

Diocesan Assessments

De terra veritas

The Whitney Biennial

August 4, 2019

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ON THE COVER

National Indigenous Anglican Bishop Mark MacDonald was elevated to archbishop and metropolitan during the General Synod of the Anglican Church in Canada (p. 8).

Milos Tosic/Anglican Church of Canada photo



THE LIVING CHURCH

THIS ISSUE | August 4, 2019

NEWS

- 4 Dioceses Make Progress in Their Stewardship
By Kirk Petersen
- 15 Campus Ministers Engage Spiritually Curious
By John Martin

FEATURES

- 17 *De terra veritas*
Introducing a new column, a new editor
By Mark Michael

CULTURES

- 18 Found and Given at the Whitney Biennial
Review by Tuesday Jane Rupp

BOOKS

- 20 *Church in Ordinary Time*
Flawed Church, Faithful God
Forbearance
Review by Eugene R. Schlesinger

OTHER DEPARTMENTS

- 23 People & Places
- 24 Sunday's Readings



LIVING CHURCH Partners

We are grateful to the Diocese of Texas [p. 25], and St. Peter's Church, St. Louis, and Christ Church Cathedral, Mobile [p. 27], whose generous support helped make this issue possible.

Dioceses Make Progress in Their Stewardship

By Kirk Petersen

The Episcopal Church is highly dependent on contributions from its dioceses, just as dioceses are highly dependent on their churches, and churches are highly dependent on their members. At every step along the income pipeline, some pay more than their proportional share of the budget.

And some pay less. *TLC* has examined the church's recent records to determine which dioceses are paying less than their required assessment, and reached out to those dioceses to find out why.

The analysis is based on 103 domestic dioceses, accounting for well in excess of 99% of the Episcopal Church's income from diocesan assessments.

The overall story is positive, as the number of domestic dioceses in compliance has grown sharply. The Rev. Mally Lloyd, who chairs the finance committee of the Executive Council, told *TLC* that in 2013, the Episcopal Church was asking each diocese to contribute 19% of their revenue, but only 44 dioceses were doing so. The "ask" has since been reduced in stages to 15%, and more than 90 dioceses are expected to comply for 2019.

"To me, that's incredible," she said. "I think it's a combination of the General Convention and the Executive Council budget group paying attention and lowering the assessment consistently, and the House of Bishops working hard to get their colleagues to say that if we lower their assessment, [they] will come up to it."

It may also point to less conflict in the church. Several dioceses reported a decline in the number of parishes and

individuals who insist that their contributions not go to the Episcopal Church.

Kurt Barnes, the church's Chief Financial Officer, said the reduced assessment has caused only a modest drop in income. He notes that moving the assessment from 19% to 15% represents a 21% decline in the total amount of expected revenue. But because of the increased participation, in 2018 the Episcopal Church's actual revenue from assessments was only 4% lower than 2015, the final year of the 19% assessment. Barnes said based on conservative projections, he expects the revenue to edge up during the 2019-21 triennium and exceed the 2015 level.



Lloyd ENS photo

Diocesan assessments account for roughly two-thirds of the Episcopal Church's \$134 million annual budget. The Church also has substantial investment income, and collects rent for five floors of its headquarters building near the United Nations in New York City.

The 2015 General Convention adopted a carrot-and-stick approach to assessments – gradual reductions in the rate of assessment, combined with a penalty for noncompliance. The penalty is that beginning this year, dioceses that do not either meet the assessment or obtain a waiver will be ineligible to receive grants or loans from the Episcopal Church in the following year. Any exceptions would have to be approved by Executive Council.

How serious is this penalty? That will vary from diocese to diocese, depending on their inclination to apply for loans or grants. Barnes estimates that in 2018, the Episcopal Church provided about \$5.5 million in grants and loans, to dioceses, individual

Several of the bishops and diocesan staff said they were focused less on the potential penalty than on a desire to participate in the broader church while still honoring the fact that their members have differing social and theological views.

churches and organizations. This includes \$3.9 million in block grants, primarily to financially dependent dioceses. The remainder includes scholarships and grants for campus ministries, church planting, anti-poverty efforts, seminaries, rural churches and other programs.

Several of the bishops and diocesan staff interviewed by *TLC* said they were focused less on the potential penalty than on a desire to participate in the broader church while still honoring the fact that their members have differing social and theological views.

That focus may shift as soon as specific grant applications are denied in 2020. Barnes said his staff will determine which dioceses have paid the requisite 15% when they close their books for the year at the end of January. The Executive Council, which must approve most grants and loans, will meet in mid-February.

Implementation may be a source of new conflict, given that the council has the authority to approve specific grants despite the new rule. The council has

Dioceses May Face Penalty in 2020

Diocese	Income ¹	Income Rank ²	2019 %Pledge	Waiver? ³
Springfield	657,685	80	3.5	Did not seek
Dallas	3,504,618	13	6.1	Denied
Rio Grande	1,165,400	64	6.2	Pending
Pennsylvania	6,280,164	3	8.2	Pending
Albany	1,227,046	57	8.8	Did not seek
Mississippi	2,169,163	32	10.0	Granted
Colorado ⁴	n/a	n/a	n/a	Pending
Florida	2,038,211	35	10.7	Did not seek
Fond du Lac	427,769	91	11.9	Pending
Central Gulf Coast	1,157,080	65	11.9	Granted
West Texas	4,809,135	6	12.0	Granted
Alabama	2,574,338	22	12.8	Did not seek

(1) 2017 total diocesan income, minus \$140,000 exemption

(2) Income rank among 103 domestic dioceses

(3) Executive Council may grant additional waivers at October meeting

(4) Colorado has not filed 2017 income report or 2019 pledge; pledged 10.0% for 2018

discussed, but not resolved, the issue that the new rule may end up penalizing churches and individuals who strongly support the Episcopal Church but reside in dioceses paying less than the minimum.

As shown in the nearby chart, 12 of the 103 dioceses have made 2019 pledges below 15%. These pledges range in size from 3.5% to 12.8%.

The dioceses range in income from near the highest (the Diocese of Pennsylvania has the third-highest income) to near the lowest (the Diocese of Fond du Lac ranks 91st of 103).

The most theologically conservative dioceses are well represented on the list. The bishops of Albany, Dallas, Florida, and Springfield are members of the Communion Partners, a group devoted to upholding the traditional teachings of the church. Three other domestic dioceses are headed by Communion Partner bishops, but the dioceses of Central Florida, North Dakota and Tennessee have pledged 15%.

Three of the dioceses – Dallas, Pennsylvania and Springfield – are led by bishops who are members of the

Living Church Foundation, which publishes *TLC*.

Most of the dioceses said they were not meeting the 15% pledge for one or both of two reasons: financial hardship and a demand from some parishes that their diocesan pledge not be passed along to the Episcopal Church because of theological differences.

Lloyd and Barnes said that the waiver process is based on having a significant reason for the shortfall, combined with a plan to get to 15% in the coming years. “To me, progress toward the 15 is as important as being at 15,” Barnes said.

“We’re not trying to be punitive,” Lloyd said. “The overall goal is to build community, not break it.”

The Executive Council committee that evaluates waiver requests has granted about a dozen waivers, most of them to non-domestic dioceses. The Council will consider additional waivers at its October meeting.

TLC reached out to each of the twelve dioceses to learn more about the factors that have kept them from reaching the 15% pledge. Their

responses are listed below, in alphabetical order.

Alabama, 12.8%. The Rev. Deacon Kelley Hudlow, communications coordinator for the diocese, said three of their parishes exercise an option to withhold their contributions from The Episcopal Church, a practice that started in 2005 “as a pastoral response so that we can walk together in difference.” Other dioceses offer similar options.

The three parishes include the Cathedral Church of the Advent in Birmingham, one of the largest Episcopal churches in the country, with an average Sunday attendance of more than 1,000.

Albany, 8.8%. The Diocese of Albany did not reply to repeated requests for comment.

Central Gulf Coast, 11.9%. The diocese includes the southern third of Alabama and the Florida panhandle. The Rt. Rev. Russell Kendrick said “we did apply for and received a waiver. We also have a plan to get to the 15% within the triennial.”

Dallas, 6.1%. At its February 2019 meeting, the Executive Council approved several waivers but denied a request from the Diocese of Dallas. Lloyd said at the time that Dallas leaders “said they will move to 15 percent by 2020, but their 15 percent is split between about 12 percent that comes to [the church center] and 3 percent that goes to other ministries of the church of their choosing. The committee felt that the assessment is not a split-able entity.”

The Rt. Rev. George Sumner, Bishop of Dallas, told *TLC* the committee misunderstood the diocese’s intent. “We do give to other entities, and that’s a good thing – we help Venezuela, we help North Dakota – but we understand that isn’t in lieu of our obligation,” he said. “That was more just a full disclosure thing. But we know we need to get to 15.”

Sumner said the diocese had not been contributing anything when he took office four years ago. As the result of a compromise “between the more liberal and more conservative members of the diocese,” he has been able to

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increase the contribution each year, and intends to continue to do so.

“Part of the trouble is I can’t say we’re going to do this, we’re going to do that, because I’m not the king,” the bishop said. “We are trying to do better, but to do it in a non-conflictual way.”

Florida, 10.7%. Director of Communications Emily Stimier said by email, “The Diocese of Florida is committed to being good stewards of the gifts we have received from God. We are currently in the planning stages of our 2020 budget and prayerfully considering all of our pledges and commitments for the upcoming year.” The Jacksonville-based diocese includes the northern quarter of the state.

Fond du Lac, 11.9%. This small Wisconsin diocese allows individuals to inform the diocese “not to include their personal pledge in the calculation of the national pledge,” said Matthew Payne, lay canon for administration. If not for that, their pledge would be 13%.

“Regretfully, being a diocese with fixed expenses and a smaller, shrinking budget, we are only able to pledge to the broader church at level that is a little bit below expectations,” he said.

Colorado. The Diocese of Colorado has not made a pledge for 2019, but pledged 10% the prior year. The Rt. Rev. Kym Lucas was consecrated in May 2019, so has been bishop for just a few weeks. She told *TLC* by email that some parishes had restricted their giving over LGBTQ issues, but “I have every intention of complying with [the canon requiring a minimum pledge] and our pledged assessment will meet this new target in this new season of ministry in Colorado.”

Pennsylvania, 8.2%. This historic Philadelphia-based diocese is recovering from the deeply troubled episcopacy of a bishop who among other things was banished from the ministry in 2008 for mishandling accusations of sexual misconduct. Charles Bennison was reinstated as bishop two years later after an ecclesiastical appeals court ruled that the statute of limitations had

elapsed for his alleged offenses. The House of Bishops promptly and publicly urged him to resign in a strongly worded resolution, but he remained in office until retiring in 2012.

The Rt. Rev. Daniel Gutiérrez said that since he was elected in 2016, he has been working to restore trust, both within the diocese and between the diocese and the Episcopal Church. He said “we are in many ways a wealthy diocese,” and “I think it’s a shame that we’re not paying the full assessment.”

Even though the diocese’s current participation is little more than half of what is expected, “we’ve made a commitment, beginning in 2020, we will pay our full assessment. I have faith, I have hope.”

Mississippi, 10%. The Rev. Scott Lenoir, editor of the diocesan newsletter, said the diocese is below the participation rate because “we couldn’t make our budget... it’s not any kind of protest.” The diocese has been granted a waiver for the next three years.

Springfield, 3.5%. Springfield, headed by the Rt. Rev. Dan Martins, has the lowest pledge of any diocese. Archdeacon Shawn Denney said “it dates back to 2003, and the difficulties at that time.”

“The council of the diocese changed the name of the national church pledge line to Outreach Fund,” Denney said. They also passed a resolution giving any parish that is meeting its minimum pledge to the diocese the option of specifying that its contribution not be passed along to the Episcopal Church.

For 2019, only 46 percent of the budget line will go to the Episcopal Church. The remainder will be used “for ministry purposes either outside the diocese, or outside ordinary diocesan administrative responsibilities,” he said.

