

Vanishing Matriarchs

A Priest's Memoir

ACC-17 in Hong Kong

May 19, 2019

THE LIVING CHURCH

CATHOLIC

EVANGELICAL

ECUMENICAL



Retirement:
What Might
That Be?

\$5.50

livingchurch.org



Is your retirement savings tank half full or half empty?
Use our planning resources to find out.

Whether you are on the road to retirement, or already reached your destination, it's important to gauge how you're doing financially.

Use our PlanAhead for Retirement® calculator.

Find out how much more you might need to be saving for a comfortable retirement.

Use our Retirement Savings Spending calculator.

Get a clear picture of what your annual budget in retirement should be to make your money last.

Talk with one of our financial education specialists.

Benefit from a one-on-one discussion about your finances. To schedule, call (888) 735-7114, Monday – Friday, 8:30AM – 8:00PM ET (excluding holidays).

Go to cpg.org/PlanAhead.



ON THE COVER

Philip Turner writes: “How then are we to fill our last days? Since God both creates and governs time, I believe it entirely proper to provide an answer that is grounded in faith” (see “Retirement: What Might That Be?” p. 10).

Geoff Strehlow/Buckethead Creative illustrations

THE LIVING CHURCH

THIS ISSUE | May 19, 2019

NEWS

- 4 Archbishops Stress Anglican Polity
By Zachary Guiliano

FEATURES

- 10 Retirement: What Might That Be?
By Philip Turner

CULTURES

- 14 The Art of Reconciliation | By Amber Noel
- 16 A Flag and a Seal: Two Histories
By Charles Lee Egleston and Terry Sherman

BOOKS

- 18 *Losing My Religion: A Memoir of Faith and Finding*
Review by Sarah Hinlicky Wilson
- 19 *Systematic Theology and The Work of Theology*
Review by Robert MacSwain
- 21 *The Religious Lives of Older Laywomen*
Review by Richard J. Mammana
- 22 *Stumbling in Holiness*
Review by Patrick J. Hayes

OTHER DEPARTMENTS

- 24 People & Places
- 25 Sunday's Readings



LIVING CHURCH Partners

We are grateful to the Diocese of Fond du Lac and the Episcopal Church in Minnesota [p. 25], and St. Francis Church, Houston, and the Diocese of Long Island [p. 27], whose generous support helped make this issue possible.



Archbishop Justin Welby delivers his presidential address as the council begins its work in Hong Kong.

ACC photos

NEWS | May 19, 2019

Archbishops Stress Anglican Polity

By Zachary Guiliano

The 17th meeting of the Anglican Consultative Council began April 28 in Hong Kong, with 99 members gathering from 37 of the Anglican Communion's 40 provinces. The Anglican churches in Nigeria, Rwanda, and Uganda did not send delegates.

From the first press conference onward, Abp. Justin Welby and the Anglican Communion's Secretary General, Abp. Josiah Idowu-Fearon, repeatedly downplayed the ACC's ability to address internal divisions in the Communion, even though they are not far from the surface, being raised by reporters and delegates.

They appealed to the ACC's constitution and the nature of other Instruments of Communion, along with

broader evocations of the Anglican way. Welby has also suggested that Communion divisions on issues such as same-sex marriage are simply intractable "because we will not agree on that point."

In response to a question by Mary Frances Schjonberg of Episcopal News Service, Welby said the ACC would not formally address his decision not to invite the same-sex partners of three North American bishops to the Lambeth Conference.

Welby said the power of invitation has rested with the Archbishop of Canterbury since the first Lambeth Conference in 1867, but he also appealed to the constitution of the ACC, which is subject to British law. "Doctrine is not one of the issues that it does," he said.

As part of this meeting, however, the

ACC heard several reports from, and voted on resolutions, proposed by the Inter-Anglican Standing Committee on Unity, Faith, and Order that touch on items of doctrine.

The consideration of such reports is in line with actions committed by previous meetings, such as ACC-16's consideration of an agreed statement on Christology from the Anglican-Oriental Orthodox Commission, meant to undo divisions that began after the Council of Chalcedon in A.D. 451. The same meeting affirmed the famous Joint Declaration on the Doctrine of Justification, aimed at a central issue stemming from Reformation debates and produced by the Lutheran World Federation and the Vatican's Pontifical Council for Promoting Christian Unity.

As one resolution approved pro-

posed at this meeting makes clear, the ACC will approve a new process for receiving such agreed statements on doctrine “as consonant with the faith of the Church as Anglicans have received it” (Resolution B17:04, Reception of Ecumenical Texts of the Anglican Communion).

The ACC brief on this resolution explains that this new process is being instituted to replace a function fulfilled by the Lambeth Conference until 1998: “The evolving nature of the Lambeth Conference in recent decades has not been able to include the ecumenical agenda, including the reception of agreed statements.”

At an opening press conference and in later speeches, Welby and Idowu-Fearon evoked the character of Anglicanism as a reason that the ACC, as well as other Instruments of Communion like the Lambeth Conference and the Archbishop of Canterbury, could not make decisions binding on the rest of the Communion, although Idowu-Fearon urged provinces to own the decisions of ACC through their provincial synods, after discussion and debate.

A “global synodical system,” on the other hand, “has always been entirely contrary to the Anglican way of doing things,” Welby said. “Provinces are autonomous but interdependent,” and a decision made at the ACC instead “percolates through” the Communion informally.

During the first three days of the meeting, Welby and Idowu-Fearon repeatedly contrasted Anglican decision-making with the polity of the Roman Catholic Church, noting that the Archbishop of Canterbury is “not a pope” and the Anglican Communion is not a “top-down, hierarchical” body.

Idowu-Fearon made those comments particularly in remarks that expanded on his written report.

Decrying ignorance of the character of Anglicanism in many provinces, he said Anglican polity involves consultation among bishops, clergy, and laity. He singled out GAFCON and Global South provinces in particular.

“But I’m sharing with you that, in a good number of our provinces and dioceses, particularly in the Global

South, there are no debates,” he said. “When you get to some of them you think — and pardon me if some people are offended by this — you would think we are a Roman church, where decisions are taken and passed down.

“There are no debates, and, where you have debates, they are not well-informed. This is a major problem.”

Idowu-Fearon later clarified that he had not intended to denigrate the Roman Catholic Church or claim that Anglican polity was better than Catholic

polity. He apologized to the Rev. Anthony Curren of the Pontifical Council for Promoting Christian Unity, who is present at ACC-17 as an ecumenical observer.

In his presidential address, Welby returned to the theme of unity, emphasizing the need for Anglicans to work together to proclaim the gospel and address the problems of the world.

“God invites us not only to unburden ourselves of our own sin and suffering, but in his grace constrains us to extend

(Continued on next page)



Planning Your Retirement

ARE YOU READY?

An estate plan is essential to ensuring your wishes are carried out and can help you leave a legacy that lasts.

WE CAN HELP

Let us send you our FREE self-help guide to assist you in making or updating your estate plan. This excellent guide can help you develop your retirement goals and identify questions for your financial advisor or attorney.

To get your own FREE self-help guide, simply call 1-888-493-5116 or email: john.hoskins@st-francis.org.



SaintFrancisMinistries.org



October 2-3, 2019

**God Wills Fellowship: Lambeth
Conference 1920 and the Ecumenical
Vocation of Anglicanism**
A colloquium at Lambeth Palace

Feb. 13-14, 2020

**The Future of Christianity
in the West:
Augustine and Benedict**
with Rod Dreher
and Mark Clavier
at St. George's Church, Nashville

Visit the
Calendar of Events
at livingchurch.org/tlci
to register and learn more.
Or see Upcoming Events
on the Living Church Institute's
Facebook page.



Archbishops

(Continued from previous page)

the experience of his love to others," he said. "That is not even the end of it — we do not have to do it alone. Jesus is with us always, as he promises, even 'to the very end of the age.' We, as individuals, as parishes, as dioceses, as the Church, are offered the chance to be so suffused with the grace of God and love of Christ that it spills into every corner of the earth, a light in the darkness of a hurting world and a promise of eternal hope."

He highlighted the recent work of the South Sudanese Council of Churches, addressing a lengthy and costly civil war. It was given a boost by Anglicans and Roman Catholics working together, culminating in part with an astonishing gesture at a recent spiritual retreat for South Sudanese political leaders, led by Welby, Pope Francis, and a former moderator of the Church of Scotland.

At one point in the meeting, the pope kissed the shoes of the Sudanese leaders and begged them to work together.

"For the first time since the Reformation, Reformed, Anglican, and Catholic Church leaders came together," Welby said. "The day, the Thursday before Palm Sunday, ended powerfully with a commitment to implementing the 2018 peace agreement negotiated by political leaders the previous year. ... I have no doubt that many will seek to destroy the peace agreement. But this work is led locally by the [South Sudanese Council of Churches] with the extraordinary example of our own Archbishop Justin Badi, with courage, decision, and inspiration, and the bishops of the Anglican Church in the South Sudan. It was led locally but supported globally by the Communion. And that is what our unity brings. Without our unity that could not happen.

"We cannot condemn whole nations to absence of help, neglect of support, solitary suffering through indulging in the luxury of disunity. We cannot abandon the victims of such wars, neglect the persecuted, forget the poor, ignore climate change, fail to preach the

gospel with the intention of making disciples, because we think our issues more important."

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

Abp. Idowu-Fearon: 'What Do We Do?'

By Zachary Guiliano

Secretary General Josiah Idowu-Fearon had blunt words for the Anglican Consultative Council about Anglican Communion finances: "There are provinces that since 2011 have not paid a dime as part of their financial responsibility to the Communion. They do not attend ACC meetings. They do not attend their regional meetings. ACC members: we are waiting for your advice. What do we do?"

His report at the beginning of business April 29 addressed many other concerns and highlighted areas of Anglican growth and vitality around the world. But his words on the financial constraints on the Anglican Communion Office and broader efforts clearly had an effect, as official summary feedback from ACC members indicated.

"There is a very real challenge to find ways of securing additional resources to fund the activities of the office and the networks, commissions and regional bodies of the Communion," Idowu-Fearon wrote in his report. "Income to the Inter-Anglican Budget is dominated by provincial contributions. However, there is a heavy reliance on a small number of provinces to provide most of the income: 67% comes from two provinces, 94% comes from 10 provinces."

Abp. Idowu-Fearon did not name the provinces involved, but the budget published at this meeting makes clear that the two provinces contributing the most by far are the Church of England (41.4%) and the

Episcopal Church (21.9%).

The eight other provinces that contribute most to the Anglican Communion budget are the Anglican Church of Australia (8%), the Anglican Church of Aotearoa, New Zealand, and Polynesia (4.4%), the Anglican Church of Canada (4.4%), the Church in Wales (3.4%), the Church of Ireland (3.1%), the Anglican Church of Hong Kong (3%), the Scottish Episcopal Church (2.4%), and the Anglican Church of Japan (2.1%).

Roughly one third of Anglican provinces and extra-provincial churches do not contribute, and no contribution has been received since 2014 from Bermuda, Congo, Nigeria, Pakistan, Tanzania, Uganda, and West Africa.

The published ACC budget does not distinguish between provinces unable to pay due to poverty and those that are unwilling, but Idowu-Fearon reserved his criticism in oral comments for “those who are able, but they are being financially irresponsible.” He challenged ACC members from such provinces: “Speak with your bishops; speak with your primates.”

“The current budget position is unsustainable,” Idowu-Fearon wrote. “[W]e are seeking to address this through a budget proposal for the six year period 2020-25 and a new formula for provincial contributions which ties contributions to the size and financial well-being of each province. There are also proposals for what happens when provinces do not contribute.”

The new proposed budget makes clear that the ACC Standing Committee is considering whether to refuse reimbursing the expenses of ACC members and primates who travel for international Communion meetings, if their province no longer contributes to the budget.

Idowu-Fearon expressed in particular the problems of adequately staffing and maintaining the Anglican Communion Office, given the shortage of funds. But the constraints on the budget have affected a variety of efforts in the Communion, including those endorsed by ACC-16 in Lusaka. The

Anglican Communion Office’s “Resolutions Progress Report” lists two major efforts that have not proceeded due to shortages in funding: Opening formal ecumenical dialogues with rapidly growing evangelical and Pentecostal churches; and the translation of Anglican “documents and other media” from English into other major languages of the Communion (French, Spanish, Portuguese, Swahili).

Perhaps the largest effort sidelined due to perceived funding difficulties, however, stemmed from ACC-16’s Resolution 37, on holding an Anglican Congress. That resolution said the Anglican Consultative Council

- believes that an Anglican Congress emphasizing the participation of laity, young people, and women would foster the relational nature of our life together in the Anglican Communion and support intentional discipleship in a world of differences;

- reiterates the resolutions of ACC 10.31, 11.14, 12.35, and 13.13, calling for an Anglican Congress in the Anglican Communion;

- urges the President and the Secretary General to pursue the feasibility of holding a global Anglican Congress by the end of 2025;

- requests the Standing Committee to address progress on the planning of such an Anglican Congress at each of its annual meetings and report directly to the Members of the Anglican Consultative Council on the status of the Anglican Congress immediately following each Standing Committee meeting.

The ACO’s progress report said no practical actions have been taken on

this resolution, and even the “feasibility study [was] not undertaken; Proposed that this should happen after the Lambeth Conference. Standing Committee [is] aware that this work has been deferred on probable financial difficulties of an Anglican Congress.”

The Standing Committee’s report does not mention any other progress or discussion of an Anglican Congress.

Any attempts to address provincial budgetary contributions are likely to require time. “Funding for additional staffing is likely to be sought externally rather than assuming that it can be secured through provincial financial contributions,” Idowu-Fearon wrote.

“To this end I am so very grateful for support from the Compass Rose Society and from other external funders, including the St. Augustine’s Foundation [for] a five-year commitment to the Theological Education in the Anglican Communion project.”

With reporting by Paul Handley of Church Times

Panorama Reports Abuses

Two former Bishops of Lincoln, one now dead, failed to act when told about alleged child abuse, according to the BBC One investigative series *Panorama*.

