply' service as it currently exists or the possibility of a new, transformative vision of itinerancy, is telling. However, Cox does elude to developments in ordained ministry in his concluding chapter, "Entering a New Millennium," when he states that in the future, the Episcopal Church will need to embrace alternative models to full-time priests.

> There will also be different sorts of clergy. Of all possibilities this is the most assured, especially as the variety of ministries grows, as different opportunities for ministry are recognized, and as people are encouraged to pursue them…. The variety may also reflect the church's circumstances. For instance, affording a full-time clergyperson can already be difficult for congregations, so clergy and congregations alike may seek alternative models to the traditional full-time, seminary-trained priest. Rather than posing a problem, the high cost could become an opportunity to finding new ways of doing the church' work, using non-stipendiary ministers, team ministries, ecumenical partnerships, lay and ordained members involved in total ministry – or models yet to be devised.[103]

Two authors whose writings might also inform an emerging theology of ordained itinerant ministry are Diana Butler Bass and the late Phyllis Tickle. Both Episcopalians, laywomen, public speakers, and seminary professors, they have published books and given lectures in recent decades on the concept of finding new life in change through the emergent

[102] *Ibid.*, pp. 194-195.
[103] *Ibid.*, p. 407.

church. The writings, presentations, and workshops of Butler Bass and Tickle are well-known throughout the Episcopal Church; as proponents of a new way of 'doing church', they influence through their different perspectives and visions for the future as much as by analyzing concrete data. Both have spoken on numerous occasions at Diocesan events. Butler Bass was the keynote speaker at EDOW's 112th annual convention in January 2007 at Washington National Cathedral, while Tickle addressed the 'Church for the 21st Century' conference at the Cathedral in May of that year. She was also actively involved in the College of Preachers/Cathedral College until its closure in April 2009.[104]

In her 2006 book *Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith*, Butler Bass addresses the anxiety that grips, even engulfs, many congregations when they begin to realize that 'the old way of doing church' is no longer effective. Describing parishes highlighted in the book, she comments

> Emerging Christianity is about change – about changing from spiritual tourists to pilgrims – about transforming our selves, our congregations, and our communities.… The churches along my way had not closed their eyes to change. Indeed, they were wide-eyed congregations in which new things were happening, lives were being transformed, and grassroots communal actions offered new possibilities for the body politic. None of the congregations I visited practiced business-as-usual church. All were reaching toward a future they could not fully see – a future of faith, hope, and love.… Christianity is a sacred pathway to someplace better, a journey of transforming our selves, our faith communities, and our world. At one time, I thought I was alone. But the rest of us are here. There are many pilgrims on this road. Welcome to our pilgrimage. We are glad for your company.[105]

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[104] An article about the May 10-12, 2007 conference can be found at http://www.episcopalcafe.com/phyllis_tickle_kicks_off_cathedral_conference/ while a piece covering Butler Bass and EDOW's January 27, 2007 convention appear in http://www.episcopalcafe.com/diocesan_convention_ii/

[105] Diana Butler Bass, *Christianity for the Rest of Us: How the Neighborhood Church is Transforming the Faith*, San Francisco, California: HarperCollins, 2006, p. 11.

In *The Practicing Congregation: Imagining a New Old Church*, Butler Bass shares her vision for mainline Protestantism in general and the Episcopal Church in particular when she writes

> Imagine, for a moment, a new story about mainline Protestantism. What if the story wasn't about decline, division, and spiritual dismay? What if the story was about imaginative congregations reaching back to their native stories, drawing out practices known to their ancestors, and finding new ways of being faithful in a fragmented, detraditionalized world? What difference would that story make in your own ministry, your congregation, in your diocese or synod or presbytery, in the national offices of the denominations? How would that story challenge rival stories about mainline faith? What other new stories are waiting to be told? It may be time for a new, communal flight of imagination and new tales to tell of the journey.[106]

While Butler Bass doesn't directly address 'supply' service, her focus on moving from 'establishment' to 'intentionality' does inform itinerancy. In *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*, she focuses on the 'awakening' of spiritual communities to new, transformative possibilities, stating

> (L)eaders and spiritual communities are not needed to comfort people feeling lost in times of change. Instead, spiritual leaders need to help transform these fears into urgency and courage. People cannot stay in a state of perpetual fear. To enable and empower people to move ahead calls for wisdom and love…. It also calls for patient insight twinned with the ability for prophetic proclamation of the new world. The genuinely good news in that the spiritual awakening itself offers ways beyond anxiety and divisions through meaningful practices that embody faith, hope, and action. Prayer, discernment, hospitality, service to others, forgiveness, testimony, conversation, and friendship – all function to create new connections between neighbors and revitalize public discourse. Renewed spiritual practice gives the anxious an ability to reach out to those who are different, to experience friendship and community, to reconcile, heal and serve. In an awakening, we actually *wake up* and see ourselves, our neighbors, and our world from a different perspective. Awakening opens the imagination toward what might be, instead of only what was. Most of all, awakening calls for a change of

[106] Diana Butler Bass, *The Practicing Congregation: Imagining a New Old Church*, Herndon, Virginia: The Alban Institute, 2004, p. 102.

> heart…. Awakening is not a miracle we receive; it is actually something we can do.[107]

Tickle adopts a less experiential, more analytical approach in her writings on Christian emergence in the new millennium. Tickle believes that the Great Emergence the Church is currently experiencing is "a generalized social/political/economic/ intellectual/cultural shift."[108] She reviews historical patterns of transformation, even upheaval, in Christianity, beginning with Gregory the Great in the sixth century, through Martin Luther and the Great Reformation a thousand years later, and into the modern era, dominated by Darwin and influenced by Einstein. Referencing the views of the late Bishop Mark Dyer, former Episcopal Bishop of the Diocese of Bethlehem in Pennsylvania and professor of systematic theology at Virginia Theological Seminary, Tickle remarks that:

> the only way to understand what is currently happening to us as twenty-first century Christians in North America is first to understand that about every five hundred years the Church feels compelled to hold a giant rummage sale…. We are living in and through one of those five-hundred-year sales…. (W)hile the bishop may be using a bit of humor to make a point, his is nonetheless a deadly serious and exquisitely accurate point. Any usable discussion of the Great Emergence and what is happening in Christianity today must commence with yesterday and a discussion of history. Only history can expose the patterns and confluences of the past in such a way as to help us identify the patterns and flow of our own times and occupy them more faithfully…. (A)s Bishop Dyer observes, about every five hundred years, the empowered structures of institutionalized Christianity, whatever they may be at that time, become an intolerable carapace that must be shattered in order that renewal and new growth may occur. When that mighty upheaval happens, history shows us, there are always at least three consistent results or corollary event. First, a new, more vital form of Christianity does indeed emerge. Second, the organized expression of Christianity which up until then had been the dominant one is reconstituted into a more pure and less ossified expression of its former self…. The third result is of

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[107] Diana Butler Bass, *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*, New York, New York: HarperCollins, 2012, p. 251. Italics author's.
[108] Phyllis Tickle, *The Great Emergence: How Christianity is Changing and Why*, Grand Rapids, Michigan: Baker Books, 2008, p. 120.

> equal, if not greater, significance, though. (E)very time the incrustations of an overly established Christianity have been broken open, the faith has spread – and been spread – dramatically into new geographic and demographic areas, thereby increasing exponentially the range and depth of Christianity's reach as a result of its time of unease and distress.[109]

Tickle believes that out of the Church's Great Emergence movement will come a new system of ecclesial authority, more relational and less hierarchical than the current model. For Tickle, "(t)he Great Emergence's movement toward a system of ecclesial authority that waits upon the Spirit and rests in the interlacing lives of Bible-listening, Bible-honoring believers undoubtedly has some of its impetus in the sensibilities of the secular Great Emergence around it. It nonetheless has found most of its power tools and construction theory not in the culture per se but in… theology and experience."[110]

In *Emergence Christianity: What It Is, Where It Is Going, and Why It Matters*, she expounds on the emergent church, calling the Great Emergence "an across-the-board and still-accelerating shift in every single part and parcel of our lives as members in good standing of twenty-first century Western or westernized civilization…. Most of us don't really need to be told we are living in strange and strained times, nor do we really need much cataloging of the strangenesses that assault us on a daily basis in order to accept the fact that they are there."[111] In this book on the emergent church, published in 2012, Tickle includes discussion of how alternative forms of ordained ministry are an integral part of the Church's current transformation:

> Most small Emergence groups… could not offer any kind of financial support to an ordained clergyperson…. Yet they too need and want an ordained person who is not just "some collar available at the moment for a fee." (W)hat they want is

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[109] *Ibid.*, pp. 16-17.
[110] *Ibid.*, p. 153.
[111] Phyllis Tickle, *Emergence Christianity: What It Is, Where It Is Going, and Why It Matters*, Grand Rapids, Michigan: Baker Books, 2012, p. 25.

> someone who is a known and consistent spiritual friend. Maybe – ideally! – even one who is a member of their group or, barring that, maybe someone who comes in and out of the group's gatherings on a consistent, but not programmed, basis. What they want is what inherited church has long known and some dismissively labeled as tentmakers or the diaconate or bi-vocational clergypersons. Perhaps no single entity within all of the physical evidences of Emergence Christian Church and its impact on inherited church has proved to be quite so just plain intriguing as has this one. Certainly, none has caused more conversation and elicited more passion from the segment of the clergy involved…. (E)very segment of inherited church has always been a bit ambivalent about bi-vocational pastors…. Following in the footsteps of the apostle Paul, they have been called not to congregationally supported ministry but to exercising a clerical presence and ministry within the secular workplace where they also earn their own livelihood. Theirs is a much looser, usually less assigned or permanent ministry, and nothing, absolutely nothing, could be better suited to the needs of Emergence Christians. More important, nothing could be more appealing to hundreds of deacons and tentmakers than are those fresh expressions groups.[112]

But Tickle cautions that "When one attempts to project the near future of both established church and Emergence Church, one of the first things that will have to be considered is exactly how the expanding role and participation of the diaconate and the company of tentmakers will affect both bodies. Conceivably, the most open and feasible route of communication between the two may lie just there, with those who by choice and vocation walk back and forth between the two camps."[113] She expounds on how the traditional full-time ordained ministry model rarely meshes well with Emergence Christianity, elaborating on the November 2010 Joint Meeting of the Association of Presbyterian Tentmakers and the National Association of Self-Supporting Anglican Ministers in Chicago:

> In an attempt to address this substantial shift, the national associations of both the Presbyterian Church and the Episcopal Church gathered into working sessions… (t)o discern how best to discover, serve, or even plant such (emergent) communities. The conference, which opened with a plea from the Presiding

[112] *Ibid.*, pp. 124-125.
[113] *Ibid.*, p. 125.

> Bishop of the Episcopal Church that its deliberations be shared as quickly as possible with the larger Church, was attended as well by two or three representatives of similar British and European associations. Even more telling was the presence of representatives of three U.S. seminaries. As they themselves noted, the shift in clerical roles is of utmost important to seminaries as they try to adapt their curricula and content emphases to accommodate Emergence.[114]

None of these theologians – from Allen to Brueggemann, from Bonhoeffer to Butler Bass – directly address the Church's limited, commercial 'supply and demand' 'supply' service system in so many words. However, they all offer a more transformative understanding of new forms of ministry. Explored through their writings, itinerancy can be viewed as a hope-filled mutual ministry involving laity and clergy, one with great potential to help parishes move away from soul-draining anxiety and fear of failure into a more grace-filled, Pauline approach to sharing spiritual gifts. In the future, however, scholars may begin to explore academically/theoretically – and practitioners may start to develop experientially – a specific theology of itinerant ministry. If so, I believe these sources will be helpful in framing this new theological approach to itinerancy as one of hope and hospitality, of abundance, instead of depletion or scarcity.[115]

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[114] *Ibid.*, page 'P-27' of the book's chapter entitled "Emergence Christianity: The Photographic Report." The Presiding Bishop at the time was The Most Rev. Dr. Katharine Jefferts Schori. http://www.episcopalchurch.org/blog/jeffertsschori http://www.pcusatentmakers.org/ http://www.nassam.org/ (accessed 19 February 2017).

[115] The Church is already beginning to recognize the unique gifts itinerant ministers can offer. A case in point is the overwhelmingly positive response to Dan Ennis' article, "How Supply Priests Helped Save the Episcopal Church in South Carolina," published online November 27, 2016 in https://www.episcopalcafe.com/how-supply-priests-helped-save-the-episcopal-church-in-south-carolina/
(accessed 29 November 2016). In discussing the schism that developed in South Carolina in 2012, led by then-Bishop of the Diocese of South Carolina Mark Lawrence, Ennis states that "In the rapid reorganization of the Diocese that followed, supply priests were indispensable…. The rapidity of the formation and development of worship groups was made possible by supply priests. Through social media and word of mouth, news of the developing network of worship groups spread, and supply priests who had expected a quiet retirement pulled vestments out of the closet…. South Carolina's supply priests faced unusual conditions. (S)upply priests

In addition, there is much from secular, academic scholarship, particularly behavioral/social sciences studies, to inform the study of itinerancy. How does one change and transform a culture? From where do authority and leadership come and what constitutes authority vis-à-vis power? In *Leading Change*, John Kotter, former professor at Harvard Business School, analyzes why change is so difficult in corporate culture. In this classic research study on change management and leadership, Kotter discusses why the vast majority of transformation efforts fail and offers suggestions on how not to become a part of that statistic. Of particular interest for ecclesial application, he cites underestimating the power of vision, undercommunicating the vision, and permitting obstacles to block the new vision as major barriers to institutional change. Kotter writes:

> Vision plays a key role in producing useful change by helping to direct, align, and inspire actions on the part of large numbers of people. Without an appropriate vision, a transformation effort can easily dissolve into a list of confusing, incompatible, and time-consuming projects that go in the wrong direction or nowhere at all…. Major change is usually impossible unless most employees are willing to help, often to the point of making short-term sacrifices. But people will not make sacrifices, even if they are unhappy with the status quo, unless they think the potential benefits of change are attractive and unless they really believe that a transformation is possible…. New initiatives fail far too often when employees, even though

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ministered to 'popup' Episcopal churches all over South Carolina. Pulpits were filled by bivocational curates, emeritus big-city rectors, former cathedral deans, and retired bishops. Supply priests also reminded South Carolina Episcopalians that the church accommodates various theological opinions and worship styles. Supply priests presented worship groups with a medley of opinions and practices that honored the broad-church Anglican tradition. In worship groups, wardens and committees undertook the secular work of organizational and financial oversight allowing supply priests to 'stand in their own office, and labor in their own calling'. Gone was the Diocese of South Carolina tradition of the rector-CEO. Precious relationships were formed between supply priests who were recalled to their vocations and grateful congregations who had learned the dangers of spiritual complacency. Many hands saved the Episcopal Church in South Carolina, but supply priests – the substitutes, the fill-ins, the break-glass-and-pull-level clergy – were both a symbol of institutional endurance and the foundation of a rebuilt spiritual community. Despite the 2012 split, Episcopal worship and communal life continued in a tradition unbroken since the eighteenth century."

> they embrace a new vision, feel disempowered by huge obstacles in their paths.[116]

Kotter's understanding of the characteristics of effective vision includes a strategy that is imaginable, desirable, feasible, focused, flexible, and communicable.[117] He cautions against relying too heavily on any one individual when attempting to effect major, transformational organizational change. Citing Chrysler's Lee Iacocca and Wal-Mart's Sam Walton, he notes:

> One might easily conclude that the kind of leadership that is so critical to any change can come only from a single larger-than-life person. This is a very dangerous belief…. No one individual, even a monarch-like CEO, is ever able to develop the right vision, communicate it to large numbers of people, eliminate all the key obstacles, generate short-term wins, lead and manage dozens or change projects, and anchor new approaches deep in the organization's culture. A strong guiding coalition is always needed – one with the right composition, level of trust, and shared objective.[118]

This approach has implications for the Church, given the historically hierarchical nature of Anglicanism and the need to develop a positive vision of and a new model for ordained itinerant ministry.

In *Leadership Without Easy Answers; The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organizations and the World;* and other books and articles, Ronald Heifetz, founder of the Harvard John F. Kennedy School of Government's Center for Public Leadership, emphasizes the importance of understanding formal versus informal authority and power. For Heifetz, formal authority is "explicit power granted to meet an explicit set of service expectations, such as those in job descriptions or legislative mandates," while informal authority

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[116] John P. Kotter, *Leading Change*, Boston, Massachusetts: Harvard Business School Press, 1996, pp. 7-10. *http://www.kotterinternational.com/the-8-step-process-for-leading-change/* (accessed 24 February 2017).
[117] *Ibid.*, p. 72.
[118] *Ibid.*, pp. 51-52.

is power "granted implicitly to meet a set of service expectations, such as representing cultural norms like civility or being given moral authority to champion the aspirations of a movement."[119] Traditionally in the Church, priests have held formal authority as long-term rectors in full-time parish ministry and expanded their informal authority networks and relationships over time. However, the average tenure of parish priests today, according to the Church Pension Group, is under five years, calling into question the future of this approach.[120] Itinerant ministry, by its very peripatetic nature, lacks much foundational formal authority and only infrequently affords opportunities to develop informal authority. What it does currently offer, however, is what Heifetz refers to as the "On the Balcony" approach to observing and interpreting existent systems. Short-term 'supply' clergy get a sweeping, big picture view of a parish, and can notice patterns and behaviors that may have become almost invisible to others.

Howard Gardner, a faculty member at the Harvard Graduate School of Education and Adjunct Professor of Neurology at Boston University's School of Medicine, explores the psychology of leadership in *Leading Minds: An Anatomy of Leadership* and *Changing Minds: The Art and Science of Changing Our Own and Other People's Minds*. In the former book, Gardner writes case studies on eleven international leaders, from Margaret Mead to George C. Marshall, from Pope John XXIII and Martin Luther King, Jr. to Margaret Thatcher and Mahatma Gandhi.

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[119] Ronald Heifetz, Alexander Grashow, and Marty Linksy. *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World*. Boston, Massachusetts: Harvard Business Press, 2009, p. 305.

[120] https://www.cpg.org/linkservid/DC3EE5A8-F95C-2278-107475F87BFDB2AA/showMeta/0/?label=State%20of%20the%20Clergy%202012 (accessed 22 February 2017).