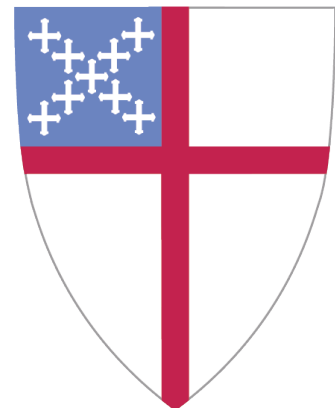
Also around 2003, the small diocese in Illinois began experiencing financial difficulties, and that worked in tandem with the split budget line to ratchet down the diocese’s participa-

tion in the broader church. “Many of us,” Denney said, “would like for us to move in the direction of satisfying [the 15% pledge], but it’s taking some time.”

Rio Grande, 6.2%. Since November 2018, the Rt. Rev. Michael Buerkel Hunn has been the 11th bishop of the Diocese of the Rio Grande, which includes New Mexico and the far-west Texas city of El Paso and the surrounding area. Up until November he had been one of the most senior officers on the presiding bishop’s staff, leaving him predisposed to support the Episcopal Church.

Hunn told *TLC* that the diocese and many of its parishes are struggling financially. He has begun “reconfiguring diocesan staff to provide congregational development support to help our congregations grow. We intend to increase our Fair Share payments each year but will not be able to fulfill our required 15% this triennium.” Rio Grande’s waiver request will be considered at the October meeting of Executive Council.

West Texas, 12%. The Rt. Rev. David Reed, bishop of the San Antonio-based diocese, said congregations there have been allowed to redirect their contributions away from the Episcopal Church. “Over the years, that has done a lot to keep the diocese together,” he said. Fewer and fewer people object to the church’s LGBT stance, but “for those for whom it matters, it matters a lot.” He said he is committed to reaching 15%, and his diocese has been granted a waiver.



Same-Sex Marriage Canon Narrowly Defeated in Canada



By Mark Michael

The Anglican Church of Canada will maintain its traditional definition of marriage, as a resolution to amend the church's marriage canon to allow for same-sex marriage fell two votes short of passage by General Synod at its meeting in Vancouver on July 12.

A majority of delegates in all three orders (laity, clergy and bishops) voted to back the change, and it crossed the necessary 2/3rds threshold for canonical revision among the laity (80.9%) and the clergy (73.2%). Among the bishops, it mustered 62.2%, with 23 bishops voting for the change, 14 voting against (37.8%) and two abstentions. If two of the bishops voting no had voted yes instead, the measure would have passed.

Reaction to the vote was dramatic within the synod meeting room, according to Matt Gardner of *The Anglican Journal*, with an audible scream in the hall and one young delegate running out in tears as the final tallies were announced. Delegates rushed to the microphones to urge a reconsideration, but the primate, Archbishop Fred Hiltz, closed the proceedings for the day.

"Our children are crying. And many of you are crying, for a variety of reasons," the archbishop said to the delegates. "So I think it's time to adjourn. It's time to leave this hall in silence. It's time for you to go and do what you need to do — to cry, or to gather with delegates from your own diocese; to gather with friends, to gather in circles of prayer, just to try and be attentive to one another."

Hiltz noted that other legislation about same-sex marriage could be brought before the synod before the body adjourns for three years on July 16. "If there are proposals for other resolutions on the same matter, there are provisions for how to deal with



A quiet moment while waiting for results on the marriage vote. Matthew Townsend/Anglican Journal photo

that," Hiltz said, "But it needs to be at another moment in this synod." A great deal of other business remained to be considered, however, including the election of a new primate.

Resolution A052-R2 was the required second reading of the canonical change, which had been narrowly approved for the first time in 2016. The marriage canon would have been amended so that its provisions "applies to all persons who are duly qualified by civil law to enter into marriage" and would have replaced all references to husband and wife with "the parties to the marriage."

The vote came almost one year to the day after the General Convention of the Episcopal Church (TEC) enacted a hard-fought compromise on July 13, 2018, mandating that Episcopalians in every diocese must have access to same-sex marriage rites.

The Canadian measure, if it had passed, would have authorized same-sex marriages, subject to the approval of the diocesan bishop. TEC enacted a similar measure at its 2015 General Convention. Last year's vote eliminated the bishop's veto power.

The resolution in Canada had been amended earlier in the day so that the canon's preface would have acknowl-

edged that "faithful members of the Anglican Church of Canada have different understandings and teachings about the nature of marriage." The amendment to the canon's preface also encouraged mutual respect for the integrity of the convictions of all in these contentious matters

A second amendment to the resolution aimed to secure a degree of autonomy in the matter for Indigenous communities, who have been particularly vocal in their criticism of the proposed marriage changes. It stated that General Synod "recognizes that Indigenous communities have particular understandings about the nature of marriage as well as their own ways of making decisions." It also acknowledged that Indigenous people "will continue to discern whether same-sex marriage would be acceptable in their communities."

The vote came a day after Archbishop Hiltz offered an extended apology to Indigenous communities for "spiritual abuse" by church leaders in the past. After his emotional confession of the church's sins, Hiltz urged the establishment of a committee to guide the Anglican Church of Canada's work for "truth, justice, and reconcili-

(Continued on next page)



Primate Fred Hiltz blesses Mark MacDonald, who was elevated to archbishop and metropolitan of the new indigenous province.

Milos Tosic | *Anglican Journal* photo

Indigenous Anglicans Get More Autonomy

The Anglican Church of Canada has established a self-determining indigenous church within its own polity, and elevated National Indigenous Anglican Bishop Mark MacDonald to archbishop and metropolitan.

The resolution passed by General Synod on July 12, in Vancouver, will allow the Anglican Council of Indigenous Peoples (ACIP) to make changes in matters that affect them without requiring a canonical change by General Synod. This will put “matters such as the composition of ACIP, the composition of Sacred Circle and the ability of ACIP to create and change a

constitution in the hands of Indigenous ministries,” reported the *Anglican Journal*.

The measure required a two-thirds supermajority in each of the three orders. It received approval by 98.2% of the laity, 98.8% of the clergy, and 100% of the bishops.

A similar self-determining indigenous church has existed for more than 30 years in the Anglican Church in Aotearoa, New Zealand and Polynesia. Kito Pikaahu, the Maori bishop of Te Tai Tokerau in that province, addressed the General Synod in support of the pending vote.

Marriage Canon Falls by Narrow Vote

(Continued from previous page)

ation,” taking responsibility for “enabling healing for all who were deeply hurt by spiritual arrogance; helping the whole Church to learn from the spiritual wisdom of the elders and to listen with a heart to the spiritual hopes of Indigenous young people.”

The vote also followed a three and a half hour session designed to facilitate compassionate and respectful conversation across serious ideological divisions. The presenters of the workshop on “being a synod” were Bishop Lynn McNaughton of Kootenay and Native American scholar, priest and psychologist Martin Brokenleg. They acknowledged an intention to set a

new course for the synod after the acrimony that marked its 2016 same-sex marriage debates

“During the General Synod in 2016, dialogue and decision-making were not done very well,” Brokenleg said to the delegates. “In fact, portions of that synod were so contentious that our church leaders were embarrassed, many people were wounded and several people I know were so deeply disturbed by what they saw that they have since left the Anglican church. This leaves us with the task of setting the right course for ourselves.”

This article incorporates material from the Anglican Journal.



Milos Posic, *Anglican Journal* photo

Nicholls

Canadians Elect Female Primate

The Rt. Rev. Linda Nicholls was elected the 14th primate of the Anglican Church of Canada on July 13. She succeeded the Most Rev. Fred Hiltz on July 16, at the conclusion of the General Synod in Vancouver.

She becomes only the second female primate elected in the Anglican Communion, joining Katharine Jefferts Schori, who served as presiding bishop of the Episcopal Church from 2006-2015.

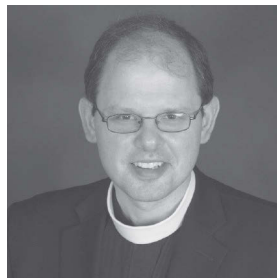
Nicholls was elected on the fourth ballot from a slate of three men and two women. A female primate was assured after the votes were counted on the third ballot, as that ballot eliminated the only remaining male candidate.

A “cradle Anglican,” Nicholls grew up in Vancouver, Calgary and Toronto and taught for five years as at a Christian school in India. She prepared for the ministry at Wycliffe College, Toronto and served parishes in Southern Ontario prior to her election as a suffragan bishop in Toronto in 2007, and then as bishop of Huron in 2016. As bishop coadjutor in Huron, she allowed the blessing of same-sex unions as a “pastoral response,” even as the practice remains banned under the church’s canon law.

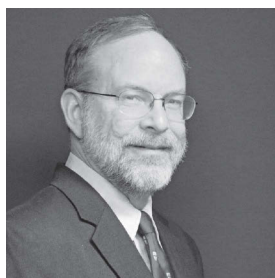
The Living Church Welcomes New Editors

The Living Church is pleased to announce the hire of the Rev. Mark Michael as editor of *The Living Church* magazine. Father Mark is rector of St. Francis Church, Potomac, and will remain in Maryland with his family. He will also play a critical role in TLC's strategic planning process in the coming year and assist Dr. Christopher Wells in managing TLC's staff. Wells continues as executive director of the Living Church Foundation with oversight of all publications.

"We are thrilled to have found someone of Fr. Mark's character and experience to help lead the Living Church into the future," said Wells. "As a longtime contributor to *The Living Church* and *Covenant*, occasional correspondent and editor, member of the Living Church Foundation, and old friend, I cannot think of anyone more



Michael



Petersen



Schlesinger

ideal to take the reins of our historic magazine. Mark brings with him a deep love and knowledge of the Episcopal Church, broad formation in global Anglicanism, and a wealth of learning with special interests in history, liturgy, and Christian formation at the parish level. If you haven't yet read 'Mrs. Truax and the importance of Sunday School,' (bit.ly/2NWGWos) you have a special treat to look forward to." Michael will write a regular

column, *De terra veritas*, in the magazine.

Fr. Michael joins two other new additions to TLC's team: Dr. Eugene Schlesinger, Professor of Religious Studies at Santa Clara University, as editor of *Covenant*; and Kirk Petersen, a veteran journalist and TLC correspondent, as associate editor. "Gene and Kirk have done great writing for us for years, demonstrating calm under

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with Rod Dreher
and Mark Clavier
at St. George's Church, Nashville

June 4-5, 2020

**Love's Redeeming Work:
Discovering the Anglican Tradition**
A conference at All Souls' Church,
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New Editors

(Continued from previous page)

pressure, a knack for creative insight, and an ability to deliver," said Wells.

"Just when they are needed, three highly qualified editors have discerned a call to join the ministries of the Living Church," said Dr. Grace Sears, vice president of the board of the Living Church. "In their perfectly timed arrival, we sense with thanksgiving that the Holy Spirit is orchestrating the work of TLC for God's glory."

The three editors will be filling the shoes of Matthew Townsend, former news editor of TLC, recently appointed editor of the *Anglican Journal* in Canada; Douglas LeBlanc, former senior editor of TLC, newly hired director of communications for St. Christopher Camp and Conference Center; and the Rev. Dr. Zachary Guiliano, former associate editor of TLC, who has taken up a full-time stipendiary position in Cambridge, UK, in the Diocese of Ely.

"Matt, Doug, and Zack have all been stalwarts of TLC, and significantly increased the breadth, quality, and rigor of our work. We miss their contributions already but are proud to see them taking up new challenges in service of the Church worldwide," said Wells.

The ministry of the Living Church remains in a growth mode, with all indices of the business steadily increasing, year over year. TLC's first-ever endowment campaign is focused on scaling up the Living Church Institute as the pedagogical, catechetical, and strategic arm of the Living Church Foundation, based in Dallas.

"The Living Church has continued to flourish in recent years, blessed by God in its leadership from talented editors," said the Rt. Rev. John Bauerschmidt, Bishop of Tennessee and president of TLC's board. "The board is excited to welcome these new editors, who will work with Dr. Wells in carrying forward the mission of the Living Church."

ACNA Marks 10th Anniversary with New Prayer Book

By Kirk Petersen

In July 2018, while General Convention was in Austin debating a 12-year, \$8 million proposal to revise the 1979 Book of Common Prayer, a different prayer book project was moving toward fruition.

The House of Deputies in Austin handily approved the revision, which among other things would potentially lead to adding rites for same-sex marriages. The House of Bishops then scuttled the proposal without voting on it. The bishops instead approved the creation of a task force with a comparatively modest budget to study the matter further and report to the 2021 General Convention.