In a program broadcast April 29, the BBC said the names of 53 clergy and staff were passed to the police amid

(Continued on next page)

MOVING?



Ask for a clergy moving specialist and discover why thousands of churches, clergy and seminarians have relied on us for over two decades.

A Division of
RELLOCATION CENTER

- Clergy Discount
- Guaranteed Dates
- 3 Estimates with only 1 survey
- All Major Van Lines

800-733-0930

www.clergyrelocation.com • info@clergyrelocation.com

Abuses

(Continued from previous page)

concerns about failures to deal adequately with abuse allegations across many years.

So far police investigations have led to three people being jailed. The Diocese of Lincoln has acknowledged its bad track record in dealing with abuse accusations and expressed its commitment to learning from its past errors.

Roy Griffiths is serving a sentence for abusing boys when he was on the staff of Lincoln Cathedral's choir school. The Rt. Rev. Kenneth Riches, Bishop of Lincoln from 1957 to 1974, learned of Griffiths in 1969 but he failed to act.

Griffiths kept his job for another year. Following a further complaint, he left the United Kingdom and worked at a boys boarding school in Papua New Guinea. He was jailed in April 2018.

Rick Hatton, the police officer who led Operation Redstone, the investigation of affairs in Lincoln, told the BBC: "When he was sentenced, the feelings I had for the victims and what they'd been through, what came out in court, was quite heart-wrenching."

In another instance *Panorama* found that a retired bishop, the Rt. Rev. Robert Hardy, now 81, took no action against a diocesan employee, John Bailey. In the 1990s, Bailey admitted to Hardy he had "touched up" a woman on staff. Apparently Hardy took his word that this was a one-time incident.

It emerged that Bailey, director of education for the diocese at the time,

abused three girls between 1955 and 1982. Bailey was jailed in 2017 after admitting to 25 cases of indecent assault against the girls. Hardy apparently did not contact the families of the girls. He said he took Bailey's word, which he now regrets.

The Rt. Rev. Nicholas Chamberlain is the lead bishop for safeguarding in the diocese. "The diocese of Lincoln wishes to acknowledge that past matters have not been handled well," he said. "The diocese is committed to learn from its mistakes. I am very sorry that it took so long for justice to be served."

Panorama investigators say they have seen new evidence from a review of 40,000 files between 2007 and 2010. They found just 13 cases requiring further action. But there are claims the review was flawed because it involved only paper files rather than interviews with victims.

John Martin

Pa. Diocesan Office Bound for Norristown

The Diocese of Pennsylvania has announced a plan to move its primary office 20 miles northwest to St. John's Church in Norristown. The diocese will also maintain a satellite office at St. Stephen's Church, located two and a half miles east of the current office at 3717 Chestnut St. in Philadelphia.

"This decision to move was not an easy one," the announcement said. "Despite the generous offer of the Cathedral Close Inc., the affiliate of the Philadelphia Episcopal Cathedral

which rents us our current space, we were not able to take on even the slightest increase. By making this decision, the cathedral will have the freedom to increase rent to sustain their ministries. This move will help the diocese save a significant amount of money, provide more life and stability for St John's, and extend our ability to focus on ministry."

Guilt and Persecution

The United Kingdom is beset by a post-colonial guilt that makes it likely to ignore pleas for help from Christians around the world who are persecuted for their faith, the Bishop of Truro has said.

Bishop Philip Mounstephen believes that while people of many faiths are persecuted, Christians are more likely than others to be victims.

Pew Center statistics gathered from 144 countries indicate a steady rise in harassment of Christians.

"There is a lot of post-colonial guilt around a residual sense that the Christian faith is an expression of white Western privilege," the bishop told *The Times* after bombings of churches and hotels in Sri Lanka on Easter Day. "Whereas actually the Christian faith is overwhelmingly a phenomenon of the ... global poor and people who by their very socioeconomic status are vulnerable."

The bishop leads a government study on the levels of global persecution of Christians. It is expected to be published in June.

"I don't want to make a special case for Christians, but I think there is a significant deficit to be made up," he said. "If 80 percent of discrimination and persecution globally is directed against one faith group, then there is an imbalance."

John Martin

Hospice: Vanier's Last Community

Jean Vanier, the Canadian theologian and humanitarian who founded L'Arche, has entered hospice care. He



We practice in Title IV of the Constitution and Canons of the Episcopal Church regarding accountability and ecclesiastic discipline, leading negotiations, advising and navigating charges against clergy related to canonical offenses.

Contact lhodges@rrsfirm.com

Lisa Paul Hodges, Partner
Richards Rodriguez & Skeith LLP
816 Congress Ave, Ste 1200 | Austin, TX 78701
Office: (512) 391-8215 Cell: (205) 873-1515

had a heart attack in 2017 and has devoted most of his time to rest since then. Until recently he lived at the first L'Arche community in Oise, France.

Vanier, 90, founded L'Arche, a ministry among people with developmental disabilities, in 1964. He founded a similar ministry, Faith and Light, in 1971. He is credited with founding 154 L'Arche communities in 38 countries and 1,450 Faith and Light communities in 83 countries.

He has written or contributed to more than 30 books on faith, disability, normalcy, success, and tolerance. In *The Gospel of John: The Gospel of Relationship*, Vanier proposed that Lazarus, who lived with his sisters Mary and Martha of Bethany, may have been disabled.

"Today I have no future, but I am happy in the present, at every moment," he told the news site Aleteia in September.

John Martin

Wyoming Bishop Retiring in 2020

The Rt. Rev. John S. Smylie, Bishop of Wyoming since 2010, has called for the election of his successor in September 2020.

"I have informed the Standing Committee and the Staff and the process for an election is beginning," he wrote. "I don't think it's time yet for me to reminisce on the joy of these years of service because the fact is we still have a good deal of time together and work to do."

Priests Plead: Preserve Marriage

Four priests in the Diocese of Toronto have pleaded with the Anglican Church of Canada's House of Bishops to preserve clarity about the church's doctrine of marriage.

"On March 29, the House of Bishops released a call to prayer which included their hope for the upcoming General Synod. From the bishops' point of

view, there will be two doctrines of marriage in the church, and for both there ought to be support and protection," they wrote.

"That said, the church is still rolling like a freight train toward a formal and canonical change and the declaration of a novel and single doctrine of marriage. This new doctrine changes marriage from a lifelong covenant between a man and a woman for procreation, to an erotic agreement between adults."

The priests are: the Rev. Canon

Murray Henderson, honorary assistant at the Church of St. Mary and Martha, Toronto; the Rev. Canon F. Dean Mercer, incumbent at St. Paul's, L'Amoreaux, Scarborough, Ontario; the Rev. Ephraim Radner, professor of historical theology at Wycliffe College and honorary assistant at St. Matthew's, Toronto; and the Rev. Catherine Sider-Hamilton, priest in charge at St. Matthew's, Toronto, and professor of New Testament and New Testament Greek at Wycliffe College.

FAITH IN ACTION :

The Intersection Between Faith and Social Change



Yewande Austin

Saturday

June 22, 2019

8:00am-3:30pm

Christ Church
Cathedral
45 Church Street
Hartford, CT 06103

Event is Free
Reserved Seating Only

The event is open to
all those who identify
as women

REGISTER NOW ON
EVENTBRITE.COM
<https://yewande-austin-faith-in-action.eventbrite.com>

Join international humanitarian and honorary U. S. Cultural Ambassador, Yewande Austin to explore "Faith in Action".

Through global analysis, personal development exercises and practical application, this interactive workshop will show participants how to put their faith in action to foster a world-wide Beloved Community where all people may experience dignity and an abundant life to see themselves and others as beloved children of God.

Event sponsored by

Girls' Friendly Society USA

An Episcopal Organization for all Girls!

www.gfsus.org

**Transforming Girls,
Transforming the World**



Retirement: What Might That Be?



By Philip Turner

Our society really does not know what to do with its elderly citizens, and in consequence we are not sure of what to do with ourselves. To my mind, failure to provide a place for the wisdom of age is a gap in the fabric of our lives that exposes a terrible moral failure. Hubert Humphrey once said that the moral quality of a society can be measured by the way in which it treats those at the beginning of life, those at the end of life, and those in the shadows of life. By this measure we are not doing very well. A response is called for, and I have framed mine in the form of a question — Retirement: What might that be?

The question by design is ambiguous. It might be understood as a simple request for information, a definition of what it means to be retired. Or it might be taken as an enquiry. What might be made of retirement? This ambiguity is reflected in two common definitions: to retire is to “leave one’s job and cease to work, typically upon reaching the normal age for leaving employment” or to “withdraw to or from a particular place.”

Each of these definitions presents a particular set of problems. To leave one’s job and cease working is clear enough, but what then? Do we just disappear? In a way we do. Our society identifies people by their work and their income. When we no longer work, what do we say about ourselves? What does society say about us? Are we simply not workers? Are we “once workers” who are now full-time consumers? An answer to this question is suggested by the second definition. Retirees are people who have moved from one place to another, from one stage of life to another.

I do not wish to minimize the trauma of leaving the stage of life that has provided us with a social identity. Even if we are quite happy to be done with all that, we are nonetheless left at sea, with no compass. It really is not very satisfying to respond to “Who are you?” with “I’m retired.” That said, the second definition offers another form of life, one in which I am not defined by my job. The problem we face is that society has little guidance to give

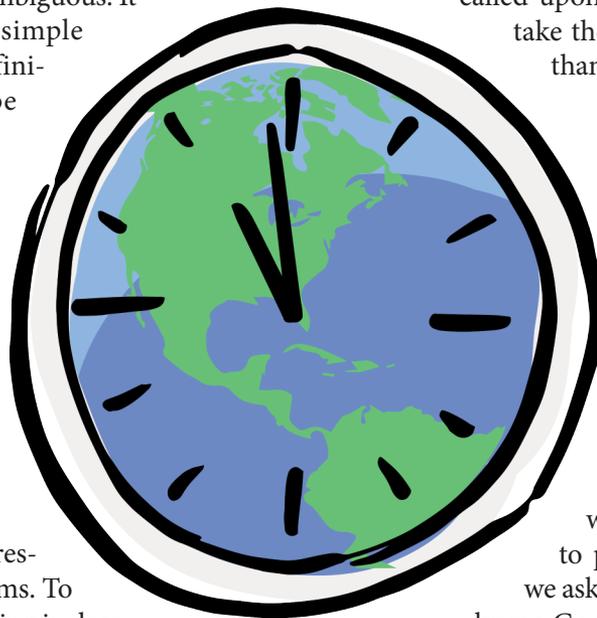
a person who has moved from the stage of life defined by work and reward to one that is more or less empty of social content. In moving from one stage to another, we have no map of how we are to proceed.

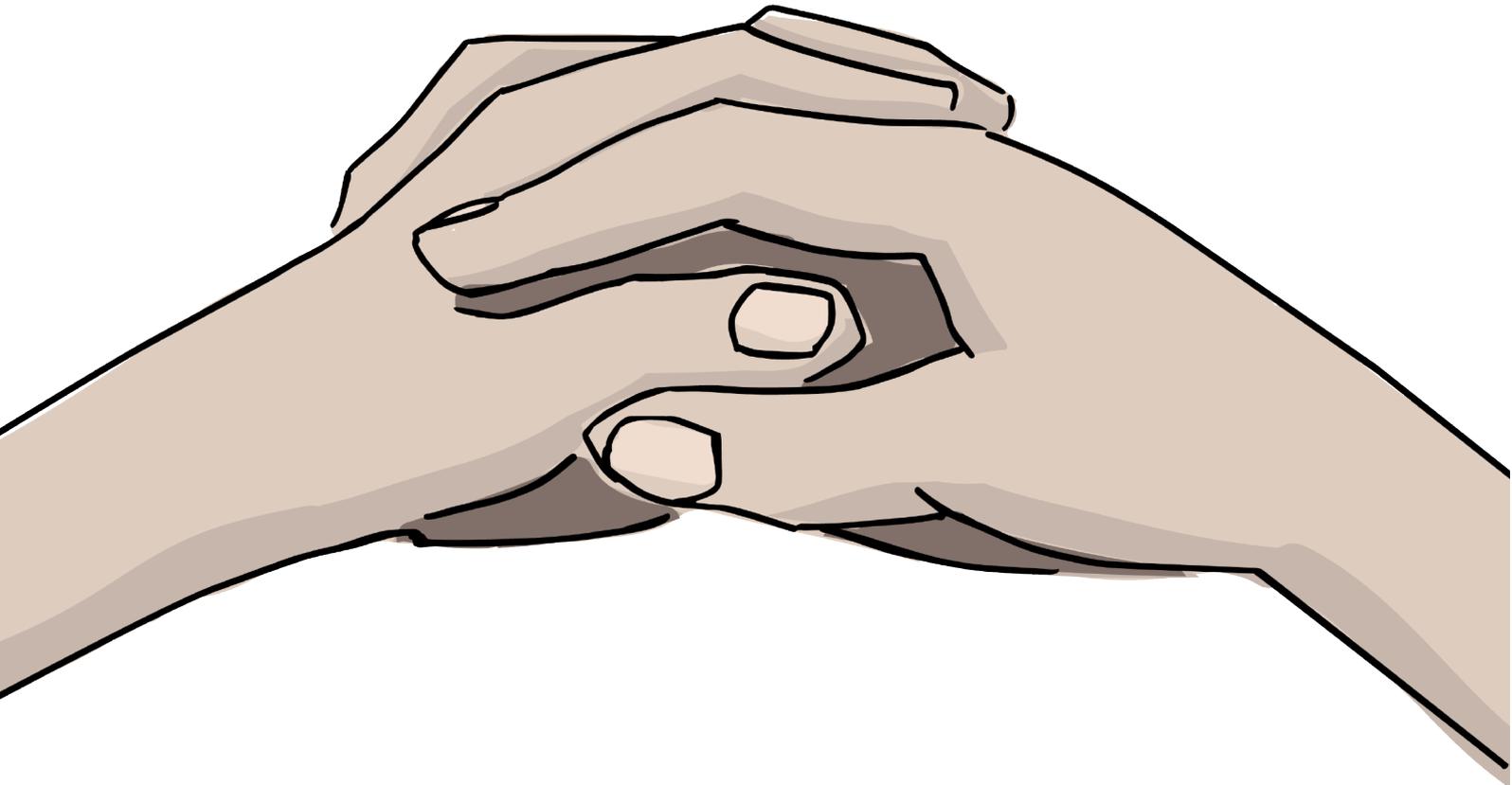
So we return to my question. The best our society can do is to say *go forth from work and have fun — travel or play golf or spend your winters and summers in a more pleasant clime*. Now these are not bad things to do. But a life devoted to pleasure in the end fails to satisfy. Indeed, a life given to pleasure destroys pleasure. How then are we to fill our last days? Since God both creates and governs time, I believe it entirely proper to provide an answer that is grounded in faith. Faith tells us that God gives the grace of time in each stage of our lives; but, at the last, are we not called upon to review our times (all of them), take their measure, and before all else give thanks?