In his discussion of Pope John XXIII, subtitled "Rediscovering the Spirit of the Church," Gardner argues that one doesn't have to hold a leadership position for a long period of time in order to have a major impact. Indeed, he comments that "(a)lthough John's papacy turned out to be less than five years long, it was anything but uneventful. By the time of his death on June 3, 1963, he had challenged many of the unquestioned assumptions of the church and had launched initiatives that promised to change the church's presence throughout the world."[121] Gardner points out that Pope John XXIII led without pretense and "felt himself to be just another human being, and not a special member of a privileged elite. He liked to speak directly to people, and his humanity shone through… (yet) Pope John was also prepared to play for high stakes."[122]

Interpreting the life and ministry of Martin Luther King, Jr. in a chapter subtitled "Leading in a Rapidly Changing Environment," Gardner comments on King's uncanny sense as a leader of when was the opportune moment to move from patience to protest. He highlights four principal elements of King's emerging leadership style after the Montgomery bus boycott of 1955-56: 1) his fundamental Christianity; 2) his experiences in the Church, and particularly in black churches of the South; 3) religious ideas and themes drawn from other traditions (Gandhi, as well as Islamic, Roman Catholic, Jewish, and Eastern religious traditions); and 4) his vision, adding "King felt deeply committed to the principal ideas on which America had been founded. These constituted the fourth element in his vision."[123] Gardner concludes his study of leadership through the prism of eleven influential individuals by noting the importance of the moral

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[121] Howard Gardner, *Leading Minds: An Anatomy of Leadership*, New York, New York: Basic Books, 1995, p. 166. Gardner cites John's convening of the first Vatican Council in more than eight decades and his two influential encyclicals on social ethics and nuclear non-proliferation respectively as the hallmarks of his relatively brief papacy.

[122] *Ibid.*, pp. 177-178. Gardner mentions the construction of the Berlin Wall and the Cuban missile crisis as times when the Pope exercised his power and influence on John Kennedy and Nikita Krushchev.

[123] *Ibid.*, pp. 209-210.

dimension of leadership, as well as how essential it is to adapt a pro-social perspective for effective leadership.[124]

In *Changing Minds: The Art and Science of Changing Our Own and Other People's Minds*, Gardner details how leaders can encourage others to change their minds and embrace new opportunities. He cites the importance of first differentiating the current content from the desired content; understanding the size and type of the audience; deciding as a leader whether to attempt to effect change directly or indirectly; comprehending what are the levers of change and the tipping points; and always honoring the ethical dimension of any possible change.[125] As anyone working in an established organization – including the Church – is aware, first reactions to change can be negative and fearful. However, Gardner's approach to how leaders can present change as an opportunity, rather than a threat, resonate for the Church, including for a future understanding of the role of itinerancy in shifting ecclesial circumstances.

Edwin Friedman's *A Failure of Nerve: Leadership in the Age of the Quick Fix* is a staple of seminary classrooms and for good reason. It draws and expands on his earlier book, *Generation to Generation: Family Process in Church and Synagogue*, written specifically for religious leaders, with its focus on the necessity of the leader to be self-differentiated, non-

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[124] *Ibid.*, p. 297.

[125] Howard Gardner, *Changing Minds: The Art and Science of Changing Our Own and Other People's Minds*, Boston, Massachusetts: Harvard Business School Press, 2004, pp. 208-212. Gardner cites political, business, and educational leaders as those who "bring about change through the message that they convey directly to their respective audiences," while "(c)reative and innovative individuals bring about change indirectly, through the symbolic products – art works, inventions, scientific theories – that they fashion. In general, mind changes due to indirect creations take longer, but their effects have the potential to last for a far longer period of time. In general, we remember the artistic creators of bygone civilization far more vividly than we recall the political leaders."

anxious, and fully present with whomever one is leading. For Friedman, these qualities are non-negotiable for effective congregational leadership.

An ordained Jewish rabbi, Friedman, who died in 1996, was also a family therapist and leadership consultant, with an emphasis on both Jewish and Christian congregational leadership. In this seminal work, Friedman focuses on the crisis of leadership in contemporary society, a theme that resonates as much today as it did when the book was first published almost two decades ago. He identifies three emotional barriers that prevent true leadership in our own day: the beliefs that 1) data is more important to leadership than the capacity to be decisive; 2) that empathy for others will make them more responsible; and 3) "that selfishness is a greater danger to a community than the loss of integrity that comes from having no self."[126]

Friedman proposes that contemporary American society is in a chronic state of anxiety, which hampers our ability to be emotionally mature and, in fact, leads to "an emotional regression that is toxic to well-defined leadership."[127] A chronically anxious society – or system – will exhibit five defining characteristics: reactivity; herding; blame displacement; the quick-fix mentality; and poorly defined leadership. Many of Friedman's observations about regressive societies could be applied to various Christian contexts and churches. Ecclesial institutions often exhibit an undifferentiated togetherness that can lead to anxiety, a fear of change, an obsession with spiritual quick fixes, and an unhealthy focus on liturgical or theological certitude. Finally, the relevance of Friedman's analysis of emotional triangulation, or "the manner in which the relationship between any two people, or a given individual and his or her symptoms, can be a function of an often unseen third person, relationship, or issue between them," has long been

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[126] Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix,* New York, New York: Seabury Books (Church Publishing Incorporated), 1999, 2007, p. 49.
[127] *Ibid.*, p. 53.

evident in the Church and itinerant ministry is not exempt from this unhealthy practice.[128] Indeed, perhaps because of the brevity of some 'supply' service situations, the visiting priest can observe or be drawn into emotional triangulation among parishioners, whether in the sacristy before the service or at coffee hour afterwards.

There is a great body of literature on the intersection of secular leadership principles with religious organizations and the spiritual lives of people of faith.[129] However, Gil Stafford's *When Leadership and Spiritual Direction Meet: Stories and Reflections for Congregational Life* stands out since the author's career – or rather, careers – straddled both worlds. Stafford has experienced and exercised leadership in many contexts, from professional athlete, to college baseball coach, to president of a Baptist university, and eventually to ordination to the Episcopal priesthood in the Diocese of Arizona. Although well-versed in the secular business model promulgated by such Harvard scholars as Kotter, Heifetz and Gardner, Stafford turns to spiritual direction as a cornerstone of effective church leadership. Stafford describes effective church leaders as individuals who are stewards of sacred safety (physical, emotional, and spiritual); are holy listeners; advocates of silence; wisdom teachers; and at the forefront of discernment in their faith communities.

While Stafford addresses effective leadership practices in congregations, chaplaincies, and other church bodies, his concern that clergy always keep spirituality at the forefront of

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[128] *Ibid.*, p. 205.

[129] Peter L. Steinke's Congregational Leadership Series approach comes to mind, particularly *Healthy Congregations: A Systems Approach* and *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What*. Ronald W. Richardson's *Polarization and the Healthier Church: Applying Bowen Family Systems Theory to Conflict and Change in Society and Congregational Life* is another excellent resource, as is Katherine Tyler Scott's *Transforming Leadership* volume in the "Transformations – The Episcopal Church in the 21st Century" series.

leadership decisions is applicable to itinerancy. For example, in a discussion of how leaders can build trust, Stafford suggests "find(ing) those people in the congregation who are the keepers of institutional memory, and mak(ing) friends with them by listening to their stories. A simple question like, 'What brought you to St. Augustine's?' usually is all I have to ask…. People who are listened to, listen to others in turn, and thus a culture of listening is begun."[130]

The next chapter will explore in detail adjunctcy in the secular, academic world and its possible applications to itinerant ordained ministry.

[130] Gil W. Stafford, *When Leadership and Spiritual Direction Meet: Stories and Reflections for Congregational Life*, Lanham, Maryland: Rowman and Littlefield, 2014, p. 100. Several years ago, I asked this simple question of an octogenarian parishioner at a struggling parish in Charles County. This developed into a pastoral relationship which included my consoling her on the death of her grandson after a heroin overdose, arranging for her, accompanied by her son and his family, to visit after many decades the Episcopal church she'd attended in Montgomery County as a child, etc. Every so often in the early evening, my home phone rings and there she is on the other end of the line, calling to let me know how she's doing and to ask what I've been up to recently. I share this as an example of how holding a deeply spiritual sense of leadership, including the reciprocal gift of listening, can assist itinerant ministers in their vocations, as well as clergy in full-time calls.

Chapter 3

Adjunctcy in Academia and its Implications for Itinerant Ministry

Until quite recently, the norm for most faculty at America's colleges and universities was a tenure-track position, with the expectation that it would lead to a lengthy teaching and research career at a single academic institution. After a probationary period that usually lasted seven years, most junior professors were offered tenured teaching positions. I was raised in such an academic environment. My late grandfather, Prof. George O. Lillich, taught organ and piano at the Oberlin Conservatory of Music in Oberlin, Ohio for 43 years.[131] He and his wife, Antoinette Bonnot Lillich, were an integral part of the Oberlin community, both on campus and off. They served on the boards of such local institutions as the Young Women's Christian Association (YWCA) and the Nineteenth Century Club.[132] A gifted organist, Prof. Lillich gave organ recitals at Oberlin's Christ Episcopal Church, where he was a member of the congregation, his wife served on the Women's Auxiliary, and his children, including my father, were acolytes and sang in the children's choir.

My parents, also both university professors, had similar careers. My late father, Prof. Richard B. Lillich, taught at Syracuse University's College of Law and the U.S. Naval War

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[131] http://boards.ancestry.com/surnames.lillich/45/mb.ashx *Cleveland Plain Dealer* (Cleveland, Ohio). August 30, 1969. Obituary. "George O. Lillich, 366 Edgemere Pt., Oberlin, Ohio (also of Sun City, Arizona), professor at the Oberlin Conservatory of Music for 43 years, died Long Lake, Michigan. Husband of Eleanor G., father of Margaret Cross of Maryland, Richard B. of Virginia, George O. Jr. of Arizona, brother of Miss Pauline Lillich of Florida. Funeral services Saturday at noon Christ Episcopal Church, Oberlin Interment Westwood Cemetery, Oberlin, OH (Lorain County)." (accessed 24 July 2016).

[132] http://files.usgwarchives.net/wi/eauclaire/obituaries/lillich.txt http://www.nineteenthcentury.org/about-us (accessed 24 July 2016).

College from 1960-69 and then at the University of Virginia Law School for 27 years, until his untimely death. My mother, Prof. Meredith P. Lillich, retired from Syracuse University after teaching Medieval Art History in the Fine Arts Department for 40 years.[133] Such lengthy careers were the rule, rather than the exception, providing both the individual and the institution with a certain degree of stability and security.

This traditional academic model mirrored what was happening in the business/corporate world, where it was common for an employee to work for a company or organization for 20, 30 or even 40 years, before retiring with a pension and benefits. This long-term or life-time employment represented "an implicit contract between employees and the organizations they worked for. (Employees) would be loyal and committed to the organization (they) worked for – giving it (their) labor and (their) attention. In exchange that organization would take care of (them) for life."[134] In 2016, according to U.S. Bureau of Labor Statistics, "(t)he median number of years that wage and salary workers had been with their current employer was 4.2 years."[135] Most members of Generation Y/Millennials have no expectation of an employer-provided pension and realize that they must plan for their own financial security in retirement.[136]

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[133] http://libguides.law.virginia.edu/faculty/lillich http://asfaculty.syr.edu/pages/amh/lillich-meredith.html http://www.gf.org/fellows/all-fellows/meredith-parsons-lillich/ (accessed 24 July 2016).

[134] http://www.forbes.com/sites/jacobmorgan/2014/03/20/5-reasons-why-long-term-employment-is-dead-and-never-coming-back/#7206ec9d5027 Jacob Morgan, contributor, "5 Reasons Why Long-Term Employment Is Dead (And Never Coming Back)," March 20, 2014 (accessed 26 July 2016).

[135] U.S. Department of Labor, Bureau of Labor Statistics, "Employee Tenure Summary: Employee Tenure in 2016," September 22, 2016. http://www.bls.gov/news.release/tenure.nr0.htm (accessed 4 October 2016).

[136] https://www.myubiquity.com/why-millennials-shouldnt-bank-on-a-pension/ Kate Crowther, January 13, 2016 "Why Millennials Shouldn't Bank on a Pension" (accessed 24 July 2016).

As in the business world, much has changed in academia in recent decades. Today, non-tenured – and non-tenure track – faculty, commonly known as 'adjuncts', are ubiquitous on college campuses. Indeed, adjunct faculty are so prevalent in tertiary institutions that a national organization has been created to represent them and provide a forum for discussion and the exchange of ideas. Called the 'New Faculty Majority', or NFM, this largely online entity, "was founded in February 2009 when about a dozen faculty members, having participated in an extended e-mail conversation among seasoned and novice contingent faculty activists on the national listserv adj-l, came together to form a committee to establish a new, national organization to advocate for contingent faculty."[137] According to the organization's website, its leadership is, "committed to improving the quality of higher education by addressing and solving the problems of contingent employment in academia, particularly with regard to inequitable treatment of adjunct and contingent faculty. At the foundation of our work is the conviction that faculty working conditions are student learning conditions."[138] NFM intentionally keeps

[137] A detailed history of the organization can be found at: http://www.newfacultymajority.info/history-and-foundational-principles/ Founded in 2009, NFM quickly grew to the point that in 2010 its board members "participated in meetings of the Association of American Colleges and Universities, The National Center for the Study of Collective Bargaining, the Coalition on Contingent Academic Labor, and the Working Class Studies Association." In 2011, it received non-profit status as a 501c(6) and received grants from the Ford Foundation and The Marguerite Casey Foundation. Membership is comprised of adjuncts, former adjuncts, and tenured faculty allies (accessed 24 July 2016).

[138] The NFM mission statement, in its entirety, reads as follows: "NFM is dedicated to improving the quality of higher education by advancing professional equity and securing academic freedom for all adjunct and contingent faculty. For this purpose, NFM engages in education and advocacy to provide economic justice and academic equity for all college faculty. NFM is committed to creating stable, equitable, sustainable, non-exploitative academic environments that promote more effective teaching, learning, and research. NFM is part of the broader movement for human and worker rights." The organization's founding principles can be found at: http://www.newfacultymajority.info/nfm-mission-statement/ (accessed 24 July 2016).

operating costs down and membership dues low and based on a sliding scale – with a suggested minimum of $15 a year – to enable as much participation as possible.

The closest entity in mainline Protestant/Christian denominations and the interfaith community to an organization like the New Faculty Majority is the Interim Ministry Network (IMN), founded over thirty years ago.[139] A national organization, the IMN's mission is to strengthen "the spiritual and organizational health of the congregation by equipping and supporting those who lead during times of transition." Its vision statement reads, "As a result of work of the Interim Ministry Network, church bodies are stronger because they have effectively managed transition and are better able to share with their members and society God's love that brings hope and joy in times of change." The Core Values listed include "Providing praxis-oriented education and training for clergy and lay leaders; providing learning experiences that reflect professionalism, excellence, and innovation; seeking and affirming inclusivity in living out the mission; strengthening faith communities; building healthy relationships among colleagues and within faith communities."

I successfully completed the two-part IMN curriculum in 2014, receiving IMN's Transitional and Interim Ministry Course Certificate in January 2015. The in-depth program includes sixty hours of classroom instruction. Participants first take "Fundamentals of Transitional Ministry," beginning with an initial three-day conference on "The Work of the Leader," called FTML, followed by a five-day conference on "The Work of the Congregation,"

[139] http://imnedu.org/ (accessed 4 September 2016).

or FTMC.[140] The third and final part of the program is the fieldwork project component, in which:

> (s)tudents who have completed the FTML and FTMC courses are divided into teams of six with a faculty coordinator. Over the course of about six months, each student proposes a demonstration project on an interim subject. He or she is guided through the conception, research, execution and publication of a project that illustrates an ability to apply the theoretical knowledge gained in the other two courses. The course is taught by e-mail and monthly teleconferences between the participants.[141]

My motivation for embarking on this IMN program while simultaneously pursuing my DMin studies at VTS was twofold. First, I wanted to acquire these nationally-recognized credentials so that I would be qualified to apply for interim rector positions in the future, if so inclined and called. Secondly, however, I wanted to learn more about IMN and its three decades of national continuing education for laity and clergy to see if it might serve as a model for a yet-to-be-established itinerant ministry organization. Such an entity would be dedicated to bringing together on the regional and national level those called to itinerant ministry or who found themselves, whether willingly or reluctantly, engaged in 'supply service'.

The key difference between the NFM and the IMN is that the latter is strictly a continuing education enterprise, with limited opportunities for reconnecting after graduation. Although the IMN holds annual conferences for interim ministers and has a social media presence to connect its graduates in cyberspace, it does not espouse an advocacy role similar to that of NFM.[142]

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[140] http://imnedu.org/interim_transitonal-education/ (accessed 8 September 2016).
[141] http://imnedu.org/interim_transitonal-education/the-fundamentals-of-transitional-ministry-the-work-of-the-congregation/#1479492301471-5f79036f-86fc (accessed 8 September 2016).
[142] http://imnedu.org/2016-annual-conference/ (accessed 4 May 2016).

In 1993, according to the American Association of University Professors (AAUP), the percentage of faculty members without tenure nationally was 57 percent.[143] Just over two decades later, however, an April 2014 AAUP report stated that just over three-quarters of all faculty in the United States are now adjuncts -- which means that only one in four are part of the traditional tenure-track model.[144] Of these startling findings, the AAUP commented, "Ten years ago, the Association addressed the conditions and status of part-time and non-tenure-track faculty in a thoroughly documented report. Since that time, faculty work has become more fragmented, unsupported, and destabilized…. The proportion of faculty who are appointed each year to tenure-line positions is declining at an alarming rate."[145] The AAUP's most recent report covered a broad range of tertiary academic institutions, including community colleges, liberal-arts colleges, and larger research-focused universities. Separately, the AAUP has studied the use of current graduate students as *de facto* adjunct faculty members.[146]

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[143] Rachel L. Swarns, "The Working Life: Crowded Out of Ivory Tower, Adjuncts See a Life Less Lofty," *The New York Times*, January 19, 2014. http://nytimes.com/2014/01/20/nyregion/crowded-out-of-ivory-tower-adjuncts-see-a-life-less-lofty.html (accessed 10 September 2016).

[144] https://www.aaup.org/report/contingent-appointments-and-academic-profession (accessed 10 September 2016).

[145] https://www.aaup.org/report/contingent-appointments-and-academic-profession (accessed 10 September 2016).

