

National Hispanic Leadership Consultation United Methodist Church

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National Hispanic Leadership Consultation

As I come before you tonight, I must confess that I am not entirely comfortable in doing so. A "keynote address," at least as I understand it, is supposed to be uplifting and inspiring. And I believe that at the end of this consultation we shall be uplifted and inspired. But we must not allow that goal to distract us from the harsh realities and the hard work ahead of us. There is a famous story about an ancient philosopher who was so enthralled in contemplating the stars that he fell into a well. Our faith must be uplifting. Our faith must be inspiring. But our faith must also deal with the realities of our world and our church. Thus, much as I would like to do otherwise, and no matter how uncomfortable I might feel with this approach, I am convinced that in order to set the tone for this meeting we must begin by a realistic look at some of the facts before us and at some of the policies and decisions that these facts seem to call for, partly as a result of the jurisdictional consultations that have preceded this national one. In other words, let us first look at the issues before us with the eyes of the flesh, and then look at them also with the eyes of faith.

I. Census data

It is customary to begin a presentation such as this with census data. And I will follow that custom. But rather than giving you dozens and dozens of figures, I'll simply point out four facts taken from the Census that should help us understand the total picture:

A. Fact one: According to the Bureau of the Census, there are now in this country over 50 million Latinos, and they comprise over 16% of the total population, or one out of every six people.

B. Fact two: During the last ten years, the Latino population in the US grew 48%, while the total population grew less than 10%.

C. Fact three: During the same ten years, roughly one-third of that growth was due to immigration, and two-thirds were due to natural growth.

D. Fact four: For every non-Hispanic white person who dies, 1.5 are born. And for every Latino who dies, 9 are born.

E. Implications. This means that right now —not in forty years, nor even in ten years, but right now— a church that does not deal with this situation is writing itself out of one-sixth of the population. And in slightly over thirty years, this will be one-third of the population.

Fortunately, the United Methodist was one of the first major denominations to develop a National Plan for Hispanic Ministries, and this plan has produced very heartening results. We cannot stop there. If we are to keep pace with population trends in the next ten years, we must increase the Latino presence at all levels and in all branches of the church by at least 50% —and even then, we would be doing no more than holding our own.

Or to put it in very crass --and therefore inadequate-- terms, in order to maintain among the rising Latino constituency a "market share" that approximates what we now have among the population at large, we would need to be adding some 35,700 Latinas and Latinos to our membership every year.

It is for this reason that we need to encourage General Conference, all our judicatories at various levels, and indeed all the people called Methodists to place the issue of minority ministries at the forefront of their agenda —and not merely as one more issue to deal with. This will require significant adjustments, not only in our allocation of resources, but also in the very structure of our church and in the way we do things in general.

But that is a wider subject, and one to be discussed in other venues. We are gathered here to discuss one piece of this larger issue. But this piece is of utmost importance: It is how we prepare leadership for the church of the future —which, like it or not, is rapidly becoming the church of today.

Relating that issue with the figures I have just given you, the bottom line is that, if we are to have sufficient pastoral leadership for the Hispanic community, and if we count on churches with an average of 250 members, we need 150 new pastors every year —and that is not counting other forms of ordained ministry, nor retirements, deaths, or other losses.

And then there is the wider issue of lay leadership, which is more difficult to assess.

II. Seminary and advanced education

A. Representation among students. As we look at this issue, we must be aware that the UMC is not alone in having to face it. It is an issue confronting all "mainline" denominations and all traditional theological education in the United States. Right now, the Latino presence among students in seminaries accredited by the Association of Theological schools stands at 4.7%. This does not sound so bad if we consider that a few years ago that figure hovered at just over 2%. But when we consider the growth of the Latino population, we have made only very limited headway. Indeed, in order to bring the number of our seminary students to a fair representation of the demographics of the nation, we would need to multiply the number of our students by three and a half. And we would need to do it now, because in a year or two those figures will be even higher.

B. Representation among faculty. Something similar, although a bit worse, is true of faculty. The Latino faculty in ATS-accredited seminaries stands at 3.3%, which means that we would have to increase our presence almost five-fold in order to match the present demographic situation. And we would have to do it yesterday, or more exactly, five years ago, because if it takes five years for a person to complete a Ph.D. By the time those beginning today complete their degrees, the figures will be even higher. (By the way, in order to dispel some stereotypes, it may

be good to point out that the proportion of women among Hispanic seminary faculty is higher than the general proportion of women in those faculties.)