Learning to give thanks for the various stages of our life is no easy task. Our instinct, when given time, is to focus on what we have done wrong. This is important, but self-criticism does not comprise the matter of prime importance before God. The matter of prime importance is recognition of how God has been with us through all our days, both good and bad, and to thank him. Through this practice, we might even learn, in our last days, to praise God for his goodness before we ask for his help. We have been created to know God, love him, enjoy him, and praise him. In the last stage of our lives, God provides for us an opportunity, by anticipation, to glimpse our final state: a life of praise and joy.

To see retirement in the light of God’s creation and governance of time reminds us that his will is to give rest from the striving and strife of life. As retired persons, we now have time that is ours to order. Our hours and days are no longer governed by the will of an employer or the nature of a job. We have time on our hands to enter a different form of life, one of contemplation rather than action. We have time to sit back and look at the world as it rushes by. To use a modern phrase, as retired persons we have time for mindfulness. We are free to create spaces in time wherein we are not acting into the world. Rather, we

(Continued on next page)





We have time on our hands
to enter a different form of life, one of
contemplation rather than action.

(Continued from previous page)

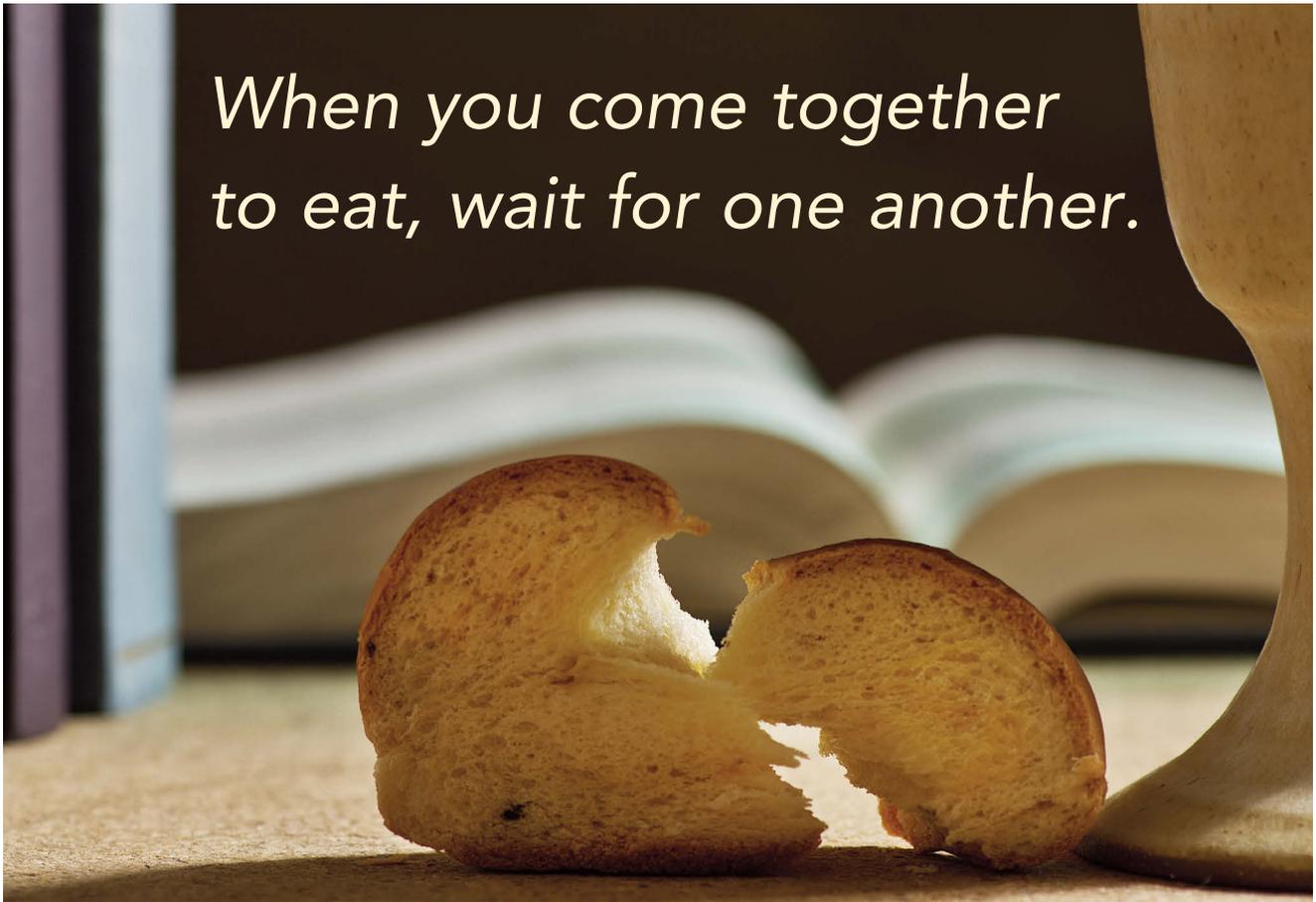
are sitting as receivers before the world in contemplation, sorrow, wonder, and thanksgiving.

To adopt the stance of one who looks, weeps, wonders, and gives thanks is made easier by one of the more painful aspects of retirement — the loss of gainful employment. In our society, retirement means that we are stripped of social position and recognition. We are, like it or not, shunted off to the side of life. It is hard at first, but being out of the fray offers the opportunity not only to take account of where we have injured others and ourselves but to see the good we have done and the many beautiful

things we have missed because we were busy. It also provides an opportunity to take in the world around us. By looking, we learn, in the moment, to move happily and slowly in a small world made of family, friends, church suppers, and to care for both those we love and those at life's edges. Retirement provides time to notice the world in which we live and to participate in it with a quiet, reflective, gentle, and thankful spirit.

The Rev. Philip Turner has served as a missionary, rector, and seminary professor and dean.

*When you come together
to eat, wait for one another.*



COVENANT is the weblog of THE LIVING CHURCH, an independent, non-profit ministry seeking and serving the full visible unity of the one, holy, catholic, and apostolic Church. Our writers are lay and ordained leaders who serve in parishes and dioceses, in schools, and in parachurch ministries across the Episcopal Church, the Anglican Communion, and the wider body of Christ.

THE
LIVING CHURCH

covenant.livingchurch.org | livingchurch.org



The Living Church Foundation seeks to extend its unique ministry of journalism, publishing, organizing, and leadership development for the life and vitality of the Church.

The Art of Reconciliation



Jeremy Varner photo

Director Kimille Howard and Artistic Director Christopher Domig in conversation before a rehearsal

The Parish of Calvary-St. George's has welcomed a theater company called Sea Dog, which seeks to "tell stories of alienation and reconciliation."

Plays are staged in the church, and Sea Dog (seadogtheater.org) hosts meals with wine for the cast, crew, and audience afterward. Sea Dog's first production, Danny and the Deep Blue Sea, won Outstanding Revival of a Play at the 2018 New York Innovative Theatre Awards.

In Lent, Amber Noel interviewed Sea Dog's director, Chris Domig, in tandem with the rector of Calvary-St. George's, the Rev. Jacob Smith, to find out more about this friendship.

Spoiler alert: This interview refers to the endings of two different plays.

Why did you start this theater?

Domig: The first question you say to the person next to you after *Death of a Salesman* is probably not “What do you do for a living?” Great stories ask great questions. If a play does its job, these questions continue to ricochet within us. Why send the audience back out into the night alone? Theater can help us realign our vision — of ourselves, and what we need to be restored.

Also, people come to Sea Dog and think they’re exchanging \$20 for a play, and we suddenly offer them a banquet table and community. That’s perplexing to people in the best possible way. *Communio* is a code word for what we do.

You’re not a “Christian theater” but you’re doing theater from a church. Tell me more.

Domig: This church was the one who kept coming to Sea Dog and saying, “What you guys are doing fits with our mission.” A lot depends on whether the rector understands the artistic vision. Fr. Jacob does. He’s done audience talkbacks after performances about the spiritual themes of the plays. That’s really special.

The old building helps, too. Most artists I know appreciate intentionality. There is intentionality about the architecture. We’re an off-off-Broadway theater. If someone says, “Here’s a free space,” you go for it. But we’re in a space that’s imagined for multiple purposes. There’s a mystery about it. There’s sacredness.

Take an example. For *Danny and the Deep Blue Sea*, we staged a bar scene in the part of the church basement used as a soup kitchen. Then we used the choir crypt for the final two scenes, which take place in a character’s bedroom.

The audience sees the church soup kitchen become a local watering hole, and the place where people are sleeping in Christ becomes a bedroom. That’s powerful.

Domig: Well, they call it the *choir* crypt. I don’t know how many are sleeping. ... But yes!

We’re doing *The Last Days of Judas Iscariot* by Stephen Adly Guirgis [originally directed by Philip Seymour

Hoffman] on March 29. This play is long, it has language, and Fr. Jacob is letting us do it in the main sanctuary.

Front and center?

Domig: This is a play that is relevant to New Yorkers. It’s full of humor, uses the language of New Yorkers. What if, during Lent, you put on something for people that would never set foot in a church otherwise? The spiritual questions the play raises are so worthwhile, Fr. Jacob was willing to give us that space.

The sanctuary is also appropriate because in the play, Judas is on trial in a courtroom, and the play is about grace. It asks, is there anything beyond the grace of God? It’s going to spark conversations.

Tell me about the church’s friendship with Sea Dog.

Smith: We started an arts ministry back in 2014, and this introduced us to Sea Dog. Our message is to preach Jesus, who reconciles all of us alienated humans back to God; their mission is to produce plays around themes of alienation and reconciliation. It’s a natural synergy.

Where do you see signs of God at work?

Smith: They did a play about housing in Chicago, with different ethnic groups getting bought out by one another over time. The questions raised delve to the heart and soul of what it is to be human. How am I alienated? What does reconciliation look like? Oftentimes it looks like loss.

At the end of another play, *Danny and the Deep Blue Sea*, the main character gets pummeled for the sake of a woman, like the Bridegroom and the Bride. But this is the gospel. It’s not a pretty thing. These plays leave you asking, “Where does my help come from?” To put that in the context of a church is very, very powerful. That is where I see the Holy Spirit working.

Do any tensions ever arise between your mission as a church and the theater’s?

Smith: There would be tension if they were producing bad art — especially in

New York City. The bar is high.

Before they perform something at Calvary-St. George’s, do you approve it?

Smith: I really trust them. They ran one play by me called *The Last Days of Judas Iscariot*.

That’s the play you’re hosting in the sanctuary, in such a sacred space. Why the sanctuary?

Smith: The point of the play is that the gates of hell are not locked. Every person in hell has chosen to be there. Jesus has kicked open the gates. I think about my own life. I’d prefer to relish my own anger, my own resentments, rather than release and be released from bondage. Deep down, I prefer alienation. And this is what *The Last Days* is trying to convey — a particularly important theme in Easter.

This play is intense. You’ll probably get some emails and phone calls. Does a part of you say, “Bring it on”?

Smith: That’s evangelism. We throw big questions out there, and Sea Dog is the means by which we’re asking them.

How does your congregation interact with Sea Dog?

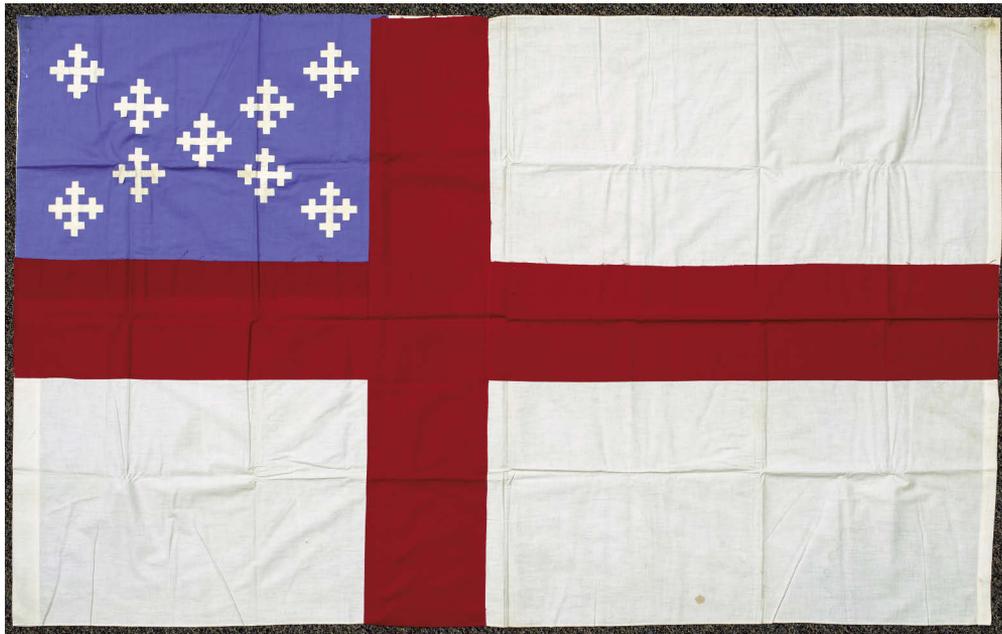
Smith: Around here, if you go to church, you’re kind of weird. The church gets to see good art for a really low price, rare in NYC, and then parishioners can engage with audience members at the banquet afterward, who talk to them and say, “Oh, you’re normal!” Congregants invite people to see that there’s good conversation happening in the church — not with the agenda to convert, but to provoke bigger questions.