[146] AAUP, *Policy Documents and Reports – Statement on Graduate Students*, pp. 387–88. https://www.aaup.org/issues/graduate-students/resources-graduate-students Issued in 1999, this report is due for revision given changing working conditions for graduate students. However, in 2015 the AAUP also supported a movement by graduate students across the nation for better working conditions. This included the national graduate student October 15, 2016 #WeAreWorkers Day of Action, which emphasized the need for union representation and collective bargaining for graduate students who teach undergraduates. https://academeblog.org/category/graduate-students/ https://academeblog.org/2016/03/03/weareworkers/ (accessed 13 November 2016).

The Service Employees International Union (SEIU), a national labor union representing 2 million workers, has also taken up the cause of adjunct faculty and graduate student teachers.[147] Through its 'Adjunct Action' and 'Faculty Forward' campaigns, SEIU is assisting non-tenure track faculty to identify one another and organize. SEIU is taking a regional approach, rather than one directed at individual academic institutions. According to Malini Cadambi Daniel, SEIU director for Higher Education and an Adjunct Action campaign director, this is because "So many adjuncts are traveling from campus to campus, so it makes sense to think of the whole metropolitan area as a place of organizing rather than just one university."[148] Dr. James D. Hoff, an adjunct English lecturer in New York City profiled in a 2014 *New York Times'* article on adjunctcy in academia, epitomizes this itinerant model. A recent Ph.D. in English, Hoff holds "an increasingly common and precarious position that offers him no job security, no health benefits, and no assured pathway to full-time university employment. He cobbles together a living, struggling to line up courses to teach at different colleges around the city…. Seismic shifts have shaken the academy, creating a society of haves and have-nots, outsiders and insiders, among instructors."[149]

Joe Berry, author of *Reclaiming the Ivory Tower: Organizing Adjuncts to Change Higher Education*, prefers the term 'contingent faculty', despite the title of his book. A Chicago-based

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[147] http://www.seiu.org/about (accessed 19 September 2016).
[148] http://seiufacultyforward.org/ This quote appears in Elizabeth Segran's April 28, 2014 essay for *The Atlantic*, entitled "The Adjunct Revolt: How Poor Professors Are Fighting Back." http://www.theatlantic.com/business/archive/2014/04/the-adjunct-professor-crisis/361336/ (accessed 19 September 2016).
[149] Rachel L. Swarns, "The Working Life: Crowded Out of Ivory Tower, Adjuncts See a Life Less Lofty," *The New York Times*, January 19, 2014. http://nytimes.com/2014/01/20/nyregion/crowded-out-of-ivory-tower-adjuncts-see-a-life-less-lofty.html (accessed 10 September 2016).

'contingent faculty' member and self-described union activist, Berry uses such terms as "the academic equivalent of day labor" to describe himself and his adjunct colleagues.[150] Comments Berry with brutal honesty,

> Despite our inferior pay and job security, we generally don't cut many of the educational corners we might be expected to. We are no more likely to retreat to multiple-choice machine-scored tests, instead of time-consuming essays, than full-time teachers. Many of us keep office hours for free and give out our home phone numbers to students. Nearly a quarter of us part-timers are still finding time to do research or creative work, even though we are not being paid for it. Clearly, we are doing professional quality work, albeit under unprofessional conditions.[151]

Berry spends much of the book detailing efforts to organize adjuncts under some form of union representation. One lengthy chapter, entitled "The Chicago Experience," describes organizing work done over several decades in his hometown of Chicago. Two other chapters, "A Metro Organizing Strategy" and "Getting Down to Work: An Organizer's Toolbox," contain more general suggestions and flexible models for anyone anywhere who has "decided the time has come to do something besides complaining or looking for other work."[152] Despite a somewhat caustic approach to his subject matter, and the plethora of concrete examples for organizing activism provided through his book, Berry never loses sight of his deep love for the teaching profession, concluding "… every day (or nearly every day) we are glad we found this work to do. Now together we must figure out how to turn what has always been good work into good jobs that can give us a decent living and the conditions that allow us to do our best work. When

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[150] Joe Berry, *Reclaiming the Ivory Tower: Organizing Adjuncts to Change Higher Education*, New York, New York: Monthly Review Press, 2005, p. XII.
[151] *Ibid.*, p. 9.
[152] *Ibid.*, p. 113.

we have done that, we will have given something of great value back – to a higher education system, which may not always deserve our efforts, and to our students, who certainly do."[153]

In *Equality for Contingent Faculty: Overcoming the Two-Tier System*, editor Keith Hoeller gathers in one volume the insights of eleven adjunct activists from the United States and Canada. The book's three-part approach to its subject matter begins with a description of three successful adjunct organizing movements in California, Colorado, and Canada. The second section addresses "The Two-Tier System in Academe" which divides faculty into the tenured or tenure-track minority and the adjunct majority, what Hoeller refers to as "faculty apartheid." Finally, the work concludes with roadmaps for abolishing the current two-tier system and creating an entirely new model, citing the example of several California community colleges.

Writing in the journal *Theological Education*, Kathleen Henderson Staudt, a self-described "itinerant scholar-teacher" currently teaching at Virginia Theological Seminary in Alexandria, Virginia and Wesley Theological Seminary in Washington, D.C., describes a more positive experience vis-à-vis adjunctcy at theological institutions.[154] A Ph.D. in Comparative Literature who specializes in the intersection of poetry and theology, Dr. Staudt considers teaching and study to be her personal vocation, on a par with other professional academic endeavors. She comments, "I understand my call to be much the same as that of my colleagues in theological seminaries – to be a 'scholar-teacher for Christ'. Cistercian scholar Jean Leclerc writes of 'the love of learning and the desire for God', and that is the spirit that makes me love my work in theological education. It is affirming, moreover, to be among colleagues who share

[153] *Ibid.*, p. XIV.
[154] http://www.vts.edu , www.wesleyseminary.edu (accessed 8 August 2016).

a similar vocation."[155] For Staudt, "Adjunctcy is the structure in which my vocation gets expressed, but I don't see it as my vocation. The vocation I share with colleagues is 'scholar-teacher'."[156]

However, Staudt is acutely aware of the challenges faced by adjunct faculty. She comments that adjunctcy has "its costs, rooted in institutional issues and injustices that often seem to deny or minimize the depth of vocation that has kept me and many other adjunct faculty teaching."[157] According to Staudt, those costs include limited or no access to such basic amenities as health insurance, pensions and other retirement benefits; lack of remuneration for additional non-classroom commitments, including "direct(ing) or be(ing) a second reader on independent studies and masters and DMin theses;" no office space and limited or non-existent administrative support; and few or no opportunities for institutionally-sponsored and funded professional development.[158] She concludes that how adjunct faculty are treated is, at its essence, a justice issue, particularly in the realm of theological education.

Neither Wesley Theological Seminary nor Virginia Theological Seminary -- the two seminaries where Staudt teaches as an adjunct -- are affiliated with EDOW. However, both of these theological institutions have numerous lay and clergy alumni/ae who are part of EDOW. I am a Wesley Master of Divinity graduate and have been in VTS' DMin program since 2013. Although adjuncts' lack of status and stability is unfortunate at non-sectarian tertiary institutions, it is unsettling to learn that seminary communities are not immune to these structural

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[155] Kathleen Henderson Staudt, "The Itinerant Scholar-Teacher: Reflections on Twenty Years as an Adjunct Faculty Member," *Theological Education*, Volume 49, Number 2 (2015), p. 37.
[156] Staudt-Hilton email, 29 March 2017.
[157] *Ibid.*, p. 34.
[158] *Ibid.*, p. 37.

injustices.[159] This is particularly unfortunate given that these seminaries are currently graduating recently- or soon-to-be-ordained students who themselves may not be able to find full-time calls or even regular part-time employment.

[159] The point isn't that adjuncts aren't welcomed into the community at these seminaries. Comments Staudt, "The issue isn't 'welcome' – it's that you want to hold seminaries to a higher standard – or else acknowledge that they are captive to the same pressures as secular institutions, which I think would be the more accurate way to put it. But 'welcome' isn't really the issue – I've always felt pretty welcome at Wesley and VTS, but that's beside the point about the justice issue." Staudt-Hilton email, 29 March 2017.

Chapter 4

The Thesis Project: the Electronic Survey

My thesis project was comprised of two separate but connected segments. The first part took place in Fall 2015 and Winter 2016, the second in Winter and Spring 2016. During the first phase, I met with clergy in a focus group designed to refine the questions for my project's electronic survey, publicized my project and the upcoming survey at all four EDOW Regional Assemblies in late October 2015, and disseminated a one-page "request for input" handout to all EDOW clergy and lay leaders.[160] After incorporating the resulting suggestions, I then finalized the survey, which the Diocesan information technology office publicized in weekly EDOW e-newsletters and hosted on its server. The actual electronic survey was comprised of fourteen questions, with ample opportunity for participants' comments. It went live on January 21, 2016, and remained open until February 29, 2016.[161]

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[160] Please see Appendix for the text of this one-page handout.

[161] EDOW's Information Technology Director, Peter Turner, created an EDOW email account in my name and sent the email below containing the survey link to all Diocesan clergy and wardens on January 21, 2016. In addition, Mary Fletcher Jones, then head of communications and social media efforts at Diocesan Church House, included a blurb about the survey, as well as the link, in the Diocese's weekly Thursday enewsletter on January 28, February 11 and 25, 2016. This weekly enewsletter reaches thousands of Episcopalians throughout the Diocese. Ms. Fletcher Jones also separately sent the email to the Diocesan parish administrator list on February 17, 2016, requesting that it be shared with clergy and lay leadership in the congregation.

From: Olivia Hilton ohilton@edow.org
Sent: Thursday, January 21, 2016 2:11PM
To: oliviahilton@hotmail.com
Reply To: ohilton@edow.org
Subject: Supply Clergy Survey
The Rev. Olivia Hilton, a priest in the Diocese and a Doctorate of Ministry student at Virginia Theological Seminary, is writing her thesis on itinerant ministry (aka 'supply service'). As part of her research, she has compiled a brief survey for clergy colleagues and lay leaders throughout

The first part of my project formally began on October 7, 2015, when I attended the monthly Clericus lunch and meeting of EDOW clergy from southern Prince George's County, Charles County, and St. Mary's County, as well as their counterparts from neighboring southern parts of the Episcopal Diocese of Maryland.[162] These 'Southern Maryland Clericus' clergy colleagues had agreed to serve as a focus group to discuss and offer feedback for my project in its nascent stages of implementation. At the invitation of this Clericus group's convener, The Rev. Gregory C. Syler, Rector of St. George's Episcopal Church, William and Mary Parish, in Valley Lee, Maryland (St. Mary's County), I began the meeting by making a presentation about my project and sharing insights and research to date, before inviting feedback. There were approximately fifteen clergy colleagues in attendance, with only one representing the Episcopal Diocese of Maryland. Most of these priests serve at smaller congregations, many of them "tobacco parishes" dating to the colonial era that currently operate on modest budgets.[163]

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the Diocese. The results should be informative and useful for clergy and congregations alike. Thank you for taking a few moments to complete the survey; the deadline is Monday, February 29, 2016.
Survey: https://www.surveymonkey.com/r/itinerantministry

[162] These EDOW clergy from the southern part of the Diocese used to serve in what was called Region 6 and this monthly event was called the Region 6 Clericus Lunch. However, EDOW has since restructured its geographic boundaries. At the January 2016 annual Diocesan Convention, EDOW delegates voted to reorganize the Diocese into eight geographic regions. This Clericus group is now known as the 'Southern Maryland Region'. https://www.edow.org/about/diocesan-governance/structure/ https://episcopalmaryland.org/about-us/test-2/ (accessed 19 September 2016).

[163] Of the twenty-two churches that comprise EDOW's reconstituted Southern Maryland Region (formerly Region 6), almost half no longer have full-time clergy. Clerical leadership is listed either as 'part-time' (6) or 'vacant' (4) in the *2015 EDOW Journal and Directory*. Cash Salary figures range from a low of $3,267 a year to a high of $66,542, while total compensation figures, which include utilities and value of housing or cash housing allowances, begin at $26,400, with a high of $110,782. These statistics are found on pp. 326-328 of Table 6 – Clergy Compensation for 2015. Total baptized membership ranges from 84 to 366, and annual financial contributions to the Diocese range from zero to $20,840 (pp.303, 304, 316-317).

Without exception, the Region 6 clergy in attendance were supportive of this project. They remarked that many of their parishioners appear bothered, even distressed, by stagnant membership and the growing challenge of raising sufficient funds through annual pledges, plate offerings, and additional sources of revenue such as parish hall rental fees to support a full-time or even part-time priest. There was general agreement that due to their congregations' geographic distance from Washington, D.C. and the surrounding Maryland suburbs, it was difficult to attract itinerant ministers. They expressed great interest in my concept of a structured agreement/covenant between their parishes and 'supply' priests which would formalize an itinerant ministry arrangement between the two parties and provide stability and a sense of connection for all. Based on the Clericus participants' lively discussion of the need for and benefit of such a covenant, I revised and expanded Question 8 in the electronic survey. Incorporating their input, the final version of the covenant survey question read:

> Would you be interested in a more structured agreement/covenant between parishes and supply clergy (particularly if your parish usually asks the same priest(s) to serve as supply when the need for coverage arises)? This would be an informal arrangement, agreed to by both parties, which would formalize the relationship and put it on a more structured, professional level. For example, the parish would commit to providing the bulletin several days in advance (unless the situation involves emergency coverage); letting the visiting priest know if there are any special circumstances in the congregation that he or she should know about in advance; reimbursing all travel costs at Diocesan mileage rates; cutting the remuneration check and having it in the sacristy when the priest arrives, etc. The priest would commit to looking at the parish's website in advance to become more familiar with the congregation and its context; asking in advance if there are any people or situations he or she should be praying for; staying for coffee hour after the service and fully engaging with parishioners; if need be, following up with the Rector re any issues that might have arisen that particular supply Sunday; sending a get well card or condolence note to a parishioner who had requested prayers; etc.

One participant in the Clericus, a retired priest who serves as a long-term itinerant minister at two small "yoked" historic churches in Charles County, Maryland, emailed the evening after our gathering:

> Your ambitious thesis should be a real help to a lot of clergy, congregations, and the larger church. You may or may not want to pursue my suggestion… that the leadership of Rectors has, in many cases, contributed heavily to relationships of helpless dependency and unrealistic expectations between clergy and congregations. I do have the feeling, however, that particularly in today's climate with both church and culture, more understanding and better use of Itinerant Ministries can lead to healthier and more effective leadership in congregations from ordained clergy. There are a number of models possible, including more use of collaboration and clergy teams even in churches where the financial strength of the congregation might permit – and the congregation might say they prefer – the old tried and true model of one priest serving one congregation. It just might turn out that when a congregation says they "have to have" a full-time priest serving as rector, they may really be hoping to avoid accepting additional responsibility through a less-than-healthy relationship with a full-time priest.[164]

Another priest who attended the Clericus followed up by writing a detailed, thoughtful email offering further suggestions:

> You recognize an emerging model of ordained itinerant ministry of which you have substantial experience yourself. This model differs from that of "settled" minister such as a rector, but is also an improvement on the supply model. Perhaps itinerants can associate together and set forth a sturdy theology and principles for their work, such as attending coffee hour rather than skipping it; this is very important. Rather than be seen as a "fill-in," the itinerant can be recognized as complementing the work of the "settled" rector. Here there is a parallel to be drawn with the medieval Western Church's experience with both settled pastors and orders of friars. Another parallel is the traveling evangelist of the American frontier and elsewhere in our nation. I understand that some American parsonages were designed with a room specifically meant to lodge such evangelists.

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[164] Email from The Rev. Lawrence R. Harris, Jr., October 8, 2015. Father Harris has done long-term itinerant ministry at the yoked historic parishes of Trinity Church in Newport, Maryland and Oldfields Chapel in Hughesville, Maryland for several years. http://somd.com/catalog/2240.php http://www.episcopalchurch.org/parish/trinity-episcopal-church-newport-md (accessed 12 October 2015). At the invitation of Father Harris and the Vestry, I held the second workshop for this project at Oldfields Chapel April 23, 2016.

> Yet another parallel is with how in times past Anglican monks visited parishes where they preached missions, which were in effect high church revivals. The sheet you distributed about your project promotes "a theology of abundance, rather than depletion and scarcity," which I applaud. The itinerant comes to a parish, and we have another example of how the diocesan community (which includes the parish) has an abundance of diverse ministers. While the parish Eucharistic celebration does manifest the catholic Church, the diocese is in fact the local church, and it is a church of many ordained ministries (and countless baptismal ministries). The myth of the normal church includes the graded Sunday School, the ample choir, and the neo-gothic edifice. It also includes the long-term rector. All I'll say about that now is that my current parish dates from the seventeenth century and most of my predecessors served short periods of time, often less than seven years. Yet currently in the Episcopal Church we do seem to have many situations where rectors serve short terms that end in a way detrimental to priest, parish, or both. Is there something in our system that causes this? Thanks for thinking ahead on behalf of all of us.[165]

In addition to engaging with clergy colleagues at the Clericus lunch, I was given permission by Bishop Mariann Edgar Budde, the Bishop of Washington, and Paul Cooney, Canon to the Ordinary and the Diocese's Chief Operating Officer, to briefly address all four Fall 2015 EDOW regional assemblies, highlighting the upcoming survey, soliciting input, and raising awareness of the issue. I attended two Regional Assemblies in person, the Region 1-2 Assembly and the Region 3-4 Assembly on October 27 and 28, 2015 respectively. Since I was out of the country for the remaining two Regional Assemblies, clergy and lay colleagues from those parts of the Diocese offered to make the survey announcement, distribute the handout, and answer questions on my behalf.[166] On all four occasions, the Bishop herself introduced the announcement, an indication of her support for my research and her interest in broad Diocesan

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[165] November 16, 2015 email from The Rev. Charles Hoffacker, Rector of St. Paul's/Baden, Maryland. http://stpaulsbaden.org/ http://stpaulsbaden.org/who-we-are/our-pastor/ (accessed 20 November 2015). Father Hoffacker is a gifted preacher who wrote the book *A Matter of Life and Death: Preaching at Funerals* and is a frequent contributor to the Episcopal Digital Network's "Sermons That Work" website http://episcopaldigitalnetwork.com/stw/ as well as www.lectionary.org and https://www.sermonwriter.com/?s=Charles+Hoffacker (accessed 20 November 2015).