C. Some observations. Obviously, the goals I have just mentioned are not attainable. This is what makes alternative routes to ordination and leadership so important. But the fact that these goals are unattainable does not mean that we should not strive to approach them. In the jurisdictional consultations, there was lively discussion among seminary representatives, as well as a high degree of frustration on the part of a number of schools that acknowledge the need, but lack the means or the guidance, to meet it. Out of those conversations, a number of observations may be germane to the discussion some of you will have about seminaries and the Association of United Methodist Theological Schools.

1) First, as to faculty development. While all our seminaries have made an effort to include at least one Latino or Latina among their faculty, few have been able to move beyond that. And most have done this by means of non-Methodist faculty, so that United Methodist Hispanics teaching in our seminaries are but a handful.

The reasons for this are many. But the two main reasons are, one, the lack of qualified United Methodist professors, and, second, the fact that some Ph.D.-holding Hispanics do not wish to teach in our seminaries.

a) On the lack of qualified United Methodist professors, it is important to note that the traditional method for developing faculties, which basically consists in deciding that there is an opening and then looking for someone to fill it, is not

conducive to the development of new minority professors. It is not enough simply to interview and hire whoever is out there.

b) The second reason why our numbers in seminary faculties are scarce is that there are Hispanic Ph.D. holders who are not inclined to look for a teaching position that would tend to draw them away from their actual ministry in the local church. These people tell us that they would like to teach. But, if full-time teaching is the norm, and if their work is to be measured primarily in terms of their research and their publications, they would rather continue as pastors. So, one of the questions we must ask is, do these people have a unique contribution to make to our institutions? And if so, what does this imply for our criteria for appointment, promotion, and tenure?

2) Student body. Still on the matter of seminaries, we need to ask, what can be done to recruit more Latinos and Latinas, to support them while they are in school, and to make certain that when they graduate they are able to conduct ministry among Latinos and Latinas as well as among the rest of the population? On this, allow me to note a few points:

a) First, on the matter of recruitment. While among our society at large the most fruitful recruiting grounds are colleges and universities, this is not the case for Latinas and Latinos. Most of our people decide to go into ordained ministry, not because of a college course or a college professor, but because of their

engagement in the local church. This means that when it comes to recruitment, we must find ways to reach the local churches and to turn pastors and other leaders into recruiters.

b) Secondly, on the matter of support. Students graduating from seminary with sizable debts and wishing to serve in Latino churches soon find themselves in a quandary. Most Latino churches are poor, and their salaries do not suffice to cover large student debts. This in turn means that Latino and Latina seminary students who are quite realistic as to their future economic prospects decide not to continue their education, because that education will not lead them to the place to which they are called. It also means that many who do graduate find themselves having to gravitate toward better paying churches and positions in church agencies in order to cover their debts.

c) Third, on the matter of being able to conduct ministry after graduation. Some twenty years ago, when I was conducting a research project for the Episcopal Church on the training of their Latino and Latina leadership, a pastor who had graduated from one of the best Episcopal seminaries some five or six years earlier told me: "When I went to seminary, I was full of questions and eager to learn. I soon discovered that my questions were not the real questions, and I

learned how to ask the real questions. Now that I am in the parish, I am discovering that my initial questions were the real ones after all."

It was in response to that question that the Hispanic Summer Program was begun—a program to which most of our seminaries belong and which seeks to provide seminarians with an education experience that takes into account their own context.

d) A further response would be greater emphasis on continuing education and other renewal programs for seminary graduates.

e) But that is not enough. Most of our faculties have little idea of what the Latino church is like. We need more immersion programs for our non-Hispanic faculty, more dialogue with the Latino reality, better understanding of the particular characteristics of our faith communities and of ministry in them. And we need similar programs for Boards of Ordained Ministry, to help them discover and support the gifts that their Latina and Latino candidates have to offer.

All of this is necessary and even urgent. In fact, as I have already said, it is so urgent that, had we done it yesterday, it would already have been quite late. For that reason, at least while we catch up with the fast-moving demographics of our time, we need to find ways to respond to the present situation.

f) Along these lines, there is at least one more thing that seminaries and Boards of Ordained Ministry can do: We can raise the challenge, the possibility, and the opportunity of Hispanic ministry for non-Hispanics. We do this now, but we do it in a happenstance way. Somebody grew up on the border, or is the daughter of missionaries in Latin America, and we suggest that they consider Hispanic ministry. But, what about the rest of our candidates and students? Should we not make them aware that, if they are unable to practice ministry among Hispanics, they will find themselves unable to minister to a growing number of people in their own neighborhoods? Should we not place the possibility of specializing in Hispanic ministry before each and every one of our students? And, for those who do respond to this challenge with a sense of calling, what instruments do we have in place to support and train them while they come to understand more of the language, culture, and faith experience of the communities to which they are called?