Which can be a sneaky path to conversion.

Smith: Of course!

Can other churches have these kinds of partnerships?

Smith: Do it if you like art. First you have to like art. Nobody wants an extra project, or to be someone’s project. If you do open your space up, don’t micromanage, but allow artists to be artists and watch what God does. □



Episcopal Flag prototype, handsewn by William M. Baldwin for the General Convention of 1940.

Photo by Merrick Williams, courtesy of the Diocese of Long Island.

A Flag and a Seal: Two Histories

By Charles Lee Egleston and Terry Sherman

The creation of the flag of the Episcopal Church is most closely associated with the efforts of William M. Baldwin, a layman in the Diocese of Long Island. Around the year 1918, Bishop Frederick Burgess of Long Island appointed Baldwin to plan a procession through the grounds of the Cathedral of the Incarnation in Garden City.

The procession would precede a Eucharist in the cathedral to mark the golden anniversary of the diocese's founding, a celebration delayed for six months by World War I. During the procession, each church, mission, and organization in the diocese would be led by a person holding a flag or banner, 170 in all. While planning the procession, Baldwin noticed "that there was no flag or banner of the General Church," as he wrote in the December 1941 issue of the *Historical Magazine of the Episcopal Church*.

During General Convention at Portland, Oregon, in 1922, Bishop James DeWolf Perry of Rhode Island proposed a resolution for "a plain Cross (red) on a banner (white)." The House of Deputies did not concur. Nevertheless, the Flag of England, also known as the Flag of St. George, survived in all of the subsequent designs. Baldwin attended that convention as a deputy. What role he had in Bishop Perry's resolution is not known.

Baldwin moved a resolution at the Diocese of Long

Island's convention in May 1925 that it urge General Convention "to adopt a coat of arms and flag for the General Church." At the 1925 General Convention in New Orleans, which Baldwin attended as a delegate, the House of Bishops received this resolution and formed a committee, and later a Joint Commission of Flag and Seal.

No flag design was submitted to the General Convention of 1928 in Washington, D.C.

The flag design submitted to the General Convention of 1931 in Denver showed an open book and an eagle over the Flag of England. The House of Deputies accepted this design, but the bishops did not.

No flag design was submitted to the General Convention of 1934 in Atlantic City, New Jersey, which Baldwin did not attend.

The design submitted to the General Convention of 1937 in Cincinnati, featured the Flag of England and a Book of Common Prayer "superimposed on a blue field typifying the United States, on which are nine white stars with the points upward, representing the nine dioceses that met in the first General Convention in 1789." This design and an amended design from the floor that removed the prayer book were both rejected. Bishop Ashton Oldham of Albany proposed a resolution "that the design submitted be approved after it has been approved or modified by such experts in heraldry as your Committee may be able to con-

sult.” The House of Deputies concurred.

Between the 1937 General Convention and the General Convention of 1940 in Kansas City, Missouri, the commission consulted Pierre de Chaignon la Rose, the leading designer of ecclesiastical heraldry. Baldwin said La Rose’s design was accepted with only a few minor changes.

The journal of the 1940 General Convention includes the Rev. Arthur Barksdale Kinsolving’s report of the Joint Commission of Church Flag and Seal, which included a prototype of the Church flag based on La Rose’s design.

Kinsolving concluded his remarks with a resolution to authorize the flag, and General Convention adopted it on October 16, 1940.

Although Kinsolving’s 1940 resolution called for the flag design to be used to create a Church seal, the adoption of a seal for the presiding bishop waited until one was required. It had been standard practice for presiding bishops to retain jurisdiction over their dioceses when they became presiding bishop, as well as to use the diocesan seal for both diocesan business and national business.

The General Convention of 1943 in Cleveland decided that “upon the expiration of the term of the Presiding Bishop, the Bishop who is elected to succeed him shall tender to the House of Bishops his resignation of his previous jurisdiction.”

On October 8, at the same 1943 general convention, Henry St. George Tucker tendered his resignation as Bishop of Virginia effective in June 1944.

Tucker knew that, once his resignation from Virginia took effect, he could no longer use the seal of the Diocese of Virginia for national documents. He wrote to Bishop Oldham, a member of the Commission on Church Architecture and the Allied Arts, to request a seal: “nothing official could be adopted, I suppose, except by action of General Convention; but if in the meanwhile some one who is expert in these matters could give me the design, for a suggested seal, I could use it temporarily, instead of signing official documents with a ten cent piece, as I have sometimes to do.”

To the General Convention of 1946 in Philadelphia, Bishop Oldham presented the seal that already had been created for Tucker, saying that its creation was made necessary by Tucker’s request, and that Tucker had approved.

The design of the presiding bishop’s seal was derived from the Church flag by Major George M. Chandler, formerly a member of the Joint Commission of Flag and Seal.

The 1946 journal of General Convention described the seal:

Within a pointed oval the shield, the white of the shield and of the cross crosslets plain, the red of the cross indicated by vertical lines, the blue of the canton by horizontal line, above the shield a mitre with ribbons and behind the shield a key and crozier crossed, the key to dexter ward up and out, the crozier to sinister crook up and out. On the border the legend “Seal of the Presiding Bishop of the Protestant Epis-



Merrick Williams photo



Middle and bottom photos by Charles Lee Egleston

copal Church USA” reading clockwise beginning at base; in the base a small cross patee (a maltese cross with all lines straight and end of the arms not swallowtailed).

The House of Deputies concurred on September 17, 1946.

Canon Charles Lee Egleston is librarian, archivist, and registrar of the Mercer School of Theology, and historiographer of the Diocese of Long Island. Terry Sherman is a retired physical therapist who volunteers at the Mercer School Library.

A Priest's Cautionary Narrative

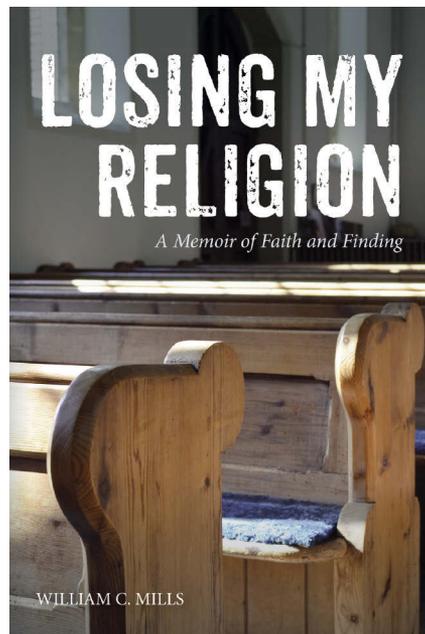
Review by Sarah Hinlicky Wilson

My beloved New Testament professor Don Juel was a font not only of biblical wisdom but also pastoral apothegms, one of which was, “Don’t trust the first people to welcome you to your parish; they’re the ones who will betray you.” Like most pastoral wisdom, it sounds harsh until you have become a pastor. Once you are a pastor, you wonder why no one ever told you the unvarnished truth about the business.

William Mills’s memoir of ministry is exactly one of these stories and, spoiler alert, don’t trust Walter and Linda, the first to welcome him to the Church of the Nativity of the Theotokos in Charlotte, North Carolina. (I was both pleased and ashamed that my immediate suspicions were confirmed.) The book traces Mills’s story from altar boy at the command of his church-lady mom to ambitious and isolated seminarian to bewildered priest plunged into a mystifying conflict and out the other side.

Out, however, does not mean out of the ministry. Mills notes that most parish pastors do not make it past the five-year point, and he remains at Nativity because he is either “too stubborn or too stupid” (p. xiii) to leave. Probably stubbornness and stupidity are underappreciated virtues in clergy, at least of the kind that Mills displays.

In fact, the title of the book is quite misleading in this regard, rather like Barbara Brown Taylor’s *Leaving Church*. In his narrative Mills admits to doubts and struggles but no catastrophic loss of faith or rejection of Christianity. If anything, the most moving parts of the book are his descriptions of childhood experiences



Losing My Religion
A Memoir of Faith and Finding
By William C. Mills
Resource. Pp. 170. \$20

of the divine liturgy, and when he walks the reader through an Orthodox priest’s vesting and presiding at worship, both rich in sensory detail and devotion. None of this is what he wished to lose or leave behind.

The crisis at the center of the book is not reported in much detail. Clergy who have been through this kind of thing, or lent a sympathetic ear to a colleague going through it, will be able to fill in the blanks. More than anything, Mills uses his story to point to the gap between, on the one hand, the mission we are called to and the theology that supports it, and, on the other, the day-to-day business of running a volunteer organization with a frequently hazy chain of command.

Mills implies that better preparation for the latter would have served him well, though I am not sure anyone really has ears to hear until facing it firsthand.

More practical is his testimony to the good done him by the Davidson Clergy Center and getting help in the midst of the mess, and if his story encourages others to do the same, so much the better.

More and more stories come out these days of how many clergy abuse their power and harm the laity, and by all means we need to encourage truth-telling and reckoning, not to mention prevention and repair, in that regard. But it seems still difficult to talk about all the ways in which laity abuse clergy. The power does not always lie on the side of the ordained.

We need not make targeted pastors into martyrs and victims, but if we are doing ministry in the way Jesus commands, then we really are “sheep in the midst of wolves.” Yet just as Jesus makes that observation about his messengers, he makes a shift in the choice of iconic animals: we are ultimately not to be either helpless sheep or predatory wolves, but “wise as serpents and innocent as doves” (Matt. 10:16).

Mills’s story is of one who had received a full measure of dovelike innocence but really could have used some serpentine wisdom. Perhaps it is time to add a seminary course in Herpetology 101.

Sarah Hinlicky Wilson is an associate pastor at Tokyo Lutheran Church, author of the quarterly e-newsletter Theology & a Recipe, and co-host with Paul R. Hinlicky of the podcast Queen of the Sciences: Conversations between a Theologian and Her Dad.

Two Very Different Theological Styles

Review by Robert MacSwain

Eerdmans published both of these books in 2015, and both authors are distinguished emeritus professors looking back over a lifetime of work, offering reflective late-career surveys of major themes in Christian theology. Thiselton (b. 1937) is a British evangelical priest best known for his contribution to hermeneutical theory and New Testament scholarship, while Hauerwas (b. 1940) is an American postliberal Methodist/Episcopal layman whose work in theological ethics helped reshape the field in both method and content. But the material differences between these two volumes outweigh their formal similarities and run much deeper than their respective authors' national, ecclesial, and disciplinary affiliations.

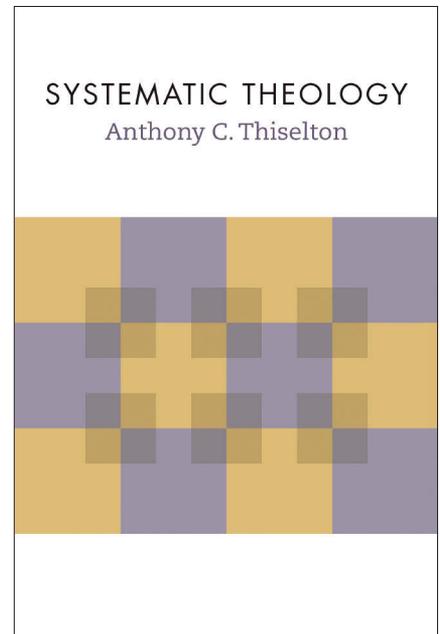
Thiselton's *Systematic Theology* cannot quite figure out if it wants to be a user-friendly textbook or a single-volume original systematics and so falls uneasily between these options. While providing an ostensible introduction, Thiselton often assumes background knowledge (particularly in philosophy) that many readers will lack. The book is structured into 15 chapters dealing with the traditional *loci* of Christian doctrine, but with some surprises in order and length of treatment.

For example, Thiselton provides two chapters on soteriology before offering just one chapter on Christology and devotes two chapters to pneumatology. These central five chapters (VIII-XII) are heavily exegetical and selectively historical. Thus, the 32-page Christology chapter consists of 23 pages of

biblical exegesis followed by nine pages of paragraph-length summaries of figures from the patristic era to today, omitting the medieval period entirely; and the two chapters on the Holy Spirit are likewise subtitled "Biblical Doctrine" and "Historical Insights," again skipping from the patristic period straight to the Reformation.

Systematic theology, whatever it is, is not simply a fusion of biblical and historical theology, but requires an additional act of normative synthesis, yet Thiselton rarely provides any creative, critical, or constructive contribution. While he surveys and summarizes an impressive scope of material (often most helpfully) it is thus difficult to discern what precisely is distinctive about his approach. He draws almost exclusively on fellow British evangelicals for biblical exegesis, depends largely on German Protestants such as Moltmann and Pannenberg (his clear favorite) for theological content, is dismissive of feminist and liberationist concerns, and gives Anglo-Catholic convictions such as purgatory short shrift.