[166] I am grateful to Gerry Perez, a Region 5 lay leader, and The Rev. Molly McCarty of Region 6 for their assistance in publicizing my thesis project in general and the survey in particular at their October 2015 Regional Assemblies, held on October 20 and 24, 2015 respectively.

input. As Paul Cooney commented, my "very brief 'Public Service Announcement'" was essential to "laying the groundwork for the forthcoming survey in order to help improve response."[167] Feedback from the Region 5 and Region 6 Assemblies was overwhelmingly positive, with lay and clergy attendees expressing interest in the project. Comments ranged from "It's about time we reexamined what it means to be Church!" to "My small, financially-struggling congregation could only benefit from a refreshed kind of itinerant ministry. I'll spread the word about the survey."

My announcements at the Region 1-2 and Region 3-4 Assemblies went smoothly and were well-received. However, in my one-on-one or small-group conversations with participants, some seemed perplexed as to why I would be working on such a project for a DMin thesis. This polite reserve and lack of enthusiasm and engagement are understandable when one examines parish records from these four regions, all in the District of Columbia or Montgomery County and northern Prince George's County in Maryland. Located in the affluent Northwest neighborhoods of Washington, D.C., churches such as Christ Church/Georgetown, St. Columba's/Tenleytown, and St. Alban's on the Washington National Cathedral Close are among the most financially secure in EDOW. In neighboring Montgomery County, St. John's/Norwood in Bethesda, All Saints'/Chevy Chase, and St. Francis/Potomac are similarly well-positioned financially. While there are a few parishes within Region 1-2 that are struggling, on the whole most of these churches have a full-time rector and many have larger clerical staffs.[168] The

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[167] Cooney-Perez-Hilton emails of October 15, 2015.

[168] Of the twenty-three churches that comprise EDOW's former Region 1-2 Assembly, only three do not have full-time rectors. Those three congregations are served by a part-time rector, a part-time priest-in-charge, or a part-time senior priest. According to 2015 statistics drawn from the *2015 EDOW Journal and Directory*, over half of these churches have more than one priest, with five able to support three or even, in one case, four clergy. Clerical leadership is listed as 'vacant' in only one of the twenty-three churches. Cash salary figures range from a low of

picture is similar in Region 3-4.[169] Given this relatively healthy financial situation, it is perhaps understandable that there is little interest in changing the status quo. While attendees at the Region 1-2 and Region 3-4 Assemblies expressed polite interest in and a certain intellectual curiosity about this project, the palpable enthusiasm of their Southern Maryland colleagues was absent.

The final version of the electronic survey, incorporating input gathered in Fall 2015, was comprised of the following fourteen questions:

1) I am a member of the a) Clergy or b) Laity.
2) If a member of the Clergy, have you done supply service since your ordination to the priesthood? If yes, please comment briefly, giving specifics. If no, please share briefly why not and whether you plan to do so in the future.
3) If a member of the Laity, have you ever been responsible for obtaining supply clergy for your parish? If yes, please comment briefly, giving specifics.
4) How many times a year does your congregation have supply clergy?

$50,621 a year to a high of $169,789, while total compensation figures, which include utilities and value of housing or cash housing allowances, begin at $71,282, with the two highest set at $186,160 and $213,866. These figures do not include Washington National Cathedral, which is part of this geographic area. These statistics are found on pp. 319-322 of Table 6 – Clergy Compensation for 2015. Total baptized membership ranges from 78 at one of the struggling parishes to 1,756, 1,839, and 4,022 at the top three (pp. 299-300). Annual financial contributions to the Diocese range from $3,204 to $168,444 (pp. 313-314).

[169] There are twenty-six churches in EDOW's former Region 3-4 Assembly, six of which do not have full-time rectors. Five of those congregations are served by a part-time rector (2), an interim rector (2), or a priest-in-charge (1). Clerical leadership is listed as 'vacant' in only one of the twenty-six. According to 2015 statistics drawn from the *2015 EDOW Journal and Directory*, fourteen of these churches have more than one priest, with two able to support three clergy (two full-time, the third part-time). Total baptized membership ranges from 44 at an historic congregation that focuses on Deaf ministry and 128 at a small church in upper Montgomery County that describes itself on the parish website as "once called a 'Chapel of Ease'" to 1,123, 1,174, and 1,651 at the top three congregations (pp. 300-301). Annual financial contributions to the Diocese range from $1,667 to $72,035 (pp. 314-315). Cash salary figures range from a low of $36,750 a year for a part-time rector to a high of $121,523, while total compensation figures, which include utilities and value of housing or cash housing allowances, begin at $61,789 for the part-time rector at the former 'Chapel of Ease', with the two highest set at $156,650 and $155,523. These statistics are found on pp. 322-324 of Table 6 – Clergy Compensation for 2015.

5) Do you usually ask the same priests to serve as supply clergy (aka 'supply regulars')?
6) If yes, please comment on why you regularly invite the same clergy to return. For example, perhaps parishioners like the familiarity of returning supply clergy.
7) If no, is there a reason why you contact different clergy to serve in a supply capacity? For example, perhaps parishioners like to hear different voices from the pulpit and see new faces at the altar. Or is it more a matter of which clergyperson happens to be available or responds first when there is a need?
8) Would you be interested in a more structured agreement/covenant between parishes and supply clergy (particularly if your parish usually asks the same priest(s) to serve as supply when the need for coverage arises)? This would be an informal arrangement, agreed to by both parties, which would formalize the relationship and put it on a more structured, professional level. For example, the parish would commit to providing the bulletin several days in advance (unless the situation involves emergency coverage); letting the visiting priest know if there are any special circumstances in the congregation that he or she should know about in advance; reimbursing all travel costs at Diocesan mileage rates; cutting the remuneration check and having it in the sacristy when the priest arrives, etc. The priest would commit to looking at the parish's website in advance to become more familiar with the congregation and its context; asking in advance if there are any people or situations he or she should be praying for; staying for coffee hour after the service and fully engaging with parishioners; if need be, following up with the Rector re any issues that might have arisen that particular supply Sunday; sending a get well card or condolence note to a parishioner who had requested prayers; etc.
9) Do you use the Episcopal Diocese of Washington recommended pay scales for supply clergy?
http://www.edow.org/resource-center/employment-resources/compensation-benefits/employment-policies-and-compensation-guidelines/
10) If yes, do you think the remuneration offered, including mileage, is reasonable?
11) If no, please look at the pay scales and share your thoughts in the comments section below.
12) Would you be willing to be interviewed for this research project? If yes, please provide your full contact information below (name, address, email, phone).
13) All survey participants are invited to attend an in-person workshop to discuss the preliminary results of this survey and to exchange views with other Episcopalians throughout the Diocese on how itinerant ministry (commonly known as 'supply service') might evolve to best serve the Church. For participants' convenience, one workshop will be offered in Northwest DC at All Souls Episcopal Church (2300 Cathedral Avenue, Washington, DC 20008) on Saturday, March 12, 2016 from 10:30am-12:30pm, and an identical workshop will take place in Charles County, Maryland at Oldfields Chapel on Saturday, April 23, 2016 (15837 Prince Frederick Road, Hughesville, MD

20637), also from 10:30am-12:30pm. Yummy refreshments will be served. Will you be able to attend one of the workshops?
14) If yes, which workshop will you attend? a) All Souls, March 12, 2016, b) Oldfields Chapel, April 23, 2016.

When the survey closed on February 29, 2016, 111 people had responded, 77.78% of whom were clergy and 22.22% laity.[170] For Question 2, directed to clergy, 78.82% indicated that they had done supply service in the past, while 21.18% had not. There were 75 comments in Question 2's comments section, many from clergy at opposite ends of the career spectrum: retired clergy who now do supply service in their retirement and recently-ordained associates and assistants or those who have not yet found full-time calls. One retiree remarked, "Since retirement, I have supplied in various parishes in the Diocese with concentration on about six churches. Supply has ranged from occasional Sundays to covering for entire sabbaticals." Another retired priest wrote, "I am retired and listed on EDOW as a supply priest. I have been asked to serve on Sunday mornings at five different congregations over the past three years, some more than once." Yet another said, "I have only done this in retirement and in summer services in Maine while on vacation. I have loved these opportunities to get a sense of other parishes and to keep my love of preaching and presiding alive."

Recently-ordained associate/assistant clergy, along with more experienced priests reflecting on their associate/assistant calls, commented:

> "As an associate, I was able to help out several colleagues in small congregations who weren't able to afford a supply person."
> "When I was an assistant, I was sometimes let go by my Rector to fill in at a neighboring parish."
> "It was over a year from my graduation/ordination until I was able to get a job in a parish."

[170] Three people did not answer Question 1, "I am a member of the a) Clergy or b) Laity." Therefore, the statistic cited is based on 108 responses, rather than 111.

> "I have had great difficulty finding a position within the Diocese. I have engaged in supply at two parishes for a period of time. One situation I had I served there for over 4 months. Another situation, I served the parish for 12 weeks."
> "Hospital chaplain residency for first year. So needed to supply to stay active as priest."
> "I have served for more than two years in the capacity commonly referred to as supply clergy."
> "Given that there are two of us at our parish, with my Rector's permission, I have covered at two other churches for colleagues who were unable to get regular supply clergy."

A number of respondents indicated they were hospital, school or university chaplains or in other non-Sunday priestly ministries:

> "I have served the majority of my priesthood as a school chaplain without regular Sunday morning responsibilities, which has freed me up to supply. Over the years, I have supplied on many occasions in both rural and urban settings, mostly during the summer when clergy colleagues are on vacation."
> "I have served in non-parish ministry settings, so I have flexibility on Sundays and have supplied off and on. Mostly, I have covered in the congregations in which I was a priest in resident."
> "I have been in orders for over 40 years. My priestly vocation has mainly been tied to institutions of higher learning. Though I have always had a 'home parish', I have made myself available for supply work to the local bishop."
> "As a hospital chaplain and a part-time assistant (in parish ministry), I often covered the mid-week services at… other places. As a Rector with a priest assistant, I sometimes covered for a colleague in a neighboring parish when something came up unexpectedly. I have also supplied for a neighbor priest when he/she was away and a parishioner died and the Rector couldn't get back in time to do the funeral."
> "As a university chaplain, during work as a church consultant, as non-parochial, and in retirement, I have done a lot of supply work during my 57 years of ministry."

Even among those priests who indicated that they had always served in full-time parish calls, there was expression of interest in itinerant ministry:

> "I've only served full-time positions since being ordained. I would be open to supply work, or extended supply, if I were to move into secular work."
> "I have been in full-time ministry, but would happily do supply work if I wasn't."
> "I've always had full-time positions, (but) following retirement, I may 'sign up' for supply service."

> "I have covered on several occasions. It's always difficult to be in a new space, not knowing the local traditions and so forth. I expect to do much more of this after I retire."
> "No opportunity but I'll do it in the future, I'm sure."
> "I have been in full-time work since I was ordained a priest so I have not done supply work. My guess is I will one glorious day after I retire."

I was pleasantly surprised by how open to and interested in itinerant ministry most of the respondents to Question 2 were. One comment in particular summed up this positive attitude, "It's always a pleasure. People are always appreciative and excuse any slip-ups made. It's a joy to make new friendships."

Question 3 was directed at lay leaders, and there were twenty-nine answers. 51.72% of lay respondents indicated that they were responsible in some way for obtaining supply clergy for their parishes. Their commitment to securing and liaising with itinerant ministers was apparent in their written responses:

> "When our Rector is off, I am responsible for getting a supply priest. The EDOW website has been useful in this objective. I inform the supply priests of the specifics for the day, i.e. number of services, times of the services, lections for the day, etc."
> "I am the senior warden, and we are in transition. I had to secure supply priest for 6 months, which included for a funeral and a baptism."
> "When we set up a new service on Saturday nights, I worked with the priest to secure supply clergy to celebrate."
> "Our church is only using supply clergy. The hardest to get is for funerals."
> "During our transition… we were able to secure the services of supply clergy for about 12-15 months. We secured the services of an Interim Rector, and now use supply clergy infrequently."
> "Ordinarily the Rector finds supply clergy, but once or twice in an emergency situation I have had to call available clergy and arrange supply."
> "Obtained list from EDOW and have called several priests from this list. There are several that we have recalled over the years."

The following lengthy response from a former Senior Warden captures the challenges that some EDOW parishes face in securing clergy, often due to financial pressures. The respondent's love for and dedication to his or her parish is evident:

> "I was Senior Warden in the absence of a Rector, who left when the parish could no longer afford a full-time salary plus benefits at Diocesan standards. Although we had (and still have) a long-standing tradition of an 'Affiliated Clergy Team' (members of the parish who were ordained but not on staff), I was responsible for arranging the rota and recruiting 'supply clergy' for about a year (ca 1997) at a time when the parish had no funds for payment – none. I was stunned by the generosity of distant as well as close friends of the parish, who pitched in to our commitment to continue two Eucharist-centric services every Sunday. We continued for 7 years without a priest on staff; after a time, the parish could afford (some or complete -- I don't know) compensation of non-Affiliated Clergy who came to preside/preach during those years; there was a strong custom of occasional lay preachers (from within the congregation) during those years, as I recall."

Question 4 asked "How many times a year does your congregation have supply clergy?" 81.71% said '0-5' times a year, while 7.32% answered '6-10' times a year, so almost 90% of respondents are members of congregations that need itinerant ministers ten or less times a year. The '11-15' and '16-20' times choices each were 1.22%, but the figure increased sharply for the final choice, 'more than 20'. 8.54% said their church needs visiting clergy more than twenty times a year – or almost half of all Sundays each year. In response to Question 5, "Do you usually ask the same priests to serve as supply clergy (aka 'supply regulars')?" 71.23% responded yes, and 28.77% said no.

Asked in Question 6 why they regularly invite the same clergy to return, the almost three-quarters of respondents who answered 'yes' to Question 5 focused on familiarity and continuity:

> "Parishioners like particular clergy and they are strong preachers."

“Comfort level of the parishioners.”
“I don't have to give as much instruction ahead of time, and I know my parishioners like them.”
“Continuity. The supply clergy is a former rector.”
“There are people that I check in with on a regular basis because I know them personally and my parishioners like them.”
“Our parishioners prefer having someone with whom they are familiar. If they particularly enjoy the sermon they request that the supply priest become a regular.”
“When your priest isn't there it is nice to see a familiar face.”
“Familiarity. Although if new folks come, our people are very welcoming.”
“We have the same supply clergy because he is a member of our congregation and is well known and well loved among our membership.”
“They know the set up and it brings some diversity to the congregation.”
“I am generally successful in inviting one particular priest who has helped me in this way in several parishes I have served. People appreciate her ministry and the familiarity is helpful for all concerned.”
“It provides continuity and familiarity to the congregation. I have about 3 people I use on a rotating basis.”
“A recently-ordained priest preaches at our parish once a month; the people like her and this gives her an opportunity to preside at the entire worship time.”
“Familiarity is one reason. Exceptional preaching and enlightened teaching is another reason.”
“We are using supply clergy for a Saturday service that is more than our permanent priest can manage. We want the clergy who work with us to be part of our worshipping community so that worshippers feel connected to the church and the worship community and not like they are at an anonymous setting like an airport chapel. We have a certain style and feel to the service and we want clergy who can celebrate in a way that goes with this flow. When we've had a lot of different clergy celebrate infrequently, it makes the service feel less personal and less stable.”
“We’re blessed to have several excellent supply priests. The congregation enjoyed the familiarity as well as worship style and sermons.”
“We have favorites that we like.”
“They know the community and this intimacy provides greater continuity in the absence of the shepherd.”
“Using the same priest who is familiar with the type and rhythm of the liturgies we offer each week makes it easier for everyone, and I don't have issues to address upon my return.”
“Know what to expect.”
“Congregation likes familiarity and making a personal connection to the clergy.”
“We seek out supply clergy with existing ties to the parish. In fact, we do not think of the priests as supply clergy, but those who are in relationship with the parish. Thus, we seek the same ones to strengthen the relationship.”
“Familiarity and friendliness of the clergy. Also they preach short sermons!”
“They are familiar with our systems and quirkiness.”

> "There are several (priests) who have a relationship with the parishioners/ethnicity of a sub-set of the parish."

Other respondents took a more pragmatic approach:

> "For us, it's the difficulty of the commute all the way down to southern Maryland. So there are only a few clergy who live down here or are willing to make the trek down here."
> "During the year or so that we were without an Interim, we used a cadre of supply clergy. It largely depended upon their availability, familiarity with our parish, and their bonding with the parish."
> "Live close to the parish – are usually available."
> "I'm the only one within 200 miles who is proficient in American Sign Language!"
> "For Spanish speaking services, the list is small – it is mostly who is available when needed."
> "Because of familiarity with service (this is an Anglo-Catholic parish)."
> "There are several retired clergy in residence who supply most often."
> "1. Proximity -- I'm in southern Maryland and try to find clergy who are nearby. I have found in the past that many of the clergy on the Diocesan list wouldn't travel that far or turned out to be not available, although they were listed. 2. Familiarity -- for the parishioners and for the clergyperson -- they know the routine. 3. Trustworthiness -- the clergypersons I ask the most frequently, who live the closest, I also trust will not get into any negativity/gossip that some parishioners have engaged in with clergy in the past. Their boundaries seem pretty clear and I like that. 4. Parishioners gave me feedback about the preaching and demeanor of a couple of other supply clergypersons (and I found one sermon in the sacristy, left behind by the clergyperson) that caused me to decide not to ask them to return!"

In Question 7, those who answered 'no' to Question 5, just over a quarter of respondents, offered a variety of reasons for contacting different clergy to serve in a supply capacity. Several commented that ethnic and other diversity at the altar and in the pulpit were important factors:

> "It's really a matter of which clergyperson happens to be available or responds first when there is a need, but hearing different voices is also a positive in my parish."
> "We try to invite a diversity of voices."
> "We like to take into account a variety of age groups, cultures, experiences and styles when selecting supply clergy, as well as parish needs."
> "Hearing different voices is a positive in my parish."

> "I like to give the congregation the opportunity to hear different voices, preaching styles and service styles."
> "I think the congregation should have varied experiences. I also like to give supply clergy work."
> "When we have needed supply, we have treated it as having special guests with us -- new voices, preaching series, etc. We have generally invited seminary professors, leaders in the Shalem Institute for Spiritual Formation or Samaritan Ministries, etc."
> "Variety enriches the congregation."
> "We like to have a different person -- female, person of color, special guest, etc., as it is always good to show the breadth of clergy leadership."
> "Our parishioners like to hear a variety of voices."
> "As a very diverse congregation, we enjoy hearing and seeing different priests and different styles of worship. Often it does depend on who is available."
> "It's a matter of who's available."
> "It largely depends upon the availability of the clergy, and also how the parish responded to previous sermons and services. We're very fortunate to obtain a very diverse group, all well-received by our parish."
> "It's based on availability... in rural areas it can be hard to find coverage."
> "Different voices, and willing to drive a great distance!"