Meanwhile, the Anglican Church in North America was focused on its own revision, which has now been issued as the Book of Common Prayer 2019, in conjunction with the 10th anniversary of the founding of ACNA. The 802-page book is available now for download or purchase from Anglican Liturgy Press, ACNA's publishing arm.

ACNA was created on June 22, 2009, driven by many of the people who left the Episcopal Church (TEC) in the years following consecration of an openly gay bishop in 2003. They joined forces with former Episcopalians from prior, smaller schisms. ACNA now reports it has 135,000 members, versus 1.7 million reported by TEC.

The Rev. Ben Jefferies, who led the design and production of the 2019 prayer book for the past four years, said the prayer book committee was formed just after the formation of ACNA, so "it's almost a 10-year effort."

"The budget each year hovered around \$10,000," he said, and the expenses by ACNA headquarters were less than \$150,000. "All that went to plane tickets" to bring the committee together for work sessions. He said participants otherwise paid their own expenses through their diocese or parish, so significant additional costs

were distributed elsewhere.

To be fair about comparing the prayer book efforts, ACNA had a less complicated task than TEC. The TEC proposal would have started with the 1979 prayer book and looked forward to the present and to imagining the future. ACNA's project was to start with 1979 and look backward, creating a prayer book that adheres more closely to Archbishop Thomas Cranmer's version, as published in 1549 and comprehensively updated in 1662.

"Seventy-nine is rightly and universally recognized as a great revision of the prayer book," incorporating material from 20th Century liturgical movements led by "the great geniuses of that era, the Boone Porters and Massey Shepherds," Jefferies said, naming two prominent theological scholars. (After his academic career, Harry Boone Porter Jr. served as editor of TLC from 1977 to 1990.)

Jefferies's admiration for the 1979 prayer book is not shared universally by conservatives. While the vast majority of Episcopalians have long since switched to the '79 book, there has always been an active effort to promote the use of the 1928 version.

"There's so much about [the '79 prayer book] that is good, and yet there's also a sizeable chunk of sort of 'seventies-isms,' famously the Prayer C," Jefferies said. Astronauts had reached the moon just a decade earlier, and Eucharistic Prayer C gives thanks for "the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home."

More substantively, he said there was a belief, "rightly or wrongly, that the '79 prayer book was part of this rolling tide of ideological revision within the Episcopal Church." The Episcopal Church had just begun ordaining women, to the consternation of conservatives, and the prayer book was seen as "a harbinger of a cultural revision, which tipped kind of beyond the pale in 2003."

Jefferies also said the '79 prayer book "tried to tone down the severity of sin," and the 2019 editors wanted to reinforce the historic penitential focus.

In the '79 book "there's a sense of

'What's in your heart? Thanks be to God for that.' And no longer, 'What's in your heart is almost certainly corrupt and crooked and needs to be repented of.' Which the 1662 prayer book left you in no doubt of," he said.

The preface to the new prayer book states:

The Book of Common Prayer (2019) is indisputably true to Cranmer's originating vision of a form of prayers and praises that is thoroughly Biblical,

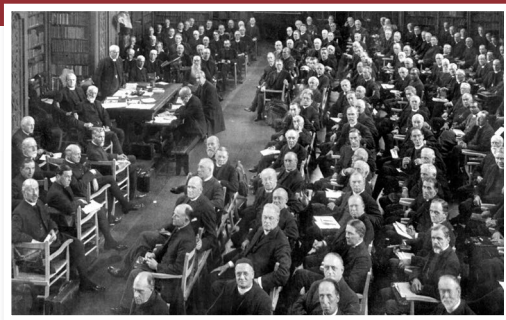
catholic in the manner of the early centuries, highly participatory in delivery, peculiarly Anglican and English in its roots, culturally adaptive and missional in a most remarkable way, utterly accessible to the people, and whose repetitions are intended to form the faithful catechetically and to give them doxological voice.

The BCP 2019 eliminates the Rite I / Rite II division in the 1979 prayer

(Continued on next page)

'GOD WILLS FELLOWSHIP': LAMBETH CONFERENCE 1920 AND THE ECUMENICAL VOCATION OF ANGLICANISM OCT 2-3, 2019 | LAMBETH PALACE, LONDON

Meeting in the aftermath of the Great War, the bishops who convened at Lambeth Palace in 1920 felt themselves 'drawn by a Power greater than themselves to a general agreement' regarding a new approach to Christian unity.



In preparation for the next Lambeth Conference, this conference will review the legacy of 1920 and ask what the ecumenical vocation of Anglicanism might be today.

The colloquium will be preceded by a seminar at Lambeth Palace on Wednesday 2nd October for students of Anglican theology, including seminarians, and bishops and other clergy of the Anglican Communion.



FEATURED SPEAKERS

Speakers include: *Ephraim Radner, Charlotte Methuen, John Bauerschmidt, Michael Root, Jeremy Worthen, Jamie Hawkey, Christopher Wells, Jeremiah Yang, Hannah Matis, Joseph Kindera, Jane Williams, Christopher Cocksworth, and Mark MacDonald.*

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New ACNA Prayer Book

(Continued from previous page)

book. It draws primarily from Rite I, but with modernized language throughout, thereby creating passages that will sound jarring at first to people used to either rite. For example, the call to prayer:

Officiant: The Lord be with you.

People: And with your spirit.

Writing last September in *Covenant*, Drew Nathaniel Keane of Georgia Southern University made a thorough, section-by-section comparison of the 1979 BCP with the 2019 version that was then still in development. Some changes may have been made to the 2019 book since then, but the text was nearing the end of its development.

As another example of language that was deemed too discordant with modern sensibilities, the 1979 editors omitted a stark phrase from the historic confession of sin that “there is no health in us.” That language is restored in 2019, but preceded by the new softening phrase, “apart from your grace.”

In an illustration of the complexity and passion involved in prayer book revision, Notre Dame professor Samuel L. Bray last year published a 4,600-word essay (four times longer than this article) arguing that the softening phrase should not be included.

Ellen Kirkland, president of the ACNA publishing organization, told TLC that sales have been brisk, and “the enthusiasm is quite nice.” The website indicates that the \$29.95 deluxe edition has sold out, while they still have copies of the \$16.95 pew edition from the initial print run of 10,000. Jefferies said “they’ve got bids out for a second printing of maybe 10 to 20 thousand” for September arrival.

“Knowing that purchases of the [1979] prayer book go to the Church Pension Fund of the Episcopal Church,” Jefferies said, ACNA will no longer be “routing money to a support base of the institution that we’re trying to break away from.”

Still, there are no plans to pressure any ACNA congregation into buying

the 2019 prayer book. “The College of Bishops determined right at the beginning, years ago, that nothing would be required or mandatory. Any prayer books that the ordinaries have authorized up to now remain authorized,” Jefferies said, including 1979 and 1928.

“More Measured Pace” to Full Communion in England

By Mark Michael

The Church of England will continue to move toward full communion and interchangeability of ministers with the Methodist Church of Great Britain, but at a “more measured pace.” On July 7, General Synod affirmed the process for establishing a form of the historic episcopate for British Methodism outlined in the ecumenical document *Mission and Ministry in Covenant*. The resolution also commissioned work on a formal declaration and liturgical services that would mark the eventual establishment of the full communion arrangement.

However, the Synod also voted by a large majority to amend the initially proposed resolution, which would have called for the introduction of legislation preparing for the interchangeability of ministers by February 2020. The amendment removed all mention of legislation and any timeline for action. Ven. Jane Steen, in moving the amendment, said, “We must proceed by the right words in the right time . . . Pilgrimages are not for rushing, they are for praying.”

Speaking in favor of Steen’s amendment, the Bishop of Southwark, Christopher Chessun noted that the House of Bishops had been unable to recommend action on the matter because there is “still no consensus in the House of Bishops for what has emerged.” Chessun urged a rigorous process for evaluating unresolved issues, using the model of the widely admired Porvoo Agreement with Scandinavian Lutherans. “More rigour and painstaking work will be required,” he added, “if rancour and division is to be avoided.”

The Rt. Rev. Andrew Watson,

Bishop of Guilford, identified the most challenging issue as *Mission and Ministry in Covenant*’s allowance for Methodist ministers (who are not currently ordained by a bishop) to preside at Anglican Eucharists, a challenge that the document calls “an anomaly to be gladly borne” for the sake of unity. “I can live with that,” Watson said, “but the same may not be true of my Catholic brothers and sisters.”

The Rev. Kevin Goss, a representative from St. Albans, described the interchangeability of ministers issue as a “vital sticking point.” “The kindest and most loving thing is to be honest with ourselves and Methodist brothers and sisters to pause now, so together we can find a better way forward for Christian unity in the future.”

Evangelical delegate Andrew Atherton, a tutor at Wycliffe Hall, celebrated the same possibility as “a huge leap forward.” He said that evangelicals in the church had been hoping since 1662 for such clear proof that “bishops aren’t essential.”

Overall, the three hours of debate on the resolution was dominated by speakers who urged speedy progress toward deeper unity, with many citing the need for common witness to the 98% of unchurched English people. Several speakers from the Diocese of Carlisle spoke of the long history of cooperation between Anglicans and Methodists in Cumbria as a source of renewal in mission. “The anomaly for us is entirely bearable, and we should support it as soon as we can so it can become normal not exceptional,” said James Newcome, the Bishop of Carlisle.

The Archbishop of Canterbury also seemed to have little patience for a more hesitant course. Relying on a common (if not undisputed) narrative that blames Anglicans for the schism, he said: “Not far short of three centuries ago, we caused Wesley to have to make his own arrangements. . . . We put them out. I think we have to be very, very hesitant about setting hurdles for us to get back together. History is not on our side in the way we have acted in the past.”

While it was not widely referenced during General Synod debate, an important statement about the resolu-

tion had been issued by Anglican Catholic Future three days prior to the Synod's opening. The network of moderate Anglo-Catholics argued that "the proposals in their current form will divide the Church yet further by taking away something so integral to the Church of England's understanding of itself as Anglican, and as part of the one, holy, catholic and apostolic church." The statement was also firmly endorsed by the traditionalist group Forward in Faith.

The Anglican Catholic Future statement outlined a series of difficulties with the proposals outlined in *Mission and Ministry in Covenant*. It criticizes the plan to ordain the Methodist Conference President as a bishop with sole ordination powers as a form of the episcopate that is "not historically recognisable."

It says that the plan for interchangeability of ministers could undermine the Church of England's ecumenical commitments to other episcopally ordered churches, especially the Roman Catholic Church.

John Henry Newman Canonization Date Set

Pope Francis declared on July 1 that Blessed John Henry Newman will be canonized at a special ceremony in Rome on October 13. Newman will be the first English person who lived since the 17th century to be recognized as saint by the Roman Catholic Church. He is also one of very few former Anglicans to be raised to that church's altars (America's first saint, former Episcopalian Mother Elizabeth Ann Seton, is another). Four religious sisters, from Italy, Switzerland and Brazil, will share in the honor bestowed on him.

Newman had been beatified in 2010 by Pope Benedict XVI in Birmingham, England, the place of his final ministry and death. This followed the authentication of the first miracle attributed to his intercession, the healing of a Roman Catholic deacon's crippling spinal condition in Massachusetts. The second miracle required for his canonization came in 2013, when a Chicago woman, Melissa Villalobos, invoked Newman's

aid to stop severe bleeding during her seventh pregnancy.

Newman served for twenty years as a priest of the Church of England. Author of several of the most influential *Tracts of the Times*, he was a crucial leader in the Oxford Movement before he was received into the Roman Catholic Church in 1847. Though initially spurned by his family and closest friends, he was widely revered by Christians of all kinds by the time of his death in 1890.