Also, rather oddly, although he mentions Sarah Coakley a couple of times, and engages with Eugene Rogers on the Holy Spirit, otherwise Thiselton basically writes as though the most important Anglican theologians of the last 30 years did not exist: Rowan Williams is cited twice as the author of his monograph on Arius but not for his constructive work, and there is no mention of David Brown, Ellen Charry, David Ford, Daniel Hardy, Ann Loades, Mark McIntosh, John Milbank, Catherine Pickstock, Ben Quash, Ephraim Radner, Katherine

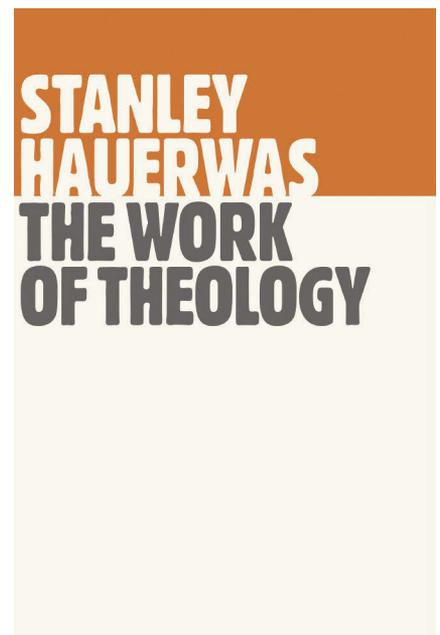


Systematic Theology

By **Anthony C. Thiselton**
Eerdmans. Pp. 467. \$40

The Work of Theology

By **Stanley Hauerwas**
Eerdmans. Pp. 305. \$28



Sonderegger, Stephen Sykes, Kathryn Tanner, or Graham Ward. In short, if you are looking for an evangelical survey of Christian doctrine from a biblical and Protestant-historical point

(Continued on next page)

Two Very Different Theological Styles

(Continued from previous page)

of view, you will find much value in Thiselton's text, but if you are looking for a work of Anglican systematic theology in dialogue with the current conversation outside of evangelical circles, you will be disappointed.

Hauerwas presents a very different volume. *The Work of Theology* may be read as a more thematic sequel or companion to his *Hannah's Child: A Theologian's Memoir* (Eerdmans, 2012). Having worked through his significant contribution as a theological ethicist from an autobiographical perspective in *Hannah's Child*, Hauerwas now revisits many specific key themes from his work, as well as topics that he had previously neglected. The book is thus both retrospective and forward-looking.

Instead of a standard list of doctrinal loci, the 13 chapters of *The Work of Theology* are presented as a how-to list: "How I Think I Learned to Think Theologically," "How the Holy Spirit Works," "How to Be an Agent: Why Character Matters," "How to Write a Theological Sentence," "How to Think Theologically about Rights," and "How to 'Remember the Poor.'" It also contains some unexpected entries, such as "How to Be Theologically Ironic" and "How to Be Theologically Funny," and concludes with a postscript replying to Nicholas M. Healy's *Hauerwas: A (Very) Critical Introduction* (Eerdmans, 2014).

The Work of Theology is unusual for Hauerwas. Rather than a collection of previously published essays, it is a more cohesive argument, and is distinctive in its explicit attention to doctrinal matters that he normally leaves implicit in favor of ethical or more practical topics. In his response to Healy he says, "I have tried to show how the 'parts fit together' in a way that does not abstract doctrine from ways of life in which doctrine does

work. I have never attempted, nor will I ever attempt, to provide an account of the Trinity or of the Incarnation as an end in itself" (p. 271).

But as he explains in the first chapter, "How I Think I Learned to Think Theologically," for Hauerwas all theology is in fact "an exercise in practical reason" (p. 11). Drawing largely on Alasdair



Hauerwas has never pretended to offer a comprehensive survey of systematic theology, but rather writes idiosyncratic letters to the Church, helping us think more clearly and creatively about what it means to belong to this odd community called Church and do this odd thing called theology.

MacIntyre, Oliver O'Donovan, Charles Taylor, and Aristotle, Hauerwas concludes that practical reason "deals with matters that can be other, that is, with the contingent" (p. 19). Against the common view that theology must deal with the universal, the abstract, and the necessary, Hauerwas insists that it deals with the particular, the concrete, and the contingent.

This means that Hauerwas is suspi-

cious of the very category of systematic theology and says: "I do not think the development of theology in the early centuries of the church to be 'systematic' theology. Rather I associate systematic theology with developments after the Reformation in which 'doctrine' became an end in itself" (p. 24). By contrast, Hauerwas endorses the occasional character of Paul's letters, and says that such *ad hoc* theology "has a concreteness that resists false, universalizing tendencies. I should like to think, at least in terms of form, that the way I have done theology is not unlike letters to the church" (p. 24).

This is why I found *The Work of Theology* more interesting and valuable than *Systematic Theology*. Like Thiselton, Hauerwas can be (and has been) accused of not paying sufficient attention to feminist and liberationist concerns, drawing mostly on other white male figures, and so on. But Hauerwas has never pretended to offer a comprehensive survey of systematic theology, but rather writes idiosyncratic letters to the Church, helping us think more clearly and creatively about what it means to belong to this odd community called Church and do this odd thing called theology.

Theology thus understood is not neat and tidy, but is messy and incomplete, which invites other voices into the conversation for our mutual enrichment: there is more than one way to do this, and we need them as well. For Hauerwas, the practical reason of theology consists distinctively in asking about "the difference God makes for the living of our lives. The exploration of that difference is never finished, which means the theologian always has something to do. I take that to be a great gift" (p. 257). So should we.

The Rev. Robert MacSwain is associate professor of theology at the University of the South's School of Theology.

The Church of England's Vanishing Matriarchs

Review by Richard J. Mammanna

In this vitally important new book, the University of London's Abby Day examines the religious lives of English women born in the 1920s and 1930s — now in their 80s and 90s, many of them still considered the backbone of active church attendance and social involvement in the Church of England. The author identifies this group of women as a cohort: *Generation A*, whose habits, activities, and influence she describes in careful depth as a sociologist of English religion.

Day's argument is as succinct as it is stark, and as unoptimistic as it is backed up by her demographic research:

social and cultural shifts, combined with the Church's intransigence on significant moral issues, resulted in alienating the sons and daughters of Generation A — the baby-boomers, born in the late 1940s. The Church lost that middle generation and, consequently, their children, the X, Y and Millennials. And so, I contend, it ends.

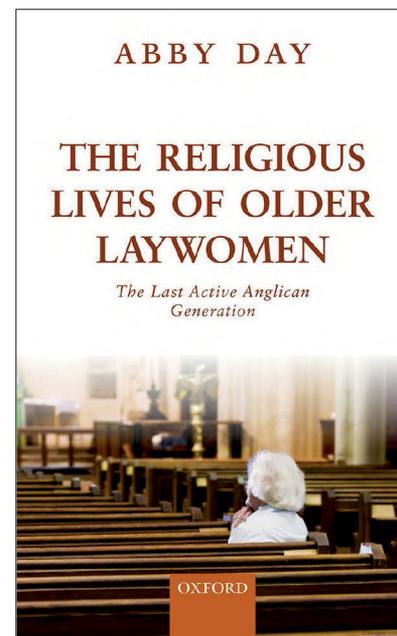
When she writes "it ends," she means "it ends," and this is the reason for the volume's subtitle: "The Final Active Anglican Generation." Day understands her project as ethnographic fieldwork undertaken "to provide a detailed record of a vanishing people."

Part of this record is an account of Queen Elizabeth II's role as an exemplar of the duty- and family-based church involvement of Generation A, and the degree to which women of this generation "are most likely to be unequivocal and undaunted monarchists" with little interest in republicanism. They serve as a front line of contact for visitors to churches, act

informally as social workers among one another and other parishioners, host the majority of coffee- and tea-based social events in churches, and contribute actively to the cleanliness and the regular opening of church buildings on weekdays. Day engages in some of the only sustained research into the attitudes of sacristans (altar guild members) as necessary women-organized labor in the service of most parishes' worship.

Day is especially subtle in her examination of the roles and thoughts of Generation A women about their clergy. Where parishes have been served by ordained men, these women report a complex relationship in which a priest is "part son, spiritual leader, and [sometimes] husband." Her fieldwork uncovers situations in which lay women in Generation A express concern about the potential "usurpation" by younger ordained women of traditional roles inhabited by women of earlier generations. Day posits women's "pew power" from the middle 20th century until today as a primary and implicitly female form of church leadership — as engaged with pastoral care, Christian education, fundraising, and religious-cultural formation as leadership expressed from pulpits or at altars.

"The impact of their loss has been neglected mainly because the importance of their routine acts [has] been underestimated," Day writes. Against backgrounds of extensive social change, Generation A was not "able to ... transmit wholly specific church-related dispositions, habits, skills, beliefs, and practices to their baby-boomer children and churches. Counter-intuitively, the church's emphasis on attracting young people is wholly misplaced: it is the 'middle' generation they should have



The Religious Lives of Older Laywomen

The Final Active Anglican Generation

By Abby Day

Oxford University Press. Pp. 272. \$70.00.

retained." The raw data of regular communicant numbers have begun to make this neglect impossible to ignore on the parish level. (Statistics for cathedrals involve differing trends.)

This book is essential reading for anyone interested in modern Anglican church life or what may be its future. In addition to its description of major changes in one Anglican province, the book sets out methodologies that could be applied fruitfully to dynamics of the sexes, belonging, growth, and decline elsewhere within the Anglican Communion.

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

Abide with the Church

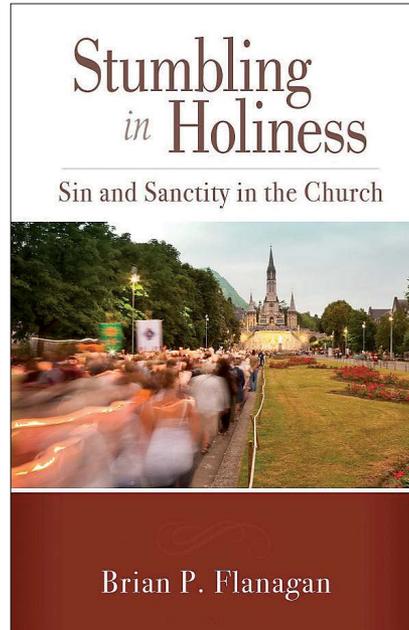
Review by Patrick J. Hayes

So much hangs on the biblical phrase that the Church remains without “spot or wrinkle” (Eph. 5:7). We want to believe in its power, its mission, its values. Yet not a day passes before some Church official or community causes a scandal, from the petty to the egregious, and brings us low.

Well, not all of us, for there are some who really would not know a sin if it bit them on the nose. The oblivious are not without their counterparts; the scrupulous find fault at every turn. On the other hand, as Hans Küng testified long ago, “We cannot assume that everything in the Church which is imperfect, erroneous, or misguided should simply be regarded as sinful.” How then, can we know when we encounter holiness, how might we tap into it, or contribute to it even while shirking from the clutches of the Devil?

Brian P. Flanagan, a professor of theology at Marymount University in Virginia, finds in sin and sanctity two theological loci for understanding the Church and how it fosters and hinders holiness. He takes sin as a “failure in love of God and neighbor.” That failure adheres in the Church through its members (those who commit venial and mortal sins), sins of the Church’s officials (sins are committed not only *in* the Church but *by* her hierarchs), and sins of the collective ecclesial community that engages in forms of structural sin (p. 111).

If the Church understands itself as holy, even while acknowledging these lapses, it does so in the first instance in the liturgy, the site where the people are sanctified. This raises some to show holiness to an extraordinary degree and so saintliness comes in for scrutiny. In



Stumbling in Holiness

Sin and Sanctity in the Church

By Brian P. Flanagan

Liturgical Press. Pp. 192. \$24.95

Flanagan’s later chapters, he plums the depths of a Church in paradox: how do we hold that this body of saints is also filled with such vile sinners?

Flanagan’s training as an ecclesiologist is clear throughout his book. He avoids an idealized conception of the Church and recognizes its historical or actual reality. He insists on settled doctrine, such as the Church’s indefectibility, and even urges that fallen humanity can participate in the holiness of God in and through the Church.

How? The initiative comes from God. Flanagan borrows from Bruce Morrill, who puts it starkly: “The scandal of the cross has passed over into the scandal of the church, that is, into the stupefying claim that in such

ordinary, limited, and sinful people as ourselves, God is revealing God’s unbounded love, mercy, and forgiveness for the world.”

What a message! Further, Flanagan states that “God has called this ‘holy people’ into existence through the mission of the Son and the Spirit, has bestowed on it the gifts it needs to be holy and in so doing to continue that mission, and has promised to maintain the church in holiness until the end of the ages. The starting point for thinking about ecclesial holiness, then, is faith in God’s faithfulness to the church” (p. 92).

Is it so one-sided an affair? For Flanagan the answer is *no*. The Church must pay attention to the “actually lived holiness of the members, ... both as individual persons and local churches, and as the people of God as a whole spread throughout history” (p. 93). The holiness of the church takes root by the grace of the Holy Spirit. Where the Spirit is blocked, the need for repentance arises, but the offer of redemption is plentiful indeed (Ps. 130:7) and the source of our hope.

We could stand to have more of this deep humility, especially in our politics, which everyone agrees is in need of some healing balm. Rep. Alexandria Ocasio-Cortez (D-New York), has recently written that “by nature, a society that forgives and rehabilitates its people is a society that forgives and transforms itself.” Short of rolling in ashes (Isa. 58:5), sanctity comes when sin is put away by our sincere, individual, and collective resolve.

Patrick J. Hayes is archivist for the Redemptorist Archives and author of A Catholic Brain Trust (University of Notre Dame Press, 2011).



Join the Tradition

THE LIVING CHURCH

is pleased to announce the 10th annual

Student Essays in Christian Wisdom Competition

Any Anglican student enrolled in a bachelor's or master's degree program (BA, MDiv, MA, or equivalent diploma; not ThM or other secondary degrees) in a seminary or theological college of the Anglican Communion or accredited ecumenical equivalent may submit an essay of 1,500 to 2,000 words.

Essays may address any topic within the classic disciplines of theology (Bible, history, systematics, moral theology, liturgy). We also welcome essays written to fulfill course requirements. We will give special consideration to essays that demonstrate a mastery of one or more of the registers of Christian wisdom and radiate a love of the communion of the Church in Jesus Christ, the Wisdom of God.

1st place: \$500 ♦ 2nd place: \$250 ♦ 3rd place: \$175

Students may send essays (in Word or RTF) to essaycontest@livingchurch.org
no later than **June 15, 2019**.