A number indicated that they rarely, if ever, are in need of supply clergy:

> "We have about three or four retired clergy, all of whom wish to have some liturgical role."
> "We have several clergy on staff in my current parish and rarely, if ever, need to call supply clergy."
> "We are a team, so the priest in the team covers vacations, illnesses, etc., so we do not use supply clergy."
> "We do not use supply clergy, but do invite guest preachers to our congregation. We ask different priests to come because our congregation is diverse and we like to hear different voices from the pulpit."
> "We are a two-clergy congregation with a non-stipendiary associate so we have used very few supply in the last few years, really only when we were in an interim period."
> "I may be an outlier here. I have been a rector in the diocese for nearly six years and I have not called a supply clergy person."
> "No supply clergy needed. Read Morning Prayer."

Question 8 asked if survey participants were interested in a more structured agreement/covenant between parishes and supply clergy. This would be an informal arrangement, agreed to by both clergy and parish, which would formalize the relationship and

put it on a more structured, professional level. Seventy-four people answered this question, with 68.92% expressing interest, and 31.08% declining to explore this idea. Most respondents were curious and enthusiastic, with one self-described supply priest commenting, “Good ideas!”:

> “I like very much the idea of a structured agreement. It would work well for both parties.”
> “I think this is a good idea. It provides conformity among the parishes.”
> “Clarity in advance is always helpful.”
> “This is a very good idea.”
> “This would make things run smoother for all concerned.”
> “An arrangement of this sort could be helpful to all parties.”
> “This might be helpful.”
> “I like this idea.”
> “I hold up the administrative side of what is outlined above, and the regular supply clergy do the same from their end. From my time having done supply work, I would have appreciated such an agreement, especially having the check ready that day!”
> “Most places I have supplied had no set pattern of what was expected. It would have been helpful to have a diocesan standard checklist. For much of my time, women clergy were new, and only gradually accepted. I was considered an exotic Easterner often, for using hymns from the "new" hymnal and prayers from the "new" prayer book. Change comes slowly to Southern Maryland.”
> “The more that is clarified up front, the better the arrangement.”
> “I send a copy of Bulletin in advance, but an agreement might help more.”
> “I believe these are all good practices, but those that we typically work with are known to us and us to them and so much of this information gathering would not be necessary.”
> “This sounds like a great idea, but asking for supply clergy is so rare for us that it is probably not something we would do.”

Others in full-time parish ministry felt that their congregations were already implementing many of the suggestions in Question 8. However, most didn’t comment on the need for or benefit of a Diocesan-wide agreement/covenant outside of their own particular parish contexts:

> “We did all of the above during our long vacancy.”
> “Except for mileage, we already do all of this.”
> “We do most of these things already.”
> “My experience as Senior Warden during this transition period allowed me to address the aforementioned issues without the structure mentioned.”
> “Usually do these things, from the parish side anyway.”

"We're happy with the arrangement we have with our supply clergy."

Some respondents were ambivalent, commenting "Let's see what it looks like," "I'm not sure it's needed in our case," and "I am not sure. Some of the things in the description, we do now, i.e., payment ready the day of service. The other items would require some thought." A few were completely disinterested. One priest opined, "I know what I'm doing. The congregations I serve know what they're doing. We're all old pros and know what to expect. Of course I stay for coffee after the service. I don't need to have a contract to know I need to advise the rector of a situation if I recognize one," while another said, "Never felt the need for this. I was vicar of this congregation 1980-1996, so we all know each other well." A lay leader emphatically stated, "Do not need to routinize these relationships. You are suggesting more paperwork and more rules. Very bad idea. This comment comes from a very experienced lawyer, active layman and holder of an MDiv from Yale."

Questions 9, 10, and 11 covered EDOW's annually-revised supply clergy pay scales, asking if respondents' congregations adhered to them and whether they thought remuneration amounts, including mileage, were reasonable.[171] 83 people answered Question 9 --"Do you use the Episcopal Diocese of Washington recommended pay scales for supply clergy?" -- with 91.57% confirming that their church follows EDOW's guidelines and only 8.43% answering

[171] The most recent information available on EDOW's website re mileage reimbursement is from 2015 and states, "Transportation reimbursement: If by privately-owned automobile, the IRS business mileage rate in 2015 for the use of a car is 55 cents." The compensation guidelines for supply clergy, updated in October 2015, are also accessible via this link ("EDOW Employment Policies and Guidelines for Clergy," supply clergy section found on pp. 34-35). https://www.edow.org/forms-and-resources/employment/compensation-benefits/employment-policies-compensation-guidelines/ https://drive.google.com/file/d/0B8PcDzLlqQpYWEYxb3hXcXZwN2M/edit (accessed 19 August 2016).

'no'. Of the 80 respondents to Question 10 – "If yes, do you think the remuneration offered, including mileage, is reasonable?" – 91.25% replied in the affirmative, with just 8.75% responding in the negative. The entire survey was anonymous and some of the most direct, unfiltered responses came from this section. First, from parishes:

> "Parish budget cannot afford diocesan pay guidelines."
> "We generally do not pay mileage."
> "We have not been reimbursing for mileage simply because we have not been asked to do so."
> "While we are able to pay the $250 per Sunday, we're not able to pay the mileage reimbursement. At 2016's rate, that'd be nearly $100 more."
> "A single schema applied across a large diocese with a great range in the wealth of constituent parishes -- how can that work for small, relatively poorer congregations?"
> "I don't have a frame of reference to know, but I certainly hope it is fair."
> "Since I am uncertain as to how the recommended pay scales are developed, I remain unclear as to what is reasonable or unreasonable."
> "May be reasonable but figuring out mileage can be problematic. A flat rate would serve better."
> "Since we budget for supply priests, it is not a problem."
> "When we have a visiting clergy, we pay more than recommended."
> "This is equal to a union pay scale, which is not applicable throughout the area."
> "It really depends on what is expected of the clergy. For our service, the amount seems too large as the priest was only physically at the parish for 45 minutes and did not preach. I would also say that the rates for a sermon and all day service may feel a bit low."

Next, from clergy:

> "I have taken on doing the supply no matter what the remuneration happens to be. If a parish is without a priest for a Sunday or a Holy Day, I am glad to fill in."
> "From the perspective of clergy who do a careful job, the figures may seem low."
> "It would be helpful if the pay scales were expanded to include (other) situations… where the supply clergy person is a guest preacher, but not officiating at the rest of the service and the parish clergyperson is present to officiate."
>
> "I accept what the parish pays."
> "It's time to raise our compensation. Walmart just went to $15 hour. If you figure in time to prepare a sermon, travel, the celebration, socializing, etc., I figure I earn about $10 per hour. I don't supply for the money."
> "Could be taken upward a little -- especially where travel and sermon prep are involved."

> "A priest is never paid what they are worth, considering education and experience."
> "Most parishes I encountered wanted to buy cheap. Availability was the main issue."
> "They look reasonable, although I wonder about mileage reimbursement. I haven't been asked to supply since I've been in the Diocese and so haven't used them."
> "They seem reasonable, although if I am being paid for being there (assisting) I think the payment should be the same as for celebrating."
> "If you divide the number of hours for sermon prep (5-6) and hours spent in the parish on a Sunday morning (3-4 hrs) -- the hourly pay is very low ($237 divided by 10 = $23.70/hr). Experienced clergy should get $35/hr or $350 for a Sunday morning with sermon, two services."
> "It gets complicated if you're serving as long-term supply at some distance away and there is a pastoral emergency or even someone sick in the hospital. Only in one long-term supply situation was that covered. The Rector… was recovering from (major surgery). He had been President of the National Network of Episcopal Clergy Associations (NNECA), so he made sure things were fair -- getting paid for everything I did outside of Sunday. The reason this is important is it involves separate preparation (homilies for funerals, Bible Study prep), as well as separate trips. When a parish is fifty miles away (as my current one is), that is significant."[172]
> "I am not at all sure about this. Clergy regularly engaged in supply ministry handle so many different kinds of responsibilities depending on particular contexts. Perhaps the remuneration should reflect that reality."

Almost no one answered Question 11, due to the overwhelmingly affirmative response to Questions 9 and 10. One lengthy response to Question 11, however, captured the complexity of the supply clergy remuneration issue for a diocese as geographically large and as economically and demographically diverse as EDOW. The respondent expanded on the focus of Questions 9-11, EDOW's official supply clergy pay scales, by musing about the possibility of providing benefits for clergy engaged in this form of ministry, in addition to basic remuneration, the check received on any given Sunday:

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[172] Based in Virginia Beach, VA, NNECA "is organized to share personal and professional concerns of clergy. NNECA has been providing leadership for clergy for 26 years, primarily through Diocesan Clergy Associations." http://arc.episcopalchurch.org/ministry/nneca.htm (accessed 9 September 2016).

> "I wonder… about benefits for supply clergy, and whether there is some way of offering possibilities. A problem is that the supply clergy issue has never had much of a priority for the Diocese. It usually was a lower category priority for the diocesan staff, with the result that it often was a matter of filling chinks in the wall, finding warm bodies, etc. If you were not attached to a parish, you were pretty much on your own. A key issue here, hinted at in this proposal, is the disconnect between the demographics of church membership and a needed new theology of ministry. I never thought of myself as either "itinerant" or "supply," but as a priest. I found few other clergy with whom I could easily talk about such issues."

While just over half of the 111 respondents agreed to the request in Question 12 to be interviewed for this research project, many did not provide their names and contact information. Since the survey was anonymous, it was impossible to follow up with all of those who had expressed a willingness to discuss their views in greater depth, but hadn't included a way to reach them.[173] This was puzzling, since the question clearly asked "Please provide your full contact information below (name, address, email, phone)."

Question 13 invited respondents to participate in one of two virtually identical in-person workshops taking place in Spring 2016. At these workshops, attendees would discuss the preliminary results of the survey and exchange views with other Episcopalians throughout the Diocese on how itinerant ministry might evolve to best serve the Church. 93 of the 111 survey participants responded to this invitation, with 16 people (17.20%) accepting and 77 (82.80%) declining. This low acceptance figure was surprising, given that for participants' convenience, the first workshop was being offered in Northwest Washington, while the second was occurring at a colonial "tobacco parish" in Charles County. In addition, the workshops were scheduled six weeks apart, with the first taking place during Lent and the second almost a month after Easter,

[173] A quarter declined the opportunity and a quarter did not answer the question at all. The Information Technology staff at EDOW's Church House were unable to identify those who had responded in the affirmative, since the survey had been designed to be anonymous to facilitate a frank and open expression of respondents' opinions.

offering flexibility for overly-scheduled clergy and lay leaders.[174] Seventeen respondents agreed to attend one of the workshops, divided almost evenly between the two locations.[175]

The electronic survey closed on the last day of February, a leap year day in 2016. With the first workshop slated for March 12, less than two weeks later, my focus shifted to compiling a preliminary analysis of the data and preparing for the first in-person gathering to discuss results, share ideas, and shape a vision for future itinerant ministry in the Diocese.

[174] The first workshop, on March 12, 2016, was hosted by All Souls Memorial Episcopal Church in the Woodley Park neighborhood of Washington, D.C. The church is on the Metro, several bus lines, and has a large parking lot. Its entrance and undercroft were also recently renovated to become fully accessible and compliant with the Americans with Disabilities Act. The second workshop, on April 23, 2016, was hosted by Oldfields Chapel in Hughesville, Maryland, which has a spacious parish hall, ample parking, and is near major roads and highways connecting Charles, St. Mary's, and southern Prince George's Counties.

[175] Eight of the seventeen rsvped for the All Souls workshop, with nine indicating Oldfields Chapel.

Chapter 5

The Thesis Project: the Workshops

The first in-person workshop took place on a chilly, rainy Saturday morning in mid-March 2016. It was a challenge to find a date that didn't conflict with religious observances on the liturgical calendar; lectures, retreats, and other parish events on the Diocesan calendar; and citywide or regional activities on the secular calendar. The original idea had been to host one large workshop at the annual Diocesan Convention. In October 2015, on the evening after the Southern Maryland Clericus lunch, I contacted the appropriate person at EDOW to request a slot in the annual Diocesan Workshop day to present the findings about the evolving role of itinerant ministry in the Diocese and to further explore with clergy and senior lay leadership ideas for a possible new paradigm of this ministry. However, the following day I was told in an email reply that this would not be possible:

> This sounds fascinating, and (we) will look forward to learning more about the work when you're done. We are always trying to do better relative to supply, and I think there's a huge benefit to a more strategic approach for using our very often well-qualified itinerants.
>
> Unfortunately, this isn't the type of thing we're looking for in our workshops this year. As we'll announce at Regionals, this year's workshops are going to be full-day sessions in true workshop style. We're only selecting topics that have participants engaged in actually solving real-time problems or learning real-time skills, not topics that are of strategic interest but hard to operationalize in the moment by a mixed group of clergy and laity. This is a huge deviation from Convention workshop days of the past, as you know. But as much as people have liked our hour-or-two sessions, we get frequent feedback that they leave having wanted more time and more opportunity for direct application. So we'll try this for a year and see how it goes.
>
> I suspect this message will be disappointing -- it's wonderful to feel passionate about something and want to share it! -- and I don't mean to put a damper on your

> passion. I simply need to be a purist this year so we have two concretely different models of workshop to compare/contrast. That will allow us to make even better informed decisions next year. Much peace and best wishes on your studies.[176]

This EDOW staff member also soon confirmed that the dates for the two Diocesan annual workshop days would be the last Saturday in February and the first Saturday in March. Given these conflicts, I settled on Saturday, March 12, 2016 for the first itinerant ministry workshop.[177]

Hospitality is a central theme in Scripture, and for over half a century, signs proclaiming "The Episcopal Church Welcomes You!" have been placed outside Episcopal churches across the country and the globe.[178] To welcome the eight survey respondents -- seven priests and one layperson -- who'd indicated they'd attend the March 12 workshop, I'd sent out reminder emails with detailed information about directions, public transportation, and parking. When two clergy responded indicating they could no longer participate -- one had a funeral and the other an unexpected meeting at church -- I invited them to the April 23 workshop in Charles County, Maryland. In the initial invitation, I'd promised "yummy refreshments," and by the time the workshop was scheduled to begin, the table in the undercroft at All Souls was groaning under muffins, fruit, orange juice, coffee, donut holes, freshly-baked bagels and cream cheese. A side table held a sign-in sheet, name tags, and photocopies of the morning office, so that we could begin our time together in prayer. The Virginia Theological Seminary Master of Divinity (VTS MDiv) student I'd enlisted to help as note taker and general, all-around "wing woman" and I

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[176] October 7-8, 2015 email exchange between author and an EDOW colleague.
[177] After I'd publicized my workshop and begun receiving responses from attendees, Washington National Cathedral announced a Cathedral congregation contemplative morning, "On the Threshold of Holy Week," for the morning of March 12th, led by interim vicar, The Rev. Stuart Kenworthy. In a Diocese as large, active, and diverse at EDOW, it is extremely difficult, if not impossible, to find a time when there are not conflicting events of similar or greater interest.
[178] http://www.episcopalchurch.org/page/church-signs (Accessed 30 November 2016).

waited expectantly for the first participants to arrive. An Episcopalian, a tourist visiting from New York City, stopped by, asking if she could see the historic church. "Of course!", we replied. We continued waiting. And waiting. And waiting. No one came.

At 12:30pm, the official end time for the workshop, we packed up. I took most of the food to a men's shelter at a Methodist church near my home. The VTS MDiv student and I had prayed the morning office, and had a nice brunch and conversation time together -- discussing everything from itinerant ministry to the 2016 presidential campaign -- but I was deeply disappointed by the lack of turnout.

The survey participants who'd initially indicated they'd attend this workshop were representative of the breadth of ordained and lay ministry in EDOW:[179]

- one was in multi-cultural ministry and congregational development
- a second was recently retired and was considering doing supply service
- a third was a hospital chaplain, but looking to do more supply service in the future
- a fourth had done long-term supply service, as well as interim and priest-in-charge calls
- a fifth was retired and already listed on the Diocesan supply clergy list
- a sixth was a layperson from a parish in Montgomery County

What was interesting about the rsvp list was that not one was in traditional full-time or even part-time parish ministry in the Diocese. Although many priests in such traditional, relatively structured and stable ministries had answered the survey questions, none rsvped for the workshop. At the recommendation of Dr. Kathleen Hope Brown, my thesis adviser, I reached out to everyone who'd rsvped they'd be there, sending the following email:[180]

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[179] Although eight survey participants indicated they would attend the workshop at All Souls, two of them did not provide enough identifying information to ascertain their current positions or career paths.

[180] In her March 14, 2016 email, Dr. Brown commented, "I'm sorry no one came. But this could still be a valuable and relevant part of your research. Any chance of finding out why no one came? Can you

> Dear friends, Thank you for completing the online survey earlier this year on itinerant ministry (aka 'supply service'). Your responses and those of over 100 others from throughout the Diocese will be very helpful as I write my VTS DMin thesis in the coming months.
>
> I am sorry that you were unable to attend the March 12 survey follow up workshop at All Souls Episcopal Church. If your schedule permits, please let me know if you would like to attend the second and final workshop. It will be held on Saturday, April 23 from 10:30am-12:30pm at Oldfields Chapel in Charles County, MD (15837 Prince Frederick Road, Hughesville, MD 20637).
>
> I understand how busy everyone is -- one March 12 workshop participant wasn't able to attend because she had a funeral that Saturday. Another had a meeting at church that came up unexpectedly. However, it was regrettable that no one attended at all from those who'd indicated they'd be present.
>
> My VTS advisor, Dr. Kathleen Hope Brown, recommended that I reach out to everyone who'd RSVPed to learn why they weren't able to attend, and to get insights into their views on itinerant ministry. Dr. Brown commented, "Can you contact the people who said they would come and try to discern why - whether it was a matter of priority, other commitments, or whatever? That could be a valuable insight into the lives of itinerant ministers."
>
> To that end, I would appreciate it very much if you could email me privately and directly with your thoughts on the current state of itinerant ministry, your views on how it might evolve in the future, and the reason(s) you weren't able to attend the first workshop last month.
>
> I would be very grateful for your input. And I hope some of you will be able to come to Oldfields Chapel later this month for the second workshop. With Eastertide blessings, Olivia+

Only two responded. Both were women who have been ordained for many years. One, a bivocational priest who is a tireless advocate for social justice, was quite frank in her emailed reply:

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contact the people who said they would come and try to discern why -- whether it was a matter of priority, other commitments, or whatever? That could be a valuable insight into the lives of itinerant ministers."