The Rt. Rev. Christopher Foster, Anglican Bishop of Portsmouth and the co-chair of the English and Welsh Anglican-Roman Catholic Committee celebrated the announcement: "The canonization of Blessed John Henry Newman is very good news for the Catholic Church in England and Wales, and we give thanks with them for this recognition of a holy life formed in both our communions that continues to be an inspiration for us

(Continued on next page)

Prayer Book Society Anglican Way 2019 CONFERENCE

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Speakers include:

Fitzsimons Allison, *Rtd. Bishop of South Carolina*; Torrance Kirby, *McGill University*; Bradford Littlejohn, *The Davenant Institute*; Dean William McKeachie, *South Carolina*; Jesse Billett, *Trinity College, Toronto*; Samuel Bray, *Notre Dame University Law School*; David Anderson, *University of Oklahoma*; Neil Robertson, *King's College, Halifax*; Roberta Bayer, *Patrick Henry College*; Alistair Macdonald-Radcliff, *Editor The Anglican Way*; Stephen Blackwood, *Ralston College*; Gavin Dunbar, *PBS President*; and Richard Mammana, *founder of Project Canterbury*.

Newman

(Continued from previous page)

all. Both as an Anglican and as a Catholic, his contribution to theology, to education and to the modelling of holiness resonates to this day around the world and across the churches.”

An article in *The Guardian* noted that The Rev. Dr. Hugh White has

developed a nine-day pilgrimage route from Oxford to Birmingham with the blessing of the Bishop of Oxford. White, a Newman scholar is also former vicar of Deddington, the Anglican parish where Newman gave his first public address. Officials at sites central to Newman’s life, including his beloved spiritual retreat at Littlemore and Birmingham Oratory, the center of his Roman Catholic ministry are expecting major increases in pilgrims as the canonization nears.

500-Plus Bishops Heading to Lambeth, Despite Boycotts

By Kirk Petersen

More than 500 bishops have registered for next summer’s Lambeth Conference, a gathering every 10 years or so to which all active bishops in the global Anglican Communion are invited, the Anglican Communion has announced.

The press release shows support for Lambeth in the wake of high-profile boycotts announced by some theologically conservative bishops.

GAFCON — the Global Anglican Future Conference — plans a separate meeting in Kigali, Rwanda, in June 8-14, 2020. That’s a few weeks before Lambeth, which will run July 23 through August 2 at the University of Kent in Canterbury, UK.

On June 21 of this year, an international group of 10 bishops led by the Rt. Rev. George Sumner, Bishop of Dallas, issued an appeal for civility, telling both sides: “While all are free to offer their views, harsh disagreement ought not to be the dominant note the world hears from us.” Sumner is a member of the Living Church Foundation.

News reports have said that the primates of Kenya, Nigeria, and Uganda will boycott Lambeth. Collectively, those three provinces represent more than a third of the global membership of the communion. Also boycotting are the bishops of the Anglican Church in North America (ACNA), who rejected an invitation to attend as observers along with the representatives of other denominations such as Catholics and Methodists.

New Primate for Melanesia

Leonard Dawea, Bishop of Temotu, was elected Archbishop of the Anglican Church of Melanesia at the June meeting of the Provincial Electoral Board. He will be installed at Saint Barnabas Provincial Cathedral in Honiara, the capital of the Solomons Islands, on September 15. Like his predecessors, the primate will also serve as Bishop of Central Melanesia, the province’s largest diocese.

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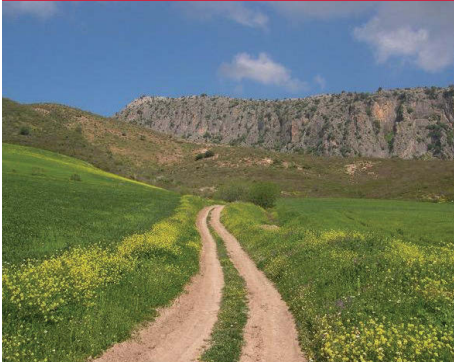


The Friends of the Anglican Centre in Santiago is offering **five \$2500 scholarships** to Episcopal clergy or seminarians who have never walked the Camino.

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Campus Ministers Engage Spiritually Curious

By G. Jeffrey MacDonald

Jamison Dunne of Hartland, Vt., knows first-hand how hard it can be to help college students get connected to church life. An Episcopalian and rising senior at the University of Vermont, he says many at his school take offense when students gather on campus to study scripture or any time religious art is shown in art history classes.

But he's not discouraged. Instead he's joined forces with those seeking to preserve and grow Episcopal campus ministries despite challenges ranging from religious disaffiliation trends to funding cuts.

Dunne recently spent a misty June day at Boston University, huddled in classrooms with Episcopalians and Lutherans who share his passion for sustaining campus and young adult ministry. He hopes to work with local congregations around Vermont to establish an Episcopal Church presence on three other college campuses.

"There a lot of people who, when they think of Christianity, they think of really kind of scary evangelicals who come and preach in the middle of campus," Dunne said during a break at the three-day "Uncharted" conference. Religious literacy on Vermont campuses is low, he said, and students need exposure to a broader swath of Christianity, including those that bring a more liberal lens to interpreting scripture.

The Boston meeting marked the first time campus and young adult ministers from the Episcopal Church and the Evangelical Lutheran Church in America met jointly for a national conference. The event showcased efforts to find efficiencies without diminishing impact. Shrinking diocesan budgets have led to reduced programmatic funding in some areas, according to Shannon Kelly, officer for young adult and campus ministries in the Episcopal Church.



Sarah Moore shows photos she uses in discernment exercise.

G. Jeffrey MacDonald photo

Meeting ecumenically allowed the two churches to take advantage of Lutheran resources earmarked for this type of event. Funding came from the Philip N. Knutson Endowment in Lutheran Campus Ministry, which

calls for "incorporating both heterosexual and homosexual perspectives" at conferences that address human sexuality. Keynote speaker Micah Meyer relayed his journey from losing his

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Campus Ministers

(Continued from previous page)

father, a Lutheran campus minister, to becoming the first openly gay man to appear in an advertising campaign for outdoor gear.

Participants explored prospects for similar collaborations in the field. One workshop unpacked the logistics for developing a joint Episcopal-Lutheran campus ministry.

Drawing some 250 staffers and volunteers from across the country, “Uncharted” provided space to discuss what’s working and not working amidst shifts in America’s religious landscape. National surveys suggest the soil can be rocky for those reaching out to young adults. For example:

- Thirty-four percent of adults under age 40 now have no religious affiliation, versus only 17 percent among adults over 40, according to a June 2018 Pew Research Center survey.
- A January 2019 Lifeway Research survey looked at people age 23 to 30 who attended church regularly in high school. Sixty-eight percent now say they attend church once a month at most or do not attend at all.

Against that backdrop, participants told how ministries are being broadened to convey openness to everyone,

regardless of personal belief systems, sexual orientation or posture toward Christianity.

“In college, you kind of have to put on a persona – ‘I’m a this major or I’m a that major’ - and build up who you are,” Kelly said. “But in these [ministry] spaces, they can just be who they are. They can wonder. They can say things like: ‘I’m a nuclear engineering student, but I think I might be called to the priesthood. Don’t tell anybody because that’s really weird!’ They can really admit what’s going on in their hearts.”

Being open to everyone sometimes means expanding entryways into classic dimensions of church life. Take Bible study. Some college students have positive Bible study experiences, while others are itching to confront or argue with Biblical passages they find troubling or offensive. All need a campus ministry that gives them a chance to engage.

“They are looking for Bible study,” said Elizabeth Friedman, pastor of Lord of Light Lutheran Church on the University of Michigan campus. “Because even in an area where they’re such a minority, there will be people who are looking for this word of grace that they haven’t heard.”

The Bible study workshop hashed out how to get past common stumbling blocks, such as students who insist on proof-texting by taking verses out of

context, or who get stuck on a verse they find particularly objectionable.

Campus ministers shared tips for how they make Bible study approachable. For instance, at the University of Chicago, Episcopal Chaplain Stacy Alan sends out a Biblical passage in advance. She invites everyone to bring something – a poem, recorded music, a photograph — anything that illustrates their response to the text. Response is consistent enough to offer it every six weeks, she said. One reason: it lets participants be authentic, be creative and feel understood while engaging with holy scripture.

In other areas, being open to all comers means leaving the Christian particulars aside, at least at first. A workshop on “decision-making from the soul” walked participants through an exercise developed by Sarah Moore, a former corporate lawyer who now helps others learn to thrive. She specializes in working with people who regard themselves as spiritual but not religious.

Moore led attendees to close their eyes and think about an aspect of their lives in which they want to improve but don’t know how. Then she asked them to ponder a possible step they could take. Her method involved testing that step. How does it feel to the intellect? How does it feel to the emotions, to one’s physical body and to one’s own being? Participants were led to imagine a calming environment, engage with descriptive words and emoji, and also think about supportive companions (human and animal).

Though the method was not explicitly religious, Moore said group leaders can incorporate Christian elements, such as devotional prayers to help frame reflections. The exercise piqued curiosity in the room. Adam Conley, director of the Seattle Service Corps at St. Mark’s Cathedral in Seattle, said he planned to use the method with a group of six Episcopal Service Corps members this summer and again with a new group next fall.

“I think the universality of it has a lot of appeal,” Conley said. “I’m not exactly sure how they will respond to this, but I think it will spark some interesting questions and curiosity that might otherwise not be there.” □

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De terra veritas

“Truth shall spring up from the earth, and righteousness hath looked down from heaven.” Psalm 85:11.

If a Latin tag for a title seems a bit pretentious, I must beg the privilege of a High-church clergyman. I can at least aver that it wasn't my idea to begin with. My predecessor as editor of *The Living Church*, Dr. Christopher Wells, has long written in these pages under another tag from the Vulgate's Psalter, *Caeli enarrant* — “the heavens are telling.” Over the years, his column has told of “the glory of God,” to be sure; but also of assorted other ‘high and holy things,’ with that sparkling erudition one expects of a gifted theologian.

Don't worry, Christopher hasn't vanished into the empyrean. He's just focused on the larger direction of our common publishing work, in service of ecclesial renewal. You'll be reading even more of him, as our columns alternate in issues to come, like a psalm tossed between the two sides of the choir.

Mine will be the lower register. I am just a parish priest who loves a good story, so an altogether more terrestrial tag seemed fitting. I've also spent a good deal of my life with my hands in the soil, growing up in a farming family and laboring in the vineyard of the Church for nearly a decade and a half. My reading and thinking usually tends to the nearer side of the Divine economy: the church's history and liturgy, the care of souls and the shaping of communities. I take up my editorial work alongside an active parish ministry, and the good people of Saint Francis Church will surely appear from time to time in these ramblings.

I hope that *The Living Church* will continue to bear witness to the truth of God that springs up from the earth. It is our aim to seek out and lift up the ways that ordinary men and women respond to God's call to proclaim the Gospel and to serve their neighbors in love. We will ponder together difficult questions about how best to teach and live the faith in changing and challenging times. We will celebrate unexpected graces and offer encouragement. There may even be some useful advice to equip saints like you for the seemingly impossible but surprisingly blessed work of ministry within that portion of the good field God has assigned to us.

To announce truth springing up from the earth is, above all, to sing of the glories of Jesus, who is himself the truth of God (John 14:6), the “true Light that lighteth every man that cometh into the world” (John 1:9). We take up these verses of Psalm 85 at Christmastime, celebrating his coming as one of us, a fellow child of the soil. His birth is the dawn of grace and reconciliation, as angels sing in the skies of a baby fresh from the depths of his mother. God's love draws together high and low, near and far “for us and for our salvation.” In Him “righteousness and peace have kissed each other” (Ps. 85:10).

In his great Christmas Sermon (185), Saint Augustine delights in this ironic meeting of contrary things: “Truth, incorruptibly nourishing the happiness of the angels, has sprung from the earth in order to be fed by human milk. Truth, whom the heavens cannot contain, has sprung from the earth so that he might be placed in a manger.” The sermon has its moral as well as its joyful poetry. Such a miracle shows that we sinners cannot save ourselves, and it compels us to be reconciled with one another. “He himself is our peace, he it is who has made both one’ (Eph. 2:14) so that we might become men of good will, bound together by the pleasing fetters of unity. Let us rejoice, then, in this grace so that our glory may be the testimony of our conscience wherein we glory not in ourselves but in the Lord.”

Even now, God is forging “pleasing fetters of unity,” and this issue lifts up several aspects of our long-standing mission to work and pray for the unity of the church. In our news section we learn of campus ministry partnerships with Lutherans and tentative steps toward full communion between Anglicans and Methodists. Among the book reviews, our new *Covenant* editor, Gene Schlesinger, grapples with the gifts and challenges of Presbyterian understandings of the Church.