Entries should include the student's full name, postal and email addresses,
and the name and address of the student's school.

PEOPLE & PLACES

Appointments

The Rev. **Morgan S. Allen** is rector of Trinity, Boston.

The Rev. **Becky Anderson**, the Rev. **Dennis Bucco**, and the Rev. **Mary Ann Mello**, a deacon, serve St. Luke's, Pawtucket, RI, and Good Shepherd, Pawtucket, as a team.

Barbara Bach, the Rev. **Valerie Balling**, **Wendy Blackman**, the Rev. **Joan M.P. Mason**, and the Rev. **Ronald N. Pollock** are honorary canons of Trinity Cathedral, Trenton, NJ.

The Rev. **Stephen Becker** is vicar of St. Mary Magdalene, Seven Lakes, NC.

The Rev. **Beth Hill Bell** is priest in charge of St. David's, Oklahoma City.

The Rev. **Rick Britton** is interim vicar of St. Anselm's, Nashville, TN.

The Very Rev. **Stephen Carlsen** is interim rector of St. Paul's, Key West, FL.

The Rev. Canon **Bill Carroll** is rector of Trinity, Longview, TX.

The Rev. **Sarah Condon** is campus missionary at Autry House, Rice University, Houston.

The Rev. **Sean Cox** is associate for transitions and congregational development in the Diocese of Indianapolis.

The Rev. **Mark Crawford** is interim rector of St. Catherine of Sienna, Missouri City, TX.

The Rev. **Melanie Duguid-May** is pastoral leader of St. Thomas, Bath, NY.

The Rev. Canon **Michael Durning** is interim canon to the ordinary in the Diocese of Oklahoma.

The Rev. **David Elliott** is clergy in residence at St. James', Jackson, MS.

Jay Elmquist is director of communications in the Diocese of Northern California.

The Rev. **Maria Evans** is interim rector of Christ Church, Rolla, MO.

The Rev. **Martin Fortner** is interim rector of St. James', Jackson, MS.

The Rev. Canon **Elizabeth Habecker** is priest in charge of St. Mary's, E. Providence, RI.

The Rev. **Elizabeth A.B. Harden** is pastoral leader of St. Luke's, Brockport, NY.

The Rev. **Travis Helms** is campus missionary at the University of Texas, Austin.

The Rev. **Terri Heyduk** is transition officer in the Diocese of Utah.

The Rev. **Eric Holloway** is rector of St. Margaret's, San Antonio.

The Rev. **Frank Hughes** is interim rector of Christ Church, Nacogdoches, TX.

The Rev. **Kerry Mansir** is priest in charge of Christ Church on the Common, Gardiner, ME.

The Rev. **Matt Marino** is lead pastor of Trinity, St. Augustine, FL.

Katie McNew is assistant for communications and administration in the Diocese of Kentucky.

The Rev. Canon **Kevin J. Moroney** is canon theologian in the Diocese of New Jersey.

The Rev. **David J. Morris** is rector of St. Luke's, Philadelphia.

The Rev. **Sarah Carper Morris** is rector of Trinity, Mt. Airy, NC.

The Rev. **Alan C. Murchie** is rector of Trinity, Trumbull, CT.

The Rev. **Paul Rajan** is vicar of Good Shepherd, Wantage, NJ.

The Rev. **Elizabeth Anne Randall** is rector of Epiphany, Richardson, TX.

The Rev. **Jon Richardson** is rector of St. David's, Kinnelon, NJ.

The Rev. **David Romanik** is rector of Heavenly Rest, Abilene, TX.

The Rev. **Peter H. Rood** is rector of St. Stephen's, Oak Harbor, WA.

The Rev. **Peter Savastano** is deacon at Christ Church, Short Hills, NJ.

The Rev. **Sheila Seekins** is priest in charge of Trinity, Lewiston, ME.

The Rev. Canon **Kara N. Slade** is canon theologian in the Diocese of New Jersey.

The Rev. **Zachary Mark Smith** is priest in charge of St. Paul's, Camden, NJ.

The Rev. **Cara Spaccarelli** is rector of St. Christopher's, Carmel, IN.

The Rev. **Keila Thomas** is priest in charge of St. Peter's, Paris, KY.

The Rev. **Ellen L. Tillotson** is interim priest in charge of St. Luke's, Darien, CT.

The Rev. **John Weatherly** is interim rector of Our Saviour, Silver Spring, MD.

The Rev. **Marek P. Zabriskie** is rector of Christ Church, Greenwich, CT.

Ordinations

Deacons

Central Gulf Coast: **Pete Burgess**, to serve at St. Paul's, Mobile, AL

Northern Indiana: **Melissa Elaine Renner**, to serve as permanent deacon at St. John the Evangelist, Elkhart, IN

Priests

Central Pennsylvania: **Kyle Murphy**

Dallas: **Richard Matthew Crownover**

Retirements

The Rev. **Michael Dunnington**, as priest in charge of All Saints and Ascension, Northwoods, MO

The Very Rev. Canon **Scott Quinn**, as interim dean of Trinity Cathedral, Pittsburgh

The Rev. **Karl Schaffenburg**, as rector of Grace, Sheboygan, WI

Deaths

The Rev. **Peggy Sue Barry**, an English teacher for more than 30 years before her ordination, died April 19. A native of Yell County, AR, she was 83.

She was a graduate of the University of Central Arkansas and Arkansas State University, and was ordained deacon in 2010 and priest in 2011. A decades-long member of Good Shepherd Church in Forrest City, she pursued ordination to secure a future for the church.

Marjorie Christie, a 13-time deputy to General Convention for the Diocese of

Newark, died April 13. She was 90.

Some of the organizations she helped found include North Porch Women and Infants' Centers, Anglican Women's Empowerment, the Women's Commission, and the Oasis.

At the 2010 Annual Convention, Bishop Mark Beckwith announced the Marge Christie Congregational Growth and Vitality Fund as a living testimonial to her decades of "tireless and passionate work" for the Diocese of Newark and the Episcopal Church.

The Rev. **Malcolm Blake Greenlee**, who served in the U.S. Marines during the Korean War, died April 7. A native of Mercedes, TX, he was 86.

Greenlee was an alumnus of Purdue University, George Washington University, and General Theological Seminary. He worked for the applied physics lab at Johns Hopkins University and helped design the first ATM systems for Citibank. He was ordained deacon in 1982 and priest in 1983, and served churches in Connecticut, most recently St. Paul's in Darien.

The Rev. **Terrell Hathorn Griffis Sr.**, a U.S. Army veteran of the Korean War, died April 19 in Collins, MS. A native of Sturgis, MS, he was 86.

He was an alumnus of Delta State University and Candler School of Theology, and was a Methodist minister before his ordination as an Episcopal deacon in 1974 and priest in 1975. He served multiple churches in Louisiana and Mississippi.

He was a leader in Cursillo, Kairos, and Happening, serving small churches, prisoners, and those suffering from addiction and abuse.

The Rev. Canon **Richard H. Hall**, who served as a priest for nearly 40 years, died April 14. He was a native of Hastings, ME, and born in 1942.

He was a graduate of the University of Massachusetts, Yale Divinity School, New York Theological Seminary, and Andover Newton Theological Seminary. He was ordained deacon in 1971 and priest in 1972.

Hall described his second calling as a lifelong commitment to exploring healing through a blend of Jungian and pastoral counseling. During his life he was a firefighter, town moderator, military policeman, pilot, musician, poet, teacher, birdwatcher, photographer, knitter, fisherman, and golfer.

The Rev. **J. Charles Pedersen**, who taught religion at Texas Tech University in the 1970s, died March 29. He was 91 and a native of Omaha.

He was an alumnus of the University of Nebraska and Seabury-Western Theological Seminary. He was ordained deacon and priest in 1952, and served churches in Colorado, Nebraska, and Texas. He worked among the hungry and homeless during his retirement in New Mexico, and was a longtime supporter of the Sierra Club and the Audubon Society.

Everyone and Everything

A child asks of the Passover, "What do you mean by this observance?" (Ex. 12:26). The Vulgate Bible, saying essentially the same thing, uses the word *religio* for *observance*, and yet there is something distinctive and stark about the Latin way of construing the question: "*Quae est ista religio?*" Literally, "What is that religion?" In our time, this has become a burning question; and, as we are learning every day, the answer has real-life consequences. For our good and our harm, the clearer the answer and the more scrupulous and numerous the observances in daily life, the more powerful religion is for personal identity and social cohesion within one group. This, of course, heightens the possibility of conflict between different religious communities.

We have been warned. Religion may be dangerous. There is, however, by vision and wonder, a way of moving outside the limits of religion. Consider this story. "When Peter went up to Jerusalem, the circumcised believers criticized him, saying, 'Why did you go to uncircumcised men and eat with them?' Then Peter began to explain it to them, step by step, saying, 'I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air' (Acts 11:2-6). A voice from heaven commanded Peter to kill and eat. He objected, seeing unclean animals. Then he heard this: 'What God has made clean, you must not call profane' (Acts 11:9)

After the first reporting of this vision in chapter 10 of Acts, Peter was led to the house of Cornelius. Speaking with Cornelius and other Gentiles, Peter said, "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or

unclean" (Acts 10:28). With this vision and this visitation, the dividing wall of religion is thrown into the depths of the sea. Henceforth, the preaching of Jesus Christ is the preaching of peace to every creature and to every person. "He is Lord of all" (Acts 10:36).

We may have our own vision of a sheet from heaven. In it we see angels and hosts, sun and moon, shining stars, the heaven of heavens, waters above the heavens, the earth, sea monsters and all deeps, fire and hail, snow and fog, tempestuous winds, mountains and hills, fruit trees and cedars, wild beasts and cattle, creeping things and winged birds, kings of the earth and all peoples, young men and maidens, old and young together. With the eyes of faith, we see things becoming new, and God making a home among mortals. Tears are no more. Crying and pain are no more. Death is swallowed up by life. God is all in all, and we are in God with Christ.

Seeing this vision, we cannot hate our neighbors. We cannot fantasize long about Us and Them. The whole creation is the raw material of a New Jerusalem. "O God, you have made of one blood all the peoples of the earth, and sent your Son to preach peace to those who are far off, and to those who are near"; "Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come with the reach of your saving embrace" (Morning Prayer II, 1979 BCP, pp. 100-01). Global love and wide arms and hard wood are the work of Christ for one new world.

Look It Up

Read John 13:34.

Think About It

Love everything.



Diocese of Fond du Lac

1051 N Lynndale Drive, Suite 1B
Appleton, WI 54914
920.830-8866 | diofdl.org

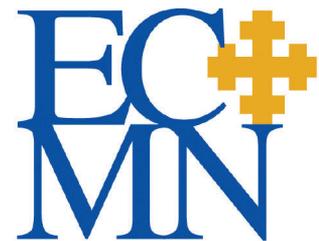
The Diocese of Fond du Lac: the Episcopal Church in northeast Wisconsin since 1875.

Being a people of God's mercy and delight through vital congregations, prayer and worship, and missionary church.

Companion diocese with the Diocese of Masvingo, Zimbabwe.



A LIVING CHURCH Partner



The Episcopal Church in Minnesota

1101 W Broadway Avenue
Minneapolis, MN 55411
612.871.5311 | episcopalmn.org

The Episcopal Church in Minnesota (ECMN) is a network of faith communities called to transformation by engaging God's mission. We live into the Ministry of All the Baptized with energy and creativity, and believe that God is calling us out into our neighborhoods to join God in the work and life that is already there. Find out more about what ECMN is up to by finding us on the web at episcopalmn.org or on Facebook and Twitter.



A LIVING CHURCH Partner

EDITORIAL

Executive Director and Editor Dr. Christopher Wells

Managing Editor John Schuessler

Senior Editor Douglas LeBlanc

Associate Editor The Rev. Dr. Zachary Guilliano

Associate Editor for International News John Martin

Assistant Editor The Rev. Emily Hylden

Contributing Editors

The Rev. Dr. Jeff Boldt

The Rev. Canon Jordan Hylden

Correspondents

G. Jeffrey MacDonald

The Rev. Mark Michael

Kirk Petersen

ADVERTISING

Advertising Manager Carrie Knight

MARKETING

Kevin Shanley & Associates

ARCHIVES

Richard J. Mammana, Jr.

BOARD OF DIRECTORS

President: The Rt. Rev. Dr. John C. Bauerschmidt, Nashville

Vice President: Dr. Grace Sears, Berea, Ky.

Secretary: The Rt. Rev. Daniel H. Martins, Springfield, Ill.

Treasurer: The Rev. S. Thomas Kincaid III, Dallas

Richard Clements, Oklahoma City, Okla.

Marie Howard, Jacksonville, Fla.

The Rev. Dr. Walter L. "Chip" Prehn, Ellicott City, Md.

EDITORIAL AND BUSINESS OFFICES

Mailing address:

P.O. Box 510705

Milwaukee, WI 53203-0121

Shipping Address:

816 E. Juneau Avenue

Milwaukee, WI 53202

Phone: 414-276-5420

Fax: 414-276-7483

E-mail: tlc@livingchurch.org

www.livingchurch.org

THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.

Canadian postage an additional \$10 per year;

Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

© 2019 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Such Good Things

The composer John Cage completed his talk at the Detroit Institute of Arts. It was, predictably, strange but interesting. The lights went up, questions were invited, and a long silence rested over the hall. Finally, a woman stood and said this: "Yes, but what about the loneliness?" Cage waited, obviously moved by the question, though it had nothing to do with his address. With real empathy he remarked, "Yes, I know. But then there are so many *things*." There are many forms of loneliness, and a thing will never substitute for a flesh-and-blood person. Still, a thing is never merely a thing in a world radiant with sacramental power.

"O God, you have prepared for those who love you such good things as surpass our understanding" (Collect for the Sixth Sunday of Easter, 1979 BCP, p. 225). To love God most deeply in all things is, in a sense, to forget the conscious thought of him. To love God above all things is to ascend beyond understand and desire into pure waiting and quiet rest. This ascent is not, however, an escape from the things of life, the daily round, the common task, the caretaking and heartbreaking work of love, or a repudiation of what is good and joyful and uplifting. God is on the ground. God speaks in duty and obligation, in love and promise, in all the little things of human life and nature.