> I do occasional work as a supply clergy. I enjoy it but it is not central to my life. I am mostly at (my current parish), and if that changes, I would likely find another church to be committed to. I don't really like doing a bunch of pick-up work without a connection to the community. I said I would come to the gathering because it seemed important to you, not because it was important to me. That should have been a hint to me that I was not committed. Right now I do not recall why I decided not to attend. It was probably transportation as we only have one car. I apologize for not keeping my commitment. I will not be able to attend the next session.[181]

In a lengthy conversation, the other shared her struggles, primarily in EDOW, but also in another diocese, throughout her almost thirty years of ordained ministry. Describing multiple challenges she'd faced as a woman, as a mother, and as a female priest, she described lack of interest in her circumstances and in her call from Diocesan leadership, as well as disinterest and, on occasion, outright derision from primarily male clergy colleagues in full-time positions. While she was supportive of my thesis project, she was blunt in her assessment of its possible impact on the status quo, commenting, "At best, you'll get some sort of modest acknowledgement from Diocesan leadership, at worst your thesis will be ignored, put on a shelf for a year or two before eventually ending up in the recycling bin." She described a checkered career that had included several stints as a supply priest when her children were young and more recently when her spouse was ill, and only one ten-year full-time rector's position. "At one point," she sighed wearily, "a white, male priest from the Washington Episcopal Clergy Association (WECA) actually told me that I wasn't really a 'real' priest, given how I was piecing together my ministry." Then her voice tightened with a flash of anger, "Just tell that to the

[181] April 11, 2016 email from EDOW clergy colleague. In my response of the same day, I thanked her for her honesty, commenting "This is very helpful feedback…. I also enjoy having more of a structured commitment to congregations -- Knollwood military retirement community once a month, for example."

patients I visit in the hospital or in hospice!"[182]

Since the need for supply clergy is greater in Charles, St. Mary's, and southern Prince George's counties, I was hopeful that the second workshop would be better-attended. That turned out to be the case. The April 23, 2016 workshop at historic Oldfields Chapel was a lively exchange of ideas and a reflection time for the clergy and laity who participated.[183]

The survey participants who participated in this second workshop included:

- an Oldfields Chapel Vestry member who, as Junior Warden, is active in outreach ministry, particularly the chapel's on-site 'opportunity/thrift shop'[184]
- a retired parish priest who lives in an Episcopal continuing care retirement community in nearby Mitchellville, Maryland and who serves at Oldfields, as well as at its sister parish, Trinity/Newport, in a long-term supply arrangement
- a full-time rector of two yoked parishes in southern Prince George's County
- a priest who is canonically resident in EDOW, but currently serves as an interim rector at an historic parish in the Diocese of Maryland (Calvert County)
- a priest nationally-known as a writer, teacher, and homilist who currently serves as part-time rector of two yoked historic parishes in southern Prince George's County

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[182] https://www.facebook.com/WECAdc/ (Accessed 28 November 2016).

[183] Nine survey respondents initially indicated they'd attend the Oldfields workshop; six did. After I'd publicized my workshop and begun receiving responses from attendees, Washington National Cathedral announced a Cathedral retreat, "Decisive Moments in Life and Faith," from 10am to 3:30pm on April 23rd, led by EDOW's Bishop, The Rt. Rev. Mariann Edgar Budde. Several of the survey participants who'd initially indicated they'd attend the second survey workshop on itinerant ministry decided to take part in this Cathedral Eastertide retreat instead.

[184] This well-stocked shop is housed in the spacious parish hall building across the parking lot from the chapel. It meets a real need in the surrounding community, but would benefit from updated merchandise display methods and other customer-friendly upgrades. I connected this Vestry member and Oldfields Chapel's long-term supply priest with the manager of the St. Alban's Episcopal Church opportunity shop on Wisconsin Avenue in Northwest Washington, D.C. The St. Alban's facility was founded in 1955 and generates several hundred thousand dollars a year for the parish's outreach program. It has a part-time professional manager, who kindly agreed to visit the Oldfields Chapel thrift store in Winter 2017 to assess its operations and offer suggestions for making it even more welcoming and profitable. This visit took place on March 31, 2017. On April 25, the retired priest who frequently serves at Oldfields informed me that the visit was very successful and is resulting in a commitment to ongoing exchanges of ideas and even merchandise between the two shops. http://stalbansdc.org/serve/opportunity-shop/ http://somd.com/catalog/2240.php (Accessed 18 November 2016).

- a priest who has spent many years in interim and itinerant ministry and is currently chaplain at a Methodist retirement community in suburban Maryland

As with the first workshop's participant list, no priests in traditional full-time ministry – e.g., serving at a single parish in the Diocese, rather than in a yoked arrangement – rsvped or attended.

At the start of the workshop, everyone gathered in historic Oldfields Chapel for opening prayers. Using the Saturday morning liturgy from *Hour by Hour*, Forward Movement publication's Episcopal Daily Office Book of Hours, the group centered itself in worship, preparing for the workshop as spring sunshine streamed through the chapel's thirteen stained glass windows by renowned glass artists Rowan and Irene LeCompte.[185] The group adjourned to the parish hall for coffee and refreshments before sitting down for a lively two-hour discussion.[186] What ensued after introductions and my presentation of electronic survey results was a free-flowing group conversation about supply service vis-à-vis the current state of the Episcopal Church in general and EDOW in particular. Participants exchanged ideas about how the current supply clergy model might best be reinterpreted as genuine itinerant ministry to serve the denomination and the Diocese in the future. Suggestions for formalizing and reenvisioning supply service included comments about financial remuneration:

> "Funeral directors often tell families what to pay clergy for funerals, or they build it into the total funeral costs. This is also often the case for organist pay. It would be helpful to have a Diocesan-wide ballpark figure for weddings, funerals, and other special, non-Sunday services, especially the ones – weddings, funerals –

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[185] https://www.forwardmovement.org/Products/1714/hour-by-hour.aspx http://www.mhgp.org/Charles-County-2013 Rowan LeCompte created forty-five windows at Washington National Cathedral, among them the famous 'Creation Rose' in the western façade. (Accessed 18 November 2016).

[186] My approved project thesis proposal stated that I'd either videotape or record both of the workshops. However, several of the participants preferred that only notes be taken of the proceedings, so I and the VTS DMin student/note taker/"wing woman" readily complied with their request for privacy and took copious notes instead.

> where emotions can run high. This would take the pressure off both the clergy and the families/parishes about discussing money in the midst of pastoral engagement (whether grief or joy)."
> "I was once at a large church in the Diocese that had actually set up suggested compensation for hospital and other pastoral visits carried out by a small group of supply clergy 'regulars'. The parish administrator was very efficient and it was easy to keep track of appropriate pay."
> "There's almost nothing about money for supply service on EDOW's website. There's a pdf file of a document from over ten years ago that includes a small section on supply clergy compensation, but it's buried in the website and you have to click and click and click to eventually find it. We would really benefit from a one-stop-shopping supply clergy section on the website."[187]
> "The Diocese is too genteel and standoffish about supply compensation. The website says, and I quote, 'It is always appropriate to discuss the fee at the time the invitation to serve is extended. Please take into consideration the time needed for preparation, travel and in performance of the service you have requested.' But parishes would really benefit from more structured guidelines. And clergy would too. It's awkward to talk about money, and I think parishes and clergy would all really benefit from something firmer from Church House."

There was extensive discussion of what constitutes a healthy, successful parish, and general consensus that it wasn't average Sunday attendance (ASA) statistics:

> "Everyone should use different language when discussing the 'health' of a parish. Small congregations with a low ASA are not failed big congregations! We need to shift away from the view that the definition of a 'successful' parish equals a full-time rector, a music/choir director, a Sunday School coordinator, parish administrator, etc. A truly healthy congregation is one

[187] I believe the participant was referring to EDOW's *Employment Policies and Guidelines for Clergy*, which is available through a secure link on www.edow.org , is entitled 'Clergy Personnel Guidelines 2009' but is dated 2003-2004 at the bottom left corner of every page, and is almost sixty pages long. This document from almost fifteen years ago does suggest specific fees for funerals and weddings in Section 1.1K 'Clergy Honoraria'. However, these guidelines, found on pp. 27-28, are directed at clergy in traditional parish calls. The document's Section 1.3 'Compensation for Supply Clergy' is both brief and broad (pp. 34-35), with such vague language as "All costs to be reimbursed should be agreed to prior to the service being provided." https://www.edow.org/forms-and-resources/employment/compensation-benefits/employment-policies-compensation-guidelines/ https://drive.google.com/file/d/0B8PcDzLlqQpYWEYxb3hXcXZwN2M/view?ts=588ec403 (Accessed 20 November 2016).

> that creates a more engaging Christian experience for parishioners. Having multiple lay leaders, along with the rector, is also helpful."
> "We need to accept that a 'normal-sized church' is 50-100 ASA. When you talk about a 'successful' church versus a 'healthy' church, well, it's the same as with people. Not all successful people are healthy, just like not all successful churches, in the traditional sense, are healthy. Just look at the turnover we've had in this Diocese with rectors at some of our most 'successful' large, affluent parishes in the city and the suburbs. Who defines success? Who defines health?"
> "The best model of small congregations, itinerant ministry, etc. is the early church model from the Book of Acts. Our current model of a long-term, stable full-time rector, an always-increasing number of parishioners, higher Sunday School attendance figures, and so forth is not the idea of the original church and the apostles. Only a few parishes in our Diocese can meet these unrealistic standards; the rest are left with an inaccurate feeling of failure."
> "I think of a large diocese like ours with just a few really full-time, traditional model rectors as actually a 'dispersed mega-church'."
> "I've served in large churches and in really small ones. In my experience, small equals a sense of community and that equals healthy. People know each other and they tend to hold each other accountable more than at the larger, more anonymous churches. Like a family, it can be dysfunctional at times, but on the whole, it's a successful model."

There was universal agreement that a combination of an empowered laity and engaged itinerant clergy had enormous potential and that the key was flexibility and inclusion:

> "Churches would do well to spend more time discerning the individual gifts of the laity. It's not all about the priest. Churches can be healthy because of the laity, even if there's no permanent priest. Dare I say sometimes *because* there's no permanent priest! An itinerant priest who serves with some regularity at a parish can develop lasting rapport with the congregation, become almost part of the family the way a more distant relative is still part of the family and you're glad to see them and tell them about how things are going. You care about them and they care about you."
> "I think that local itinerant priests – you know, who actually live in a particular EDOW geographic region – should definitely always be included in clergy gatherings, whether monthly Clericus lunches, coffees, etc. Sometimes in our Diocese, there are as many local itinerant clergy in the area as there are parish priests. Itinerant clergy should be part of the parochial group, they should be included, they should be supported. What are the full-time traditional clergy worried about? That itinerancy/supply service is catching, like some sort of disease? We're all clergy, and the more included supply priests feel, the more

> they get a sense of what's going on in a particular region, the better they'll function when they're short-term in a parish."
> "Maybe because we're a large diocese and we include the country's capital and seat of political power we tend to be satisfied with the status quo and in general we're behind as far as emerging trends and models in the Church. Just look at our history with the diaconate. For the longest time, we only had the transitional diaconate. In Washington, of all places!"[188]
> "Our Diocese should be engaging laity and clergy more fully with the 'Missional Voices' movement that emerged out of VTS a few years ago. We're officially a founding partner, but when I talk about it with colleagues and members of the congregations I serve, they've almost never heard of it. I know it's a new movement, but it could really benefit some of our smaller, struggling congregations."[189]

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[188] Under the leadership of the current bishop, EDOW has embarked on an ambitious program to ordain vocational deacons and has hired a quarter-time archdeacon, The Ven. Sue von Rautenkranz. https://www.edow.org/ministries-and-networks/commission-on-ministry/called-to-the-diaconate/ (Accessed 2 December 2016).

[189] The aim of 'Missional Voices' is "to create an annual event connecting participants to a movement that is empowering and equipping God's people in every congregation to explore and develop new forms of church that can reach the increasing diversity of our society." According to the website, "Missional Voices began with a simple question: **What if God is up to something really big and global but it can only be discovered through the small and local?** It was through the exploration of that question that Missional Voices was born…, a **gathering for the sake of reimagining church and transforming neighborhoods.** In 2015, a small group began a more specific conversation, inviting leaders from around the Episcopal Church to participate. As we began inviting diocesan missioners, practitioners, and academics to the first gathering, we heard a similar response: "We've been dreaming of a chance to get in the same room and talk about this work. **Missional Voices exists to help turn the Church inside out**. We aim to connect church leaders, students, entrepreneurs, artists, community organizers, non-profit leaders, church planters, and everyday innovators in The Episcopal Church and Anglican Communion – anyone pursuing the mission of God in their context." The first conference took place at VTS in April 2016. The second one is scheduled for April 21-22, 2017, also at VTS. According to the website, "Missional Voices began in 2015 as a conversation between two students at a preaching conference in Richmond, Virginia. That conversation soon grew to involve key seminarians (many now graduated and ordained). This core group now forms the Missional Voices Steering Committee." The 2017 conference is entitled "Find Your Place in God's Mission." http://www.missionalvoices.com/ (Accessed 2 December 2016, 25 January 2017).

At the conclusion of the workshop, participants completed an 'Evaluation of Itinerant Ministry Workshop' form. The form was one-page and had three questions:

1) Have your thoughts on itinerant ministry changed as a result of completing the survey questions and participating in today's discussion and if so, how?
2) Are you coming away with a *new perspective* on the ministry that's commonly referred to in the Church as 'supply service'? A *deeper appreciation*? A *clearer idea/understanding* of what itinerant ministers need?
3) What might be some positive next steps, both in the Diocese of Washington and the Episcopal Church writ large, re itinerant ministry?

Answers for the first question included:

> "A greater appreciation for how itinerant ministers could become better integrated into daily life of churches in the Diocese."
> "The itinerant ministry is related to small churches and is not just a stop gap measure."
> "Today's workshop was helpful in sharing and giving value to new ways the church as a whole might come to see and use itinerant ministry. One person said that this is happening already in other parts of the Church. We need to help it happen more fully and rapidly in the Diocese of Washington."

Answers for the second question included:

> "Clearer idea of what is needed. Less frustration in thinking smaller parishes are just 'using' priests, instead of building new ministry."
> "Itinerant ministers need some resources if they are long-term supply."
> "The new and larger understanding will come as we are able to put into practice more examples and more evidence of the concepts of leadership ministry that were discussed at our workshop today."

Answers to the third question included:

> "Looking at how to support itinerant ministers emotionally, spiritually and connect them with parishes that need clergy. This could develop into new ministries for a 'new' century."
> "I look forward to having a copy of your writing (thesis) and seeing if there can be a model of ministry that will spread throughout the Church."
> "Let's eliminate terminology like 'Sunday Supply' and 'non-stipendiary' and 'part-time' for describing various forms of itinerant ministry and learn to speak of the fullness of leadership and ministry in positive, affirming, and welcoming terms for everyone. Thanks for a most-worthwhile workshop!"

We concluded our time together with the Saturday noon liturgy from *Hour by Hour* and a less-structured prayer time. As participants departed and several of us tidied up the Oldfields Chapel parish hall, there was a sense of possibility, of heightened expectation that the seeds of something significant had just been planted.

Conclusion

When I first embarked on this project several years ago, it was my belief that raising awareness throughout EDOW of the current 'supply service' system vis-à-vis a possible future itinerant ministry model might lead to positive change in how 'supply service' is currently understood and carried out throughout the Diocese. My hypothesis was that by working together to craft an affirming official structure for itinerant ministry, clergy and lay leaders would better understand the unique gifts itinerant ministers can offer parishes that are no longer able or no longer wish to follow more traditional patterns of full- or part-time long-term ministry.

After conducting extensive original research in EDOW involving its 90-or-so congregations and several hundred clergy, as well as interviewing bivocational clergy, itinerant ministers, and the lay people they serve, I would like to propose for consideration a new paradigm with practical applications to prepare clergy and laity alike for a Spirit-filled future.

Initially, and with the blessing and support of EDOW's Church House, I propose developing a short-term Diocesan entity for clergy and congregations interested in a more expansive concept of itinerant ministry. This would entail either establishing a formal committee or holding less-structured workshops in which members could come together to draft language for and commit to entering into a covenant. In the responses to the project survey and the workshop, both clergy and laity expressed strong interest in moving beyond current skeletal 'supply service' practices to an arrangement yet to be determined with more structured support. Interested clergy and congregational leaders would agree to test this new model of itinerant ministry for a certain period of time – perhaps six to twelve months – and then assess what worked, what didn't, and revise the covenant accordingly. Such a covenant would place itinerant ministry within the Christian tradition, drawing on Scripture and Church history to hold it up as

yet another ordained calling, along with interim ministry, chaplaincy, bivocationalism, and full-time or part-time parish ministry, among others. It would place the relationship between itinerant ministers and welcoming congregations in context, as part of a two thousand year-old continuum. As such, the covenant would differ from and move well beyond a basic secular letter of agreement in which two parties outline expectations and agree to employment conditions.

The covenant document drawn up by this Diocesan entity would also include a "Basics of Itinerant Ministry/Best Practices" checklist. Clergy and congregations could use it as a template, adapting it to their particular circumstances. While some recommendations might seem self-evident and unnecessary to express formally, the feedback I received from project participants indicated overwhelmingly that guidelines would be welcomed. For example, clergy might pledge to prepare in advance for an upcoming Sunday with a congregation by:

> -- spending time on the parish website learning about the congregation's unique history, special ministries, outreach programs, etc.[190]
> -- asking the parish administrator to email the Sunday bulletin in advance to become better informed of events in the life of the congregation, learn who is in need of healing prayer, etc.[191]

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[190] One parish I've served at several times in southern Prince George's County is located on a major road and has a large 'Pets Always Welcome' sign strategically positioned on its lawn where it can't be missed by oncoming traffic. At the Saturday evening Holy Eucharist service, there are almost always at least two or three dogs in the congregation, accompanied by their 'people'. Parishioners are encouraged to come forward at Communion with their pets. At the altar, there is a lovely clear glass container filled with dog biscuits. After the priest and lay Eucharistic minister have administered the consecrated elements to the human members of the congregation, the priest blesses each pet individually and gives it one (or two…) dog biscuits. This happens every weekend throughout the year at the Saturday evening service, not just on the Feast Day of St. Francis of Assisi in early October.