D. Some suggestions. A number of suggestions and requests have come out of the jurisdictional consultations, as well as from conversations within AUMTS. (To these, I take the liberty to add some of my own.)

1) Faculty development

a) Schools can no longer be content with looking for individuals to fill vacancies at the time they appear. We need to develop strategies to discover those among

our leadership who should move on to advanced degrees, to support them, and then to place them. Schools must develop means to identify such people.

b) In order to support such candidates for advanced theological education, our Ph.D.-granting institutions should be encouraged to set aside —within the bounds of the law— slots and financial resources to be used for the purpose of developing Hispanic leadership in theological education.

c) The support of the Hispanic Theological Endowment fund (to be discussed later) should include these candidates for advanced degrees.

d) Note, however, that at the same time that we seek to develop United Methodist teachers and scholars, we must do this ecumenically, for we know that, while seminary graduates tend to serve in their own denominations, this is not true of most Ph.D. graduates. At this point, the work of the Hispanic Theological Initiative Consortium, of which most of our United Methodist graduate schools are part, is crucial.

e) Consideration must be given to the possibility of placing Ph.D.-holding pastors who do not wish to leave the local church in places where they can also teach. This must be based on consultation between seminaries and those responsible for the appointment process.

f) The GBHEM and AUMTS could jointly plan immersion and other programs to help non-Hispanic faculty understand the ethos of the Latino culture and church.

2) Student body:

a) Establish a Hispanic Theological Education Endowment Fund that will allow recruiters to offer viable financial packages to Hispanic candidates and will allow such candidates to graduate with as little educational debt as possible. This Fund could be made available to schools that commit matching funds to a Hispanic student's financial aid package.

b) Hold a national consultation for seminary recruiters to discuss and learn what are the issues in recruiting Hispanic students, and ways in which they may be addressed.

c) Encourage seminaries to provide at least some entry-level courses in Spanish.

d) Encourage seminaries in areas with high levels of Latino population to offer courses at times that are convenient for students who are fully employed in other occupations.

e) Encourage UM seminaries to join the Hispanic Summer Program, and to provide their Latina and Latino students with the opportunity to attend its sessions.

f) Encourage seminaries to offer a yearly seminar for all entering students —Hispanic and not— in which the possibility of Hispanic ministry is raised and to develop the means whereby those responding to such a call may be properly trained.

g) Hold an annual orientation and networking program for all new Hispanic students entering seminaries. Hold biennial sessions for others. These to be administered by the GBHEM.

h) The GBHEM, with the guidance of AUMTS, should participate in current ecumenical efforts to produce distance-learning courses in Spanish offered by Hispanic professors, thus allowing students to come into contact with a wider spectrum of Hispanic pastoral and theological leadership.

i) Provide continuing education courses focusing on Hispanic ministries, and offer these to Hispanics as well as to non-Hispanics.

3) The University Senate and AUMTS should create a process for continuing conversation among various parties involved in Hispanic concerns and seminary educations, such as seminaries, MARCHA, the NPHM, Hispanic conference coordinators, Hispanic Bishops, and others: such conversations to take place at the various levels of UM judicatories.

III. The Course of Studies

But even so, it is clear that seminaries and seminary education are only part of the answer. This is one reason why not only the United Methodist Church, but almost every other major Protestant denomination, have developed alternative routes to ordination. In our case, it is the Conference Course of Studies.

A. Different needs: This was a major theme of discussion in the five regional consultations leading to the present event. In those discussions, it became apparent that the COS has evolved through the years, and that at present it seeks to respond to at least nine different needs:

- 1) US Latina/o United Methodists who, for a number of reasons, enter the ordained ministry through the COS route;
- 2) Methodists who have grown up and studied abroad, often pursuing theological studies in their native lands, and who are now serving or preparing to serve in the US;
- 3) people coming from other denominations in the US, and now serving or preparing to serve in the UMC;
- 4) people preparing for various forms of ministry, including diaconal ministry;
- 5) people working in areas where most of the Latino population is in urban settings;

6) people working in areas where such a population is often rural.