God is light and everything he touches is suffused with inner light. Think first about your flesh and the clothing you wear. According to St. Leo the Great, the Transfiguration laid the foundation of the Church's hope for her transformation. "The Lord displays His glory, therefore, before chosen witnesses and invests that bodily shape which he shares with others with such splendor, that his face was like the sun's brightness and his garments equaled the whiteness of snow." His face and his garments suggest our own.

"The foundation was laid for the

Holy Church's hope, that the whole body of Christ might realize the character of the change which it would have to receive, and that the members might promise themselves a share in that honor which had already shone forth in the head" (*Sermon* 51:3-4). Does the skin of your face shine? Do your garments glisten?

Behold a shining new world. "And in the Spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need or sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb" (Rev. 21:10, 22-23). "The nations will walk by its light, and the kings of the earth will bring their glory into it" (Rev. 21:24). The nations' glory and honor find their highest achievement and consummation in the shining glory of God. We hold this hope as if it is already present.

"May God be gracious to us and bless us, and make his face to shine upon us" (Ps. 67:1). It is happening all the time. In so many things, so many joys, so many sorrows, so many moments of contemplation, God is a lamp upon our path.

What do you do? I walk and read, write and pray, cook and clean, hike and wonder, and dance. I have been dancing with my daughter for 32 years. She shows a dance move and says, "Look, Daddy." I say, "I see you." I see a holy city of shining lights.

Look It Up

Read Psalm 67:1.

Think About It

Countenance is presence.

Ascent, Stillness, and Power

Explaining and defining the three persons of the Trinity while asserting with equal force the one substance of divinity, and then moving on to the ministry of the divine persons in the economy of salvation would likely, even with the economy of a few words, induce my imagined congregation into a trance-like sleep. But behold. The king of glory has exalted his son, and by the strength of the Holy Spirit, has exalted us (Collect of the Day).

An image is something to see deeply. The Father exalts the Son. Jesus is lifted up, and by the Spirit of Jesus in us, we are lifted up in union with him. See it. See it with the eyes of faith and with the longing of hope and urging of love.

A revered passage from St. Paul will help: "So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for you have died, and your life is hidden with Christ in God" (Col. 3:1-3). We are rising. We rise with the morning sun. We lift our hands to heaven. We offer prayers upward. We are moving Godward, and while sin may impede us, we have the abounding grace of Christ, who forgives and renews and refreshes our upward ascent. "I lift up my eyes to the hills—from where will my help come? My help comes from the LORD, who made heaven and earth" (Ps. 121:1-2). Lift up your hearts! We lift them to the Lord!

We may always go up to God. "I looked, and there in heaven a door stood open" (Rev. 4:1). We may, however, feel weighted down, at times and seasons, not by sin, but by the obligations of love or the burdens of sorrow from which there is no easy escape. We may also have love and joy in the flesh and blood of a human family and friendships to which we are gladly bound. Formed of the earth, we should love the earth, its creatures, its people, all the substance of earth and heaven.

Imagine now that you are sitting still, or standing still, or simply remaining true to the place of your vocation.

Praying to the Father, Jesus says, "The glory that you have given me I have given them. ... I in them and you in me, that they may become completely one" (John 17:22-23). This is not an image of ascent, but rather of an epicenter from which the presence of God radiates outward. The Father is the still point at center. The Son is, in a sense, a concentric circle around the Father, and we a circle around the Son. The Father and the Son who, of course, do nothing without the Spirit, indwell us. By grace, we have entered the very presence of God.

This is a present consolation and present power. Drafting the story of Paul and Silas to our purpose, picture the Father now not as stillness, but as the epicenter of an earthquake, the Son as concentric shock waves that rattle the foundations of the old humanity, and all this power reaching us as *doors that open* and *chains that unfasten*. Imagine that where you are, whatever your burdens may be, some of which you will not escape in this life, you are still by degrees being made free.

Go up to God. Sit with God. Feel your emerging freedom.

Look It Up

Read John 17:23.

Think About It

God is with us and in us and above us.



St. Francis Church

345 Piney Point Road, Houston, TX 77024
713.782.1270 | sfch.org

It is our desire that everyone will find a place at St. Francis Church. We strive to be a welcoming community, growing in our relationships with God through faith in Jesus Christ, helping those around us who are less fortunate, while enjoying fun and fellowship in dynamic atmosphere. St. Francis is a community composed of two principal entities — the Church and the Day School. Also included within this community are the St. Francis Sports Association and the St. Francis Scouting program, offering unique opportunities for our parish to reach out to those families searching for a church home.



A LIVING CHURCH Partner



The Episcopal Diocese of Long Island

36 Cathedral Ave., Garden City, NY 11530
516.248.4800 • dioceseli.org

The Diocese of Long Island, also known as the "Dominion in the Sea," is an ethnically and culturally diverse communion that stretches from the East River to the furthest reaches of Montauk Point. It encompasses the New York City boroughs of Brooklyn and Queens, and Nassau and Suffolk Counties. The Rt. Rev. Lawrence C. Provenzano is the 8th Bishop of Long Island, overseeing 132 congregations and missions, and the several institutions and agencies that constitute the diocese's broader ministry structure.



A LIVING CHURCH Partner

THE LIVING CHURCH FOUNDATION, INC.

Kathleen Alexander, Potomac, Md.

The Rt. Rev. Dr. Stephen Andrews, Toronto, Ont.

The Rt. Rev. Dr. John C. Bauerschmidt,
Nashville, Tenn.

The Rev. Dr. Matthew Burdette, Dallas, Texas

The Rev. Dr. Stewart Clem, Valparaiso, Ind.

Richard Clements, Oklahoma City, Okla.

The Rt. Rev. Christopher Cocksworth,
Coventry, England

Heather Cross, New York, N.Y.

The Rev. Dr. D. Stuart Dunnan, Hagerstown, Md.

The Most Rev. Gerald James Ian Ernest,
Mauritius

Neva Rae Fox, Somerville, N.J.

The Rt. Rev. Daniel G.P. Gutiérrez,
Philadelphia, Pa.

Carrie Boren Headington, Dallas, Texas

Wesley Hill, Ambridge, Pa.

The Rev. Canon Dr. Justin S. Holcomb, Orlando, Fla.

Marie Howard, Jacksonville, Fla.

The Rev. Canon Jordan Hylden, Dallas, Texas

The Most Rev. Dr. Josiah Idowu-Fearon,
London, England

Catherine Whittinghill Illingworth, Los Angeles, Calif.

The Rev. Jay C. James, Raleigh, N.C.

The Rev. Ajit Samuel John, Toronto, Ontario

Elisabeth Rain Kincaid, Dallas, Texas

The Rev. S. Thomas Kincaid III, Dallas, Texas

Richard J. Mammana, Jr., New Haven, Conn.

The Very Rev. Ian Markham, Alexandria, Va.

The Rt. Rev. Daniel H. Martins, Springfield, Ill.

The Rev. Mark Michael, Potomac, Md.

The Rt. Rev. Steven A. Miller, Milwaukee, Wis.

Daniel Muth, Leland, N.C.

The Rev. Matthew Olver, Nashotah, Wis.

David R. Pitts, Baton Rouge, La.

Dr. Colin Podmore, London, England

The Rev. Dr. Walter L. "Chip" Prehn, Ellicott City, Md.

The Rev. Dr. Ephraim Radner, Toronto, Ont.

Dr. Grace Sears, Richmond, Ky.

The Very Rev. Dr. Graham M. Smith, Hillsboro, Ore.

The Rev. Canon E. Mark Stevenson, Hamilton, N.J.

The Rt. Rev. Dr. George Sumner, Dallas, Texas

Dr. Muthuraj Swamy, Cambridge, England

Dr. Christopher Wells, Dallas, Texas

The Rt. Rev. Jo Bailey Wells, Guildford, England

The Rt. Rev. and Rt. Hon. Dr. Rowan Williams,
Cambridge, England

CLASSIFIEDS

CHURCH FURNISHINGS

FLAGS AND BANNERS: Custom designed Episcopal flags and banners by Festival Flags in Richmond, VA. Please contact us by phone at 800-233-5247 or by email at festflags@aol.com.

CURRICULUM

Explore God's love with Shine Sunday-school curriculum! Shine: Living in God's Light has engaging stories and activities that will teach children the Bible, understand that they are known and loved by God, and learn what it means to follow Jesus. Find sample sessions, Bible outlines, and more at www.shinecurriculum.com.

POSITIONS OFFERED

INTERIM RECTOR: Christ Episcopal Church, La Crosse, WI. Christ Episcopal Church in scenic La Crosse, Wisconsin is seeking an experienced interim rector. We are a downtown church situated amidst three colleges and two world-class hospitals. Established in 1850, we are the largest parish in the Diocese of Eau Claire. Our rector, Patrick Augustine, retires on June 2 after 17 years to become an assisting bishop in South Sudan. As an active, highly committed community of faithful people, we seek an interim rector to help us explore our identity in these challenging times. Please submit your letter of interest and resume by mail (Christ Episcopal Church, PO Box 1446, La Crosse WI 54602-1446) or email in pdf format (administrator@ceclax.org) before May 31.

St. Mary's Episcopal Church Seeking Part-Time Rector

Email inquiries to:
Maureen Tomblinson,
Co-chair, Search Committee
mrtomb42431@gmail.com

<https://stmarys.episcopalky.org/>
(See **Rector Search** on menu)



Photo by Jenny Smith

NOTICE: MOVING SERVICES

Skip Higgins

225-937-0700

www.custommovers.net • skip@custommovers.net

"Moving Episcopal clergy to new ministries since 1982."

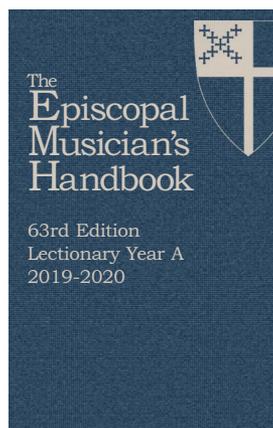
Clergy discounts • Only one survey/3 estimates • Major van lines represented

Full value protection plans • Late pick-up/delivery penalties*

Internet satellite tracking • 24/7 cell phone contact to assure your peace of mind

CUSTOM MOVERS - FHWA Lic. #MC370752

**Certain Restrictions apply*



ORDER NOW!

The 63rd Edition, Year A

The Episcopal Musician's Handbook

livingchurch.org/emh

THE LIVING CHURCH Partners

SPONSORS

Tucson, Arizona
ST. PHILIP'S IN THE HILLS
4440 N Campbell Ave.
520.299.6421
stphilipstucson.org

Vail, Colorado
CHURCH OF THE TRANSFIGURATION
19 Vail Rd. • 970.476.0618
episcopalvail.com

Jacksonville, Florida
DIOCESE OF FLORIDA
325 N. Market St. • 904.356.1328
diocesefl.org

Orlando, Florida
DIOCESE OF CENTRAL FLORIDA
1017 E. Robinson St. • 407.423.3567
cdfdiocese.org

Sarasota, Florida
CHURCH OF THE REDEEMER
222 South Palm Ave. • 941.955.4263
redeemersarasota.org

Augusta, Georgia
CHURCH OF THE GOOD
SHEPHERD
2230 Walton Way • 706.738.3386
goodshepherd-augusta.org

Savannah, Georgia
ST. JOHN'S CHURCH
1 W. Macon St. • 912.232.1251
stjohnssav.org



ST. FRANCIS MINISTRIES

Springfield, Illinois
DIOCESE OF SPRINGFIELD
821 S. Second St. • 217.525.1876
episcopalspringfield.org

Salina, Kansas
SAINT FRANCIS MINISTRIES
405 E. Iron Ave. • 800.898.4896
saintfrancisministries.org

Shreveport, Louisiana
ST. MARK'S CATHEDRAL
908 Rutherford Street • 318.221.3360
www.stmarkscathedral.net

Hagerstown, Maryland
SAINT JAMES SCHOOL
17641 College Rd. • 301.733.9330
stjames.edu

Boston, Massachusetts
THE CHURCH OF THE ADVENT
30 Brimmer St. • 617.523.2377
theadventboston.org

New York, New York
EPISCOPAL CHURCH FOUNDATION
475 Riverside Dr., Ste. 750
800.697.2858
episcopalfoundation.org

New York, New York
ST. THOMAS CHURCH
FIFTH AVENUE
1 West 53rd St. • 212.757.7013
saintthomaschurch.org

New York, New York
TRINITY WALL STREET
74 Trinity Pl. • 212.602.0800
trinitywallstreet.org

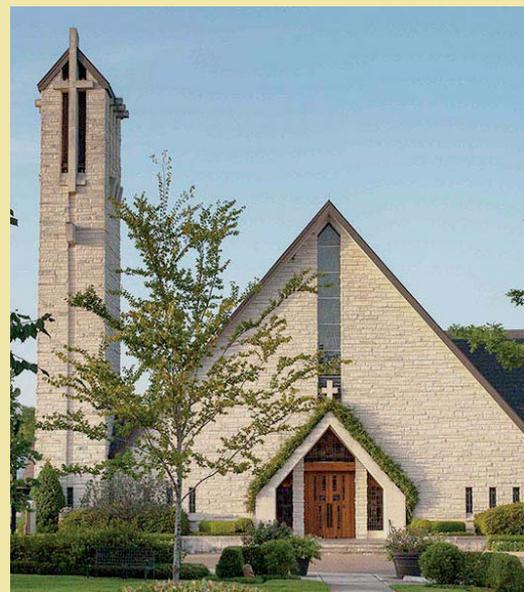
Tonawanda, New York
DIOCESE OF WESTERN NEW YORK
1064 Brighton Rd. • 716.881.0660
episcopalwny.org

Cincinnati, Ohio
DIOCESE OF SOUTHERN OHIO
412 Sycamore St. • 800.582.1712
diosohio.org

Oklahoma City, Oklahoma
ALL SOULS' CHURCH
6400 N. Pennsylvania Ave. • 405.842.1461
allsoulsock.com

Oklahoma City, Oklahoma
DIOCESE OF OKLAHOMA
924 N. Robinson Ave. • 405.232.4820
episcopaloklahoma.org

Philadelphia, Pennsylvania
DIOCESE OF PENNSYLVANIA
3717 Chestnut St., Ste. 300
215.627.6434
diopa.org



CHURCH OF ST. JOHN THE DIVINE, HOUSTON

Wayne, Pennsylvania
ST. DAVID'S CHURCH
763 S. Valley Forge Rd. • 610.688.7947
stdavidchurch.org

Newport, Rhode Island
ST. JOHN'S CHURCH
61 Washington St. • 401.848.2561
saintjohns-newport.org

Nashville, Tennessee
DIOCESE OF TENNESSEE
3700 Woodmont Blvd. • 615.251.3322
edtn.org

Nashville, Tennessee
ST. GEORGE'S CHURCH
4715 Harding Pike • 615.385.2150
stgeorgesnashville.org

Dallas, Texas
CHURCH OF THE GOOD SHEPHERD
11222 Midway Rd. • 214.351.6468
goodshepherddallas.org

Dallas, Texas
CHURCH OF THE INCARNATION
3966 McKinney Ave.
214.521.5101
incarnation.org

Dallas, Texas
DIOCESE OF DALLAS
1630 N. Garrett Ave.
214.826.8310
edod.org

(Continued on next page)

THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5).
To become a TLC Partner, please contact Christopher Wells: cwells@livingchurch.org or (414) 292-1240.