—Mark Michael

Found and Given at the Whitney Biennial

By Tuesday Jane Rupp

In his 2013 book, “Found Theology,” theologian and Anglican priest Ben Quash argues that what we discover in the course of history should influence and shape our understanding of the givens of our faith, namely God’s revelation through Christ, the Scriptures, and the Church. We understand God, he means, through things found and given. Quash holds up fine art as particular evidence of the way our human imagination relates the work of the Spirit in the found to the given. I went to the 2019 Whitney Biennial exhibit in New York City with these relationships in mind, looking for contemporary expressions of that imagination from the past two years.

To be honest, I wasn’t sure what I would find there. The Whitney Biennial has a reputation for being controversial, sensational, and at times indulging in agitprop. The last two years in American culture have been contentious at best, and I wondered if the gallery spaces would look like nothing so much as a 3-D rendering of my Twitter feed. I went out of a sense of duty and social obligation. What I found instead was thoughtful, carefully crafted works in two- and three-dimensions that held up important givens: incarnation, reconciliation, even awe, rendered in paintings, photographs and sculpture. It was not lost on me that much of the sculpture was itself found art.

This year’s organizers, Rujeko Hockley and Jane Panetta, visited some 300 studios to gather the 75 artists and collectives whose work is on display at the Piano building. More than half of the artists selected by Hockley and Panetta are women. The majority are artists of color, and three quarters are



Daniel Lind-Ramos, Maria-Maria, 2019

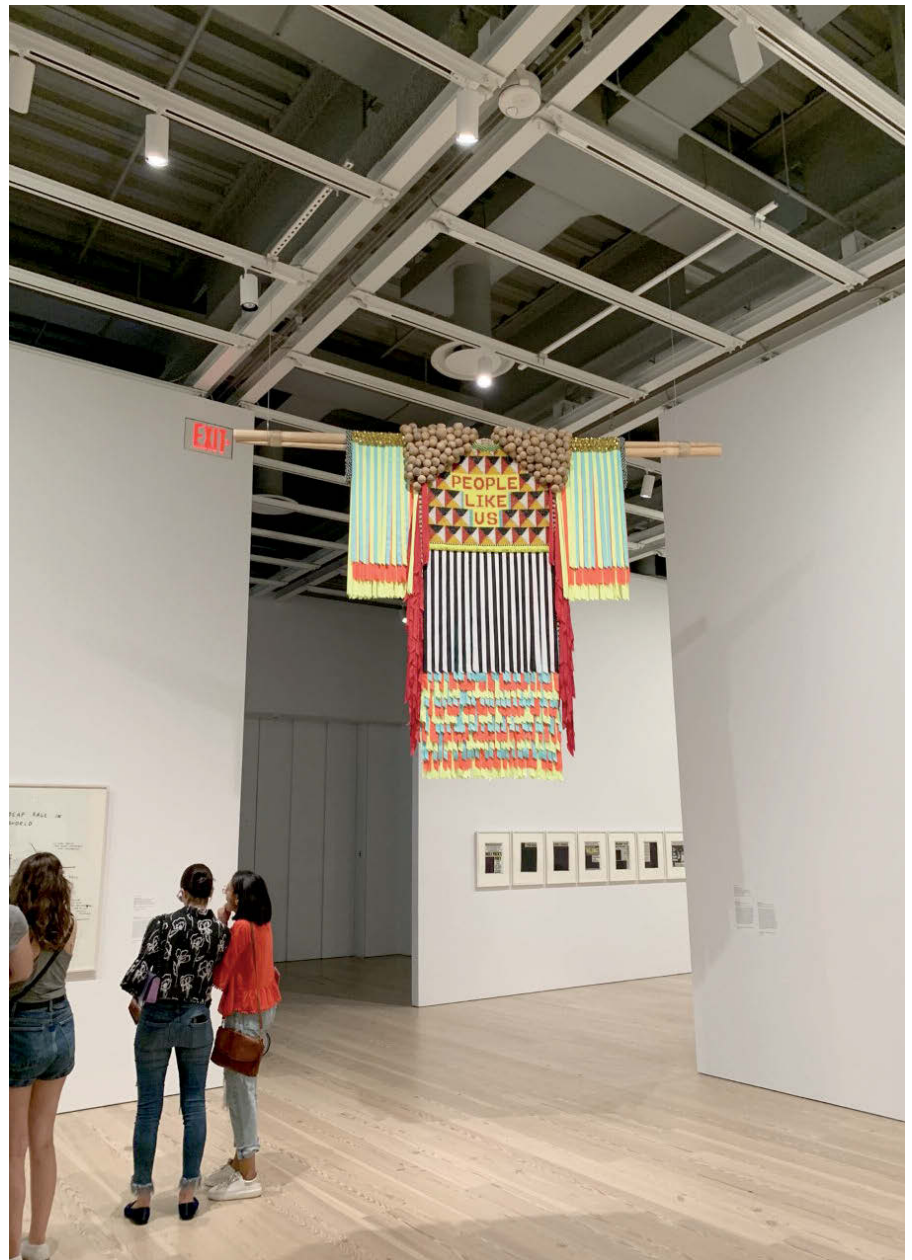
Tuesday Jane Rupp photo

younger than 40, two notable firsts even for an exhibit tilted toward lifting up emerging and mid-career artists.

The best work on display beckons the viewer to look closer, look longer, look again. Simone Leigh's bronze female figures blend competing, even contradictory visual language from West Africa, Egypt, and the Jim Crow era, without conforming to dehumanizing racial or gender stereotypes. The smoothed-over place where eyes should be evoke a meditative state, suggesting that the most important gaze is their own, looking inward. Ragan Moss's polyurethane torsos are suspended in two neat rows, suggesting the orderliness of a checkout cue or a meat locker. Half-hidden interiors invite the viewer to risk coming nearer to see what secrets are written inside. What, for example, is written in the heart of a polyurethane torso titled "heoloogian" [sic]?

Biography and history intersect through the main floors of the exhibit. Eric Mack's "(Easter) The Spring/The Holy Ground" uses a blue moving blanket, whose qualities he describes as "softness, protection, [and] warmth." He maps onto this object mementoes of the overlooked artist Alvin Baltrop. Baltrop worked as a mover who photographed many of the secret places he encountered while on jobs. Mack's moving blanket is a kind of a resurrection of Baltrop's legacy. In this vein, I was particularly touched by Ellie Ga's triptych of videos, "Gyres 1-3." Ga moves transparent photographs over a light table and then washes them away with her hand as she narrates three seemingly disparate accounts of powerful ocean currents — gyres — and the debris they spin out to shore, which she gently connects to her own experience of grief over the death of her mother.

Whitney Biennials are rarely without controversy. In "National Anthem" Kota Ezawa's watercolor animations of NFL players taking a knee is accompanied by a slow-tempo version of "The Star-Spangled Banner." Most notably, Forensic Architecture's video installation "Triple Chaser" documents their process of using digital models of the



Jeffrey Gibson, *People Like Us*, 2019

Tuesday Jane Rupp photo

tear gas munition, the Triple-Chaser, which is manufactured by Safariland Group and used by agents along the Mexico-U.S. border. The models are then used to train computer vision classifiers to automatically recognize the Triple Chaser in photographs and video, thus tracking when this "less-lethal" munition is used. Safariland is owned by Warren Kandors, a vice-chair of the Whitney board of trustees.

In the best examples from this year's biennial — and there are more than are named here — artists hold generous space for the sacredness of their bodies, communities, cultures, and

histories in an increasingly threatening environment. Nowhere is this better found than in Daniel Lind-Ramos' *Maria-Maria*, named both for the mother of Jesus and for the hurricane which devastated his home in Loiza, Puerto Rico. Lind-Ramos uses found objects, notably the blue FEMA tarp for a robe and a coconut found near his home for her head. *Maria-Maria* at once called to mind both the wildness of the creator of Leviathan and the tender mercy of God-with-us.

Tuesday Jane Rupp is rector at St. Paul's Episcopal in Woodbury, CT.

Dialogue among Presbyterians

Review by Eugene R. Schlesinger

Beleaguered by crises both beyond its control and of its own making, the Church sorely needs renewal. In an age of scandal, disillusionment, and decline, people have come to realize that church is a terrible hobby, and so ecclesiology must once more state a compelling case for the Church: its nature, its purpose, and its import. Taken in isolation, this trio of books, all by members of the Presbyterian Church (U.S.A.), provide interesting enough insights into the Christian community's calling, but read in concert, they present an interlocking set of answers to this call.

Amy Plantinga Pauw's *Church in Ordinary Time* sets forth an account of the church rooted in the mundane realities and patterns of creaturely existence. Pauw, a professor of theology at Louisville Presbyterian Theological Seminary, contends that far too often the Church has lost sight of or tried to obscure its creaturehood. Such transgressions can range from "subordinating the church to individual subjectivity," as did Schleiermacher and his heirs (pp. 28-31), to "denying the church's commonality with other creatures," as in the theologies of John Zizioulas, Robert Jenson, and Stanley Hauerwas (pp. 31-34), or "separating the real church from the visible church," an offense of which Barth is the prime culprit (pp. 34-36). In contrast, Pauw presents a very earthy picture of the Church, rooted in what it means to be God's creature. After all, even Jesus Christ was and is Mary's child.

The book unfolds in three main parts, structured like the articles of the creed: one focuses on a doctrine of creation, the next on Christology and redemption, and the third on the Holy Spirit and church life, including the liturgical year with its themes of "longing" (Advent), "giving" (Christmas), "suffering" (Lent), "rejoicing" (Easter), and

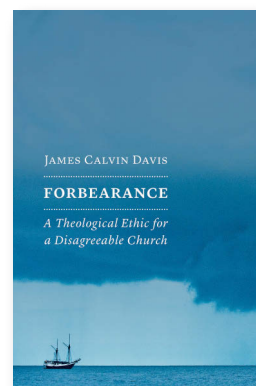
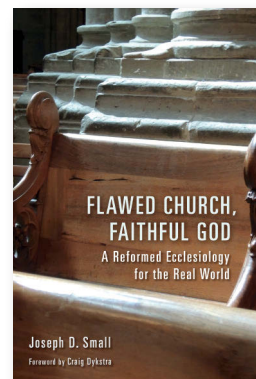
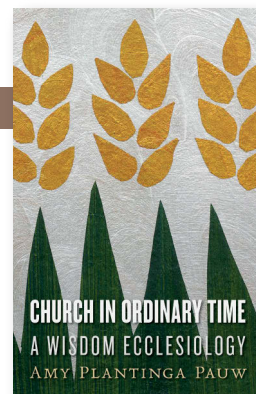
"joining hands" (Pentecost).

It is eminently well-written and engaging, and is to be commended especially for its attention to the biblical wisdom literature, bringing an important stream of biblical material into a conversation in which it has typically been neglected. Wisdom literature is especially appropriate for this ordinary-time ecclesiology, for it is here that the mundane realities of creaturely existence are most clear. In this regard, Pauw does for ecclesiology what David Kelsey did for theological anthropology with his *Eccentric Existence* (Westminster John Knox, 2009).

Along the way, Pauw engages in some good critiques of her Reformed tradition, especially its tendencies away from embodied materiality and toward an invisible church. She also negotiates some important disputes, such as the relationship between the local and the universal in the Church. Here she is especially impressive, noting the danger of a central hegemony that colonizes local expressions of church, even as she notes the danger of fetishizing the local: "the earthen vessel of church is fashioned from local cultural dust, including its cultural toxicities" (p. 112).

Her most central contribution, though, is her commendation of ecclesial humility. We are firmly upon the "creature" side of the Creator-creature distinction. Our tiny finitude in a vast universe, which even in its totality is infinitely less than its Creator, is stated to great effect (pp. 42-51), though her welcome emphasis on the Church's humanity needs to be accompanied by a recognition that there are divine elements to the Church (pp. 87, 123). She criticizes "ecclesiological docetism" (p. 5), but once the Christological analogy is introduced, it needs to be followed through.