[191] One parish I served at on a hot, sunny Pentecost Sunday let me know in advance that it would be holding its annual Mardi Gras pancake supper during coffee hour. This was because the event had been cancelled the previous winter due to a massive snowstorm in the days immediately before Shrove Tuesday. Since this pancake supper was a cherished parish event, the congregation decided to reschedule it for the day marking when the Holy Spirit descended on the Apostles. Though it was a bit disconcerting to be eating pancakes and maple syrup while wearing festive beads and hats – and singing 'Happy Birthday' to the Church – it was an

> -- reviewing the church's statistics to get a quick 'snapshot' of the congregation and a deeper sense of its sacramental life, Sunday School enrollment, membership and pledge figures, revenues, and disbursements.[192]

In addition to doing their homework in advance, itinerant clergy would commit to being an active, noticeable presence throughout the Sunday morning/early afternoon by:

> -- arriving well in advance of the first (or sole) service to meet members of the congregation who are opening up the church, singing in the choir, preparing to teach Sunday School, setting up for coffee hour, etc.[193]
> -- attending and contributing to, though not necessarily teaching or leading, an ongoing adult forum on a particular topic, book, Bible study, issue of interest in the Episcopal Church or the Anglican Communion, etc.
> -- staying for coffee hour to connect with old-timers and newcomers alike.

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example of how itinerant ministers can fully engage, however briefly, in the life of a parish community.

[192] These and other statistics are available in EDOW's annual electronic publication, *Episcopal Diocese of Washington Journal and Directory*. There are six highly-detailed tables where one can search by Regions and by congregations. Information provided includes "Sacraments, Celebrations of Holy Communion and Other Services," "Church Membership, Pledge, and School Enrollment," "Attendance and Apportionment of Lay Delegates," "Revenues of the Cathedral, Parishes, Separate Congregations, and Missions," "Disbursements of the Cathedral, Parishes, Separate Congregations, and Missions," and "Clergy Compensation." 2015 was the last year in which the full *Journal and Directory* was provided in book form. Beginning in 2016, only the *Directory* was published in hardcopy, and the document in its entirety is now posted as a pdf file on the recently-redone Diocesan website. Annual publications from previous years, dating back to 2006, are now also available online as pdf files; there is a search mechanism by which one can look through the entire electronic document for particular information. This new electronic system has made it very easy to educate oneself about a parish one hasn't been to before. https://www.edow.org/about/journal-of-the-diocese-of-washington/ (accessed 14 December 2016).

[193] In my extensive itinerant ministry throughout the Diocese of Washington and elsewhere, I have found it very informative to look at bulletin boards and other displays, to read the brass plaques in front of the stained glass windows and the dedications carved into the pulpit, engraved on the candlesticks, etc. Does a parish host scout troops, Alcoholics Anonymous and similar programs, and secular community meetings? Does it serve as a polling place during primary and general elections? Is there an annual fall festival or a summer picnic? Is there one family name that appears regularly on faded inscriptions and again on the sign-up sheet for Easter flowers?

While a 'first to arrive/last to leave' arrangement wouldn't be mandatory, obligatory, or even necessary, the itinerant minister would ensure that he or she was highly visible before, during and after the service(s), by both offering and receiving the spiritual gift of hospitality to further build up *koinonia*.[194]

Similarly, the congregation would agree to prepare to "welcome the (itinerant minister) stranger" by:

> -- emailing a copy of the upcoming Sunday bulletin and alerting clergy to any important issues/practices they should be aware of.
> -- obtaining all necessary information to complete the IRS 1099 tax form that the parish will need to issue at the end of the calendar year.
> -- sending an emergency phone number for Saturday/Sunday morning in case the itinerant minister is sick, delayed, gets lost, has an accident, flat tire, etc.
> -- providing the name and contact information in advance for the parishioner who will be at church early to meet and show the itinerant minister where the sacristy is, where the restrooms are located, where the coffee pot is, etc.
> -- agreeing in advance on financial compensation, including the number of services, roundtrip mileage, whether the priest will be responsible for preparing and teaching an adult forum class (rather than simply attending an ongoing program as an interested, supportive clerical presence in the absence of the rector).
> -- ensuring that an envelope containing the check is visible in the sacristy, perhaps placed on top of the parish's official 'Register of Parish Services' red book.[195] If

[194] Re newcomers, if someone has filled out a "Welcome to St. Snoogum's" pew information card and dropped it in the collection plate, the itinerant minister could follow up in the next few days with a written welcome note. Other possibilities include sending a condolence card to the widow who mentioned over the cookies and ice tea that her husband had recently died or a congratulations note to the family of a newborn.

[195] The Rev. Dr. Peter R. Powell, who retired from full-time ministry in 2010 and now spends "most of each summer supplying in various churches in Connecticut and New York," wrote a three-page 'best practices' open letter entitled *Care and Feeding of Supply Clergy* to rectors and parishes. Dated October 25, 2015, this letter is full of helpful suggestions on how to make the visiting priest's Sunday go as smoothly as possible. This internal paper isn't available online, but I would provide hard copies with his permission in advance to all clergy and congregational lay leaders participating in the committee/workshop to draft covenant language. Father Powell is quite frank in some of his comments. He breaks down the actual fee received by the estimated amount of time spent in preparation, sermon writing, and travel, as well as at the church,

> this isn't possible for any reason, letting the itinerant minister know when the check will be mailed.

The focus of this Diocesan session for itinerant clergy and lay leaders would be to create an environment that fosters mutual respect and professionalism on both sides to better serve God and God's people. Although many itinerant ministers see 'supply service' as a true vocation – what The Rev. Dr. Peter R. Powell refers to as "since retirement…. something I can offer the Church" – others approach it more as a Sunday 'gig'. The same holds true in many congregations: while some parishioners welcome seeing different faces at the altar and hearing diverse voices from the pulpit, others view such clergy as little more than ordained contractors, called in, often on short notice, to provide a service, both literally and figuratively. Based on my DMin research and my extensive experience in itinerant ministry since ordination in 2005, I feel uniquely positioned to help shape the conversation. This effort would begin first within EDOW, and then possibly eventually at the provincial and national levels of the Episcopal Church, so that all Episcopalians can be prepared for and better meet the opportunities and challenges of the future.

Looking ahead, I am also interested in exploring whether the Baltimore-based national Interim Ministry Network (IMN) might be a model for a similar Itinerant Ministry Network of 'supply' clergy throughout the Episcopal Church.[196] In 2014, I completed the Interim Ministry Network's three-part residential program and was certified for interim ministry. I did this both to obtain the interim ministry qualification for my own future ordained ministry options, but also as direct, hands-on research into how such a national organization works. While there is not a

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concluding that in most instances, financial remuneration in the current supply system is comparable to or below minimum wage.

[196] www.imnedu.org (accessed 14 December 2016).

direct correlation between the IMN's work of over three decades and my fledgling ideas for a loose, national entity linking itinerant ministers, this national ecumenical organization established in 1981 has much to offer re 'best practices'. Though the IMN's residential conferences might be problematic for an Itinerant Ministry Network, certainly a website, a Facebook page, a social media presence on Twitter, Instagram, et al, and Skype/FaceTime sessions among itinerant ministers and congregations in different dioceses would all be good ways to start making connections with others in 'supply service'.

Another long-term, post-DMin project might include approaching seminaries about providing a short 'Introduction to Itinerant Ministry' training program for second or third-year students so they can better understand the holiness of this ministry, as well as its practical and spiritual aspects. Although most seminarians are seeking more traditional full-time calls, they need to be educated about itinerant ministry. The Church is changing and they may find themselves on a Diocesan 'Supply Clergy' list at some point in their careers, well before retirement.[197] In such a workshop, I would tell the seminarians to trust God, themselves, and their God-given spiritual gifts. I would share my own life experiences, first introducing them to

[197] Such a training workshop might be held for several hours on a Saturday morning on the VTS or Wesley seminary campuses. In addition to covering the nuts and bolts of itinerant ministry, part of its agenda/curriculum would be to communicate the very real fact that sometimes the churches an itinerant minister is going into are in crisis – whether mourning the departure of a beloved rector; angry over clergy misconduct; upset that a beloved priest has left for a 'better' call; fearful about the parish's shaky finances, etc. Clergy, particularly the recently-ordained, need to be prepared for such circumstances and conversations. VTS would be a logical location for such a pilot training program, since it has been so supportive of the Missional Voices movement, hosting the first conference in 2016 and again offering hospitality for the April 2017 conference. A discussion of itinerant ministry could also be a formal session during the April 2018 Missional Voices gathering. According to the website, the 2017 national gathering will "bring together church leaders, seminarians, church planters, entrepreneurs, artists, and everyday innovators to discuss innovative ministries and missional communities both within and outside of the traditional church context." http://www.missionalvoices.com/ (accessed 31 January 2016).

the young woman – then known as Olivia Lillich – who joined the Foreign Service in 1988, determined to eventually become a U.S. Ambassador, and then to the forty year-old – Olivia Hilton – who went through EDOW's discernment process for ordination, assuming she would first be a curate and then, eventually, a rector. I would explain that while I never rose to ambassadorial or Deputy Chief of Mission levels at the Department of State before my retirement in 2015, I served with distinction for twenty-seven years and am proud of my record of public service. I would add that while my priestly ministry has not followed traditional paths, it has been and continues to be extremely rewarding.[198] Finally, I would also gently encourage them to keep their secular world credentials up-to-date, for example licenses to practice law, medicine, therapeutic counseling, or other work-related skills. Above all, I would assure them that God really is in control and to channel the wisdom of the 14th-century English mystic, Julian of Norwich: "All shall be well and all shall be well and every manner of thing shall be well."[199] I would encourage them to embrace humility, to understand that they may experience

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[198] Depending on the group dynamic, I might also share how I – a Wellesley College alumna with two master's degrees and a DMin – now walk dogs on occasion to cover utilities and other household expenses. I would remind them of the monastic principle of 'Ora et Labora' (Prayer and Work), the Benedictine way's profound belief in the dignity of all human work, when offered in a prayerful way to God.

[199] From the thirteenth showing of Julian of Norwich, published in one volume as *Showings* by Paulist Press: "In her thirteenth showing, Julian receives a comforting answer to a question that has long troubled her: 'In my folly, before this time I often wondered why, by the great foreseeing wisdom of God, the onset of sin was not prevented: for then, I thought, all should have been well. This impulse [of thought] was much to be avoided, but nevertheless I mourned and sorrowed because of it, without reason and discretion. But Jesus, who in this vision informed me of all that is needed by me, answered with these words and said: 'It was necessary that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well.' These words were said most tenderly, showing no manner of blame to me nor to any who shall be saved'. In this she recognizes the compassion she had prayed for. She is impressed with her need to be joyful in all circumstances, however adverse, and for no particular reason, except this: that all things will ultimately be put right by Christ. She comes to such a sense of the awfulness of sin that she reckons the pains of hell are to be chosen in preference to it. Indeed, to one who recognizes the horror of sin, sin itself is hell. 'And to me was shown no harder hell than sin. For a kind soul has no hell but sin'."
https://www.christianhistoryinstitute.org/incontext/article/julian/ (accessed March 31 2017).

hurt and disappointment as they unsuccessfully explore various calls, but to trust in God and to know that they will find their voice.

Eventually, the covenantal model for itinerant ministry that I would explore further with EDOW clergy and laity might be published online as an article on EDOW's website and/or at *The Episcopal Café*,[200] in hardcopy by *The Living Church*,[201] or even as a slim volume by Church Publishing, Morehouse, Cokesbury, et al. From the prophets of the Hebrew Bible to the prophetic voices of our own time, from John Wesley's vision of circuit riders to the reality of the modern United Methodist Church (UMC) two- or three-point charge, itinerant ministry has taken many forms over the centuries. Through my thesis research and work within EDOW on a covenantal understanding of itinerant ministry, I would seek to deepen our spiritual understanding of itinerant ministry and better prepare and equip Episcopalians, whether ordained or lay, for a time of increasing bivocationalism and itinerant ministry in the Episcopal Church.

Just a decade ago, bivocationalism was relatively uncommon and 'supply service' was relegated to the retired or clergy who couldn't find traditional calls. Now, The Rev. Dr. Barbara Brown Taylor, noted author and Butman Professor of Religion at Piedmont College, uses the term 'bivocationalism' in her speeches and writings, including during her May 21, 2014 VTS graduation address in which she said:

> I do truly believe this is an exciting time to be in ministry… especially in Parish Ministry. There has never been a better time for exploration, innovation, collaboration, reinvention. There has never been a better time to remember why we are here, because self-preservation has never been a big enough mission for the church… You have chosen an interesting time to enter ministry -- or to engage it more deeply -- whether as a layperson or an ordained one. By some counts, 4,000 churches are closing every year, while others cut expenses every way they can. Bivocational ministry may become the norm before some of you retire, and

[200] http://www.episcopalcafe.com/ (accessed 17 December 2016).
[201] http://livingchurch.org/news (accessed 17 December 2016). With thanks to The Rev. Canon Stuart Kenworthy for this suggestion.

> residential seminary education? We're all reinventing ourselves as fast as we can.[202]

Today, EDOW's Discernment Manual for the ordination process expressly states that aspirants must demonstrate "a willingness and ability to be vocationally flexible… in their vision of professional ministry in order to respond to God's call to them and the church in our world."[203] Drawing on my research, my life, and the itinerant ministry to which I feel called, I hope to be able to help shape the conversation within EDOW and the Episcopal Church on this emerging reality.[204]

Words matter, terminology is important, and language evolves to address changing circumstances. The terms 'interim', 'bivocational', and 'itinerant' describe distinct ministries, yet are often used interchangeably and inaccurately. Given EDOW's size and location, there already exists in the Diocese a critical mass of bivocational clergy, many of whom have woven

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[202] www.vts.edu/ftpimages/95/download/download_1363115.pdf
http://www.vts.edu/page/news-detail?pk=922125
https://www.youtube.com/watch?v=0Wm4I6VbiMU (accessed 17 December 2016).

[203] The EDOW mission statement is quite clear on this point: "The diocese needs ordained leaders who will equip our congregations to adapt to new realities, sing the Lord's song in new lands, and proclaim the Gospel of Jesus Christ in ways that speak to the varied contexts and cultures of our communities. We seek leaders with the skills and capacities to plant new congregations and worshipping communities." EDOW also now welcomes the vocational diaconate, a change from past practices. That is something we'll want to watch. Delving into it further is beyond the scope of this thesis project.
https://www.edow.org/files/5914/7611/4395/Discernment_Manual.pdf
https://www.edow.org/ministries-and-networks/commission-on-ministry/called-to-the-priesthood/ (accessed 17 December 2016).

[204] Of the priests ordained or received into the Episcopal Church since EDOW's new discernment process went into effect in 2015, only two are in traditional full-time positions in the Diocese, one in parish ministry and the other in university chaplaincy. Four others are in part-time positions, including one who is bivocational, working full-time for a non-profit organization and serving very part-time in a parish, and another who is a retired District of Columbia police officer. Three others serve in several part-time positions that add up to full-time employment, combining university chaplaincy and parish ministry in one case, school chaplaincy and parish ministry in another, and national church service and parish ministry in a third. https://www.episcopalcafe.com/former-dc-police-officer-is-now-an-episcopal-priest/ (Accessed 16 April 2017).

itinerant ministry into their clerical calls.[205] However, while many bivocational priests are also itinerant ministers, not all itinerant ministers are bivocational. Further complicating the linguistic landscape, there are some clergy who derive their income from secular professions but avoid using the term 'bivocational', believing that it dilutes their ordination vows and the primacy of their priestly vocations.[206] Regardless of what words are used to describe these

[205] The Rev. Linda Kaufman, who has worked in homeless services in the Washington metro area for over thirty years, is currently a manager with Community Solutions, a non-governmental organization that works "to end homelessness and the conditions that create it… by helping communities become better problem solvers, so they can fix the expensive, badly designed systems that our most vulnerable neighbors rely on every day." She is affiliated with St. Stephen and the Incarnation in Northwest Washington, but also serves as an itinerant minister in EDOW. https://cmtysolutions.org/about-us/our-team http://www.saintstephensdc.org/about/leadership/ (accessed 19 December 2016). The Rev. Douglas A. Greenaway is another prominent bivocational priest in the Diocese. Since 1990, Father Douglas has been President and Chief Executive Officer of the National Women, Infants, and Children (WIC) Association, NWA, "the nonprofit education arm and advocacy voice of the over 8 million mothers and young children participating in WIC – the Special Supplemental Nutrition Program for Women, Infants, and Children – and the nation's over 12,200 WIC service provider agencies and clinics." Ordained to the priesthood in 2000 in EDOW, he attended Wesley Theological Seminary while simultaneously continuing to serve as WIC's Executive Director on Capitol Hill. Currently, he serves in a non-stipendiary capacity on Sundays as Priest Associate at St. Paul's Episcopal Church, Rock Creek Parish, an historic church in Washington, D.C. He has also done itinerant ministry throughout the Diocese since ordination. https://www.nwica.org/about-nwa#tab_staff http://www.stpaulsrockcreek.org/staff (accessed 19 December 2016).

[206] Among these is The Rev. Theodore L. Lewis, a nonagenarian retired priest who is currently Theologian-in-Residence at All Saints/Chevy Chase. When 'Father Ted', as he is affectionately known, was interviewed for this project, he commented, "I should confess a certain uneasiness regarding the term bivocational. I have always spoken of myself as a non-stipendiary clergyman, as reflecting the final subordination of the secular to Revelation." Although he had a twenty-nine year career as a Foreign Service Officer, serving at American diplomatic missions in the Democratic Republic of the Congo, Korea, Laos, and Pakistan, as well as three tours in Vietnam, he always considered himself a priest first and foremost and only secondarily, a diplomat. In his book *Theology and Disciplines of the Foreign Service: The World's Potential to Contribute to the Church*, he writes that shortly after his ordination and a brief stint in parish ministry, his bishop allowed him to resume his Foreign Service career and "go into non-stipendiary ministry… so I could function in the Church as a priest even while deriving my income from secular employment. In this, I was something of a pioneer. Non-stipendiary ministry was rare at the time, but subsequently it became fairly frequent." November 19, 2015 interview; p. 67 of *Theology and Disciplines of the Foreign Service* http://allsaintschurch.net/clergy-and-staff/ (accessed 19 December 2016). Like 'Father Ted', I was both a Foreign Service Officer and a priest from my ordination in 2005 to my retirement from the Department of State in 2015. However, during that decade, I was comfortable using the term 'bivocational' to describe my life and ministry.

priests, will they eventually be viewed as the pioneering prophetic voices of a flexible form of ministry that may, as The Rev. Barbara Brown Taylor posits, become the norm in the coming decades?