THE LIVING CHURCH Partners

SPONSORS

(Continued from previous page)

Dallas, Texas
ST. MICHAEL AND ALL ANGELS
8011 Douglas Ave. • 214.363.5471
saintmichael.org

Houston, Texas
THE CHURCH OF ST. JOHN
THE DIVINE
2450 River Oaks Blvd.
713.622.3600
sjd.org

Houston, Texas
DIOCESE OF TEXAS
1225 Texas Ave. • 713.520.6444
epicenter.org

Houston, Texas
ST. MARTIN'S CHURCH
717 Sage Rd. • 713.621.3040
stmartinsepiscopal.org

San Antonio, Texas
CHRIST CHURCH
510 Belknap Pl. • 210.736.3132
cecsa.org

San Antonio, Texas
DIOCESE OF WEST TEXAS
111 Torcido Dr. • 210.824.5387
dwtx.org

West Brattleboro, Vermont
JERUSALEM PEACEBUILDERS
P.O. Box 2020 • 802.254.0068
jerusalempeacebuilders.org

Milwaukee, Wisconsin
ALL SAINTS' CATHEDRAL
818 E. Juneau Ave.
414.271.7719
ascathedral.org

GUARANTORS

Mobile, Alabama
CHRIST CHURCH CATHEDRAL
115 S. Conception St.
251.438.1822
christchurchcathedralmobile.org

Carlsbad, California
ST. MICHAEL'S BY-THE-SEA
2775 Carlsbad Blvd.
760.729.8901
stmichaelsbythesea.org

Meriden, Connecticut
EPISCOPAL CHURCH
IN CONNECTICUT
290 Pratt Street, Box 52
203.639.3501
episcopalct.org

Washington, D.C.
CHRIST CHURCH, GEORGETOWN
31st and O Sts. NW
202.333.6677
christchurchgeorgetown.org

Maitland, Florida
CHURCH OF THE GOOD
SHEPHERD
331 Lake Ave. • 407.644.5350
goodshepherdmaidland.com

Miami, Florida
DIOCESE OF SOUTHEAST
FLORIDA
525 N.E. 15 St. • 305.373.0881
diosef.org

Orlando, Florida
CATHEDRAL CHURCH
OF ST. LUKE
130 N. Magnolia Ave.
407.849.0680
ccslorlando.org

Oviedo, Florida
CANTERBURY RETREAT
& CONFERENCE CENTER
1601 Alafaya Trail • 407.365.5571
canterburyretreat.org

Parrish, Florida
DIOCESE OF SOUTHWEST
FLORIDA
8005 25th St. E. • 941.556.0315
episcopalswfl.org

Savannah, Georgia
THE COLLEGIATE CHURCH
OF ST. PAUL THE APOSTLE
1802 Abercorn St. • 912.232.0274
stpaulsavannah.org

Des Moines, Iowa
DIOCESE OF IOWA
225 37th St. • 515.277.6165
iowaepiscopal.org

Lafayette, Louisiana
CHURCH OF THE ASCENSION
1030 Johnston St. • 337.232.2732
ascensionlafayette.com

New Orleans, Louisiana
DIOCESE OF LOUISIANA
1623 7th St. • 504.895.6634
edola.org

Ellicott City, Maryland
ST. JOHN'S PARISH
DAY SCHOOL
9130 Frederick Road
410.465-7644
stjohnspds.org

Potomac, Maryland
ST. FRANCIS CHURCH
10033 River Rd • 301.365.2055
stfrancispotomac.org

Grand Rapids, Michigan
GRACE CHURCH
1815 Hall St. SE • 616.241.4631
gracechurchgr.org

Minneapolis, Minnesota
EPISCOPAL CHURCH
IN MINNESOTA
1101 W. Broadway Ave.
612.871.5311
episcopalmn.org

St. Louis, Missouri
ST. PETER'S CHURCH
110 N. Warson Road
314.993.2306
stpetersepiscopal.org

Jackson, Mississippi
DIOCESE OF MISSISSIPPI
118 N. Congress St.
601.948.5954
dioms.org

Albuquerque, New Mexico
DIOCESE OF THE RIO GRANDE
6400 Coors Blvd N.W.
505.881.0636
dioceserg.org

Santa Fe, New Mexico
CHURCH OF THE HOLY FAITH
311 E. Palace Ave. • 505.982.4447
holylaithchurchsf.org

Cooperstown, New York
CHRIST CHURCH
46 River St. • 607.547.9555
ceccoop.net

Garden City, New York
DIOCESE OF LONG ISLAND
36 Cathedral Ave.
516.248.4800
dioceseli.org

Greenwich, New York
DIOCESE OF ALBANY
580 Burton Rd. • 518.692.3350
albanyepiscopaldioocese.org

New York, New York
CALVARY-ST. GEORGE'S
61 Gramercy Park N.
646.723.4178
calvarystgeorges.org

New York, New York
GRACE CHURCH
802 Broadway • 212.254.2000
www.gracechurchnyc.org

Troy, New York
ST. JOHN'S CHURCH
146 1st St. • 518.274.5884
stjohnstroy.org

Durham, North Carolina
ST. STEPHEN'S CHURCH
82 Kimberly Dr. • 919.493.5451
ststephendurham.dionc.org

Providence, Rhode Island
S. STEPHEN'S CHURCH
114 George St. • 401.421.6702
sstephens.org

Columbia, South Carolina
DIOCESE OF UPPER
SOUTH CAROLINA
1115 Marion St. • 803.771.7800
edusc.org

Hendersonville, Tennessee
ST. JOSEPH OF ARIMATHEA
103 Country Club Dr.
615.824.2910
stjosephofarimathea.org

Nashville, Tennessee
CHRIST CHURCH CATHEDRAL
900 Broadway • 615.255.7729
christcathedral.org

Corpus Christi, Texas
CHURCH OF THE GOOD
SHEPHERD
700 S. Upper Broadway
361.882.1735
cotgs.org

Dallas, Texas
ST. MATTHEW'S CATHEDRAL
5100 Ross Ave. • 214.823.8134
episcopalcathedral.org

Denton, Texas
ST. DAVID'S CHURCH
623 Ector St. • 940.387.2622
stdavidsdenton.org

Houston, Texas
ST. FRANCIS CHURCH
345 Piney Point Rd.
713.782.1270
sfch.org

ASSOCIATES

Navasota, Texas
CAMP ALLEN
18800 FM 362 • 936.825.7175
campallen.org

Fairfax, Virginia
TRURO ANGLICAN CHURCH
10520 Main St. • 703.273.1300
truroanglican.com

Richmond, Virginia
DIOCESE OF VIRGINIA
110 W. Franklin St. • 800.DIOCESE
thediocese.net

Richmond, Virginia
ST. MATTHEW'S EPISCOPAL
CHURCH
1101 Forest Ave. • 804.288.1911
stmattsrva.org

Charleston, West Virginia
DIOCESE OF WEST VIRGINIA
1608 Virginia St. E.
304.344.3597
wvdiocese.org

Appleton, Wisconsin
DIOCESE OF FOND DU LAC
1051 N. Lynndale Dr. Ste. 1B
920.830.8866
episcopalfonddulac.org

SOCIETY OF MARY
AMERICAN REGION
Superior: Fr. John D. Alexander
114 George St.
Providence, RI 02906-1189
somamerica.org

Tucson, Arizona
ST. MICHAEL AND ALL ANGELS
CHURCH
602 N. Wilmot Road
520.886.7292
smallangelstucson.org

San Diego, California
ALL SAINTS' CHURCH
625 Pennsylvania Ave.
619.298.7729
allsaintschurch.org

Wilmington, Delaware
DIOCESE OF DELAWARE
913 Wilson Rd. • 302.256.0374
delaware.church

Santa Rosa Beach, Florida
CHRIST THE KING CHURCH
480 N. County Hwy. 393
850.267.3332
christthekingfl.org

Tallahassee, Florida
CHURCH OF THE
HOLY COMFORTER
2015 Fleischmann Rd.
850.877.2712
hc-ec.org

Edwardsville, Illinois
ST. ANDREW'S CHURCH
406 Hillsboro Ave.
618.656.1929
standrews-edwardsville.com

South Bend, Indiana
DIOCESE OF NORTHERN
INDIANA
117 N. Lafayette Blvd.
574.233.6489
ednin.org

Boston, Massachusetts
DIOCESE OF MASSACHUSETTS
138 Tremont Street • 617.482.5800
diomass.org

Las Vegas, Nevada
DIOCESE OF NEVADA
9480 S. Eastern Ave., Ste. 236
702.737.9190
episcopalnevada.org

Passaic, New Jersey
ST. JOHN'S CHURCH
215 Lafayette Ave.
973.779.0966
stjohnspriestpassaic.com

New York, New York
CHRIST & ST. STEPHEN'S
CHURCH
120 W. 69th St. • 212.787.2755
csschurch.org

Chapel Hill, North Carolina
CHURCH OF THE HOLY FAMILY
200 Hayes Rd. • 919.942.3108
chfepiscopal.org

Kinston, North Carolina
DIOCESE OF EAST CAROLINA
705 Doctors Dr. • 252.522.0885
diocese-eastcarolina.org

Winston-Salem, North Carolina
ST. TIMOTHY'S CHURCH
2575 Parkway Dr. • 336.765.0294
sttimothysws.org

Fargo, North Dakota
DIOCESE OF NORTH DAKOTA
3600 25th St. S. • 701.235.6688
ndepiscopal.org

Pittsburgh, Pennsylvania
DIOCESE OF PITTSBURGH
325 Oliver Avenue, Suite 300
412.721.0853
episcopalpgh.org

Pittsburgh, Pennsylvania
ST. ANDREW'S CHURCH
5801 Hampton St.
412.661.1245
standrewspgh.org

Nashville, Tennessee
ST. BARTHOLOMEW'S CHURCH
4800 Belmont Park Terrace
615.377.4750
stbs.net

Allen, Texas
CHURCH OF THE SAVIOR
110 S. Alma Dr. • 214.785.1612
alleneπισcopol.com

Dallas, Texas
ST. AUGUSTINE'S OAK CLIFF
1302 W. Kiest Blvd. • 214.371.3441
staugustinesoakcliff.org

Irving, Texas
CHURCH OF THE REDEEMER
2700 Warren Cir. • 972.255.4171
redeemer-irving.org

Lubbock, Texas
DIOCESE OF NORTHWEST
TEXAS
1802 Broadway • 806.763.1370
nwt-diocese.org

Tyler, Texas
CHRIST CHURCH
118 S. Bois d'Arc • 903.597.9854
christchurchtyler.org

Waco, Texas
HOLY SPIRIT CHURCH
1624 Wooded Acres Dr.
254.772.1982
holyspiritwaco.com

Charlottesville, Virginia
MOCKINGBIRD MINISTRIES
100 W. Jefferson St.
434.293.2347
mbird.com

Seattle, Washington
DIOCESE OF OLYMPIA
1551 10th Ave. E • 206.325.4200
ecww.org

Delavan, Wisconsin
CHRIST CHURCH
503 E. Walworth Ave.
262.728.5292
christchurchdelavan.com

Pewaukee, Wisconsin
ST. BARTHOLOMEW'S CHURCH
N27 W24000 Paul Court
262.691.0836
stbartspewaukee.com

River Hills, Wisconsin
ST. CHRISTOPHER'S CHURCH
7845 N. River Rd. • 414.352.0380
stchristopherswi.org



We honor your service. Contact us to learn about special incentives for those who served the church.



LEARN HOW BRIGHT AND SUNNY ACTIVE SENIOR LIVING CAN BE

Find sun and warmth in the Sunshine State with Westminster Communities of Florida, offering communities throughout the state featuring great options to fit your lifestyle. Choose from waterfront, suburban and city locations, all part of our not-for-profit, faith-based family. Discover an active lifestyle to meet every interest, made sunnier by wellness of body, mind and spirit. No matter what choice you make, you'll enjoy services and amenities like restaurant-style dining, housekeeping and more. Plus, rest easier with the assurance of supportive services available on campus.

Call today to learn why a Westminster Community is the brightest choice you can make.

1-800-948-1881 ext. 226

Live Well. Be Happy.



**Westminster
Communities
of Florida**

www.WestminsterCommunitiesFL.org

Bradenton | Jacksonville | Orlando | St. Augustine | St. Petersburg | Tallahassee | Winter Park