Additionally, it is not at all clear how much of a new perspective this really is. Many of Pauw's central affirmations (the importance of an eschatological



Church in Ordinary Time

A Wisdom Ecclesiology

By Amy Plantinga Pauw

Eerdmans. Pp. 188. \$20

Flawed Church, Faithful God

A Reformed Ecclesiology
for the Real World

By Joseph D. Small. Eerdmans. Pp. 242. \$35

Forbearance

A Theological Ethic
for a Disagreeable Church

By James Calvin Davis. Eerdmans. Pp. 226. \$25

reserve, such that the Church here and now is not the final attainment of God's kingdom; the provisionality of all earthly forms and structures; and the Church's solidarity with the world)

are all clearly articulated in the Vatican II documents *Lumen Gentium* and *Gaudium et Spes*. This in itself is not a problem, but it is worth noting, since she presents her vision as a corrective to other perspectives.

Further, while she rightly rejects the idea of an invisible church, she fails to take the effects of church division fully seriously, suggesting that eucharistic sharing can overcome the obstacles of division and that in Pentecost's light our divisions are fictive and illusory (pp. 103, 152). Yet, given the realities of divided Christendom, this affirmation seems to be little more than wishful thinking.

In a few places she makes tantalizing suggestions but fails to resolve or develop them. One such is the idea that planetary death and the end of our receiving God's gifts are genuine possibilities, but that they would not contradict God's faithfulness to his promises (pp. 49-50, 149).

I must note that for a book that eschews *theoria* in favor of the more practically oriented *phronesis* (p. 17), *Church in Ordinary Time* is remarkably short on practical suggestions. This leaves it in a worst of both worlds situation, neither theoretical nor practical. As important and worthy a work as this is (and it is), it needs supplementation.

Less ambitious, but perhaps more coherent and satisfying is Joseph D. Small's *Flawed Church, Faithful God*, which attempts to articulate a faithful, mainstream ecclesiology, grounded in the actualities of the world and of church life, rather than in theological abstractions. The Church as an abstraction leads to "disparagement or even contempt for actual churches," which are seen as "flawed imitations of an immaculate concept ... [and] likely to be scorned as shams" (p. 4).

Small wants us to avoid these liabilities and so to think more faithfully and accurately about the Church. In this way, he provides half of the supplementation we were left wanting in Pauw's work. *Flawed Church, Faithful God* is theoretical in just the right

ways: grounded in careful scholarship, attentive to important distinctions, seeking the intelligibility of its data, yet attentive to data.

Small guides us through 11 chapters covering the nature of the Church, common faith, Word and sacrament, communion ecclesiology, major ecclesial images (body of Christ, people of God), the relation between Judaism and Christianity, the Church's mission, the Nicene notes of the Church, and hope for the Church.

Along the way, he engages in several wide-ranging considerations of other theological topics, such as the development of the Nicene tradition (pp. 26-34), the importance of the ascension for ecclesiology (pp. 108-112), the life of Christ (pp. 96-103), theological interpretation of the Old Testament in contrast to Marcionism and supersessionism (pp. 126-39), and the doctrine of God (pp. 189-92). These tangents provide serious ballast to the discussion without becoming digressions. They are always in artful service of the book's core agenda.

Small presents us with a Reformed iteration of Communion ecclesiology: "The congregation gathered around Word and sacrament is the basic form of church, but it is not a sufficient form of church. The gathered congregation is the one, holy, catholic, and apostolic church only in its essential communion with its Lord and therefore in communion with other gathered congregations" (p. 62).

This Communion ecclesiology is well-grounded in mainstream ecumenical reflection and scholarship. It is Reformed but not provincial, for it attends to developments within and insights from other traditions and communities. Crucially, Small points us to the need for greater theological attention to the congregation or parish (pp. 80-82). I heartily affirm this, but with the proviso that for episcopally ordered churches the life of the congregation is always dependent upon its relation to the bishop. Like Pauw, Small appeals to a Christological analogy for

the church, but does so in order to suggest that the church is *only* a human community, a proposal that lends itself to Nestorianism (p. 89).

Small's most compelling argument comes in his consideration of the Nicene notes of the Church: unity, sanctity, catholicity, and apostolicity. It unfolds in three movements. First, he contends that these four marks properly refer to God alone (pp. 189-92). Next, he notes that in each of these areas, the Church misses the mark. Where it should be one, the Church is divided (pp. 194-95).

Here it is worth noting that throughout Small attempts to grapple with the scandal of division and the way it distorts the church's existence and calls the gospel's credibility into question (pp. 15-21). Where it should be holy, the Church is conformed to the world (pp. 195-96). Where it should be catholic, the Church is content with fractions of humanity (pp. 196-97). And where it should be caught up in apostolic mission, the Church is domesticated and tame (198).

Yet these indictments are not the total story. In the third movement, Small reads the notes of the Church as vocations and promises to which it can and must respond (pp. 200-08). This is excellent ecclesiological reflection, and of these three books, it is the most substantive and most capable of standing on its own. My firm hope is that, as this work of ecclesiology is couched in a Reformed Protestant idiom, more Protestants would come to embrace its prescriptions.

The final interlocking piece of our ecclesiological puzzle is provided by James Calvin Davis's *Forbearance*, which seeks to sketch a vision of the Church as a community of character, and not character generically, but the character needed to sustain communal life in the face of abiding and serious disagreements. Davis outlines a virtue ethic in which Christians cultivate the virtues of humility (chapter 2), patience and hope (3), wisdom (4),

(Continued on next page)

(Continued from previous page)

faithfulness (5), and friendship (6), and in so doing learn to maintain communion across difference in their common life. As a virtue ethic, his proposals deal more with dispositions and patterns of life than with specifically mandated behaviors, which can all too easily lead to a truncated vision. The virtues provide an expansive and adaptive framework for thinking about church life (pp. 20-21).

While rooted in a liberal Protestant perspective (p. xi), Davis strives to maintain an even tone throughout, offering prescriptions for “conservatives” (chapter 7, focused on “truth”), and “progressives” (chapter 8, focused on “justice”). He asserts these factions must learn to bear with one another in the body of Christ. This is especially welcome, as I see no viable future for the Church that does not involve keeping both progressives and conservatives together for dialogue.

This is a timely work, as the bonds of unity have grown strained, not only for churches but also within our wider society. Davis closes the volume with a vision of the Church’s forbearance as a social witness in a fractured society (chapter 9). As Davis puts it, “The modeling of forbearance is perhaps the best gift the church can give to a political culture that is desperate to learn how to navigate its own differences in healthier ways” (p. 186).

Davis does not pretend that this path will be easy. The path does not remove us from the harshly competitive dimensions of life in community. “Forbearance is not the avoidance of conflict or the abandonment of conviction. Instead, it is a distinctively Christian practice that opens the church to new ways of dealing with difference, rooted in the kind of people God calls us to become” (p. 21). It is ultimately premised upon God’s merciful forbearance toward us, his finite, sinful creatures (p. 13).

Hence, in many ways, this is the liberal Protestant version of Ephraim Radner’s proposals in *A Brutal Unity* (Baylor, 2012). The cultivation of these

virtues leads to and depends upon important theological dispositions, viz., trust in God, humility, patience, and hope, which allow us to submit to God’s working out of his purposes (pp. 29-40, 52-53).

At the same time, serious theological problems attend this work, beginning with its theological foundation. Davis takes his cues from the epistles to the Ephesians and Colossians, with their admonitions to forbearance within the Christian community. So far so good, except that Davis then makes the untenable suggestion that this forbearance was also to be extended to supporters of the Colossian heresy that prompted Paul’s epistle (p. 13).

This inability to exclude formal heresy is a vein running throughout the book’s argument. Davis expresses ambivalence if not disdain for the Nicene tradition, depicting it as an example of “theological intolerance” (pp. 24–26 [26]). This leads to a serious double standard. In considering whether and where the lines in the sand might be on questions of truth and justice, Davis’s only criterion seems to be Jesus’ standard of inclusivity (p. 148). Regarding questions of truth, we know the line has been crossed when we are no longer as inclusive as Jesus. That is to say, there are no actual doctrinal boundaries.

On the other hand, for questions of justice, overtly racist, homophobic, etc. positions need not be entertained or taken seriously (pp. 172–73). This is not necessarily wrong; such positions should not be granted any legitimacy, but who decides whether these positions are homophobic or racist? To his credit, Davis distinguishes between instances of intentional bigotry and unintentional prejudice, and opines that only the explicitly bigoted be excluded. However, I have seen enough toxic discourse to not really trust our ability to make this distinction in particular cases. All the while, though, he has sketched a vision in which the rejection of the Trinity in Arianism apparently is fine.

That said, Davis’s call to forbearance of difference and the cultivation of the virtues needed to maintain communion in the midst of disagreement is welcome. The focus on virtue theory makes this an eminently practical work, by far the most practical of the three.

I did not find Davis’s account of the Church’s nature particularly compelling, because it rests on shaky-to-insubstantial theological ground, but the practicalities he outlines would fill out the perspectives offered by Pauw and Small quite nicely. At the same time, *Forbearance* needs theological supplementation, which can be provided by *Church in Ordinary Time* and *Flawed Church, Faithful God*.

All in all, these projects show that ecclesiology must be a shared enterprise. It is a work whose scope exceeds the capacities of any one person. Perhaps this reflects the subject matter itself. By the nature of the case, ecclesiology cannot be an individual endeavor, but must be a communal affair.

In these three books we have distinct voices from within a single faith tradition speaking in ways that cry out for supplementation. In some measure they are able to provide it to one another: Pauw with her bold proposals about creaturehood, Davis with his attention to the practical dimensions of church life, and Small with his serious theological ballast.

But ideally, these voices should be joined by ecumenical partners, especially those who could offer an account of the church as a more than merely human community. Ecclesiology cannot be pursued in isolation, either by individuals or by churches. We all have much to offer one another and much to learn.

Eugene R. Schlesinger is lecturer in the Department of Religious Studies at Santa Clara University and the author of Missa Est! A Missional Liturgical Ecclesiology (Fortress Press, 2017) and Sacrificing the Church: Mass, Mission, and Ecumenism (forthcoming from Lexington Books/Fortress Academic, 2019).

PEOPLE & PLACES

Appointments

The Rev. **Brooks Boylan** is curate of St. Barnabas, Lafayette, LA.

The Rev. **Garrett Boyte** is priest in charge of Holy Cross, Shreveport, LA.

The Rev. **Kenneth H. Brannon** is vice rector of St. Michael and All Angels, Dallas.

The Rev. **Freda Marie Brown** is assistant rector of Redeemer, Baltimore.

The Rev. **Adam Bucko** is minor canon at Cathedral of the Incarnation, Garden City, NY.

The Rev. **Nita Byrd** is chaplain and dean for spiritual engagement at Hobart and William Smith Colleges, Geneva, NY.

The Rev. **John Carr** is vicar of St. Luke's, Lindale, TX.

The Rev. **Camie Dewey** is associate rector of mission and formation at St. Timothy's, Creve Coeur, MO.

Mary Katherine Duffy is bishop's deputy for Episcopal schools in the Diocese of West Texas.

The Rev. **Rob Fisher** is rector of St. John's, Lafayette Square, Washington, DC.

The Rev. **Copeland Johnston** is rector of St. John the Baptist, Wausau, WI.

Jason Kamrath is chief financial officer of the Diocese of Maryland.

The Rev. **Robin Kassabian** is rector of St. Mark's, Van Nuys, CA.

The Rev. **Mary Keenan** is curate at St. Mark's, Austin, TX.

The Rev. **Meg Lovejoy** is priest in charge of St. Andrew's, Moss Bluff, LA.

Kathleen Lynch is youth and young adult ministries coordinator in the Diocese of Alabama.

The Rev. **Elisabeth Malphurs** is deacon in charge and will become priest in charge of St. Alban's, Bovina, MS.

The Rev. **J. Michael Matkin** is curate at Emmanuel, Shawnee, OK.

The Very Rev. **Anne Maxwell** is dean of St. Andrew's Cathedral, Jackson, MS.

The Very Rev. **Foster Mays** is priest in charge of St. Michael's in the Hills, Toledo, OH.

The Rev. **Rebecca L. McClain** is vicar of Grace, Lopez Island, WA.

The Rev. **Anita Louise Schell** is provisional priest in charge of St. Ann's, Old Lyme, CT.

The Rev. **Steve Schunk** is priest in charge of Church of the Regeneration, Pine Plains, NY.

The Rev. **Mary Tororeiy** is priest in charge of St. Paul's and Shepherd of the Desert, Barstow, CA.

The Rev. **Jonathan Tuttle** is rector of St. Paul's, Kingsport, TN.