7) people coming to the Spanish COS because their English is not adequate for studies in English;

8) people coming to the COS because they are second or third generation Latinos/as whose Spanish is limited, and need to learn about the Bible, preaching, and ministry in general in Spanish;

9) lay pastors who wish to take additional courses, but do not intend to complete the COS for ordination.

B. Concerns: The five jurisdictional consultations also raised a number of concerns that this gathering must address:

1) Foremost was the concern that the curriculum and its courses are not sufficiently contextualized, that they follow too closely the traditional seminary curriculum. In the jurisdictional meetings, some COS professors were praised for their efforts to contextualize their courses, but the feeling was also expressed that the curriculum as a whole does not promote such contextualization—that there are not enough courses dealing specifically with Latino realities and issues.

This would seem to indicate that contextualization must take place at two levels:

a) in every course;

b) in the list of courses itself, providing courses that deal directly with specific issues in Latino ministries.

2) A second set of concerns had to do with the tension among three realities:

a) the feeling that the program is too long, and that there is no way to accelerate it;

b) the concern that the program not be watered down academically or intellectually;

c) the need for specific courses on particular aspects of ministry.

3) A third set of concerns had to do with schedules, costs, and delivery systems:

a) The traditional model of summer classes —often four weeks— implies conflicts with other church programs and with secular work, and often requires that candidates forego family vacations for several years in a row.

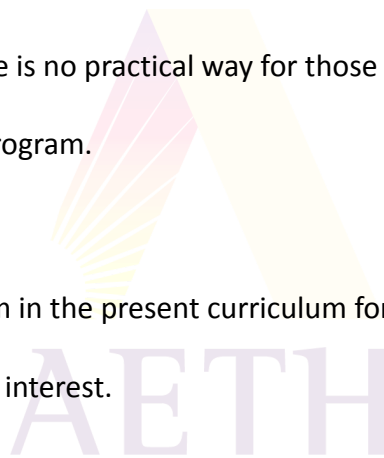
b) Offering all the basic courses at all present venues results in very high cost per student, and often in exceedingly small classes —or in offering some courses only on alternating years.

c) The cost to candidates of advanced courses taken in our seminaries is prohibitive for many.

d) The present delivery system does not provide sufficient opportunity for the rising Latino leadership of the church to meet colleagues across jurisdictional lines.

e) At present there is no practical way for those who make significant progress to accelerate their program.

f) There is no room in the present curriculum for specialized courses on issues of particular need or interest.



4) A fourth set of issues had to do with relationships with other programs:

a) There was general affirmation of the growing relationship between the GBHEM and the Universidad Biblica Latinoamericana in San José, Costa Rica.

b) The issue of the relationship between the COS and UM colleges and seminaries in the US was repeatedly raised. Are there ways in which the basic COS should be more closely related with some of our colleges and their degree

programs? Are there ways in which the COS courses —particularly the advanced courses— should or could be more closely connected with our seminary programs? What possibilities of mutual accreditation should be explored?

c) What is, or should be, the connection between the NPHM modules and the COS?

d) What use can the COS make of programs that are not strictly UM, such as the Hispanic Summer Program (which, while being ecumenical, is sponsored by most UM seminaries, including those now housing COS programs)?

C. Suggestions: All of these concerns were taken into account by task forces working specifically on the COS, both in its curricular and on its administrative dimensions. Out of those task forces suggestions have emerged some ideas that may be of use for our discussions in this consultation. These are built on the basic premise that, while ways must be found to make it possible to accelerate the process for those who are willing and able to do so, this must not be done at the expense of the quality and rigor of the program. Thus, the basic recommendation of the task force on the COS curriculum is that the program will still consist of a licensing school, five years of basic courses, and about the same number of advanced courses as at present (or slightly more).

But there were other suggestions that are worth considering:

- 1) That the licensing school and the basic courses be offered on the basis of connection-wide cohorts, so that in every course there will be a critical mass of students.
- 2) That these cohorts circulate from one location to another during the course of their studies. Thus, if there were three main centers for the program, Center A would offer the licensing school and year 3 of the basic program; Center B would offer years 1 and 4; and Center C would offer years 2 and 5. (While this would add to travel costs for students, it would also save on faculty expenses and honoraria.)
- 3) That the curriculum be built around five (rather than the traditional four) areas of study and concern: Bible, Theology, Methodism, the Practice of Ministry, and Latino Issues and Realities. And that, while there would be specific courses on each of these areas, every course seeks to relate to the other four.
- 4) That students completing the first year courses with an average above a certain threshold be allowed to take one advanced course during the next year. That those maintaining the same average in later years be allowed to take up to two advanced courses per year. Thus, at the completion of the five years of basic courses, it would be possible to have already taken seven such courses.