The Church Pension Group is also grappling with the shifting landscape of ordained ministry in the national Church. In January 2017, its Board of Trustees announced revisions to the Clergy Pension Plan of the Church Pension Fund (an independent services organization that serves the Episcopal Church).[207] These revisions, designed to support emerging forms of ministry, will go into effect on January 1, 2018, and will "maintain the overall benefits provided today and offer greater flexibility, consistency, and simplicity."[208] Commenting on these revisions, Mary Kate Wold, the Fund's Chief Executive Officer and President, stated:

> The ultimate goal of these revisions is to create more modern plans that address the realities of a changing Episcopal Church, while ensuring that each pension plan remains financially sustainable… We started work on revising The Church Pension Fund Clergy Pension Plan in 2014. As we approached our 100th year of service to the Church, we saw an opportunity to reflect forward -- to ask ourselves how we could improve upon the pension program that we have been administering for almost a century. With added encouragement from 2015 General Convention Resolution A177 and input from more than 1,500 individuals from around the Church, we have landed on a series of revisions that honor our past commitments while preparing us for the future. The revisions provide greater flexibility to respond to emerging forms of ministry, promote consistency to ensure eligible clergy are treated equitably, and create simplicity in the administration and communication of the Clergy Pension Plan so it can be more easily understood.[209]

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[207] https://www.cpg.org/ (accessed January 10, 2017).
[208] January 9, 2017 Church Pension Group press release https://www.cpg.org/linkservid/8BF1B62E-A2A2-173A-75EE83F2FFD3AFB9/showMeta/0/?label=Press%20Release-The%20Church%20Pension%20Fund%20Announces%20Revisions (accessed 10 January 2017).
[209] January 9, 2017 Church Pension Group press release https://www.cpg.org/linkservid/8BF1B62E-A2A2-173A-75EE83F2FFD3AFB9/showMeta/0/?label=Press%20Release-The%20Church%20Pension%20Fund%20Announces%20Revisions (accessed 10 January 2017).

Frank Armstrong, the Fund's Executive Vice President and Chief Operating Officer, added:

> The revisions recognize emerging types of ministry and will better address the needs of interim ministers, bivocational priests, part-time clergy, and clergy who experience longer breaks in service.[210]

In a follow up message sent to all Episcopal clergy on February 21, 2017, Mr. Armstrong emphasized:

> When The Church Pension Fund was established in 1917, most priests were ordained in their twenties and served, uninterrupted, for 30 to 40 years before retiring. Today, the average age of ordination is 46, many priests serve on a part-time basis, and some experience long breaks in service. The pension plan revisions we are implementing contemplate these and other emerging trends.[211]

In a lengthy meeting I had in October 2016 with Matthew J. Price, Vice President for Research and Data, at the Fund's New York headquarters, he shared with me his September 27, 2016 presentation at the Episcopal Business Administration on the results of the Fund's "Pension Plan Revision Survey for Priests."[212] This excellent presentation has now been released publicly

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[210] January 9, 2017 Church Pension Group press release https://www.cpg.org/linkservid/8BF1B62E-A2A2-173A-75EE83F2FFD3AFB9/showMeta/0/?label=Press%20Release-The%20Church%20Pension%20Fund%20Announces%20Revisions (accessed 10 January 2017).

[211] February 21, 2017 Church Pension Group press release https://www.cpg.org/global/about-us/press/press-releases-news/ (accessed 22 February 2017).

[212] This annual conference "for diocesan administrators and leadership staff, and administrators of large parishes was held September 26-29, 2016 in New York City, New York." https://www.cpg.org/administrators/resources/arc/conferences/ebac/ (accessed 10 January 2017).

and is available online.[213] In this presentation, what is referred to as "the old model" of ordained ministry is described as having five core characteristics:

1) Full-time employment
2) In the Episcopal Church
3) At a single employer
4) With no fixed-term or end date
5) And a clear line between active work and retirement

However, this survey found that "42% of (active clergy) do not have full-time employment at a single (Episcopal Church) employer." Instead, they serve in part-time, interim, 'supply', and non-stipendiary positions and are disproportionately female. The results of this survey contributed to the Fund's decision to revise its current pension plan.

In our conversation, Mr. Price made the following observations:

> -- In 1990, there were 7,354 parishes and 14,878 clergy in the Episcopal Church, and 2,446,000 Episcopalians. By 2014, those statistics had changed considerably, with 6,533 parishes, 18,198 clergy, and 1,817,000 Episcopalians.
> -- As the Baby Boomer generation of clergy begins to retire, there are currently approximately 400 retirements and 250 ordinations per year, a net reduction of some 150 clergy per year nationwide.
> -- There are distinct geographical differences in the Church in the United States. The South adheres most closely to the traditional model of a full-time rector. Conversely, in the western part of the country (Montana and further West), itinerant and non-stipendiary ministry are common. In the Midwest, there are many bivocational clergy, while in the Northeast, there are numerous part-time and interim priests.
> -- Clergy mobility, or lack thereof, has increasingly impacted the Church. Some dioceses -- most notably, Louisiana, Texas, and Mississippi -- have a difficult time calling full-time clergy, although such positions are available. In the Northeast, however, the part-time model of parish ministry is much more prevalent, particularly in major metropolitan areas, due to clergy interest in serving there.

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[213] https://www.cpg.org/linkservid/3429DE42-0F14-4F88-301D5AC83F527CF5/showMeta/0/?label=IBAMS-2016%20EBAC-The%20New%20Reality%20of%20Clergy%20Lives (accessed 19 December 2016).

Mr. Price, who is originally from Great Britain, cited the Church of England's 'clustered' approach to ministry as a model that could be adapted in the United States. This system has been implemented in Sussex, among other places, whereby one priest serves up to four parishes. Under this 'clustered' arrangement, a parish might offer the Holy Eucharist on alternate Sundays, with Morning Prayer on the weeks when the priest isn't present. He added that in his experience, Episcopalians are accustomed to attending a weekly Sunday Eucharist service at a nearby church and can become "gripped by grief" when they are unable to support this model of ministry. Rather than seeing itinerant ministers, bivocational clergy, and other flexible forms of ministry as "going out into the future, a forward-leaning 'Uberization' of clergy," Mr. Price commented that many congregations unable to support full-time clergy see themselves as failures.[214]

At EDOW's annual Diocesan Convention, held on January 28, 2017 in Washington National Cathedral, Bishop Budde stated in her address that fifteen percent of EDOW's congregations are in "worrisome decline," fifteen percent are growing, and the remaining seventy percent are in a state of homeostasis, with modest decline or similarly modest growth. Saying that "hope is not a strategy," the Bishop added that "with prayer and our best efforts, we must work strategically toward that God-inspired future, the seeds of which are all around us, some already bearing good fruit." [215]

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[214] October 17, 2016 interview with Matthew Price. https://www.collinsdictionary.com/us/submission/17695/Uberization (accessed 19 December 2016).

[215] https://www.edow.org/about/bishop-mariann/writings/2017/01/28/both-faithful-and-fruitful (accessed 2 February 2017).

So what might the next fruitful, God-inspired steps look like for a more holistic understanding of itinerant ministry in the future? The following suggestions could be implemented in EDOW in the next twelve to eighteen months at minimal cost:

> -- At the Fall 2017 Regional Assemblies, have senior Diocesan leadership announce the formation of and encourage participation in a working group to develop draft language for an itinerant ministry covenant (with the goal of having the document completed and available for comment by Diocesan Convention in January 2018 or the annual Diocesan Leadership Learning Day in February 2018).[216]
> -- Using EDOW's existing Information Technology resources, expand information on its website beyond the existing minimalist materials, currently a list of 'supply' clergy contact information and guidelines on compensation for 'supply' clergy.[217] Support itinerant ministers and interested congregations by establishing and maintaining such ways of connecting electronically as an EDOW list serve and a Facebook group. These electronic resources will enable clergy and lay leaders interested in itinerant ministry to remain connected in between working group meetings.
> -- Replace the 'Supply Clergy' name with 'Itinerant Ministers', 'Resources for Itinerant Ministry', or similar terminology without the negative, commercial associations of the word 'supply'; announce the change in the weekly Diocesan electronic newsletter.[218]

In an April 4, 2017 meeting I had with Bishop Budde and Canon Paula Clark, EDOW's Canon for Clergy Development and Multicultural Ministries, Church House leadership expressed interest in providing support and a platform in the future to bring together interested parties from throughout the Diocese.[219] Canon Clark commented in an email subsequent to our meeting, "As the landscape of transition ministry has changed significantly over the last several years, with

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[216] https://www.eventbrite.com/e/leadership-learning-day-tickets-30055577040 (accessed 17 January 2017).
[217] At present, there are forty-two priests on this Diocesan list, almost half of whom are retired. https://www.edow.org/forms-and-resources/supply-clergy/ (accessed 20 December 2016).
[218] A school chaplain in the Diocese suggested the term 'Substitute Clergy' to reflect the 'Substitute Teacher' terminology in common parlance in educational circles.
[219] https://www.edow.org/about/staff/paula-clark/ (Accessed 4 April 2017).

increasing numbers of parishes unable to afford full-time or regular part-time clergy, itinerant clergy leadership may become a model for meeting the needs of these congregations in the future. EDOW is interested in determining how itinerant clergy can assist small congregations in providing worship and pastoral leadership."[220]

Embarking on this thesis project has been a transformative experience for me. When I first enrolled in VTS' DMin program over three years ago, I was acutely aware that many of my classmates were rectors or serving in other full-time traditional clergy roles. In a Summer 2014 'Theology of Leadership' class, we were asked to write and present to our peers a fifteen-page reflection paper on our personal spirituality of leadership for a 'Spirituality for Leadership and Mission' class. I went last, feeling inadequate at best and an impostor at worst after having listened first to my classmates' more illustrious presentations.

Fast forward to the completion of my DMin studies three years later. I used to cringe inwardly when someone asked, "What parish are you in?" or "Where's your church?" Now, I calmly and confidently explain that I am not in full-time parish ministry. I then briefly describe my itinerant service throughout the Diocese with a positive sense of ownership and ease that

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[220] The term 'small congregations' is used in the context of how it has been defined by the Episcopal Church's Task Force on Clergy in Small Congregations. The minutes of its November 3-5, 2016 meeting stated, "The Task Force acknowledged that 69% of the congregations in the Church are 'small' (defined as either under 100 ASA or unable to support a full-time clergyperson)." Canon Clark and I agree that the Task Force's definition of 'small congregations' has impact on the future of ordained itinerant ministry. In our April 4, 2017 meeting, Canon Clark also referenced her recent meeting of the Episcopal Church's Board of Transition Ministry, on which she serves, which met March 28-30, 2017. Canon Clark said that at this meeting, members had in depth discussions on the needs of small congregations in securing clergy leadership. Commented Canon Clark, "We used the meeting notes of the Task Force on Clergy in Small Congregations to look at transition issues in small congregations, and saw that, indeed, 'small congregations' make up the majority of Episcopal congregations."
https://extranet.generalconvention.org/staff/minutes/download?id=1777
(Accessed 9 April 2017).

formerly was an alien concept. This transformation is due, in part, to the 'Visions of Societal and Soulful Transformation: Toward a Transformational Leadership Focus' independent directed reading course that was an integral part of the DMin curriculum. By reading and studying two millennia of writings by Christian theological luminaries, I have been blessed with a deeper appreciation of my own call. As a clergy friend/colleague who has risen rapidly in the hierarchical ranks of both the Episcopal Church and the Anglican Communion recently commented, "You've found your voice, Olivia. Claim that!"

I close by offering a personal story that might serve as a model of mutually-beneficial itinerant ministry and a possible vision of transformation for this ministry in the Diocese and beyond. For over five years, I have been invited to preside and preach for several Sundays at a predominantly African American Episcopal church in Southeast Washington, D.C. when the Rector is away. Having initially researched that parish's history in EDOW and then developed a relationship with the congregation, I have preached on a number of occasions on racism and other social justice issues, most notably on the 50th anniversary of the martyrdom of Jonathan Myrick Daniels in August 2015, and again at the end of a long summer of violence against people of color and heated national political rhetoric in August 2016.[221] These sermons have been greeted with applause and such comments as "You really put your foot in it!" and "You knocked the ball out of the park again!"[222] As an itinerant minister returning periodically to this

[221] http://episcopaldigitalnetwork.com/ens/2015/08/13/remembering-jonathan-daniels-50-years-after-his-martyrdom/ http://justus.anglican.org/resources/bio/228.html (accessed 20 December 2016).

[222] The expression "You really put your foot in it!" has its origins in Southern slang and is a high compliment. It is not to be confused with the similar Anglo-American and British English term, which has negative connotations. For further information on the origins of the phrase, particularly in the African American lexicon, see http://www.answers.com/Q/What_does_'you_really_put_your_foot_in_it'_mean?#slide=1 (accessed 29 August 2016)

thriving congregation, I am profoundly aware as I step into the pulpit and as I prepare to consecrate the elements that I am a Caucasian female priest from a privileged background. Through this lens, I perceive my role as one of "offer(ing) alternative visions of human worth and value," as Edward Wimberly, an ordained elder in the United Methodist Church and a professor at the Interdenominational Theological Seminary in Atlanta, writes in his book *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*.[223] I have joined members of this parish at the annual Washington National Cathedral acolyte festival on several occasions; with the assistance of the youth minister/verger, I have tried to encourage a bright teenager in the parish who is struggling with societal pressures and a troubled family situation.

However, I have not always embraced such a positive perception of my contributions as an itinerant minister. At one point during my seminary studies, I described my ongoing relationship with this community to one of my professors, commenting that while I felt it was mutually-transformational ministry, it didn't mesh with standard norms for 'supply' clergy and the congregations they served. Her response was immediate and empowering, "You are being

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https://www.washingtonpost.com/blogs/therootdc/post/put-your-foot-in-it-wings/2011/09/23/gIQAsFaqqK_blog.html and http://www.urbandictionary.com/define.php?term=put%20your%20foot%20in%20it (accessed 29 August 2016).

[223] Edward Wimberly, *African American Pastoral Care and Counseling: The Politics of Oppression and Empowerment*, Nashville, Tennessee: Abingdon Press, 2008, pp. 129-130. In his work, Wimberly examines how secular, commercial, free-market modernist values adversely affect and insidiously impact the Church, particularly the African American Church. While he does not directly address itinerant ministry, he offers many insights into how clergy in such congregational contexts can offer visions of transformation and empowerment to the congregation, and counter the insidious negative power of modernity through preaching and pastoral care. Wimberly's writings on this topic have greatly informed my understanding of the negative effect of certain secular, commercial, and free-market modernist values on the Church.

called by the community. If that's not holy orders, I don't know what is."[224] Ideally, a reenvisioning of itinerant ministry will lead to a new understanding for clergy and laity of what it means to call and be called. Let the Church say Amen!

[224] January 2016 conversation at VTS with Dr. Kathleen Hope Brown.

Appendix

Dear colleagues, I welcome your thoughts on my thesis for VTS' Doctorate of Ministry program in Christian Spirituality. Please feel free to contact me at any time with your input.

My proposed thesis statement is:

> "The Episcopal Church is changing rapidly in the 21st century and congregations' need for and ability to support the traditional model of a full-time rector is also undergoing a metamorphosis. Drawing on the lives and ministries of Hebrew Bible Prophets, Jesus, the Apostles, the Disciples, as well as the itinerant tradition of the Early and Medieval Church, I believe this need can be met by a renewed understanding of the important and powerful role ordained itinerant ministers can play in this evolving construct. Through original research in the Episcopal Diocese of Washington involving its 90-or-so congregations and several hundred clergy, as well as interviews with bivocational clergy, itinerant ministers, and the lay people they serve, I will propose a new paradigm with practical applications to prepare clergy and laity alike for a Spirit-filled future."

The working title of my thesis is "'Supply and Demand': A Discussion of the Practical, Spiritual, and Theological Dimensions of Ordained Itinerant Ministry for the Episcopal Diocese of Washington." Since having a conversation about possible thesis topics with Dr. Kathleen Brown of VTS in Winter 2014, in which she suggested that I draw on my extensive experience and probable future as an ordained itinerant minister, I have begun to focus on exploring what itinerant ministry currently means and what it might become in the 21st century. The title came to me after a session with my June 2014 VTS Case Study group. We were discussing the commonly-used term 'supply' clergy, vis-à-vis the emerging one of 'itinerant minister'. I had an epiphany when one of my classmates commented, "You use up supplies. Supply is something you deplete. The term we all use is 'supply and demand'." That concept is something I hope to unpack further in my thesis – how there can be a theology of abundance, rather than depletion or scarcity, through ordained itinerant ministry and the bivocational call, as well as the unique and essential role of itinerant clergy for the Church.

An argument that could be used to challenge my thesis is that the traditional model of long-term full-time or part-time ordained ministry provides stability and continuity for parishes. It would be wrong to replace that 'tried and true' model with one that closely resembles the secular world's contractor system. Parishioners will be negatively impacted by the randomness of who's being 'plugged into the pulpit' on any particular Sunday and financially-unstable congregations will be further weakened and will lose their sense of vision and mission.

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EVALUATION OF ITINERANT MINISTRY WORKSHOP

Please take a few minutes to complete this brief evaluation of today's workshop on visions for itinerant ministry for the 21st century-Episcopal Church.

1. Have your thoughts on itinerant ministry changed as a result of completing the survey questions and participating in today's discussion and if so, how?

2. Are you coming away with a *new perspective* on the ministry that's commonly referred to in the Church as 'supply service'? A *deeper appreciation*? A *clearer idea/understanding* of what itinerant ministers need?

3. What might be some positive next steps, both in the Diocese of Washington and the Episcopal Church writ large, re itinerant ministry?

(OPTIONAL):

Name:
Email address:
Phone:

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