The Rev. **Craig Uffman** is priest in charge of St. Stephen's, Rochester, NY.

The Rev. **Justin Yawn** is rector of St. Luke's on the Lake, Austin.

The Rev. **James Yazell** is deacon in charge of St. James, Shreveport, and will become priest in charge.

The Rev. **Christopher Yoder** is rector of All Souls', Oklahoma City.

The Rev. **Joe Zollickoffer** is rector of Holy Trinity, Churchville, MD.

Retirements

The Rev. **James Michael Bimbi**, as rector of St. James' Mill Creek, Wilmington, DE

The Rev. **Patrick Bright**, as rector of All Souls', Oklahoma City

The Rev. **John Gaskill**, as deacon at St. Andrew's, Morehead City, NC

Karin Hamilton, as the Episcopal Church in Connecticut's canon for mission communication and media

The Rev. **Edward Hasse III**, as rector of St. Paul's, Montvale, NJ

The Rev. Canon **Gregory A. Jacobs**, as canon to the ordinary in the Diocese of Newark

The Rev. **Freida Malcolm**, as rector of St. Alban's, Salisbury, MD

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

The Rev. **Mike Olsen**, as rector of St. James, Taos, NM

The Rev. **Mary Piotrowski**, as vicar of St. John's Episcopal-Lutheran, Williams, AZ

The Rev. **Mary Richard**, as rector of Holy Cross, Shreveport, LA

The Rev. **Portia Sweet**, as deacon at St. Christopher's, Houston

The Rev. **Kay Swindell**, as deacon at St. Paul's, Wilmington, NC

The Rev. **Anne Weatherholt**, as rector of St. Mark's, Boonsboro, MD

The Rev. **Hollis Wright**, as rector of St. Matthew's, Grand Junction, CO

Received

Pennsylvania: **Dennis J. Bingham**, deacon; **Asha George-Guiser** and **Kim Guiser**, priests

Deaths

The Rev. Canon **Henry A. Male Jr.** 89, of Norway, Maine died peacefully on Friday, May 10, with his sons at his side. He was 89 and a native of Atlantic City, NJ.

Male was a graduate of Hobart and William Smith Colleges, General Theological Seminary, and Wartburg Theological Seminary. He was ordained deacon and priest in 1955. He served churches in Maine, New Jersey, and Pennsylvania.

The Rev. **William P. Parrish**, a U.S. Marine Corps veteran of World War II, died May 12. He was 93 and a native of Carrolltown, PA.

Parrish was an alumnus of St. Francis College, Georgetown University, and Virginia Theological Seminary. He was ordained deacon in 1959 and priest in 1960. He taught chemistry and religious studies at Virginia Episcopal School in Lynchburg, VA, and later became chaplain and assistant headmaster. He was a volunteer at Virginia Baptist Hospital, and considered it his ministry to discharge patients, especially mothers and newborn babies, with encouragement and a blessing.

The Rev. **Albert Fitz-Randolph Peters**, a U.S. Coast Guard veteran of World War II, died April 26. He was 91, and a native of Washington, DC. Peters was an alumnus of American Univer-

sity and General Theological Seminary. He was ordained deacon and priest in 1955 and served churches in Illinois, Delaware, the District of Columbia, and Maryland.

The Rev. Canon **Roger Stilman Smith**, whose ministry encompassed Saudi Arabia and the Order of the Cross of Nails, died April 7.

An alumnus of Colgate University and Yale Divinity School, he was ordained deacon in 1953 and priest in 1954. He began his ministry at St. Paul's Church in Fort Fairfield, ME, and became an Anglican chaplain in Saudi Arabia in 1960. He returned to Maine in 1965. After several visits to Coventry Cathedral, he became a companion in the Order of the Cross of Nails. While serving on the staff at St. Luke's Cathedral in Portland, he developed a private practice for pastoral counseling and completed a doctor of ministry through Hartford Seminary in 1985.

The Rev. **Cornelius (Cork) Tarplee Jr.** died April 24 in Santa Monica, CA. He was born in 1944 in Charles Town, WV.

He was an alumnus of Oberlin College, the University of Wisconsin, and Virginia Theological Seminary, and ordained priest and deacon in 1980. He served churches in New Hampshire, New Jersey, and New York.

The Rev. **Arnold Godfrey Taylor**, 93, a U.S. Army veteran of World War II and rector emeritus of Christ Church, Durham Parish, died March 20. He was a native of Providence, RI.

Taylor served as a military policeman with the 99th Infantry Division in Germany. After earning a degree in journalism at Pacific University in Oregon, he settled in Washington, DC, where he worked at the *Evening Star*, advancing from copy boy to photographer to assistant picture editor. He was an alumnus of Virginia Theological Seminary and was ordained deacon in 1968 and priest in 1969. He served at Christ Church for 22 years.

The Rev. **Lester L. Westling Jr.**, a U.S. Navy chaplain from 1966 to 1987, died May 2. He was born in Oakland in 1930.

Westling was a graduate of the University of the Pacific, Church Divinity School of the Pacific, and San Francisco Theological Seminary.

He was ordained deacon in 1950 and priest in 1956. He was a missionary among the Igorot tribes in the Philippines, and served in a Chinese school and parish from 1960 to 1966. After his ordination he served in the dioceses of California and Northern California.

He became a licensed marriage and family therapist in 1975, established a program for introducing family therapy to sea services, and was a psychotherapist and diagnostician at a mental health clinic in Red Bluff, California. He wrote *All That Glitters: Memoirs of a Minister* (Hillwood, 2003), *When Johnny/Joanie Comes Marching Home: Reuniting Military Families Following Deployment* (Praxis, 2006), and *After the Parade: Adjustments Confronting Military Personnel and their Families* (Hillwood, 2014).

Vanity and the Victory of Christ

“Vanity of vanities, says the Teacher, vanity of vanities! All is vanity” (Ecc. 1:2). This sad pronouncement is about the limit of time and the boundary of death, subjects largely ignored as means to cope with life and construct meaning. Life is meaningful, we say. There is goodness and love and beauty and purpose, we believe. Death knows nothing of our meaning. “It is an unhappy business that God has given to human beings to be busy with. I saw all the deeds that are done under the sun; and see, all is vanity and chasing after the wind” (Ecc. 1:13). We labor and struggle only to lose what we have to strangers in an unknown future. “I hated all my toil in which I had toiled under the sun, seeing that I must leave it to those who come after me – and who knows whether they will be wise or foolish? Yet they will be master of all for which I toiled and used my wisdom under the sun. This also is vanity” (Ecc. 2:18, 19).

The psalmist likewise laments. “For we see that the wise die also; like the dull and stupid they perish and leave their wealth to those who come after them. Their graves shall be their home for ever, their dwelling place from generation to generation, though they call the lands after their own names. Even though honored, they cannot live forever; they are like the beasts that perish” (Ps. 49:9-11). There is, it seems, no relief even in the words of Jesus. Telling the parable about a rich man who pulled down his barn to build larger ones for his grain and goods and his planned retirement of relaxing, eating, drinking, and making merry, Jesus said, “But God said to him, ‘You fool! This very night your life is being demanded of you. And the things that you have prepared, whose will they be?’” (Luke 12:20).

We can do nothing about death. It waits and wins. “We can never ransom ourselves, or deliver to God the price of

our life; For the ransom of our life is so great, that we should never have enough to pay it, in order to live for ever and ever, and never see the grave” (Ps. 49:6-8).

What we cannot do, God has done through the ministration of Christ our Lord. God has loved us and lifted us up in union with Christ. This love is tender and strong. “It was I who taught them to walk, I took them up in my arms . . . I was to them like those who lift infants to their cheeks” (Hos. 11:3-4). With such love, Christ went to death and hell to defeat the enemy and to set captives free. Christ broke the bonds of death and removed the sting of death, raising us up in union with him. This is our hope, and this hope will not disappoint us. “So if you have been raised with Christ, seek the things that are above where Christ is, seated at the right hand of God . . . for you have died, and your life is hidden with Christ in God” (Col. 3:1-3). You are already dead. The Old Adam has been put to death; or rather, is being put to death. Therefore, reject “fornication, impurity, passion, evil desire, greed (which is idolatry)” (Col. 3:5). Leave aside “anger, wrath, malice, slander, and abusive language” (Col. 3:8). Strip off the old self and let Christ be all in all.

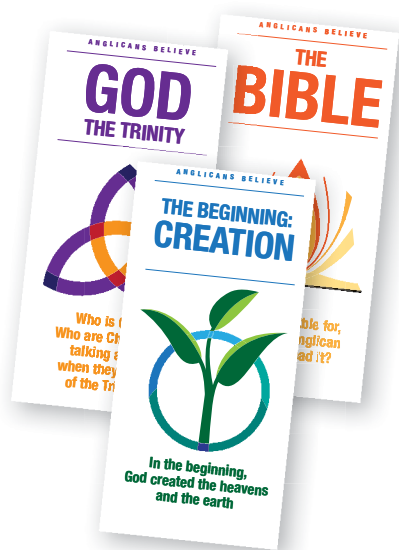
Christ is your life, your undying life, the revelation of who you.

Look It Up

Read Colossians 1:9.

Think About It

Your new self is hidden with Christ in God.



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One and Many, Waiting and Going

“The Lord looks down from heaven, and beholds all the people in the world. From where he sits enthroned he turns his gaze on all who dwell on the earth” (Ps. 33:13-14). Looking on the earth, the gaze of God fell upon one man, Abram, who with his family had migrated from Ur of the Chaldeans to Canaan and settled in Haran. In that time and in that place, the call of God went out to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you” (Gen. 12:1). Although the dart of providence met Abram, it met also, by divine promise, all the peoples of the earth. In a moment of weakness when the promise seemed at risk, God showed Abram the night sky. “He brought him outside and said, ‘Look towards heaven and count the stars, if you are able to count them.’ Then he said to him, ‘So shall your descendants be.’ And he believed the Lord and the Lord reckoned it to him as righteousness” (Gen. 15:5-6).

The Lord looks down to one man and that man looks up to see the promise of many. In promise and providence, God is seeing all by beholding and calling one. This mirrors, though dimly, what is ever happening in God, and in God’s act of calling creation into being. God ever beholds in love his one and only begotten Son, from before time and forever. In the Son, who is God, and who has and receives all that the Father is, a ministry is hidden which, in time, unfolds as the gathering up of sons and daughters who are reborn by the Holy Spirit. The Son is the firstborn of many. The One Christ is head of the Church in such a way that the head is never separated from the members. Similarly, the very person of Christ is the union, though without confusion, of his divine and human natures. For this reason, the Whole Christ is the head and the body, divine and human. “You are all one in Christ Jesus” (Gal. 3:28).

In Abraham, and consummately in Christ, God has called the entire human race. As this calling disperses over many, it takes form in vocations suited to each. There are a variety of gifts, a variety of vocations, all sorts and conditions of humanity. God knows what we need even before we ask, and God knows the fitting form of providence for each. Putting on Christ is to put on a vestment that conforms to one’s body, mind, and soul. Amidst this great diversity, however, two postures or dispositions seem of paramount importance to all.

God calls Abram to move. Listening, Abram is still. We must stay. We must go. “Be dressed for action,” Jesus says, “and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks” (Luke 12:35-36). “You must be ready, for the Son of Man is coming at an unexpected hour” (Luke 12: 40). Readiness is waiting, and waiting is contemplation, and contemplation is not lethargy. Contemplation is the eye that sees, the ear that hears, the heart that beats out love. Contemplation is “dressing for action” even in quiescence. For who knows when God may say, “Leave what you know, seek a homeland and a better country in the place I have prepared for you.”

St. Mark tells us that Jesus moved often, and immediately. He also tells us that Jesus went out to a lonely place, and there he prayed.

Look It Up

Read Luke 12:35.

Think About It

Be not anxious. Be ready.



Camp Allen

Resources for All

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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.

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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.

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Division and Decision

God is love. Consider these devotional words from John Henry Newman, "The Father loved from eternity His only begotten Son, and the Son returned to him an equal love. And the Holy Ghost is that love in substance, wherewith the Father and the Son love one another . . . And when Thou hadst created us, then Thou didst but love more, if that were possible. Thou didst love not only Thy own Co-equal Self in the multiplied Personality of the Godhead, but Thou didst love Thy creatures also. Thou wast love to us, as well as Love in Thyself" (Prayers, Verses, and Devotion: God Is Love). Nothing can be said truly about God and God's purpose in calling creation into being which blunts or otherwise qualifies this essential and irrevocable doctrine.