5) That these advanced courses could be offered in a number of ways, including distance learning. That seminary courses normally receive advanced credit. That the COS program be authorized to determine what college courses may also receive advanced credit.

6) That students coming from other denominations, other study programs, or any other such exceptional route be evaluated by the GBHEM in order to determine what will be required of them. In some cases, by means of an exam or other evaluating methods, they could receive credit for courses already taken elsewhere.

7) That some NPHM modules will be incorporated into appropriate courses, with the addition of other material and further work, thus providing a measure of continuity between them and the COS.

8) That COS courses be advertised as open to laity and people of other denominations —although without losing their focus on United Methodist ordained ministry.

9) That the COS and the GBHEM communicate to students enrolled in the COS what other means of delivery (including courses offered by other denominations) are available to them.

10) That there be a program of joint training for, and continuing communication among, COS instructors.

11) That UM seminaries and colleges consider what credit may be given for COS courses.

12) That the GBHEM be in contact with other denominations and with the Asociación para la Educación Teológica Hispana (AETH) in order to promote collaboration, avoid duplication, and increase the course options available to UMC COS students.

13) That, as part of this collaboration, the COS be open to students from other denominations.

14) That the possibility of having one more center for the COS, this one in the Southeastern Jurisdiction, be explored. If such a center is developed, this should be in collaboration and coordination with the existing ones.

IV. Colleges and universities

A. Common themes: The conversations among colleges and universities in the jurisdictional consultations produced a number of common themes:

1) Although some colleges along the border and in other areas of high concentration of Hispanic population have significant enrollment, there is no UM college that sees itself as particularly devoted to the development of Hispanic leadership.

2) Very few colleges have scholarship programs to support Hispanic students, and the few such programs that exist are minimal.

3) College recruiters express frustration in their attempts to recruit Hispanic students.

4) At the same time, there is deep awareness that the recruitment, retention, graduation, and placement of Hispanic students is a fundamental aspect of the ministry and calling of UM colleges and universities.

5) It is worth noting that in the reports from the various jurisdictional consultations that I received, there is no mention of the Wesley Foundations that exist in so many non-Methodist colleges and universities.

B. Suggestions and recommendations: In dealing with these themes, the following suggestions and recommendations have emerged:

1) That a National Hispanic Leadership and Education Fund be established to provide scholarship support to potential Hispanic leaders. (The matter of how this relates to the similar fund proposed by seminaries needs to be discussed. Should there be one fund, allocated in part to college education, and in part to seminary education?)

2) That this Fund could be made available to schools that commit matching funds to a Hispanic student's financial aid package.

3) That NASCUMC (the National Association of Schools and Colleges of the UMC) and GBHEM develop training programs for faculty and staff on issues such as recruitment, cultural sensibility, community relations, etc.

4) That a number of linkages be developed:

a) With Lydia Patterson Institute and McCurdy School: to help them place their graduates in appropriate UMC colleges and to learn from their experience in Hispanic education at the preparatory level.

b) With community colleges and similar institutions in areas of high Hispanic concentration.

c) With other UMC colleges, perhaps on a regional and/or national level, in order to pool resources for providing services to Hispanic students.

d) With MARCHA, as well as with local Hispanic congregations, with Annual Conference NPHM coordinators, and with pertinent Hispanic organizations within church and community.

e) With Wesley Foundations as part of the UM presence in colleges and universities.

f) That GBHEM/NASCUMC create a position of Coordinator for Hispanic and Higher Education to serve as consultant and trainer for NASCUMC institutions.

5) That UM colleges and universities move quickly to eliminate all procedures and policies that discourage undocumented students from applying or from having access to scholarship funds.

V. Preparatory schools

The UMC has two preparatory schools that have historically sought to respond to Hispanic needs and leadership training: McCurdy School in New Mexico and Lydia Patterson Institute in El Paso. These have a distinguished history of providing much of the lay and pastoral Hispanic leadership for the UMC. They are an essential part of the pipeline.