What is Love to do, however, when so-called prophets lie and deceive the people and teach them to forget the divine name? (Jer. 23:23-29) To such prophets, love is like a fire and like a hammer. The divine substance of love is necessarily a judgement against violations of love. When God sees bloodshed and hears the cries of the afflicted, God's love is a witness against the unrighteous. (Is. 5:1-7) Love divides and calls for decision in the face of a world boiling in blood. With such a world, God will not make peace, will not settle, will not accept the ruination of his beloved vineyard.

Listen to Jesus, and know that it will not be easy. "I came to bring fire to the earth, and how I wish it were already kindled! I have a baptism with which to be baptized, and what stress I am under until it is completed. Do you think I have come to bring peace to the earth? No, I tell you, but rather division! From now on, five in one household will be divided, three against two and two against three; they will be divided; father against son and son against father, mother against daughter and daughter against mother, mother-

in-law against daughter-in-law and daughter-in-law against her mother-in-law" (Luke 12:49-53). This is not a happy picture.

Peace with the world as we find it is not the peace of God. How are we to interpret the present time? This is the time of decision, and decision invokes a crisis. We must walk through the fire of God, submerge into the water of God, leave a dying world, and come to life again purified and washed in the new life of Christ. Then, and only then, may we return to our family and our friends and our neighbors and our communities with a proper and transformed love. We leave the world and go out to Christ; we return to the world in Christ.

A decision must be made, and yet — thanks be to God—the decision has already been made. "You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask in my name" (John 15:16). We are God's elect, God's chosen. Love is calling, love is at the door, love is waiting, and love is prompting a response. A human response to God will feel like a decision, and it will, in some manner, initiate a crisis. There is a measure of suffering in moving from one's old self to a new being. In this life, that suffering never quite ends, though it may be eased by gifts of rest and grace. Still, one's new life in Christ begins, continues, and ends in love. One love, in Trinity of persons.

Look It Up

Read Luke 12:49.

Think About It

The Fire of Love.

Released on the Sabbath

The common life of a community is in jeopardy when people turn against each other, burden each other unnecessarily, blame each other unjustly, and speak with malice. “Remove the yoke from among you,” says the prophet Isaiah, “the pointing of the finger, the speaking of evil” (Is. 58:9). Instead, the prophet promotes a vision of justice and equity, demonstrated principally in concern for those who are most vulnerable. “If you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday” (Is. 58:10). A series of rich images follow. “The Lord will guide you continually, and satisfy your needs in parched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail. Your ancient ruins shall be rebuilt” (Is. 58:11-12). These promises are contingent; they hang upon a social commitment to the wellbeing of the weak and desperate.

A community is no less at risk if all times and occasions are given to “going your own way, serving your own interests, or pursuing your own affairs” (Is. 58:13). In this situation, everyone is simply the object of everyone else’s manipulation for personal advantage or gain. Notwithstanding the legitimate need for a livelihood, the setting aside of “self-interest” for a time helps to strengthen families and communities, allowing a space for mutual engagement in common life and shared interests. We need rest, and joy, and communal delight. In a word, we need the Sabbath. “If you refrain from trampling the Sabbath, from pursuing your own interests on holy days; if you call the Sabbath a delight and the holy days of the Lord honorable; if you honor it, not going your own ways . . . then you shall take delight in the Lord, and I will make your ride upon the heights of the earth” (Is. 58:13-14).

The prophet calls for intervention on behalf of the hungry and the afflicted, and he calls for a holy day of rest. While sacred rest precludes “pursuing one’s interests,” does it prohibit action on behalf of the hungry and the afflicted? Is there a time when desperate human need may or should be ignored in the name of religious observance? The point has been argued incessantly, and, generally, exceptions have been allowed, and not only in reference to human need. Jesus asks this probing question, “Does not each one of you on the Sabbath untie his ox or his donkey from the manger, and lead it away to give it water” (Luke 13:16). If the basic needs of domestic animals may be met on the Sabbath, then the affliction of a “daughter of Abraham” may be healed whenever and wherever the Great Physician appears.

“Now he was teaching in one of the synagogues on the Sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years . . . When Jesus saw her, he called her over and said, ‘Woman, you are set free from your ailment’ (Luke 13:10-12). Using the same word for the release of an ox or donkey, the story suggest that the woman is “unbound/untied/unfastened.” So released, she stands erect to behold the source of her healing. This miracle story is a wound if it is only one healing; that is, a wound to those who are not released in such a sudden and dramatic fashion. But in truth, this is a story about “a bent woman who was bound,” a symbol of our fallen state. In Christ she rises, as we do. She is one among many.

Look It Up

Read Luke 13:12.

Think About It

You are released this day and every day.



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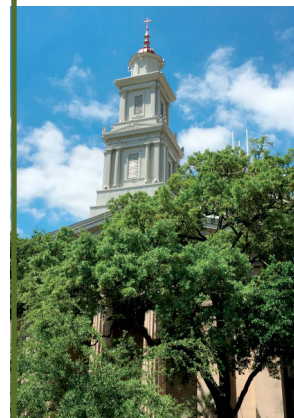
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We seek a Chaplain with intellectual curiosity, pastoral skill, and scholarly competence who is willing to engage sympathetically with the many perspectives and faith traditions of the Sewanee community. Essential attributes include demonstrated excellence in preaching and liturgy as well as the ability to administer a complex organization.

The University of the South includes the College of Arts and Sciences, one of the leading liberal arts colleges in the country, and the School of Theology, an accredited seminary of the Episcopal Church, which includes the Beecken Center, an international center for lay formation and continuing education.

Founded in 1857, Sewanee is committed to the full breadth of the mission and ministry of the Episcopal Church. The campus is located on a striking 13,000-acre Domain atop Tennessee's Cumberland Plateau between Chattanooga and Nashville. The Chaplaincy is housed in the majestic All Saints' Chapel, at the heart of the University campus.

A résumé, OTM (Office of Transition Ministry) Profile, and the names, addresses, and telephone numbers of three references should accompany letters of application. Candidates whose materials are received by October 1, 2019, can be assured of receiving full consideration.

Applications should be submitted to the following link: <https://jobs.sewanee.edu>

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ASSOCIATE: St. Mark's Episcopal Church, Jacksonville Florida — This Associate will share in all the privileges of ordained ministry including preaching, teaching, pastoral care, and administration. He/she will assist the Rector in coordinating all Christian formation opportunities for adult parishioners and also oversee the ministry of the Director of Children's Ministry and Director of Youth Ministry. This Associate will work to create a coordinated youth program designed to inspire and nurture Christian faith and service. St. Mark's is a community of faith anchored in traditional Anglican theology and liturgy as set forth in the Book of Common Prayer. With a school year ASA of ~350 and an annual budget of ~\$1.5million, this neighborhood church maintains a healthy balance of long-time generational members combined with those who are new to the Jacksonville community. Inquires should include a cover letter, resume, OTM portfolio, and a list of three references and be sent to the Rev. Tom Murray at tmurray@stmarksjacksonville.org Website: <https://stmarksjacksonville.org/welcomes/associate-rector-search.html>

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OPPORTUNITIES FOR MINISTRY IN THE DIOCESE OF OKLAHOMA: According to our recently published Diocesan Profile, the Episcopal Church in Oklahoma is growing in health and vitality due to several factors: an emphasis on church growth and evangelism, an active plan of church planting, the planting and growth of Spanish speaking and bilingual congregations, the formation of bivocational priests to serve smaller congregations, and the recent development of a small church initiative to foster growth and evangelism in smaller congregations.

The following Oklahoma congregations have produced their own Profile as they search for a full-time priest.

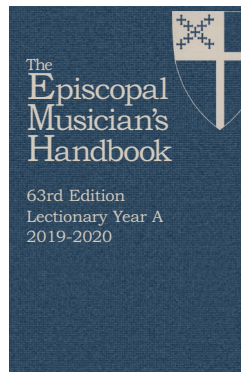
All Saints, Duncan. Duncan is the county seat for Stephens County, and is located on the historic Chisolm Trail. A branch campus of Cameron University and a regional medical center are nearby. All Saints is a small (ASA 50) but debt-free church that supports five outreach efforts in the community.

St. Andrew's, Lawton. Lawton is the fifth largest city in Oklahoma. Nearby Fort Sill and the main campus of Cameron University are major contributors to jobs and the economy. On average, 70 people attend Sunday services. They seek a priest who is collaborative, strategic, inclusive and authentic.

Grace Church, Ponca City has an average Sunday attendance of 80. Buildings were integrated and redesigned by an architect in 1997. Their Moller organ is well-maintained and is an asset to the wider community. They are part of the "Friendship Feast", a feeding ministry designated as a Jubilee Center by The Episcopal Church.

All are a 90-minute drive from downtown Oklahoma City with its many cultural, entertainment and medical facilities. Priests in good standing are invited to take part in discernment. Please send your resume and OTM Portfolio (preferably in electronic form) to:

The Rev. Michael Durning, Canon to the Ordinary
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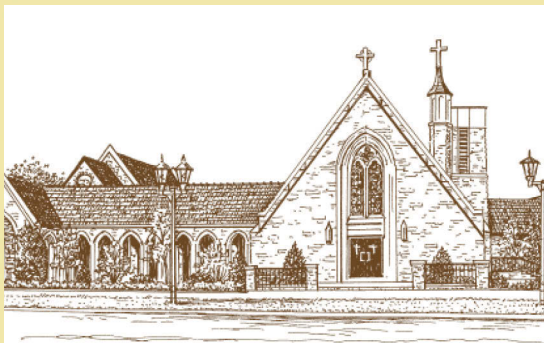
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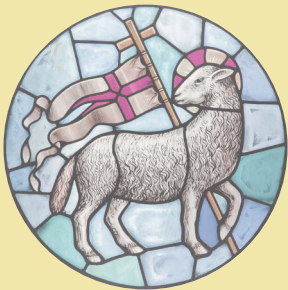
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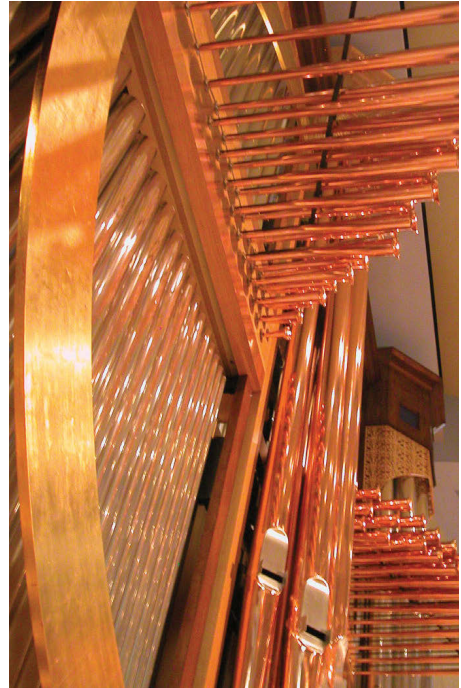
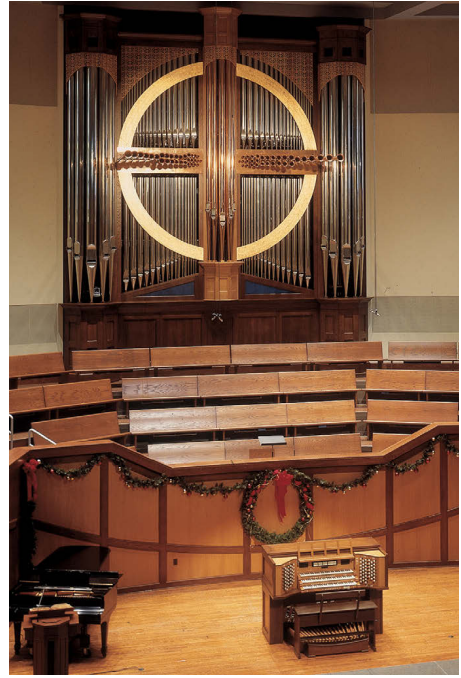
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