The earlier recommendation, that UMC colleges and universities establish linkages with these two schools, is based on proven experience, that they are able to produce young men and women committed both to service and to academic excellence.

VI. Boards of Ordained Ministry

The point at which most of the themes, observations, policies, and recommendations discussed in this entire presentation come to grip with reality is the Boards of Ordained Ministry. The jurisdictional consultations would seem to indicate that there is a general frustration with Boards of Ordained Ministry in two directions. On the one hand, Boards of Ordained Ministry often find themselves at a loss as to how to evaluate the credentials, interviews, and gifts of Hispanic pastors. On the other, some Hispanic candidates express their frustration with the Boards of Ordained Ministry, which they feel do not understand them nor their ministry.

This is not an easy situation to overcome. But there are some steps that can be taken:

A. After proper evaluation Boards of Ordained Ministry can give more recognition to education work done abroad by immigrant candidates.

B. The GBHEM would provide help in evaluating the transcripts and other documents provided by these candidates.

C. All Boards of Ordained Ministry should have among their membership people with the cultural and language skills necessary to interview and evaluate Hispanic candidates and their work. The Commission of Religion and Race could provide guidance and monitoring along these lines. The GBHEM could provide members of Boards of Ordained Ministry with the necessary training. With the help of NPHM coordinators, Boards of Ordained Ministry should provide candidates with guidance in Spanish.

D. Candidates who prefer to do so should be given the opportunity of employing Spanish for at least part of the process —certainly in fields such as preaching.

E. With the help of the NPHM, Boards of Ordained Ministry should provide training programs for immigrant pastors who need to understand the different ethos in which they will now be working.

VII. Through the eyes of faith

Up to this point, I have centered our attention, first, on census data, and then, on policies and decisions that the UMC may and probably should take in response to such data. But it behooves us, as Christians and as the people called Methodists, to look at all of this from a different angle, or with different eyes: the eyes of faith.

Along these lines, the first thing to be said is that, much as we love the United Methodist Church and much as we owe to it, the calling of the church is not simply to preserve its life, but to proclaim the gospel and to spread holiness throughout the land. Thus, even though earlier I purposely used the rather crass image of "market share," whatever we decide to do must not be done, so to speak, to increase or sustain our market share, nor simply to preserve the United Methodist Church and its prestige, or our institutions and their prestige and viability. The situation before us provides us with a unique opportunity to witness to the gospel by going beyond our own interests and seeking ways to proclaim the gospel and spread holiness and justice throughout the land, regardless of what it may mean for our denomination or for our institutions. Paraphrasing what our Lord has told us, a church that seeks to preserve its life will lose it, and a church that is willing to lose its life for the sake of the gospel will save it.

Then, the second thing to be said is that what appears overwhelming and even impossible to the eyes of the flesh is quite possible for the God, whom we see through the eyes of faith. The great risk in a consultation such as this is that we shall be discouraged and overwhelmed by the challenges before us, and therefore continue doing things the same old way. And indeed, when

we look at what must be done at every level of our denominational structures, at the institutional changes that will be demanded of all of us, and at the funding that all of this will require, we have more than enough reason to be overwhelmed.

But ours is not a God of the easy. Ours is not a God of the trite. Ours is a God of the unexpected, of the unexpectable, of the extraordinary. Ours is the Lord who warned us that we would be afflicted but also told us to remember that he has overcome the world. As we shall be celebrating in a few days, ours is a God of resurrection! Ours is the God who meets us in the gardens where we go to mourn our disappointments, in the discouraging roads to Emaus, in the rooms in which we lock ourselves up for fear of the world around us.

Our greatest difficulties and perplexities are as nothing when compared to the cross of our Lord. And our greatest hopes fall far short of the victory that he has attained and has promised us.

Which leads us to the final point. Ours is an eschatological faith —which is to say, a faith of hope. Our risen Lord has led the way to the right hand of God, and his victory there is the beginning of our victory. As Hebrews would say, we see him crowned in glory, and because we see him we also see ourselves, sinners as we are, called to be with him; we see this UMC, puny as it may seem in the face of the present challenges, called to announce the coming Reign of God, the heavenly banquet when they shall come from the East and the West, from the North and from the South, and sit together at the table of the feast of the Lamb. Or, in those very short but far-reaching words we shall soon be proclaiming,

Christ has died.

Christ has risen.

Christ shall come again!

